

THE SAINTS' HERALD

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



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

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Editorial

CONCERNING 1909.

With this issue the SAINTS' HERALD enters upon another year. We hope that it may be a year of advancement and growth, both for the HERALD and for its many readers. Our interests are indissolubly bound up with the interests of the members of the church. If they stand we stand; if they fail we shall fail. As they broaden and grow, mentally and spiritually, their growth will be manifested in the issues of the HERALD through which they speak their sentiments; if they lose a little in spiritual vigor and mental keenness, that too will be evident. Even their material prosperity will affect our well-being. We believe (in no boastful way) that our readers are of the "salt of the earth," the best people in the world. Whether or not we are fully justified in that thought, they are our brethren, bound together with ties stronger than the ties of blood, and to them we extend our best wishes for the coming year.

The SAINTS' HERALD is the official organ of the church. The church is the kingdom of God on earth; the official organ of the church is the mouth-piece of that kingdom. It does not follow that every word that appears in the HERALD correctly represents the belief of the church. Correct statements of teachings found in the three books or of positions adopted by the church in an authoritative assembly represent the church. Statements conflicting therewith are (presumably) false notes struck by individuals. Conclusions drawn from scriptural statements, and ideas regarding subjects upon which the church has not spoken represent individuals and should not be held to represent the church as a whole. These statements are as true of the editors as of any other writer.

To present that which is first true, second profitable, and third seasonable, should be the aim of all writers. Christ always presented the true, the profitable, and the seasonable, and such may well be the ambition of the official publications of the church of Christ. To err in judgment and present that which does not come under this category is not an unpardonable sin, if it is an error of the head and not of the heart.

The paper that represents Christ should be filled with communications that shine with the Spirit of

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A special and commendable feature of the Alaska-Yukon-Pacific Exposition to be held at Seattle from June 1 to October 16, is the fact that seven of the larger buildings will be permanent in construction, and will revert to the Washington State University at the close of the fair. This is the first time a world's fair has undertaken the construction of permanent buildings and these structures will lend a substantial appearance to the fair.

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Alms carelessly given breed broods of impostors, who fatten on the money which should aid the really needy.

Christ. Bickerings, personalities, accusations, ridicule have no proper place therein. There is room in the HERALD for an expression of differing opinions; there is no room for accusation and recrimination. One brother may differ from another, but he has no privilege to hold him up to ridicule, or to brand him as ignorant, dishonest, or weak in the faith. Discussion must not be dragged down from its high plane as a true method of discovering the truth to the low level of personal abuse. Those who descend to that plane are the worst enemies of free speech, because they compel the ending of the discussion.

We congratulate the church on the fact that her representatives seem more inclined to speak and write affirmatively and moderately. The readers of the HERALD are intelligent and critical; and the writer who, figuratively speaking, erects a symmetrical, substantial, and faultless structure of thought will be appreciated,—he does not need to make any display of destroying some other man's structure. We should have the most capable, the most fearless, yet the most courteous and considerate writers in the world.

It is complained that some of the representative men of the church do not write for the columns of the HERALD so much as they should. Such complaint comes to the editors. We have felt at times that such was the case. Important events happen in the mission field and those in immediate charge fail to acquaint the church with the event. Inspired thoughts flood the brains of these men but are never reduced to writing. Probably there are reasons for this. One reason is that many of those who are termed "representative men" are exceedingly busy. The amount of work that they do is not even guessed at by those who have never been associated with them enough to understand the duties and problems that confront them constantly. Perhaps another reason is that they fear that some one will imagine that they are "advertising" if they appear in print frequently. Our best workers are unostentatious, and it is to their credit that they are. But we are sure that this fear, if it exists, does not justify silence. For the hearty support of those who have given time and thought and work toward making the HERALD a success we extend our thanks.

We have a number of important articles from various contributors to appear during the year 1909. Among other contributions we have an armful, literally, of autobiographies. Most or all of these are excellent reading, and they will continue to form an interesting department in the HERALD. We beg the indulgence of those who have contributed these autobiographies, numbers of them at our personal request. Obviously all of them can not appear at once. Some must wait and have waited a long time.

We have not consciously shown any partiality in selecting those that have already appeared.

The Round Table will continue to appear at intervals during the year. It is the intention to publish another installment of this new department in the next issue of the HERALD. For some time there has been running a discussion of section 106 that might properly have appeared in the Round Table only that it was running before the Round Table was instituted. The discussion of this subject so far has been conducted in excellent spirit and we trust that it will terminate profitably. Articles published and in hand for publication seem to cover the ground on this subject pretty thoroughly. It is well to carry such discussions far enough to encourage thought and research in the hope of ascertaining facts; but not to such lengths as to weary the reading public.

We have numbers of excellent articles in hand for the Straight Road. They will be of considerable value to loan to inquiring friends. Elders should remember the Elders' Note-Book and contribute such items as may be of interest therein.

News from Branches forms an interesting addition to the HERALD, only there are not enough branches reporting. Live branch presidents everywhere should see to it that occasional items appear from their branches. Obviously we can not find space for purely personal items, such as births, marriages, blessing of children, etc. But items of general interest, the spiritual condition of the branch, its efforts toward spreading the gospel, its ups and downs in the great struggle, may profitably be reported.

We have been endeavoring to work up a series of articles on important events in church history, to be written by various authors. Some of the articles in this series we have secured, others are promised. Their publication has been delayed, but we will get to it soon, and when the series appears it will be worth while.

One elder writes that the HERALD came while he was in the midst of a debate with a spiritualist and it contained just what he needed to help him meet the issue. Another individual writes that he is sustained and comforted by letters found in the Letter Department. We are glad if we are able to help the Saints in any way in their varied and complex needs. May the grace of God help us to labor together during the year.

E. A. S.

If we do not live in this world to see the little children we rescue grow up to full manhood and womanhood in Christian homes, we may on the other shore have the reward of the Master for having helped "the least of these."

MONOGAMY AMONG THE ANIMALS.

Advocates of polygamy have at times advanced the plea that nature supports their peculiar ideas of marriage. They have even sought for examples among the lower animals. Now comes Ernest Thompson Seton, a naturalist of repute, and a writer of animal stories of national fame, and declares that the animals have in many instances worked their way up to an ideal form of marriage,—which proves to be monogamy. In his new story, Domino Reynard, he says that the "higher animals" especially, are monogamous. This, perhaps, is the "most unkindest cut of all" to our Utah friends, to find themselves classed among the lower animals.

We quote from a press report that has been going the rounds. Our extract is from the Burlington *Hawk-Eye*, December 26:

To thoroughly appreciate Mr. Seton's position in regard to this subject of the marriage relation among animals one needs to recall a recent paper of his on the "Natural history of the ten commandments." In this paper he advanced the theory, which he supported by incidents taken from his own observations, that obedience to five at least of the ten commandments is a law of the lower animals. The promised Domino Reynard story will thus, in a way, be a practical illustration in fiction form of what Mr. Seton believes to be the fox's innate respect for the seventh commandment.

"It is commonly remarked," he says, "that while the Mosaic law did not expressly forbid polygamy, it surrounded marriage with so many restrictions that by living up to the spirit of them the Hebrew was ultimately forced into pure monogamy. It is extremely interesting to note that the animals in their blind groping for an ideal form of union have gone through the same stages and have arrived at exactly the same conclusion. Monogamy is their best solution of the marriage question and is the rule among all the higher and most successful animals.

"There are four degrees of monogamy. One in which the male stays with one female as long as she interests him or desires a mate, then changes to another; for this reason may be many times as long as hers. Thus, he may have several wives in the season, but only one at a time. This is convenient for both parties, but it is open to the same objection as frank polygamy. It is the way of the moose. A second kind, in which the male and one female are paired for that breeding season only, the male staying with the family and sharing the care of the young until they are well grown, after which the parents may or may not resume their fellowship. This is admirable. It is seen in hawks. A third, in which the pair consort for life, but the death of one leaves the other free to mate again. This is ideal. It is the way of wolves. A fourth, in which they pair for life, and in case of death the survivor remains disconsolate and alone to the end. This seems absurd. It is the way of geese.

"In making observations one is hampered by the fact that association with man has always been ruinous to the morals of animals. There can be no doubt that the dog, now so promiscuous, was originally a monogamous creature. One of the great difficulties besetting the growing of blue foxes for their fur, on the islands of the Bering Sea, is what has been called the obstinate and deplorable monogamy of those animals. The breeders are working hard to break down this high moral sentiment and produce a blue fox that does not object to polygamy, promiscuity, or any other combination, and so remove all sentimental obstacles to their experiments.

"To sum up; there is evidence that in the animal world there has long been a groping after an ideal form of marriage. Beginning with promiscuity, they have worked through many stages into pure monogamy; and, other things equal, the species, owing to natural laws, are successful in proportion as they have reached it, and, therefore, have developed an instinctive recognition of the Seventh Commandment.

EARTHQUAKE IN ITALY.

On December 28 earthquake and resultant disaster caused the death of tens and it is feared hundreds of thousands of the people in the provinces of Cosenza, Catanagro, and Reggio di Calabria, which form the southwestern extremity of Italy and which are often referred to as the "toe of the boot."

First reports were meager and the papers, contrary to the rule, greatly underestimated the loss of life and property, and each day the horror grew until the total deaths have been placed by some as high as three hundred thousand. The tidal wave following the shock sunk vessels and inundated parts of the land, and it appears from later reports that whole islands have disappeared with their thousands of humanity.

Even at this date, January 4, absolutely reliable information can not be given. Those who have survived the terrible disaster are starving and homeless. Italy's King and Queen are present in the danger zone helping in the work of rescue. Assistance is being given by all countries and food supplies are being rushed to Italy with all possible speed. On January 2, the President announced that he had dispatched two ships with three hundred thousand dollars worth of food and supplies. Nearly every city in the United States is giving liberally and it now seems as if the suffering thousands will be well taken care of, the only difficulty being the time required to transport supplies to the stricken region.

On December 5, 1840, this same section was shaken by earthquake and thousands lost their lives, though hardly to be compared with this latest disaster. The *Millennial Star* for February, 1841, quoted a short account from a London paper which gave a summary of the conditions following the quake at that time.

While the loss of life from the shock of last week can not yet be given definitely, it now appears to be upward of a hundred thousand, accepting the most conservative estimates. The loss of life at San Francisco in 1907 was placed at less than five hundred, and from this it may be possible to grasp the magnitude of this present catastrophe.

NOTES AND COMMENTS.

It is reported that the Bishop of London will appoint a council to consider the question of healing by spiritual methods. Medical men are included in the movement, which indicates that they do not wish

to eliminate the medical practitioner. It is not reasonable to suppose that in case of fractured limbs cure can be effected by spiritual means alone. As one writer puts it, religion is recognizing the physical, science the spiritual, phases of mankind. The principle of this movement is said to be "a sane combination of the powers of faith and exact medical science."

The *Religio Paragraph*, number two, reaches our desk, and we note a change in its editorial staff. We notice, also, that by recent action of Independence Stake convention, its publication is assured as long as certain contingencies exist, that is, as long as its worthy editor and staff can hustle enough advertising to keep the balance on the right side of the ledger. The *Paragraph* has our best wishes for its success and a long life.

Nine hundred and forty-five thousand, six hundred and twenty-five divorces is the record for the twenty years between 1887 and 1906. This shows a startling growth in the number of divorces as compared with the twenty years preceding. Laws in the West are much easier on persons wishing divorce than they are in the East. Social conditions there are said to be "freer." Statistics are somewhat interesting along these lines, but they do not help materially in the consideration or the solution of the divorce question.

A brother, in one of our Iowa districts, desiring to show his faith by his works, made a canvass of two of the branches of the district where he resides and succeeded in selling nearly sixty dollars' worth of the church books. He is certainly to be commended for his zeal, and the management of the publishing department would be pleased if some one in every branch of the church would do likewise. Who will do this work in your branch?

The latest prediction of the end and destruction of the world came from Nyack, New York. Lee J. Spangler is the name of the prophet. He gave Sunday, December 27, as the date, and was going to retreat, with his followers, to the mountains on that day and witness the obsequies of the earth. New York papers ventured the prediction that Spangler would very likely wear a coat of tar and feathers instead of a white robe in case he failed to make good; but up to date we have not heard that anything has been done to the prophet.

Francis Schlatter, so-called divine healer and faith curer, one time "Messiah and heavenly prince," is reported as having made his appearance at San Diego, California, after a long absence or silence.

He now claims the Freeland Isles as his home, islands not shown on any map and not to be reached, Schlatter claims, except by direction of a guide. He says these islands are about five hundred miles east of Tahiti, and makes great claims for their climate and fertility. Schlatter is accompanied by Bishop Schrader, another divine healer who is somewhat known in the Western States, but who claims to be Crown Prince August, upon whom will fall the mantle of His Majesty, the King, upon his demise which, in view of Schlatter's age, will likely take place before many years.

Another self-styled "Messiah" came into notice again this last week when Cyrus R. Teed's death was announced from his colony in Southern Florida. Press reports from that place state that his followers were awaiting his resurrection and were holding his body unburied until that event takes place. Teed's title was "Koresh I" and the colony is known as the Koreshian Colony. This sect originated in California, but later Teed conducted a "heaven" at Chicago. Here the nature of his institution was investigated and Koresh was forced to flee, narrowly escaping a lynching.

LAMONI ITEMS.

Elder Elbert A. Smith was the morning speaker at the Brick Church, and Elder F. M. Weld preached the evening sermon. The afternoon prayer- and sacrament-meeting had the best attendance of any recent prayer-meeting, perhaps the best ever had at a meeting of this kind in Lamoni. While the auditorium has been often well filled, on last Sunday the increased attendance made it necessary to use the gallery. This is another indication of the time when it will be necessary to have a larger assembly room than our present building affords. At a recent Sunday night meeting people were turned away on account of lack of room, but this was due to a special attraction. Sunday night meetings, as a rule, have not the attendance they should, although the morning services very often fill almost every seat in the house.

Christmas Offering in the Star of Bethlehem Sunday-school we learn is upward of two hundred dollars which we consider a pretty good donation. Recent election of officers resulted in only a few changes, G. W. Blair being chosen superintendent and H. H. Gold being made secretary.

The New-year was ushered in in a manner somewhat unusual. The weather is more like spring than winter, and to-day a thick fog hangs low over the land. We wonder if Boreas is deserting us, or is just making shorter and more interesting visits when he does come.

Elders' Note-Book

A FEW PRACTICAL SUGGESTIONS.

The place of worship should be opened, dusted, ventilated, and warmed half an hour before time for opening service.

Meeting should begin and close on time. The best time to close a prayer-meeting is while the interest is good.

Just previous to time of opening meeting, or when the minister enters the pulpit, all conversation should cease with the congregation seated, and thus make unnecessary that most distasteful expression, "The congregation will please come to order."

Overcome the habit of turning round and gazing at those who come in late. Whispering or reading during service is a great breach of etiquette.

Welcome the stranger and make him feel at home; before he leaves hand him some reading-matter. Should he be a missionary, see that he has a place to abide, without his having to put up at a hotel.

When a minister is sent for, either to administer or to preach, see that his car-fare is paid and his temporal wants supplied while with you.

Should the minister who is to preach be a stranger, kindly conduct him to the pulpit and offer him a seat, rather than let him sit in the audience while you open the meeting, leaving him to work his way to the pulpit as best he may.

Instead of leaving the few to bear the financial burden of the branch, let each do his part, and that weekly. Religion is a part of your living; pay for what you consume, the same as you do for food.

Extend to all a word of kindness and good cheer, especially to your pastor. Avoid anything like flattery, but if his sermon has done you good tell him so occasionally. It may keep him from growing discouraged.

By following these suggestions, some of us will be taking a decided step forward, and will help to make the coming year a happy one.

F. G. PITT.

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STRONG MEAT(?)

In a recent statement from an elder, he has the ten lost tribes in the interior of the earth, and calls them some other sheep that Jesus went to preach to (in the heart of the earth). This brother would have the wicked spirits and the ten lost tribes all together in hades, living and dead, unless he give us another and better explanation. Perhaps he may have pondered over it since, to make it more plain. If this is true, please pray for me, that I may have a better understanding. If not, pray for the other one and let me alone.

J. CHESTER.

Original Articles

THE WAY TO GOD.

SERMON BY ELDER JOSEPH R. LAMBERT, AT LAMONI, IOWA,
JULY 12, 1908.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name; for an everlasting sign that shall not be cut off.—Isaiah 55.

I will reread three verses from the lesson read, as they may have some bearing on what I say. I say they *may have*, because I do not know just which way I shall move.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

I was privileged, with a number of others, to listen to an excellent discourse last evening on the first principles of the gospel. To me it was one of that kind of efforts that the more you think about it, the better it becomes. And while I think it is entirely proper, and very needful, that we should become acquainted with our limitations and our imperfections, it is likewise needful that we should duly consider what God has done for us; and how this

imperfection may be removed, and the vast distance between God and us be overcome.

As soon as we render obedience to the first requirements of the divine plan, it will be admitted, I presume, we begin to travel toward God. The thought has occurred to me that if, as is claimed by some, God is a progressive being, how shall we ever reach him? Evidently he can travel a great deal faster than we can; no comparison between the rapidity with which he can travel and the slowness with which we travel. And while I can see something on the other side, yet it will be well for us to consider this a little. How can we ever reach God in that way, if God is a progressive being?

In our lesson, a sharp contrast is drawn between the ways of God and the ways of men; but I am inclined to believe that a superficial examination of this scripture, by some, has led them astray. It really has been made an excuse for our mistakes. And when a criticism is offered on that which is done, when it is connected with the name of God, and is presumed to be a part of the work of God, no matter how good that criticism may be, or how unanswerable the criticism is, we are told that God's ways are not our ways. That is enough. That settles the question.

Now it seems to me that when the prophet draws this distinction between our ways and God's ways, the first thought, *and the leading thought*, is that he refers to man in his darkened and sinful condition. He does not refer to the children of God, enlightened by the gospel, because we must admit that when we move in harmony with the light of truth, we move in harmony with the will of God; and when we move in harmony with the light of truth, our ways are like God's ways, they are in harmony with God's will, and he would not condemn them. And the only sense in which he can say that his thoughts and ways are different from ours, and higher than ours, as the heavens are higher than the earth (if we are enlightened by the Spirit), is that we are limited. We can only proceed to our limitations—only so far; but God can move away beyond! His ways are higher.

You will remember that the prophet was speaking to Israel. Israel had been very wicked. A great portion of their history shows that they lived in wickedness. They were living far beneath their privileges, and the prophet means to condemn sharply and strongly the ways of men in the wisdom of men, as placed in opposition to the ways of God.

We are represented—that is, the children of light are—in the New Testament, as workers together with God. Now, when we are working together with God our ways are acceptable to him. And just so far as we are able to go, we are able to walk with God.

We read here, in this good book, that Enoch walked with God; and Enoch and his band were finally taken home to God, because they walked with him. Now, what Enoch and his followers did, it is possible for us to do. And if we do the same work that they did; or do the work committed to us as well as they did theirs, and render a like faithful obedience to the requirements of the divine plan, the result will be the same; we will be a happy people, a useful people, the light of the world. And, finally, we will be taken home to God.

Those who render obedience to the gospel are entitled to the Holy Spirit. What will this Spirit do for them? In the fourteenth, fifteenth, and sixteenth chapters of John, the Great Teacher defines the office-work of this Spirit. He says, "He will guide you into all truth." All truth! Not all at once. It shall take of the things of the father and show them unto you. It shall bring to your minds whatsoever I have said unto you. "He will show you things to come." That is wonderful work; wonderful work, indeed. And the slowness with which it accomplishes its work for us, is owing to our low condition; it is owing to our inability to exercise the faith that is necessary, the intelligent obedience that is necessary to secure unto us a greater portion of the divine Spirit. But so long as we move in the right direction, it will continue its work, until we are perfected and able to stand in the presence of God, and enjoy the good things which he has offered to those who are his.

Therefore—and it is an opportune time, now, in the history of the world to consider it; for there are a great many things, very dissimilar in their character, being done in the name of God, claiming to be done by divine direction—we are entitled to this Spirit in all that Jesus has said it will do for us. And when anything is presented to us, purporting to be divine in its character, and we are enlightened by this Spirit, we are entitled to render a correct judgment in that way; and if it does not commend itself to our judgment, under the enlightening influence of this Spirit, it is our privilege, nay, our duty, to reject it at once. This is our safety. And I make no distinction, whether it is done within the church of God, or without. For the Devil can step inside the ranks and accomplish his purposes, if we will permit him to, just as well as he can accomplish them without—and far better; he can make greater progress by far. We ought to be very careful to keep him out.

So I think there is no excuse for work that will not commend itself to the judgment of those who are enlightened by the Spirit of the living God. Let us take the responsibility of whatever mistakes we make, and not try to excuse ourselves by saying, "God's ways are not our ways."

But I was thinking, after listening to the presentation of the first principles of the gospel last evening, something about what God has done for us, in the divine plan. And a little incident occurred yesterday, just a little thing—you know how a little thing will sometimes bring a thought to your mind in a very impressive way. Your speaker, a great many years ago, was called the skeleton preacher in Green County, Iowa; but he weighed a number of pounds more than he does now. If he was a skeleton preacher then, what is he now? I stepped on the scales last evening, not with fear and trembling, nor to see how much I weighed, but to see how little I weighed. And I found that I weighed just one hundred and eleven pounds. So I am conscious of the fact that I am decreasing. A short time ago I weighed one hundred and sixteen. My average weight was, when I had fair health, one hundred and forty. I once weighed one hundred and forty-six; never more. Then, after I was engaged in ministerial work for a time, I weighed on an average about one hundred and thirty in the winter time, and one hundred and twenty-five in the summer time, for a good many years; then I commenced falling off, and gradually got lighter and lighter, until I have reached one hundred and eleven.

And after stepping off the scales and thinking a little about where I was going, I thought, "Well, thank God, I still have a bright appreciation of his love, his wisdom and goodness, as manifested in the divine plan; and my lightness tends in no way to destroy my appreciation of his power and wisdom and love, in originating and revealing to the children of men, and restoring to the children of men in the last days, through the young seer, the gospel plan—the great gospel plan." Now this did me a great deal of good. I feel to rejoice in it this morning, to rejoice exceedingly. And I feel like sketching, in an imperfect way, of course, just a few of the things connected with the principles of the gospel, which may tend to help us to give it more thorough investigation, and result in a more full appreciation of what God has done for us.

These principles were named by the speaker last night, as they are mentioned by the writer of the Hebrew epistle: Faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment.

Faith, we are told in the word, purifies the heart. Faith is the key by which we unlock the great storehouse of God, and are enabled to draw therefrom according to our needs. This is done by faith. "Without faith it is impossible to please him [God]; for he that cometh to God must believe that he is [but that is not all—must believe that he *is*, not *was*], and that he is a rewarder of them that dili-

gently seek him." Now let me tell you, our faith is in harmony with this present tense, and the ministers of the day have never been able to get over it. We must believe that he *is*, not *was*; and the whole system of the restored gospel is in harmony with that *is*. Now think about it. There is a point here, and I rejoice in it. I know we are imperfect. I can see that others are; they can see that I am. And I can see a good many imperfections in myself. But I rejoice in the knowledge of the truth. And I know a little about what it will do for us, if we have that intelligent faith that will move us in active obedience to the requirements of the divine plan. This is the first principle. I can not tell you what may not be accomplished through faith; but nothing in the spiritual warfare can be accomplished without it.

Repentance is the second principle. I am afraid, sometimes, that we do not appreciate the principle of repentance. It seems to me that lovers of the truth ought to comprehend the great privilege that God has granted to sinners to repent. They have the power to turn away from sin. I am glad God has given to us this privilege. It means a practical turning away from sin. I once, when traveling in Southern Indiana, was permitted to look into a translation of the Bible made in the days of Queen Elizabeth of England, fifteenth century I believe. And in this translation that scripture in Acts, second chapter, where it says, "Repent, and be baptized every one of you in the name of Jesus Christ," in this version it reads, "Amend your ways, and be baptized every one of you in the name of Jesus Christ." Well, I thought that was a good translation. "Amend your ways." Why anybody, everybody can understand that. But then it is much easier sometimes to understand than it is to do. To amend our ways is an important work. I am in love with the sentiment expressed in one of our baptismal hymns; and I have a growing appreciation of the words found in that hymn. It begins:

Lo, on the water's brink we stand,
To do the Father's will,
To be baptized by his command,
And thus the word fulfill.

Now comes that part that I appreciate so well:

Lord, we have sinned, but we repent,
And put our sins away,
With joy receive the message sent
In this the latter day.

This is the sentiment that should actuate us when we obey the truth. This is the spirit in which we should move forward when we come into the church of God, and then the teachers and other officers of the church will not have so much trouble with us. We will come in as true converts. And so long as we try to be faithful we will be guided by that Spirit, we will move along the low way of humility

like little children, and will have power with God, and accomplish good. This is the spirit of the gospel. And the gospel without its spirit is a worthless thing. It is like other things without the spirit—dead.

So I think when God has granted unto us this privilege of repenting of our sins, he has done a great thing for us. And the best way for us to appreciate what he has done is to move in obedience to the requirements of this principle and repent, every one, and obey the commandments of the Lord Jesus, as found in the ancient gospel, the restored gospel, and thus come to God.

The purpose of the gospel is to bring us to God. You remember one statement made by the Apostle Peter. He says that Jesus "once suffered for sins, the just for the unjust, that he might bring us to God."

Christ suffered for us. That is, Christ suffered that he might bring us to God. The thought is that his work was done for the purpose of bringing us to God.

Now you will find that every principle of the divine plan performs its important part in bringing us to God; but we must become acquainted with them and render an honest and intelligent obedience to them in order that they may accomplish their work. We see how faith brings us to God. Well, there is nothing more hateful to God than sin. He hates sin. I am glad that he does. And that is about the only thing that we should hate. We should not hate our brothers and sisters, though they go wrong, though they wander. It is wrong to hate them. We may hate the wrong they do; but how can we ever reclaim them if we hate them? How does God do his work? Does he do it through hatred? He accomplishes it through love. "God so loved the world." Loved the world? Yes. When it was in darkness and sin, he loved the world, and sent "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So we should love each other. And if we are going to be coworkers with God, we must work upon the principle of love. In accomplishing our work we must be moved and influenced and directed at all times by the principle of love. But, like God, we may be permitted—nay, it is our duty to cultivate a hatred for sin.

We never can be saved in our sins. That is the reason we are commanded to repent. That is one part of our work, and God will never perform our work for us. In his divine wisdom he ordained that man should act for himself. He gives to him agency; and that which man can perform for himself, he must do. God, if you will permit me the expression, *can not* repent for us. Neither can one individual repent for another. But every sinner

must repent; and every disciple must repent whenever he is overtaken in sin. And we should live so that we can see our imperfections, and wrongs, and keep setting ourselves right. There is a great deal of repairing necessary to be done. If an individual does not repair around his home, and in the home, if he does not keep things in decent shape, does not keep them up, they run down. It is wonderful what an amount of repairing is needed. Just about as soon as a thing is finished—made new and complete—it begins to deteriorate, go down; something is wrong in a few days, and it needs repairing or replacing with something. Now, we have a great deal of repairing to do. We may see our imperfections and our mistakes, and when we do, we should go to work to correct them. That is the way we will make progress. God will help us in this work, and it will so influence intelligent men and women as to lead them to see that we are making a just effort. It is not a disgrace for us to confess our weakness and our wrongs. It is a disgrace to continue in them. It is a disgrace to try to hide them and lead the people to believe that we are all right when we know we are not correcting our wrong ways. That is a disgrace. You may know when people repent. They will confess their sins and forsake them. This is the evidence.

So I am glad that God permits us to repent. I am glad that he has authoritatively commanded all men, everywhere, to repent. Let us not affirm, "Well, this applies to everybody outside of the kingdom." It applies to us whenever we commit sin, just as much as the principle of faith applies whenever it is necessary for us to receive spiritual blessings to lead us along in the warfare, and in the discharge of duty.

Baptism is for the remission of sins. I do not understand this as some of the brethren seem to understand it. And I may be wrong, and they may be right. But I understand that it is "with a view to" the remission of sins. The word *for* comes from a Greek word as used in Acts 2:38, which means "with a view to." That is the literal meaning of the Greek word from which we get the translation "for," "with a view to." So I understand that our sins are actually remitted by the Holy Ghost; and we are baptized for the remission of sins it is true. It does not lessen the binding character of the obligation one bit; but it simply shows that that which is called the Holy Ghost and fire blots out our sins. One part of its office-work is to burn up the chaff, and to burn up that which is corruptible; and when we receive the Holy Spirit, then the actual remission of our sins occurs.

By the way, Nephi says, after speaking plainly on the ordinance of baptism, "Then [adverb of time] cometh the remission of sins by the Holy

Ghost and fire." This is a plain statement; and Moroni, likewise, says, in the Book of Mormon, that we are baptized unto the remission of our sins; that is, in order to the remission of our sins. Well, it is very necessary that we should get rid of our sins in some way, and this seems to be one leading purpose of the ordinance of baptism; but it will not accomplish its purpose unless we exercise true faith in God, and truly repent. And the Book of Mormon brings this out very plainly, saying that we must be sincere, and that we must have truly repented of our sins, in order that it may accomplish its work. It is possible to go through the form of baptism, and be immersed. We might be immersed fifty times, and it would not do us any good whatever. In fact fifty times would not do any more good than one, anyway. But we must obey carefully in order that the promise of God may attach, and we may realize that which he has promised to those who obey intelligently and sincerely.

Then comes the promise of the Holy Ghost. What will that do for us? Oh, I can not tell you; I can not tell you. That is to be experienced. I can tell you a few things that may indicate in a slight degree what it will do; but I can not tell you what it will do, only in this partial way. As we have already seen, it is the Spirit of truth. We need that. We have the spirit of error in the world; and it is seeking to intrude everywhere, and will obtain wherever an individual will give it but half an opportunity,—the spirit of error, which is the spirit of darkness, opposed to the truth, and opposed to right. But with the truth, as it is with God, goes this Spirit of truth, and with error, as it is taught by man, goes the spirit of error. So the children of God, who are to perfect their lives; and prepare themselves to dwell with God, must have some infallible guide. Now, do not mistake what I say. I do not say Latter Day Saints are infallible; for I have learned they are not. But I say that God has provided for us an infallible guide, and that is the Holy Spirit. It guides into all truth, and into nothing but the truth. Never guides into anything else. We need that. It has done a great deal for us. I rejoice in the degree of progress that we have made under the influence of this Spirit. But how much greater it would have been, if we had been a little wiser, a little more diligent in the service to which God has called us! How much more it would have done for us!

So, now, when we obtain this Spirit which guides us into all truth, and takes the things of the father and shows them unto us, then we have the mind of Christ, the mind of God, just to that extent that we are guided by the Holy Spirit. This lessens the distance very materially between God and us. This is what brings us nearer to him. This is what en-

bles us to teach and to instruct, and to be taught; to teach intelligently; for the hearer is entitled to the Spirit as much as the preacher; and when they are both guided by the same Spirit, both are edified, and good is accomplished, and we rejoice together. This is the divine plan.

I do not like darkness. This may be one thing to encourage me a little to believe that I am moving towards God; because I love light. I love the truth. *Truth* and *right* and *light* are words that are full of music to my ears.

Now we can not be instructed in spiritual things, so as to help us on toward God, unless the instructor is influenced by this Spirit. That is the kind of a man, and the only kind of a man we need to teach us in order that we may understand, the one that is influenced by the divine Spirit. And we place our whole confidence and trust in Jesus Christ as the Great Teacher sent from God, because *he* was perfect. He was faithful in all things. He "loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." He received the Spirit not by measure as we receive it. We receive it by measure; sometimes the measure is very small; sometimes it is larger. We can afford to put our whole trust and confidence in him; but we can not afford to put that same trust and confidence in any other living man. Every other man must be placed upon his merit, and taken for what he is worth. That is the only way we are safe. It is just as necessary, while we are moving toward God, that we should be protected against wrong and evil and deception, as it is that we should become acquainted with right. Both are necessary. And we are liable, nay sure, to be imposed upon if we neglect either one.

Now it may appear that there is a conflict. I want, if I have time; to call your attention to it briefly. There are some passages in ancient revelation, and some in modern revelation, that would seem to signify that as children of God we did not need to be taught by man, but simply be taught by the Almighty. I will call your attention to one, at least, in the New Testament, and one in the Doctrine and Covenants.

In John's first epistle and second chapter, beginning at verse 24, we read this significant statement:

Let that therefore abide in you, which ye heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children,

abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

I think this is faithful instruction; but the language is singular. That "the anointing" or that Holy Spirit "which ye have received of him abideth in you, and ye need not that any man teach you;" but this anointing that abideth in you "teacheth you of all things." Not all at once.

Well, we will let that drop for the present. I turn to the Doctrine and Covenants here, which has much to do with the restored gospel, and in the very first revelation in this Doctrine and Covenants, section 1, after rehearsing how the Lord revealed himself to Joseph Smith and commanded him to do a certain work, we read in paragraph 4:

And all this that it might be fulfilled, which was written by the prophets; the weak things of the earth shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

I am glad that God has put this work on such defensible ground. We can go before the people without shame, everywhere, and defend the work according to the records which we have. Here are the purposes announced in the revelation—why God sent the gospel, and restored it to the children of men through Joseph Smith. Why? Just think about the purposes here. They are grand: That faith might increase; that the everlasting covenant might be established; that it might be proclaimed by the weak and the simple, which is according to his great wisdom, in all the world; and thus the people might be saved in God's own way. I am proud to defend this claim. I am glad to confess before you that in my weak efforts to do it, in the past, the great God has stood by me. And sometimes, when there was a good deal at stake, it seemed to me he stood right with me in the stand. It seemed to me that I could almost feel his touch, while I was defending these claims before the people; and I would be recreant to my trust if I should ever go back on the truth with which I have become acquainted.

But you notice what it says, that man should not trust in his fellow man; but that every man might be able to speak in the name of God the Lord, the Savior of the world. Why? John says they were able to speak that way because of the anointing they had received, this Holy Spirit, the same anointing that Jesus received; but we do not receive it in the same degree. But it is the same anointing.

And because of the restoration, we are placed in a position that we are entitled to the full promise,

the promise of the Master that we should receive the Holy Ghost, that influence which is promised unto you and "your children, and all that are afar off," says Peter, "even as many as the Lord our God shall call." Through the restored gospel we are placed in a position before God which entitles us to this promise. Hence we are able to speak in the name of God the Lord, the Savior of the world, and go forth and sound the gospel trumpet like they did in days of old.

Well, now, this same book says, "Teach one another, . . . teach ye diligently, and my grace shall attend you." And the New Testament conveys the idea that the true ministers should teach, and the church should honor them in their position as teachers, and listen to their words. I believe this is right, too. But there is an apparent conflict, but it is only apparent, it is not real. You take and read carefully the fiftieth section of the Doctrine and Covenants, and you have the matter unraveled. That shows we are not justified in receiving that from any source which is not in harmony with the Spirit of truth. It shows that the hearers are entitled to this Spirit as well as the teacher, the minister. And when the minister is guided and directed by this Spirit, he is teaching for God; and it is not trusting in man to receive his teachings and obey them, and to learn from that which he presents. It is trusting in God, and in the leading way that he has ordained by which we are to become acquainted with these things. There is no conflict whatever. But when we can not feel nor see, under the divine influence of the Holy Spirit, that that which is taught is according to the will of God, and yet because of the man's position in the church we receive it readily, blindly, then we are violating the commandment, and we are moving downward instead of upward, away from God instead of toward God. So I am glad that he has revealed these things so plainly for us. It is for our good to pay heed unto them.

Now, there are the principles of the resurrection and eternal judgment. The resurrection brings us physically, so to speak, physically into an immortal condition. That is a step toward God, do not you see? And a wonderful step. The ills and trials and sorrows of this life left behind! No more tears, no more sorrow, no more death. He will wipe away all tears from our eyes. He will make everything new—new heaven, new earth, and a new people will have been made, through the divine plan. Transformed by the power of the gospel, and made new and complete by the resurrection of the dead, that body and spirit, in connection with each other, may enjoy a fullness of reward.

Then God's eternal judgment, which is a provision of the divine being, by virtue of which we

shall receive that to which we are entitled, that which we have prepared ourselves to receive. And if I am not worthy to dwell with you, the time then shall have come when I shall no longer bother you. I will no longer be permitted to dwell with you. The time of your trial is over, your probation ended, and I will be placed where I belong. And you will be placed where you belong, in higher and better conditions, to receive the reward to which you are entitled. This is eternal judgment.

May God bless and help us with increased ability to appreciate the grandeur and perfection of the divine plan, is my prayer.



IS IT TRUTH OR ERROR?

If we are wrong, may God protect the work, and expose our error; but if right, may he turn on the lime-light of his Holy Spirit, that the honest in heart or all who desire to learn the truth, may see it, is our earnest prayer.

Our Motto: "Do more good."

We believe the mission of man in this world is to do good to his fellow man, and in order to do his whole duty, he will keep the commandments of God, and thus be approved by him; or in other words, he will "love his neighbor as himself," the first great commandment, and if he does this the other commandments will be easy, and follow as a natural consequence.

Then, according to our motto, when we have done good, let us continue and do more good. We hope that when we present a few thoughts that may not be in harmony with the common view, or understanding, we will not necessarily be considered a crank, or one who has lost faith in the revelations of God, as we have not. This work is dearer to us to-day than ever before, and we see much more in it than ever before.

Do you not know that there can be no development if no one ever breaks over and presents some new thoughts or ideas, but everybody keeps on thinking in the same channel, or sometimes in the old ruts? While we do not think it impossible for us to be mistaken, but with this view in mind we earnestly petition our readers to prayerfully and carefully study our line of thought and citations, both in this article and our former one, "The celestial law versus section 106," before you condemn us too hard.

Now for a few thoughts more on section 106. Section 106 was not published until after that noted meeting on August 8, 1844, where the Twelve took charge of the church (see *Times and Seasons*, vol. 5, p. 637); and was placed in the Doctrine and Covenants by them when they revised and published the Doctrine and Covenants after Joseph's death. The 1835 edition of Doctrine and Covenants was the last edition published in Joseph's lifetime; and this

section 106 comes from or through the same source as many others purported to have been received by Joseph, which we have rejected. Why accept one and reject others? (See *Times and Seasons* for number we have rejected.)

Are you not also aware that not a single revelation after the 1835 edition of Doctrine and Covenants was ever adopted by the church or any of the quorums until the Reorganized Church, by a blanket motion, and without investigation, adopted the book as a whole, as published by Brigham and his collaborators of the Twelve, after Joseph's death? as they had control of affairs at that time. And do you not remember what Bro. Wandell said, that he personally knew there were changes made from what Joseph left them. (See his statement in our former article.)

Those who are studying carefully the history of the past are finding out many things that we did not know then, nor even suspect.

The Evil One was so very active just then to get control of the church (in such an opportune time) that it is not safe to put a limit on the extent of their wickedness and apostasy without absolute knowledge, especially in the light of later developments. We only wish all the Saints had access to the history of those times, and the utterances of Brigham Young and his collaborators at that time. We think if they had they would not wonder at our position. We not only have the word of Bro. Wandell that they changed things, but we have their own writings and publications to prove our statement. Note our *Journal of History* for January, 1909, and you will find an article prepared in the Historian's office, showing that they (the Brighamites) changed things to suit them at the time. There the statement is found that they have made 6,333 changes in the new church history as compared with the *Millennial Star*, both claiming to have been written by Joseph Smith himself.

If you do not think there have been any changes, just pick up the Inspired Translation of the Bible and read the revelation to Joseph as published in that and compare it with the same revelation as published in the Doctrine and Covenants, and ask yourself who changed it. We have the original of this revelation attached to the manuscript of the Inspired Translation of the Bible and know the one in the Inspired Translation is correct. This was not published in the 1835 edition, but put in the Doctrine and Covenants after Joseph's death.

Do you know that the tenth was not taught in this latter-day dispensation till Brigham taught it in the very same issue of the *Times and Seasons*, August 15, 1844, that section 106 first saw the light? and this was under the caption, "An epistle of the Twelve," but written and signed by Brigham, and

dated August 15, 1844. Read it if you can get it, volume 5, page 618, *Times and Seasons*. We wish to quote a part of this "epistle." That in brackets is ours. When he gets down to the temple he says:

The temple must be completed by a regular system of tithing, according to the commandments of the Lord [referring undoubtedly to section 106, which they had now published in the same issue] which he has given as a law unto this church, by the mouth of his servant Joseph. [What a bold assertion, in the face of section 42, the law already given to the church, showing how the means are to be raised for the building of houses of worship, etc. See Doctrine and Covenants 42:10.]

Therefore, as soon as the twelve have proceeded to a full and complete organization of the branches abroad [why reorganize the branches? Were they not all right under Joseph? Ah, they had usurped authority now and wanted things changed to suit the new order of things], let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the twelve; or into the hands of *such* bishops as have been or shall be appointed by them [the twelve] to receive the same [why pay into the hands of the twelve, if there was nothing wrong? Had not the bishop been the custodian of all funds in Joseph's day? Certainly! Again, if everything was all right, why appoint new bishops of their particular choice? Did not God recognize the bishops of Joseph's day?], for the building of the temple or the support of the priesthood [what does section 106 say about the support of the priesthood? Can you not see what is on the mind?] according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their conscience as any other law or ordinance. [What does Joseph tell Savary was the law of the church? See former article, *HERALD*, October 14, 1908. But notice! And let this law or ordinance be henceforth taught to all who present themselves for admission in this church [why the necessity of so much stress on teaching it henceforth, if it had been taught previously?], that they may know the sacrifice and tithing the Lord requires, and perform it, or else not curse the church with a mock membership as many have done heretofore. [Again notice.] This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment.

Ah, yes, Brigham proved in after-years what he had in mind; to have a steady flow into a public treasury for the benefit of the leaders. And this, in our judgment, is the foundation of the tenth being taught in this church.

Surely no one can, after a careful and thoughtful study and comparison, think sections 42 and 106 agree. In order to accept section 106 at all as coming from God, we will have to accept it as a kind of Moses law, because the church had fallen so low, or rejected the gospel law, section 42, to that extent, that, like the children of Israel, they needed a Moses law to lead them up to the better or gospel law; and this Latter Day Saints are loath to believe.

But there is another serious objection to this and section 106, as this was given for Zion and her stakes, and we have been applying it in a scattered condition, since the teaching has been that the tenth was for the Saints abroad, and consecration when

gathered to Zion or her stakes. But we have been teaching 106 itself wrong, as the first requirement in that is the surplus property, and that has not been required.

"But," says one, "the preface of the Doctrine and Covenants says, 'Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled,' etc.," and surely, the Lord will not permit anything that is not true to be put into the book. Let us see. It is a poor rule that does not work both ways. That is, if the Lord will not let anything be printed along with this preface in the Doctrine and Covenants, it being sacred, he will not anywhere else; but the Brighamites have the very same preface to their Doctrine and Covenants; and do you believe all that is in their book? No, God never destroys man's agency.

Again, the Songs of Solomon were in the Bible long years, and were considered by many learned men and literary critics as the best book in the Bible, the most inspirational and educational; but when the Lord gave us the Inspired Translation he told us differently, and gave instructions to leave it out.

Truth can not be crushed to earth without rising again, and will stand investigation; and if the idea is good that God would not let a revelation be in the Doctrine and Covenants so long and not tell us it is wrong, there can be no danger in investigating it, as he will surely not let any harm come from it, if it is explained wrongly by some; and if it will not stand scrutiny, what can we think?

So much for section 106. Now let us answer a few objections to our position on the tenth. We are told section 114 teaches the tenth. We can not see it that way. This, we believe, refers to the law given in section 42, the same law God used to tithe his people with in Enoch's day, in the apostles' day, in the Book of Mormon times, and what he gave this people to start out with in this dispensation, as explained and understood by Joseph Smith, a complete consecration. (See Joseph's letter to W. W. Phelps, *Times and Seasons*, volume 5, page 673.)

You might ask, How can this be, when he says, section 122, paragraph 5:

When I said unto mine apostles, "The twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for purposes of self-aggrandizement by any one, be he whomsoever he may be;" the one whom I had called to preside over the church, had not yet approved himself unto the scattered flock; and I gave this command unto the quorum next in authority in spiritual things that the scattered ones, and those who had been made to suffer might have assurance that I would not suffer that he whom I had called should betray the confidence of the faithful, nor squander the moneys of the treasury for the purposes of self. And for the reason that the law of

tithing was but little understood, and would not be observed, unless it should be taught, and enforced by the precepts of the chief missionaries of the church. It was not then intended, nor is it now, to burden them with the duty of looking after the disbursements of the moneys in the treasury, or the management of the properties of the church; except as it may be at times necessary to do so in council with the presidency, the high council in case of exigency, the bishopric, bishops, or bishop's agents abroad, or the conferences; and in accordance with the agreement hitherto made. Whatever burden the quorum may have felt rested upon them in this regard, they are now absolved from, the end designed by it having been reached; except that should it become apparent to the quorum that there was abuse in the administration of the temporal affairs of the church, they shall at once make such inquiry and examination through the proper officers of the church as will correct the evil and save the church from injury.

If this is not so, why did he say the law was the same to-day in section 42 as when given? Paragraph 6:

And further the Spirit saith unto you, that "with the Lord one day is as a thousand years, and a thousand years as a day;" therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy is as if it were given to-day."

He laid this work upon the Twelve, because Joseph was newly called, and not tried, so the church would have the necessary confidence in him. But now he has been tried and proved worthy, and the church has confidence in him that he will not permit the means to be squandered, and thus the purpose is accomplished, so the Twelve could now attend to their own particular work, only in case of abuse of finances, etc.

We do not believe paying the tenth under the gospel law is the "tithing" of God's people, as contemplated in the gospel law. We believe it requires a complete consecration of all you have, and the receiving back of your inheritance in a financial sense, and a consecration of all your time and powers in a spiritual sense. So, when God speaks of his law for tithing his people, or the law of tithing, he means a complete consecration.

We state again, the law of one tenth can never make and retain equality. (If this is controverted, we are prepared to prove it.) And this one fact alone is sufficient to prove God never intended anything else under the gospel law, as his law was a perfect and equitable law. That is what he gave Enoch and his people. (See Doctrine and Covenants 77; 81; 89; 93; 101.) That is what he gave the apostles. (See Acts 2:44; 4; 32.) That is what he gave the people in Book of Mormon times. (See pages 418 and 424, large edition.) And that is what he gave Joseph Smith. (See section 42.) And when we speak of the law of tithing, we believe it means the law of consecration, or the celestial law, or law of the celestial kingdom, as spoken of in section 102 and elsewhere.

We are told section 114 refers to the same law as

section 106, or the tenth. Now, how can this be, as section 106 plainly says it is a law for Zion or her stakes. Did we have Zion or her stakes then? You know we did not. But we did have the same condition before us as we had when section 42 was given. And we fear the Quorum of Twelve did not observe and enforce by proper precept the financial law of God. And God does not say they did, only that the responsibility they thought rested upon them in the disbursing of the funds, they were now released from; and that Joseph Smith had been tried and found true.

Again, Doctrine and Covenants 126:10 is used to disprove our position:

In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.

"Taken as a whole." What does this suggest? To our mind it suggests that there might be something wrong, as we can not take any one section, but the whole. And this is our position, that section 42, the law, and all the rest on the same subject down to section 106 agree with section 42, and refer to a complete consecration; and section 106 alone stands for a tenth.

We are not so sure the interpretation put upon the law does not jeopardize the liberties of the people, when it is better understood; and as to our neglect of duty or privilege of appealing to the quorums, it is never too late when a reasonable number conclude it is time to do so. But as to the three quorums seeing the law alike, we have not seen the evidence as yet. True they must have come to some kind of an agreement, when it (The address to the Saints) was signed; but their teaching since leads us to think they did not understand the meaning of their own address alike, even then.

Now, brethren, it would be too bad if we would wake up to the fact that we have been mistaken, and have accepted the theory of man and not of God; for, seriously, brethren, it does look to us like we have based our financial teaching and practice on a theory introduced and promulgated by man, Brigham and his colaborers, the Twelve, after Joseph the Martyr's death. (See *Times and Seasons*,

volume 5, page 618, "An epistle of the Twelve," written and signed by Brigham.)

We can not find the tenth taught in Joseph's lifetime; but can find plenty of evidence of the complete consecration. July, 1840, Bishop A. Ripley, making an appeal for money, makes these statements among the rest (see *Times and Seasons*, volume 1, page 137), after speaking about their trials in Missouri (*italics ours*):

Now under these existing circumstances, brethren, groaning under poverty as you see that we are, and being under a solemn obligation to our God; and to the inhabitants of this generation, to promulgate the pure doctrine of our Lord and Savior Jesus Christ, what is to be done? Shall the work stop for the want of means? No, God forbid, we will propel the wheel of the kingdom by the *power of union*, until we accomplish all things whatsoever our God has commanded us; and we firmly believe that the brethren who have funds will notice this appeal and come to our aid, and give us influence, so they may be heirs with those who offered their all in sacrifice, and by this obtained a knowledge that the course of life which they pursue is according to the will of God. See Book of Covenants, Lecture 6, 9th paragraph.

It is vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them who have offered their *all* in sacrifice, and by this means obtained faith with God and favor with him, so as to obtain eternal life, unless they, in like manner offer unto him the same sacrifice, and through that offering obtain a knowledge that they are accepted of him.

Has there any one yet told us where there was a command to pay the tenth in any of the books under a gospel dispensation outside of section 106? True there seems to be a few cases where it may have been paid; but what is the preponderance of evidence? The selfishness of man in all ages has caused him to do as little as he possibly could, trying to make himself believe he was doing God's will.

Again we read:

And whoso standeth in this mission is appointed to be a judge in Israel, *like it was in ancient days*, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counselors, according to the *laws of the kingdom* which are given by the prophets of God; for verily I say unto you, My law shall [no "ifs" nor "ands"; *shall*] be kept on this land.—Doctrine and Covenants 58:4.

Does this teach a tenth? Are inheritances appointed under the tenth?

Behold the laws which ye have received from my hand are the *laws of the church*, and in this light ye shall hold them forth. Behold here is wisdom. . . . And now I give unto you further direction concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church in laying his moneys before the bishop of the church.

How much did Martin Harris lay before the church?

Behold this is a great and the last commandment which I shall give you concerning this matter [he must have received similar instructions before, or the word *last* means nothing] for this shall suffice for thy daily walk even unto the end of thy life. [Notice the penalty if he rejects. Is God any

respector of persons?] And misery thou shalt receive, if thou wilt slight these counsels; yea, even the destruction of thyself and property. Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family.—Doctrine and Covenants 18: 5.

Do the following mean a tenth?

And if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse [why?], that all things may be done according to that which I have said [the law, section 42: 8, 9, and 10].—Doctrine and Covenants 42: 14.

Nevertheless inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse.—Doctrine and Covenants 70: 2.

Read the following citations and see if they can be carried out under the tenth, or section 106: Doctrine and Covenants 70: 3; 77: 1; 77: 3; 81: 4; 48: 2; 49: 3; 51: 1; 101: 2; 101: 12; 102: 2; 81: 3; 83: 8; 42: 16.

Now, brethren, we have not written what we have simply to find fault, or to be engaged in a controversy, nor with the idea that we would convert everybody to our view; but did think we might drop something that would set you to thinking, and do *some* good, and thus be complying with our motto: "Do more good."

You have now read both our articles, and the kindly criticism of the different brethren; and, as we do not want to make this a controversy of words, we will not take up your space and time by taking up each opposing article and analyzing the arguments separately, as we had anticipated every argument made, except one, and can not see anything in that.

Now, we do earnestly implore you to go back and reread our arguments from the beginning, and those of the brethren, too, and prayerfully and carefully, without prejudice, weigh them, asking God to direct you in your decisions, and accept what you can make yours, or what appeals to you as the truth, as truth is what we all want and must have. And, surely we are willing to give up all of our errors for one single truth, when we can see it.

But let us remember we are to be judged by the word of God, and held responsible for not learning it when the opportunity is offered.

Now, may God sustain and help all to see the truth, and keep us steadfast to the end. His way, not ours, is our earnest prayer. F. M. WELD.

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ON THE WORD OF THE LORD.

It is written, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Who is the Lord? He is Jesus the Christ, the great, allwise teacher, sent from the great, eternal Father, to teach men the way to true happiness. He is the Word of God to mankind, as it is written, "The Word was made flesh, and dwelt among us." And his words shall

condemn or justify men at the last day; just as they have obeyed or neglected to obey, so shall their judgment be.

He taught Adam in the morn of creation, and sent men his word from time to time, all down through the ages, whenever they were willing to receive that word as their rule for action. Mark ye, his law is perfect. We can not add thereto or take therefrom. To be converted is to obey his word; and to be wise is to live in obedience to his word, as our rule for action in all things. One thing wonderful, is the simplicity of his word; so plain to the understanding, none need err. The learned and the unlearned are here equal; no excuse for disobedience.

One thing strange but true, men ever have been disobedient, choosing their own way, walking in their own foolishness. This is the history of the doings of men. The flood came, the language was confounded, the Jews were scattered among all nations, because men refused to obey. The poets have sung, What might be done, what could be done, if men were wise and loved each other? Aye, who can tell? But men have not loved each other. Nay, they have despised, scorned, and oppressed their fellows. Full of envy and pride, stiffnecked and vain are men. For that cause the gospel is preached, the Spirit to comfort is given, and the gifts and blessings made manifest to them who walk in obedience to the word. Thus it was in the days of Enoch, of the apostles at Jerusalem, and of the Nephites. They held all things common for two hundred years. None rich, so there were none poor; and they were all partakers of the heavenly gifts, because they lived in obedience to the word of the Lord, his one command, "Love ye one another."

What does that mean? Some good preacher tell us, for that is just what the world of men are asking. Aye, you that claim to be Christians, Can men prove their love, when one has an abundance, and the other is in need? When did the Nephites become wicked? when they divided into classes?

Some of us can remember in the early days of the church in Scotland, the blind were led down into the water, came up rejoicing, their eyesight was restored; the deaf also blessed in the same way. These were in the days when we held all things common, as the Lord did bless and prosper. One day, to our misfortune, Brigham Young's agents came. Then we had gospel tramps living on the people, a tithing law, men got into contention and strife, the gifts and blessings ceased among us.

Men have ever loved to err; quick to do evil; slow to do good. They act in accord with their love and desires. The weakest spot in most men is the love of the use of the woman. So there came a law, a revealed wonder! Yes, men could have all the wives they wanted—aye, to raise up a righteous seed.

Mark you, this law had been hid for years, had a narrow escape from a wicked woman, who burned the original writing; but a good, wise man saved a copy. Good fellow!

Man's next weakness is the love of money. So they were not willing to give all; but would give a tithe. To give a dime and have the rest of the dollar pleased them so well that they went away back to the days of Abraham to prove it. Yes, he paid tithes. Who said he did not? But the church has said it. Yes, and in some countries the church compels men to pay tithes that do not even believe, and who said it was wrong to pay tithing? But do you not know those men have to be scared into that much; for he who is tithed shall not be burned. Aye, they escape good then.

Let us suppose two men in business, have good homes, carpeted floors, pictured walls, musical instruments, and all the comforts that prosperous men have. At the year's end, they each have a surplus of five hundred dollars. One pays a tenth, and so by law is justified. The other pays five hundred to the Bishop because he loves to do good. Now there is no law for goodness; but out of the abundance he has received he gives for the good of his fellows, and thus obeys the word: If you love me, keep my commands. And one command give I unto you, that ye love one another. Why, Lord? So that the world may know that you are mine. Now which is the noblest and most Christlike, the one who gives all to do good, or the one who gives a tithe to escape a burning?

Thus it was, step by step, they chose their own way. Next came baptism for the dead. This thing pleased their pride. Oh, yes, they were to be great men, saviors on Mount Zion. The dead could only find salvation through them. Ah, the blind foolishness of men. They had forgotten that most wonderful Word that tells the depth of the mercy and goodness of God, the eternal Father. Listen: They that knew no law shall have part in the first resurrection. Now, think of it! Since the days when the Saints suffered violence and wicked men forced their rule, put to death in rack, torment, and burning all who opposed them, those many millions that knew not are all to come forth on that day when Christ shall come to destroy the rule of the wicked, and be king of all the earth for a thousand years. Ah, how beautiful, how soul-cheering, comforting, and consoling is the word of the Lord!

Much is said about Abraham and his tithes. What of Enoch? who tells of him and his city, who so loved each other that the Lord took them? They tasted no death. Men looked in wonder. Zion had fled.

Christ tells us, because of the hardness of the hearts of men, Moses suffered them to give a bill of divorcement, but it was not so in the beginning.

And because of the hardness of the hearts of men to-day, the Lord suffered them to offer a tithe; but it was not so in the early days of the church, nor in the days of the Nephites.

Men say it is impossible for them to obey the word of the Lord, "Love your enemies." And who can really love their neighbor as themselves? It is written that the dead, small and great stood before God, and they were judged, every man, according to their works. Then the question is for us all, Will my works or doings stand the approval of the great eternal Father? If not, we shall surely be condemned without excuse.

W. PENMAN.

KNOBNOSTER, Missouri.

Of General Interest

THE FIGHT ON TUBERCULOSIS.

The time has come in the educational campaign against tuberculosis for cities and towns to institute still more aggressive measures in the combat against this disease, they should organize committees for the control and relief of this disease. Communities should stir themselves to a thorough investigation of the best methods of combat and all along the line there should be a progressive movement toward efficient coöperation. The time has come when an attack should be made on the strongholds of the white plague. It is essential that committees be formed and money raised to be used for this specific purpose. The financial problem, always serious, will find easy solution in the mayor of the city setting apart a day which may be observed as "tag day." This method of raising money commends itself to the sober judgment of a great many workers in the various fields of charity and where it has been carefully planned has proven satisfactory.

Another idea which is gaining prevalence and is proving popular is that of the tuberculosis stamp which can be secured no doubt from the National Association for the Study and Prevention of Tuberculosis in New York. The stamp does not of course carry parcels or letters but is placed upon packages and letters and is secured by the public for the specific purpose of helping the committee to secure funds for its work. Any city which has tried this plan has found that the people are more than willing to assist, thus providing funds for carrying out the plans of such committee. The message of Christmas will never be more redolent of hope for the great class of hopeless consumptives than this year. The prophecy of the future is upon the people and no inspiration is needed to predict that tuberculosis is doomed. In an hour of expectancy like this it is highly necessary that every one shall contribute his share in making the victory complete.

As the winter closes in many people will find it

necessary to make their houses warm by adding storm windows. On the living apartments the storm window may not be so objectionable, and yet to insure the highest opportunity for health the house would be better without them. But it is little less than a crime to put storm-windows on the sleeping apartments of our dwelling-houses.

It is believed that there can be nothing of greater importance to the health of the people and nothing more detrimental than to inclose with storm-windows the rooms which are occupied during the hours of sleep. During sleep the processes of elimination are going on very rapidly in the body. Poisonous gases are being exhaled from the lungs in great volume. If therefore the air is not constantly supplied with oxygen from the outside it is impossible to keep the air of the room pure; it soon becomes vitiated and foul with the most disastrous poisons. In many houses the sleeping-apartments will be sweltering with filth and foul air and it is imperative that especially the sleeping-rooms of children shall be supplied with abundant ventilation. Colds and catarrhs will be the order, and croup, sore throat and tonsilitis will be the bane of the children in such cases. The parent or caretaker of a child who imagines that the sleeping-room should be closed against cold fresh air makes a serious mistake. There is nothing that can give such vitality to a child as plenty of fresh air. Should any fear a draft in the room let them follow that which is suggested here: Lower the top half of the window its full length. Tack a piece of Indian Head muslin to the top of the window-sash and carry it to the top of the window frame, tacking it firmly there. Do not tack the sides so that the window may be shut in case of a driving storm, thus letting the screen fall inside. This will act as a protection against drafts and offers a very inexpensive mode of ventilation.

Persons who will follow the above instructions will find their children going through the winter without sore throat or tonsilitis in almost every instance, and in the event a child should take cold do not close the windows but protect the child properly and place his bed beside the open window. He will rapidly recover. This is only an intimation of what should be done regarding the increased protection against cold sought during the winter season. Do not put storm windows on your sleeping apartments.

The combat against tuberculosis must be by strengthening the armies of defense in the body. In every human body there are wonderful resources and powers which, if normal, will resist the invasion of many vicious germs, not only of the tubercle bacilli but other germs. Therefore the increased resistance of the bodies of children is a matter of supreme importance. Lack of good nourishing

food, lack of ventilation in sleeping apartments, adenoids in the air passages of the throat, enlarged tonsils and defective teeth are all to be reckoned with. There is need of medical inspection of all children who show malnutrition, and parents might justly be charged with criminal neglect who permit their children to make an unequal race in life, when by simple precautionary measures in the early age period these things might have been corrected.—From Press Bureau, Department of Tuberculosis, Des Moines, Iowa.

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SPIRITUAL HEALING IN THE CATHOLIC CHURCH.

The Catholic Church has always had an equivalent of the Emmanuel movement, declares Reverend Thomas E. Sherman, son of General William T. Sherman. In the *Catholic Universe* (Cleveland) we read:

"There is nothing new to Catholics in the Emmanuel movement, for our church has had, and used, the same method of healing through the mind for hundreds of years. Our confessional takes the place of suggestion. Ever since I was seven years old I have relieved my body of mental troubles by confession. The great interest with which the people are receiving the Emmanuel movement shows the desire of the American people for a more adequate religion, one which touches the whole mind and body.

"In interviews that I have had with several superintendents of insane asylums they tell me that there are many patients in them as the result of a study of Christian Science. The doctrine would have one not believe in his senses, and teaches that nothing is real. The Emmanuel movement is the antithesis of the Christian Science teachings, in that it teaches people that pain is real, and that evil is real, but it teaches that these pains are brought on by a wrong state of mind. For years and years the Catholic Church has used suggestion to ease the mind and mental troubles of our church-members.

"Like the teachers and sponsors of the Emmanuel movement the priest coöperates with medical men. Many times I have had a doctor say to me: 'Father, this is a case for you, and not for me.' Again, where there is any organic trouble, the priest does not try to cure, but to ease the mind of the one suffering, thus lessening the trouble and eliminating the mental anxiety."—*Literary Digest*, December 19.

Real charities suffer greatly from being classed with the swarm of frauds that buzz over the country every year.

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Pass on a little spiritual sunshine to your next neighbor. Brightening his sky will illuminate your own.

Letter Department

BILOXI, Mississippi, December 15, 1908.

Dear Herald: After reading over the letters and articles in the *HERALD* this morning, I thought perhaps a few lines from this part of God's vineyard would cheer some of the careworn and weary, who are trying to come up higher that they may receive life everlasting. I love this work, and I love to read how the work is progressing in all parts of the earth. My daily prayer is for the advancement of this cause, which I know to be God's eternal truth. I hope to continue faithful, although sometimes I get discouraged, when clouds gather round and it seems like beating against the current; but the dark clouds pass over, and the sun begins to shine, and I still cling to the rod of iron, that I may not be carried down the stream into outer darkness; for we know it is a time of trial among the Saints. Many are falling away, and everything goes to show that the day of Christ is near at hand. So, dear Saints, it stands us in hand to be ready to meet him, that we may have on the wedding garment.

I have been in the church over twenty-eight years. I was ordained a priest the same week that I was baptized; and I have never regretted the step I took. I joined the Methodist Church when I was quite young, lived up to the best light I had until I heard the gospel in its fullness, then I received it and have been a Latter Day Saint ever since. We are now near the close of the year. I have preached fifty-three times this year; assisted in seventeen meetings; have visited lots of the sick and prayed with them, and done lots of fireside work; and hope, by the help of the Master, to do more the coming year. I am very feeble now. My health is very poor. I ask the Saints to pray for me that I may be restored to my health again. There are lots of calls for me where I have been, and at other places; but my health and means are such that I can not go now. The field is already ripe. Let us thrust in our sickles and reap. The harvest-time is at hand. That we may all live worthy of the name we bear, and be gathered among the redeemed, is the prayer of

Your brother in Christ.

R. M. KING.

HAMBURG, Iowa, December 16, 1908.

Dear Saints: We can not report great things in the way of success; but we are gratified to be in a position to say that we are holding our own. I was called to this place in consequence of the appearance in and around this country of the Utah elders, who have made things pretty lively, inasmuch that some, and especially the Methodist minister, have become much exasperated over their labors here. While we had an announcement in the local paper that we would speak on Sunday evening upon the subject, "What difference is there between Utah Mormons and Latter Day Saints?" he, too, had an announcement, the subject of Mormonism exposed. We were sorry we could not be in attendance to hear him; but we learned from some of his congregation that he confused our people, whose neat church is only three blocks from the big Methodist church, with the Utah people. We are happy, however, that his effort has only proved to be against himself, as I have been told by some of the most respectable people in town that they were sorry to think the minister lowered himself so much in trying to belittle others, whose reputations are well known here.

In company with Elder N. L. Mortimore, branch president, we visited the home of this Reverend Adams, to ascertain why he had thus misrepresented us, when he denied it. We told him it was strange that he should deny it, when a number of his own congregation had told it around town. We said to him, there was one thing sure, and that was there was a lie out, and some one had to father it. We were

satisfied who had done the falsifying. He became enraged with us. He further made the statement that when he was up in Harrison County, he knew that when our big reunion used to be held around Woodbine, our people would invariably send off to Utah for our leading men as speakers for the camp-meeting. How is that, brethren of the Gallands Grove and Little Sioux Districts? He further made the assertion, that some of our brethren had promised him a "white-capping," which we told him we disbelieved as not having a particle of truth in it. He finally left us in rage. We felt rather sorry for the man, and asked ourselves what kind of a representative of Christ could this man be?

We have thought well to write an article to the local paper, and upon seeing the editor, he said he would gladly publish it for us. We have tried, in a kindly spirit, to show the public there is a great difference between the Reorganization and the Utah church. Since our series of meetings began last Sunday, we have had splendid audiences to speak to each evening. And we are hopeful that good will accrue to the cause. I held a successful series of meetings in the Dawson Burg Schoolhouse for two weeks, leaving some investigating the truth, who, I believe, will unite with the church ere long.

On December 6, I organized a Sunday-school in the town of Tabor, with an enrollment of twenty, and prospects of more. I also preached a few times in the Goode settlement, where the sisters' aid society helped the missionary along by giving me money to purchase some clothing with. It certainly was appreciated. I have been treated everywhere in the district with kindness. As the year is fast ebbing away, in looking retrospectively we are confronted with the question, How much have we done this year to advance the truth of God? The vindication of time alone will tell. Ever praying and laboring for the triumph of Zion,

Yours in gospel bonds,
JOSEPH ARBER.

RANDOLPH, Missouri.

Dear Herald: Having been some time since writing for your readers, I thought it only justice to the many, both strangers and friends, who have corresponded with me in the past, and to whom the Spirit has sent messages through me, to let you know of my whereabouts once more. The first of August it came quite forcibly to my mind, that I would visit my old home in Eldorado Springs, Missouri. So I took it to the Lord and became satisfied it was right for me to go. Arrived in Kansas City in time to attend the last few days of the reunion, then on to Eldorado Springs. Stayed five weeks, and attended the reunion at that place, meeting many whom I would not otherwise have seen. It was a joy to meet so many old friends, as three years had passed since leaving there. I then went to Holden to visit Srs. Devore and Kent for a few days, the latter having lived in my town some years before. But my stay lengthened into weeks, and almost into months. Instead of visiting a few, the invitations were many; and having nothing to call me back to the Home in a hurry, I found visiting with them very pleasant indeed. I have never met a more sociable, friendly, and spiritual people anywhere. I feel that I can not say enough in their praise. In a membership of over four hundred many live in the country. I was surprised at the long rows of teams hitched to the racks. The afternoon meeting was very spiritual, so much so that I asked if it was not unusual. "No," was answered. "Sometimes it is even better." The Spirit rested on me and gave words of comfort to the faithful, but warnings with earnest appeal to those who are at ease in Zion.

The Lord has truly been with me on this trip, and am assured it was his will that I came. Many times have messages been given through me in public assemblies, also to

private people where I visited. So often I have seen God's hand in sending me here or there, because he had something important for them. I have also answered all letters received. It has been such a joy to me when finding those who were groping in darkness, but desiring to get the truth, to tell them the true gospel story, freed from the traditions of men. And I was at times surprised at the freedom with which some in other churches expressed their dissatisfaction with their church, reaching out, reasoning along lines tending toward our church. Truly many are thinking for themselves, independent of church creed.

I have so much to make me rejoice. God has been so very, very good to me, so much better than I deserve.

One week from Monday, December 14, I expect to return to Holden and make it my future home. I shall not return to the Home at Lamoni. I ask the Saints to pray that I may always be ready to do the Lord's work. Address all correspondence to Holden, Missouri.

Your sister in gospel work,
MRS. M. J. PHIPPS.

STILLMAN, Michigan, December 14, 1908.

Dear Editors: I am a little girl twelve years old, but have never written to the HERALD before. I have two sisters and one brother. Papa, mamma, my two sisters, and myself belong to the church; but my little brother is too young, only three and a half years old.

Bro. George Burt baptized me, and confirmed me also, when I was eight years old. Just the winter before I was baptized, I was instantly healed of tonsilitis, through the administration of Bro. Burt; and I also saw my little brother healed instantly under Bro. Burt's hand, when he was a little baby.

I know beyond a doubt that this work is true, and my earnest desire is to press onward, put my shoulder to the wheel, and help this work along. Dear Saints, pray for me that I may prove faithful to the end, and at last meet you all where parting will be no more. My prayers are ever for God's children.

I can hardly wait from one month to the other to get my *Autumn Leaves*. I enjoy reading them very much.

Your sister in the one faith,
MERL VENIRA REA.

COOKES POINT, Texas, December 19, 1908.

Editors Herald: Perhaps somebody would be interested to know that I went and visited the Saints in Ellis, Johnson, Robertson, and Falls Counties, preached to and visited them at their homes. Found them in a scattered condition, as a rule, getting along about as well as could be expected by any one who is acquainted with Texas members. They believe the doctrine as they understand it. We still hope for the better. I am still in the faith once delivered to the Saints.

E. W. NUNLEY.

LEES SUMMIT, Missouri, December 19, 1908.

Dear Herald: I feel it a responsibility and duty I owe to the Saints at large, to let them know my whereabouts. I and my family have now been in Zion (Jackson County, Missouri,) for eighteen months or more. We think the country good; but our circumstances have been such that we have not yet become adjusted financially. But we are hoping for the best. Religiously, I think we are quite favored, having regular Sunday services, preaching, sacrament, and Religio. The Saints in the main are, I think, striving to live their religion. We find that it takes no small effort to live the whole law, and our soul cries out, "Lord, increase our faith. Enlighten our understanding, and make us what we should be."

We have lately been favored with associates from Kansas City and Independence, Missouri, who rendered us a good

program along Religio lines. They have given us a new impetus, and we hope to profit by the same, being more diligent in the exercise of our God-given faculties or talents.

During the latter part of October and the fore part of November, I was privileged to spend a short time at my old home in and about Minatare, Nebraska, calling upon and visiting with the Saints, finding all quite well. Was much pleased to meet my old neighbor, Theodore Harshman, who is now a brother, having been baptized by Bro. James Kelley some time ago.

I was also pleased to meet Bro. C. W. Prettyman again, who, although aging, is still busy and apparently in his full spiritual mental faculties. I also met for the first time Elder Kelley. I admired his earnest and fervent spirit. Unflinchingly, without timidity, he stepped into the cold, rippling waters of the North Platte River upon a cold, stormy day, when Bro. and Sr. Roberts presented themselves for baptism. The confirmation was spiritual.

Considerable inquiry was had regarding Zion by friends and Saints. I gave the best advice and instruction I could. With kind wishes to the Saints and all mankind.

D. W. SHIRK.

TORY HILL, December 20, 1908.

Dear Editor: I take much pleasure in writing a few lines. It is quite a while since I have troubled you with my scribbling.

We had Elders J. Thompson and D. Pycock here to labor in our part this fall, in November, and they surely presented the gospel in its truth and plainness, and quite a few outsiders heard the truth, but none seemed to feel the necessity of obeying, but would come and listen, and give good attention. But if there were no more to obey, we feel that it was reviving and building up the Saints, and gives fresh courage to press onward and upward to the mark of duty.

It seems as though we are exiled and left alone, when there are only ourselves, that is, I mean, three or four houses with those trying to do the Master's will; but God is as good as ever; he is the same yesterday, to-day, and for ever, and meets with the two and the three. Trusting that God will bless all his covenant children, I remain,

Your brother in Christ,

WILLIAM B. DACK.

Lively Times in Utah.

OGDEN, Utah, December 15, 1908.

Editors Herald: I feel as though I should write a letter to you, and tell of conditions as I find them. I left home the fore part of June for my field of labor (Ogden and vicinity). This is a new field. What I mean by that is, it is neither Jew nor Gentile; it is latter-day Israel in an apostate state. Am sorry that "blindness in part has happened to Israel." Oh, how blind and dark the mind of man can get!

After getting located I endeavored to take hold of the situation in earnest, so I betook myself to reading for all I was worth. In the meantime I attended a reunion of the Heber Stake of Zion; but they called it a conference. Of course they are so blind they do not know any better. This is how the law reads on that point:

"The several elders composing this church of Christ, are to meet in conference once in three months, or, from time to time, as said conference shall direct or appoint. And said conferences are to do whatever business is necessary to be done *at the time.*"

There was not a motion made at the time, just simply preaching, and it was "simply," and don't you forget it. Here is a statement made by Joseph F. Smith. You know he is the presuming president out here: "Latter Day Saints have little to do when they stand on a street-corner and

listen to a street-preacher." Say, now, was not that too bad to make such a statement as that, when so many of his dupes ask the public to listen to them? He knew what was coming, so he thought he would hinder, if possible. But possible got the start of him and was not overtaken by Mr. Smith, as you will see further on.

In a few weeks I was called to Salt Lake City to assist Bro. Curtis; so I went at it with gloves—told them they were all right, but needed fixing. Bro. Curtis, My! he went at it without gloves, and told me to take my gloves off, and of course I obeyed "counsel" and made a statement like this: that I had as many children from one wife as Brigham Young had from a dozen. That brought out this query from one of the crowd, "I wonder how many children he has?" I said that I had only two, and only one wife. Brigham Young had ten wives (that is what they call them out here, but the Book of Mormon calls them a very bad name) who had no children. He had six wives that had one child each. Now if you read section 132, Doctrine and Covenants, Utah edition, verse 63, this is found: "For they were given unto him to multiply and replenish *the earth.*" Not heaven. So there is no loophole out of the trouble.

Ten women given to Mr. Young, Joseph F. Smith says, by the church; Brigham Young says of the Lord. Now whether it be by the Mormon god or the Mormon church that these women were given, either of them or both are extremely ignorant. No child from ten. This is from their books. Job said, "Oh that my enemy had written a book." The trouble here is they have written too many books, and such a mess they have made of it!

Now to prove that statement that the church gave the women to these men, the following is offered—Joseph F. Smith before the Senate Committee in the Senate Smoot Case:

"SENATOR OVERMAN: Is there not a revelation published in the Book of Covenants here that you shall abide by the law of the State?"

"MR. SMITH: It includes both unlawful cohabitation and polygamy.

"SENATOR OVERMAN: Is there not a revelation that you shall abide by the laws of the State and of the land?"

"MR. SMITH: Yes sir.

"SENATOR OVERMAN: If that is a revelation, are you not violating the laws of God?"

"MR. SMITH: I have admitted that, Mr. Senator, a great many times here.

"SENATOR OVERMAN: I did not know that you had.

"MR. SMITH: And I am amenable to the law for it. But I see the point of the Senator's question. Gentlemen, you have shown a great deal of leniency in permitting me to express my views here, and I do not want to be offensive, and I do not want to take more time than I need to. But the church itself—I understand your point, that the church forbids me to violate the law, certainly it does—but the church *gave me those wives* and the church can not be consistent with itself and compel me to forsake them and surrender them."

There it is for you. Quite a number got interested. They got so interested in the matter that two of the crowd had a fight over the matter. We had all the way from one hundred to four hundred every night; as a direct result of the street-preaching, Bro. Briggs baptized one the other day. The people here put me in mind of a statement in the Testament: We know that God spake to Abraham. (Yes, what was it? "Put away the bondwoman with her child.") We know that God spake to the prophets. They left the law on the plains coming here, and now they say, We have the "testimony." I doubt much, if you would go around the

earth, whether you would find more testimony and less knowledge than you can in Utah.

From Salt Lake City we came to Ogden. Had quite a lively time of it. Had the streets blocked, and the Mormons blocked, too. One smarty yelled, "What have you got for sale?" Well, if I had you I would not have anything. That provoked a smile from their sanctimonious faces, and it almost made me smile, too. This night we had between seven hundred and a thousand listening to us. I got them started by stating that Joseph F. acknowledged, while at Washington, District of Columbia, that he was violating the law of God and the laws of the land, and the law of the Mormon church. Then I was called a liar, and they put something ahead of the word *liar*. They call it mountain grammar out here. It sounded quite bad to a Josephite. The man said he was an elder in good standing. Am at a loss to know what they would have to do to be in bad standing. Well, when Bro. Curtis got started the crowd was ready to start too, and they broke up our meeting. I will here give what the reporter of the paper had to say about it:

"FREE SPEECH IS NOT ALLOWED IN OGDEN.

"JOHN DAVIS AND J. F. CURTIS OF THE REORGANIZED CHURCH HOOTED OFF THE STREETS.

Special to the Tribune:

"OGDEN, September 19.—Free speech was throttled on the public streets of this city to-night by what appeared to be a well-organized gang of hoodlums.

"John Davis and J. F. Curtis, representatives of the Reorganized Church, essayed to hold services at the corner of Twenty-fourth Street and Washington Avenue. The meeting had hardly got under way when from the crowd that surrounded the two Josephites were hurled insulting remarks and abuse. In vain the speaker, J. F. Curtis, begged to be allowed to proceed with his address, but the crowd which surged around him drowned his words in a storm of jeers and hisses. While waiting in hope that the noise would subside, both Curtis and Davis were actually spat upon by several of the rowdies in the crowd.

"Seeing Patrolman Fred N. Tout standing near by, Mr. Curtis told the *Tribune* that he asked for protection, but the officer, he says, replied, 'I have all that I can look after here,' and allowed the disorder to continue. Although armed with a permit from the chief of police to hold the outdoor meetings, the two men of the gospel found that they could not continue, and quietly folded their books and went home. Before leaving they were further insulted and jostled by the crowd.

"The trouble, according to the two Josephites, started, when, in a short address by Mr. Davis, the speaker said that Joseph F. Smith had admitted in Washington, District of Columbia, during the Smoot investigation that he had violated both the laws of the State and the laws of God. Instantly a man who afterwards said that he was a good member of the Mormon church, shouted, 'That is a damned lie.' This seemed to be the signal for further interruptions until the two men found that all efforts to continue the meeting were fruitless."

Now think of Joseph F.'s statement in the tabernacle of Ogden: "Latter Day Saints had little to do to stand on a street-corner and listen to a street-preacher." His followers had less to do when they broke up our meeting.

Since coming to Utah I have baptized nine, old and young. I am not going to say that others are interested, or they might send me back here. By the way, I do not care if they do. I just like to get on the street-corners and in the shops and wear them out.

I was sorry for Bro. Briggs when he was arrested. He looked at me and said, "Will you go with me?" I said, "Oh, yes, I will go with you and stay right with you, too." The

reason I wasn't arrested, was that I had been a little quicker than the good old patriarch and had given all of my tracts away, and was standing under a tree. So I went with him and did the talking at police headquarters, and the result you all know.

Just one more thought. I got to talking with a Welshman in front of the *News* office, quite a large crowd gathered to hear the talk (I really thought a Welshman knew better), I mean the other one, than to join such a church). Soon two others got to arguing the case, so I quietly got out of the crowd and got up against a lamp-post. Am a little acquainted with those things. And, lo and behold, here came a patrol wagon, but I was not in it (I mean the crowd). By the way, a Mormon was talking at the time, so he was told to get out of there. Had I been there I would have been in it twice, both the crowd and the wagon.

Well, I am glad I am alive. Hope to continue for a long time. Peace be with you, and blessings be multiplied. Hoping for the speedy redemption of all these apostates, I remain,
Your brother in the one faith,

JOHN DAVIS.

If any of the brethren want any of those books they can have them for fifty cents. In the book are the statements of Reed Smoot, Joseph F. Smith, and Layman. Address John Davis, 1509 Washington Avenue, Ogden, Utah.

Debate.

Editors Herald: The debate between the Saints and Advents in the Saints' church, near Lexington, Tennessee, is a thing of the past.

Bro. J. R. McClain met W. F. Barron of the Christian Advent Church, Monday, December 14, for a twelve-session debate on the church propositions, the divinity of the Book of Mormon, and the prophetic mission of Joseph Smith.

Our church affirmed first, and when they got to the middle of the proposition on the Advent claims, Bro. McClain was called home, owing to his sister's sickness. He defended the cause manfully, while with us. I then had to take up the work, and the result was fully satisfactory to the Saints. They are greatly strengthened, and more fully united than they have been for months.

The Spirit of the Lord was with his people to a goodly degree. Some had dreams and visions that they saw fully demonstrated in the course of the debate. Before the debate began, I was shown in a vision that a certain brother would come back in the faith and be all right, who had given up the work and said he would have nothing more to do with it. He is now rejoicing in the work, and stronger than ever.

Barron was the weakest debater, I think, I ever saw debate. His efforts on the church propositions were very weak. On the Book of Mormon and Joseph Smith's mission, he was much stronger; but his strength was mostly borrowed from R. B. Neal, David Whitmer, and Oliver Cowdery. Most of his criticisms were on the ground that the Book of Mormon and Doctrine and Covenants taught the immortality of the soul, which he does not believe in.

He tried to make capital out of the fact that there were mistakes in the first edition of the Book of Mormon. My answer was that the imperfections were due to the brevity of the reformed Egyptian system of writing they used, for Mormon said, "If our plates had been sufficiently large, we should have written in Hebrew . . . ye would have had no imperfection in our record."—Book of Mormon, page 500. The unimportant words were, doubtless, omitted, and so did not appear in the translation, and had to be supplied by the translator, as was often the case in translating the Bible. Here is where the mistakes occurred, and Joseph was left to his own judgment whether to use *who* or *which*, etc.

Barron tried hard to find a conflict between the Bible, Book of Mormon, and Doctrine and Covenants. He did find two that I recognized as such. One was in the age of Enoch at the time of his translation. The King James Translation gives it three hundred and sixty-five years, and so does the Lectures on Faith in the Doctrine and Covenants; while the Inspired Translation and Doctrine and Covenants, section 104, paragraph 24, gives it four hundred and thirty. My answer was that the Lectures on Faith were taken from the King James Translation, while the Inspired corrected this as it did the age of Ahaziah, in 2 Chronicles 21:120; 22:1, 2, which, in the King James makes him forty-two years old at the death of his father, and two years older than his father. The Inspired says, twenty-two at the death of his father. I showed also many other corrections made in the Inspired Translation.

The other conflict was between certain statements in the Book of Mormon and Doctrine and Covenants. Those he cited in the Book of Mormon were as follows:

"Then I say unto you, they [those who die the second death here spoken of] shall be as though there had been no redemption made; for they can not be redeemed according to God's justice; and they can not die, seeing there is no more corruption."—Page 238. "Second death, which was an everlasting death as to things pertaining unto righteousness."—Page 239. "And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end."—Page 72.

In opposition to this was offered the following from the Doctrine and Covenants, 18:1:

"Surely every man must repent or suffer, for I God am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth; yea, to those who are found on my left hand; nevertheless, *it is not written that there shall be no end to this torment*; but it is written endless torment."

I passed this by in the debate as a quibble; stating that the Doctrine and Covenants did not state there was an end to torment, or that there would be; and hence I saw no material conflict. This was true as I then looked at it. It only said, "*It is not written that there shall be no end to this torment.*" And it does not say there will be. I had not noticed carefully what *had been written*. It had been written, as cited, "Their torment is . . . for ever and ever; and has no end." The conflict was in just what had been written. The theory as to torment having an end was not altered. The only way I can account for this conflict in what was written (one place stating "their torment is . . . for ever and ever; and has no end," and the other, "It is not written that there shall be no end to this torment") is that the latter is not correct; for the former had been written long before.

In a vision given to Bro. Yates, and related by him recently in the papers, is an explanation given by the Spirit why there is a discrepancy between the Book of Mormon and Inspired Translation on a certain point. The answer was, "My servants have sometimes misquoted me," or words to that effect. This, too, must be a mistatement; for the contrary had been written.

This was not the worst we had to meet. We were charged with universalism; which, he argued, is directly opposite to the teachings of the Book of Mormon. This, he also argued, proved we did not accept the teachings of the book which

we claimed contained the fullness of the gospel. It teaches that there is no end to that torment (the second death), no redemption from it (see pages 173, 238, 239; Doctrine and Covenants 28:12, etc.); and it also teaches that there is "a punishment which also was as eternal as the life of the soul." (See page 315.) From this he argued that if we teach that all will be eventually redeemed from punishment, we must renounce the teachings of the Book of Mormon; and, if we renounce its teachings, it is self-evident that we view it as a fraud ourselves. To prove that we teach universalism, he introduced R. C. Evans' tract, "Future punishment," and quoted, "I abhor, despise, denounce, and condemn the doctrine of eternal torment and unconditional election."—Page 15. And, "I believe that Christ was manifest in the world to destroy the work of the Devil, to destroy death, to rescue all from the grave, to enlighten humanity, to save the lost, to redeem the fallen, and finally restore perfect harmony in all God's vast universe."—Pages 16, 17.

This, we could not deny, teaches universalism; but we preferred to stand by the Book of Mormon, Doctrine and Covenants, and also the Bible, all three teaching the same doctrine. In harmony with the above teachings of the Book of Mormon, the Doctrine and Covenants teaches, "They can not be redeemed from their spiritual fall," "eternal damnation." (Section 28, paragraph 12; section 76, paragraph 4.) And the Bible says, "They shall be tormented day and night for ever and ever."—Revelation 20:10. Christ said, "Where their worm dieth not, and the fire is not quenched."—Mark 9:48. We would not admit that the church teaches so contrarily to the books, even though some of its leading men do. We looked on that as an individual matter. It is truly embarrassing to have to answer for such contradictory teachings.

Joseph, the Prophet, said, "Say to the brethren, Hulets, and to all others that the Lord never authorized them to say that the Devil, nor his angels, nor the son of perdition should ever be restored, for their state or destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof; consequently those who teach this doctrine have not received it of the Spirit of the Lord. Truly Bro. Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the bishop and his council, in relation to this doctrine being a bar of communion." Signed, Joseph Smith, Jr., Sidney Rigdon, F. G. Williams. Dated, June 25, 1833, Kirtland. To brethren in Zion. (Church History, vol. 1, p. 301.)

I wish to ask the church, Whither are we drifting? Are we standing by the books, or following the contrary teachings of men? Are we standing by our Prophet, or otherwise?

Yours for harmony's sake,

J. M. STUBBART.

YUMA, Tennessee. Home address, Lamoni, Iowa.

Extracts from Letters.

Elder E. E. Long, from Crabtree, Ohio: "Thirty-eight meetings and eleven baptisms and prospects good for more, is the record since coming here."

T. S. Martin, Eufaula, Oklahoma: "Wife and I run a bakery here, and any Latter Day Saints passing this way we would like them to call on us. They will be welcome, and we will be glad to see them."

Sure Cure for Catarrh.

Snuff tepid salt water thoroughly, and gargle the throat with it. Use two or three times a day. It will cure permanently and gives relief at once. Try it.

G. M. JAMISON.

News From Branches

ST. LOUIS, MISSOURI.

The spirit of love and good cheer is everywhere manifested in the celebration of the birth of the blessed Savior of mankind, who brought "peace on earth and good will to man." May this blessed spirit ever be with us throughout our entire life's work.

Our Sunday-school celebrated with a nice entertainment for the little folks Christmas eve, and sweet were the carols that were sung of the Christ-child's birth.

A soul-cheering and strengthening sacramental service was enjoyed the first Sunday of the month, and uplifting and edifying discourses were delivered by Brn. Tanner, Archibald, and Burgess at the various preaching-services.

Regular business-meeting of the branch was held the evening of the 1st of December; and district conference convened at St. Louis the 12th and 13th. The officers' work having been satisfactory in the past, they were sustained by both branch and district for the ensuing term.

Bro. Tanner has been laboring in the district the past week or so. He reported one baptism at Nebo, Illinois.

The Landsdowne Saints are now worshiping in their own edifice, for which they feel very thankful.

Sr. Bettie Hansaaker is reported to be seriously ill and needs our prayers. Sr. Billinsky remains about the same. Others are convalescing slowly.

We extend to all best wishes for a bright and prosperous New-year.

2739 DeJong Street.

Your sister in Christ,

E. M. PATTERSON.

Miscellaneous Department

Conference Minutes.

KENTUCKY AND TENNESSEE.—Conference convened at 10 o'clock, at Liberty Hall, Tennessee, October 24, 1908, J. R. McClain in the chair, J. M. Stubbart chosen secretary pro tem. Branch reports: High Hill, 56; Liberty Hill, 71; Foundry Hill report was referred back for correction and to be returned to the district secretary; Farmington was referred back for correction. J. R. McClain reported 18 baptisms. Afternoon session, following elders reported: E. A. Erwin, baptized 3; D. E. Tucker, baptized 5; J. M. Stubbart, baptized 1; J. H. Scott. Priests reporting: S. E. Dickson, J. T. Overcast, U. S. Gower. Teacher: M. T. Little. Elder C. L. Snow reported verbally, baptized 3. Liberty Hill Branch report was ordered corrected by the secretary of the conference. A petition from the Bethany Saints requesting that a branch be organized there was read and accepted, and referred to the missionary in charge and district president for consideration and action. A petition of the High Hill Branch, requesting the ordination of Bro. D. C. Harris to the office of elder, was read and approved, and finally his ordination was provided for. A petition was also received and accepted from the Farmington Branch requesting the ordination of Bro. W. L. McClain to the office of elder, which, by motion, was duly provided for. Bethel was chosen as place for next conference, time left to the district president.

Conference Notices.

Lamoni Stake conference will be held at Lamoni, Iowa, February 6 and 7, 1909. Delegates to General Conference will be chosen. We suggest that branches send their reports in harmony with the law, Doctrine and Covenants 17: 25. Leon A. Gould, secretary.

Conference of the Alabama District will convene with the Pleasant Hill Branch Saturday and Sunday, January 30 and 31, 1909, at 10 a. m. We would be very glad to see a large crowd out. Remember we had only ten out last conference, including one sister, one missionary, and two local elders. Please do not stand back and say, "They will attend to what business there is to do. I do not know of any to come up." Get your necessary work done and be at the opening session Saturday. Do not wait till you get there before you think over the business to be done: Delegates to General Confer-

ence, resignation of secretary to consider, and election of a new one. Branch officers see that your reports are correct. M. S. Wiggins, secretary.

The Southwestern Oregon District will convene at Myrtle Point, Saturday, February 27, at 10 a. m., and hold over Sunday. A good attendance is desired. It is the time for election of officers, the appointing of committees, and setting the time for the district reunion, and considering what can be done the coming season with the tent, and for the advancement of the work in the district. If any of the scattered Saints have any requests to make we would be pleased to have them send them in. We would urge all the Saints to attend, and we request the branches to have their reports ready. Let us make an extra effort and see if more can not be done the coming year than the last. A. A. Baker, president.

District semiannual conference of Seattle and British Columbia District will convene with the Seattle Branch at 10 o'clock, a. m., Saturday, February 13, 1909. It is expected most of the missionary force and others together with the local forces will be in attendance. It is requested of all branch clerks to make up their reports early enough to reach the undersigned, at least, a week before conference, blanks for which will be sent them in ample time. It is hoped that a goodly number of the laity throughout the district will be present. Fredrick W. Holman, secretary, 1202½ Seventh Avenue, Seattle, Washington.

Addresses.

A. A. Baker, Bandon, Oregon.

Died.

JOHNSON.—James R. Johnson was born at Lenawee County, Michigan, January 25, 1836; died in his home at Canton, Iowa, December 17, 1908. He became a member of the church in 1889, and shortly after was ordained to the office of priest. The funeral was held at the "Old Stone Schoolhouse" which was inadequate to accommodate the large concourse of people who gathered to pay their respects to a true follower of Christ, a loyal citizen, a loving father and husband. He leaves wife, two daughters, and three sons to mourn. The funeral was held December 20; sermon by Elder Amos Berve.

Vacant Public Lands.

Where vacant Government land is located, with brief descriptions by counties, and how to get it under homestead, desert, timber, coal, stone, oil, saline, and other federal laws. Also information about state lands in Texas, with valuable tables and particulars about irrigation and reclamation work now in progress under the Government. Sent to any address for twenty-five cents (stamps received) by the *National Tribune*, Washington, D. C. 51-2t

Soldiers Oppose War.

Colonel William Conant Church, editor of the *Army and Navy Journal*, who contributes to the December *Chautauquan* an article entitled "Armies the real promoters of peace," maintains that the horrors of war are so appalling that it is not necessary to exaggerate them as is frequently done by partisans of the peace movement. One such misrepresentation of this he cites in which it is stated that forty thousand men lay dead and dying on the field of Gettysburg. In reality the actual number was something like a fourth of this.

Colonel Church further denounces as libelous the statement so frequently made that military men endeavor to provoke war in order that they may see active duty and secure the chance of promotion. His experience with soldiers and sailors of nearly half a century convinces him that they are unanimous in their dislike for war and do all in their power to prevent it. Contrast this with the boast of a certain member of Congress that he brought on the war with Spain.

The Best Books of the Year.

One of the prominent religious weeklies has just printed a collection of opinions from a large number of individuals on "the two most interesting books of the year," and it is rather surprising to find how books of serious value predominate over fiction. Among the works that are mentioned, for instance, are: Professor Royce's *Philosophy of Loyalty*, the latest published volume of Nietzsche's works. President King's *The Seeming Unreality of the Spiritual Life*, Professor Rauschenbusch's *Christianity and the Social Crisis*, the latest volume of John Morley's *Miscellanies*, *The Dynasts*, by

THE SAINTS' HERALD

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Thomas Hardy, *Modern Egypt*, by Lord Cromer, and James Ford Rhodes' *History of the United States*. Of the novels that are mentioned, the most prominent are the recent works of Winston Churchill and Mrs. Humphry Ward.

American Leaders.

The announcement that President Eliot had resolved to lay down the burden of Harvard's presidency on a certain date did not indicate a withdrawal from his larger function of public leadership. It is one of our national safeguards that the republic always has uses for disinterested, intelligent, wise and courageous counselors, whether they hold high place or speak simply as citizens.

In recent years circumstances have drawn attention to certain features of American life of a most unhappy nature. Strong but unscrupulous men have occupied the public mind to such an extent that we sometimes lose sight of the strong men of scruple—of the men of light and leading—with which the country is fortunately blest.

Of such were the late Daniel C. Gilman and Charles Eliot Norton—each in a different way, and in somewhat separate fields, standing for the noblest things in the life of the American people. None can "despair of the Republic" when characters like these are bred amid our institutions, and so easily gain hearing and influence. Nor, again, when men of the equipment and character of William H. Taft and Charles E. Hughes are elevated by the suffrage of the people to the highest places in the public service.—Editorial in the *January Century*.

A Famous Newspaper Man.

William E. Curtis, the famous correspondent of the *Chicago Record-Herald*, writes a two-column letter for his paper every day in the year without intermission. His powers of sustained work are as great a marvel as his faculty of always making his matter interesting.

Probably no other newspaper correspondent in the country is read so regularly and eagerly by so many thousands of men and women as Mr. Curtis. Mr. Curtis has traveled several times around the world, visiting every country under the sun, and writing a larger number of brilliant and interesting letters of travel than were ever before produced by a single hand. Many of these have later been reprinted in book form. One of his latest expeditions for the *Record-Herald* was through Mexico, resulting in a series of letters as entertaining as those he wrote a few years ago from India, Turkey, and the Holy Land. His forthcoming letters from Ireland, Russia, and Germany will rival in importance and interest any of his previous contributions.

Beginning his career in Chicago as a reporter in 1872, Mr. Curtis rapidly rose to be managing editor. He resigned that position to accept a government appointment as secretary of the South American commission. So brilliantly did he perform the duties of this office that James G. Blaine, Secretary of State, placed him at the head of the Bureau of American Republics. At the world's fair in Chicago he distinguished himself as the executive head of the Latin-American department. He is a member of almost every learned society in Washington and of many in Europe. It is not strange that

the *Record-Herald* prints Mr. Curtis' letter every day in the first column of the front page, and that nothing but a California earthquake can displace it from that station of honor.

A Real American.

A little book by President Nicholas Murray Butler of Columbia University, which has just been published by The Macmillan Company under the title *The American As He Is*, will receive a welcome out of all proportion to its size and modest appearance. After all the books that have lately been written about us by foreigners, there is need of a careful and dispassionate estimate of the American by an observer of native birth and training. President Butler has many qualifications for performing this task well. He is both a scholar and a man of affairs, an observer whose thorough sympathy with the American spirit of to-day rests on knowledge of other times and places. The book contains the substance of a series of lectures which he delivered a few months ago at the University of Copenhagen, where he appeared at the invitation of the rector and faculty as an interpreter of American life. The book is divided into three parts: The American as a political type; The American apart from his government; and The American and the intellectual life. The first of these divisions contains many valuable observations with regard to the conditions which underlie our political activity, and the last division is an admirable essay on American ideals and achievements in education. But probably the second section will be of most general interest, for here the author considers social and economic conditions. In touching on such topics as the American's attitude toward money, his emotional temperament, his religion, his business efforts, his attitude toward law, President Butler shows himself not only as a keen observer but also as a thinker, able to draw philosophical conclusions from his observations.

Every one who is interested in the study of our social and economic evolution will find in this little book something of distinct and original value. It is particularly stimulating when read in connection with another recently published book, Mr. John Graham Brooks' *As Others See Us*, in which is to be found a summary of the opinions of foreign critics on the United States.

Farm Wealth Makes a Record.

While the year 1908 brought to the railroads, manufactories, and general trade such depression as was inevitable after the financial crisis of the preceding autumn, the twelve months following the panic were for the farmers of the United States the most prosperous in the history of the country. Secretary Wilson's report of the Department of Agriculture gives the final figures of the size and value of the year's crops,—and amazing figures they are. The total value of farm products reaches \$7,778,000,000, a gain of 4 per cent over the value of these products for the year 1907, and a gain of 65 per cent over the year 1899. In this decade the farms have produced new wealth amounting to the staggering figure of \$60,000,000,000. Corn is still king in its contribution to the farmer's pocket; the value of the 2,643,000,000 bushels raised in 1908 was \$1,615,000,000, or more than one fifth of the value of the total products of agriculture. This year cotton has wrested second place, in rank of value, from the hay crop, which has always, until 1908, been next to corn. And yet the hay crop is the greatest ever produced,—68,000,000 tons, worth to the farmers \$621,000,000. Close after hay comes wheat, the 660,000,000 bushels raised in 1908 having a value of \$620,000,000, which is more than 10 per cent in excess of any previous wheat crop's value. Minor crops, barley, rye, beet-sugar, and potatoes, were, except the last, which suffered from unfavorable weather, well up to the records in point of quantity, and all made new records in value. Dairy products brought the farmer nearly \$800,000,000, poultry and eggs even more than the cotton, and animal products, as a whole, nearly \$3,000,000,000. The farmer in 1908 produced new wealth four times as great as all the minerals taken from the ground, including oil and the precious metals.—From "The progress of the world," in the *American Review of Reviews* for January.

A series of articles on Lincoln's life and character—to include hitherto unpublished documents from his own pen and that of one of his secretaries, will be one of the strong features of the *Century* in 1909. Frederick Trevor Hill has written of "The Lincoln-Douglas Debates," the fiftieth anniversary of which occurs this year; and there will be later papers on "Lincoln as a boy knew him," "Lincoln as a peace negotiator," "Lincoln and the theater," etc.

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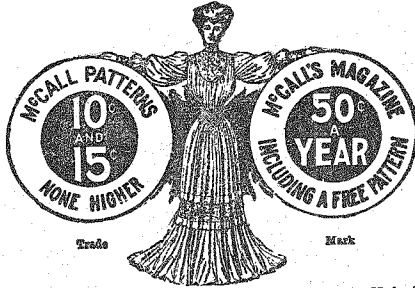
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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NUMBER 2

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LAMONI ITEMS.

Our reference to Boreas in last issue was apparently resented by that belated gentleman, for we had hardly gone to press when we were as if in the hollow of his hand. Twelve degrees below zero and a roaring gale out of the north brought a severe change from the balmy weather we had been enjoying.

Speakers at the Brick Church were Patriarch A. H. Smith in the morning and Elder Charles Albertson in the evening. Priests H. H. Gold and W. R. Dexter occupied at the Homes.

At the afternoon meeting of Sunday, Brn. W. A. Grenawalt and J. E. Anderson were ordained to the office of deacon, under the hands of Elders John Smith and Heman C. Smith.

Editorial

SOME MODERN REFORMS.

1. UNITING MEDICINE AND PHILANTHROPY. THE WORK OF DOCTOR CABOT.

While our elders are safe in taking the position that the world is growing worse in certain particulars, and in those strictly as predicted in the word of God, it will not do to assert that the world is growing worse in every way. Alarming downward tendencies are to be noticed. The forces of evil are concentrating, becoming more audacious, aggressive, and cunning. On the other hand the forces that work for good are becoming concentrated, and in many instances are more wisely directed by those who have the human responsibility of their control, and are capable of more widespread beneficence to the human family. Everything indicates an approaching crisis, a climax in the age-old struggle between good and evil.

In this number we notice an advance step in the treatment of disease. Our next will note an advance step in the treatment of crime. Ray Stannard Baker is author of the following statement: "Just as the church is beginning to discover that man has a body as well as a soul, the medical profession is beginning to discover that man has a soul as well as a body."

This is no new discovery to Latter Day Saints, because for seventy years we have found revelations to the church associating spiritual instructions with instructions regarding diet, sleep, cleanliness, and other matters of general hygiene. There is danger, though, that the world may lead us in the practical application of these ideas.

The January *American Magazine* contains Mr. Baker's article, in which is found the sentiment already quoted. The most striking feature of this article is the account of the work of Doctor Richard C. Cabot, of Boston. We quote:

Doctor Richard C. Cabot of Boston, in his first annual report of the Social Service Department of the Massachusetts General Hospital, quotes from "Alice in Wonderland":

"Have some wine," said the Hatter.

"I don't see any wine," said Alice.

"There isn't any," said the Hatter.

Doctor Cabot says that scenes suggesting this conversation between Alice and the Hatter have been enacted many times every week in the Out-patient Department of the Massachusetts General Hospital. A patient comes to be exam-

ined; after looking him over the doctor says: "Take a vacation." "Get a light job." "Buy a set of teeth." But among most of the patients who swarm the clinics of that great hospital, the doctor might as well say, "Get the moon," or "Have a star"—for they are too poor to afford the remedies prescribed, or too ignorant to use them.

A man who visits the hospital suffering from no other debility than hunger—and this is an actual case—is advised that he needs a *tonic*. A poor woman comes in suffering with tuberculosis. The doctor says, "You must stop work; you must sleep out of doors; you must have especially nutritious food." But like Alice, she doesn't see any; and there isn't any. She has no money to provide for sleeping quarters out of doors, or for extra food, or knowledge how to employ such remedies properly even if she had them; and if she stops work, she starves. A woman with a large family of children is advised that her life depends upon having a certain operation performed. But for some reason she does not return to the hospital to have it performed. When the doctor hunts her up and scolds her for not doing the right thing, she says: "But what about the children?"

At this point the machinery of the hospital breaks down and goes to pieces. Its science is unavailing; it can not cure this woman because she has diseases not set down in medical works—the disease of poverty, the disease of dependent children. What shall be done with the consumptive? Give her the best and costliest of scientific advice, which she can not possibly follow, and let her go out, not only to die, but to spread the infection of her disease? What shall be done with the poverty-stricken woman and her children? And what shall be done with the hungry man? Give him a tonic and turn him out to die?

Deep questions these, human questions, reaching far outside of hospitals and medical science, and far into complex, every-day human life. For a long time these questions have been asked in vain. To thousands of public clinics and dispensaries in this land every day come crowds of patients, mostly poor, afflicted with every manner of human ill. Most of the doctors who see them are young, most of them serve free in order to get the experience and training which they are to use in their privately paid practice among richer people. The Out-patient Department has long been regarded as a mere stepping-stone to higher things. These young doctors endeavor to see as many patients as possible, for in that way they chance upon a larger number of interesting cases which they can study profitably at leisure. It is significant that a man or woman is regarded not so much as a human being as a "case"—a "good case," a "bad case," an "interesting case." Even though the doctor's heart is big—and many a doctor's heart is wide open to human distress in every form—he can do little or nothing for these people, except as "cases." He has no time: he, too, must make a living. He must rush and hurry, he must rise to a privately paid practice. He can dose his cases or order a surgical operation, but rarely, very rarely, does he get a glimpse into the heart of the human being who stands quivering before him, or realize that this, also, is a man. In many dispensaries prescriptions have actually come to be printed and given out to a great variety of cases. A dispensary, in short, is a vast machine for the treatment of hastily observed outward symptoms, in which little or no attempt is made to reach or cure the deep-seated sources of the disease which may lie far from anything that the doctor can hear or feel or see—beyond, indeed, his most sensitive thermometer, his most perfect stethoscope; it may lie deep in the moral character, it may proceed from a deranged family life, it may be religious, it may be social.

Newly awakened to these profoundly human aspects of disease the doctor, like the clergyman, feels his inadequacy,

his futility; and he, also, sees visions of new spheres of usefulness to mankind. Indeed, not only the practice but the whole point of view of the medical profession is changing, and not less radically than that of the church. . . .

Doctor Cabot established the Social Service Department in October, 1905. He had long cherished the plan; indeed, he had grown up in the atmosphere of that humanitarianism which has so long marked the best thought of New England. His father was the biographer of Emerson, his mother, after raising a family of seven boys, became a leader in the public work of Brookline: overseer of the poor, member of the board of education. Her personality and influence are still felt in Boston. Doctor Cabot was educated at Harvard, first broadly in philosophy and psychology, afterwards in the medical school: a man first, then a doctor. Though a member of no church, his view of life is profoundly religious: broad, deep, inclusive.

"I mean by religion," he says, "the deepest there is in any human being. When you reach the core of any man, you reach, it seems to me, the divine spark in him; that is, you reach his religion. Religion is not one energy or one interest among others, . . . it is the heart, the center, the core of every interest. In my opinion any man is slovenly and slipshod who does not find religion as the ultimate motive and goal of his task, whatever it is. Under this definition it is obvious that we can not go to the bottom of any trouble, whether it be health or grief or anything else, without reaching religion. If religion includes the whole of our life as a house includes a room, then the man who would set his house in order must know all the rooms, must know the whole of the house before he ventures to touch any part of it."

It will be seen how easily, from this view of life, sprung Doctor Cabot's idea of treating the "whole man": the doctor to direct his physical upbuilding, the social worker to reach the hundred and one outside influences which always play so important a part in the health of a man.

During the first year of its existence Doctor Cabot raised funds among his friends (adding a large part himself) to support the Social Service Department. The workers found a place in a corner of one of the great corridors of the hospital, and there the department has grown steadily in importance and significance. Since the first year, though the expenditures have increased largely, a sufficiency of money has been contributed to carry on the work.

At the present time some twenty social workers, about half of them paid, half voluntary, are engaged in the various activities of the department. The paid members of the staff are all experienced social workers or trained nurses—and it is little enough to say that they are a remarkable group of women, doing a remarkable work.

At the head of the staff is Miss Ida M. Cannon. Though the workers are constantly conferring with one another and with Doctor Cabot and other physicians connected with the hospital, the work naturally falls into a number of divisions. For example, the tuberculosis cases are looked after by Miss Gertrude L. Farmer and Miss Ellen T. Emerson 2d, a granddaughter of Ralph Waldo Emerson; patients suffering from nervous troubles, and there are many strange cases presented to the department, are attended to by Miss Edith N. Burleigh and Miss Antoinette Cannon. To Mrs. Jessie D. Hodder come the pitiful cases of unfortunate girls. The general work of hygienic teaching, the education of mothers in the care of delicate children, the problem of vacations and outings for those who need them as a part of their treatment, and so on, are looked after by various members of the staff.

Twenty-one thousand new patients came to the Out-patient Department of the Massachusetts General Hospital last year. Wherever, among this stream of suffering humanity, as it

passes before the doctors, there is a case having a peculiarly human problem, the man or woman is referred with a colored slip to the Social Service Department for human treatment, just as he would under other circumstances be referred to the surgical ward, or the Zander room, or ordered to take baths.

"For some patients the best prescription is a friend," as one of the doctors put it to me.

In the first year 683 cases were thus sent to the Social Service Department, the second year 1,441, and last year 1,554. I have before me a number of the small colored prescription blanks which the doctors give to the patients,—and the suggestions on them are astonishing enough—they are so little medical, so deeply human. Here is one:

"She is working too hard; needs advice as regards hygiene and diet."

Another patient came with this direction:

"An undernourished child who needs better and more food, which his parents can not afford."

Another: "Patient says she must return to work on account of finances. She really is not in condition to do so yet. Can you do anything for her?"

Another: "Patient is completely run down, overworked and played out. Cares for a large family. Needs rest."

Another: "Patient needs spring back brace, \$8.00. Can not pay for it."

Curious complaints in a hospital, are they not? Poverty, misfortune, overwork, large families, human tragedies. And yet these have an intimate bearing upon health: if the patient improves he must have changed conditions.

The patient comes to the Social Service often shaken by the strain of examination before the doctors, usually more or less ignorant, not knowing where to turn, or what to do next. And here he finds immediate sympathy and help. He is encouraged to pour out his human story. The number in the family, the wages, the sort of home the patient lives in, the moral and religious status, the problems which beset his life—all these things are scarcely less important than the physical factors. For under the new conception of healing of disease as public work, the meaning of diagnosis becomes immeasurably broader.

Mr. Baker gives an account of several specific cases and the manner of treating them. When necessary money is furnished to secure medicines, nourishing food, or needed rest and vacation. When necessary the society exerts itself to secure a change of work and environment for the sufferer. When necessary, a friend is provided for those who are suffering from the mental troubles that come to men and women who are alone, cut off from human sympathy. In every case excellent advice and counsel is given and every effort is made to reform the lives of the patients.

The fact is recognized also that individual symptoms are really social symptoms. Back of the disease in most cases is poverty or crime (or both) and a betterment of social conditions is the way to strike at the root of the disease.

All this is quite in line with one department of our work as a church. We should heed it well. God has made provision for those who have not faith to be healed at once. He has commanded us to build a sanitarium, the commandment in fact antedating the late wave of sentiment that has led the world to

adopt similar methods and has set ministers to studying physical symptoms and physicians to studying soul symptoms.

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands on them in my name.—Doctrine and Covenants 42: 12.

This is a union of scientific and religious methods and contains all that is good in both the Emmanuel Movement and in Doctor Cabot's work, with the further recognition (not given in either the Emmanuel Movement or Doctor Cabot's work) that those who have faith may be healed of the most serious diseases in answer to prayer, presupposing that they are willing to live in harmony with physical and spiritual laws.

In order that the work thus commanded may be carried out successfully God has given a further commandment that if obeyed will systematize our methods:

It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri, as my servant Joseph Smith has already stated to you.—Doctrine and Covenants 127: 1.

It is contemplated in this revelation that patients in the Sanitarium shall receive both medical and spiritual treatment, and the man who has immediate oversight of that part of the work is a regular practicing physician, and also one of the leading spiritual representatives of the church, and is to act "in his spiritual office and his calling as a physician."

We also should be prepared financially to put our methods of healing within the reach of those who need them most. The gospel goes further and contemplates social reform within the church in such a way as to eliminate crime and privation, which are stated by Mr. Baker to be at the root of all disease.

Purge ye out the iniquity which is among you; sanctify yourselves before me.—Doctrine and Covenants 43: 3.

In your temporal things you shall be equal, and this not grudgingly.—Doctrine and Covenants 70: 3.

Shall we keep pace with divine revelation and a little ahead of worldly wisdom? E. A. S.

Official estimates now place the mortality in the stricken district in Italy at one hundred and fifteen thousand and give the number of homeless and starving survivors at upward of two hundred thousand. This disaster is surpassed only by a similar one at Yeddo, Japan, in 1703, which resulted in the death of two hundred thousand, and that at Antioch, in 526, which is credited with the destruction of over two hundred and fifty thousand. The earthquake in Italy was followed within a few seconds by a wave thirty-five feet high which came over the lower coast lands and took its awful toll in the death of thousands of those who had survived the destruction directly caused by the shock.

Original Articles

SECTION ONE HUNDRED SIX.

INDORSED BY THE CHURCH; APPROVED OF GOD; IN HARMONY WITH OTHER REVELATIONS; THEREFORE AUTHENTIC.

We desire to occupy a little space in the "Original Article" department under the same rules that govern other contributors; and with their privilege of speaking as an individual. We wish to deal with the subject affirmatively so far as is possible.

Section 106 is important. It is no temporary law. We can not suppose that God gave it as he did the Mosaic law, because the people to whom it was given were not willing to obey a higher law. The Mosaic law, like all laws given under such conditions, was temporary and transitory. Section 106 declares itself "a standing law for ever." It is not a law to be observed merely in transit to a higher condition. It was not given to satisfy the whims of the people at that time. God does not legislate for coming generations of men for ever simply to rebuke the instability of one generation. We must regard section 106 as a fraud or accept it as a genuine revelation and a part of the "celestial law" to govern in Zion and her stakes perpetually.

Is section 106 authoritative? In arriving at a conclusion in the matter we first ask, Has the church ever indorsed it as a part of the church law and as being of divine origin? Has it ever come under the general rule that a revelation must be adopted by the church ere it is binding on the church?

If it develops that the church has indorsed section 106 and we care at this late date to question her wisdom in doing so, we must examine the section on its merits. What are its internal evidences? Are its doctrines in harmony with those found in other revelations? Is there reason to suspect that it is a forgery? We may add to our examination of its internal evidences the question, Has God ever expressed his approval of it in other revelations received and accepted by the church?

If section 106 passes these tests we are bound to respect it as part of the church law until the church, or God, or both repudiate it. Any adverse opinion must remain a private interpretation.

The thought might occur to us right on the start that section 106 is on the same footing with the alleged revelation sanctioning polygamy, as we have no printed record of either being made public until after the death of the Prophet. But there are vital differences between the two that we will proceed to point out. The one contains doctrines that are condemned in the word of God as abominable. It is absolutely known that shortly before his death, and some time after the revelation was said to have been given, Joseph Smith pronounced the doctrines referred to false and corrupt and set the precedent of

expelling individuals from the church for teaching them. It is evident that the "revelation" on polygamy did not originate with God or with Joseph Smith. Section 106 does not contain such doctrines; in fact its doctrines are taught elsewhere in the word of God. The cases are not parallel.

The revelation on the Rebellion is an instance of a revelation that was not published during the life of the Martyr, and we do not find authoritative mention of it until some twenty years after it was given, yet it is not at all in the same class with the so-called revelation on polygamy, and may be accepted and defended as a genuine revelation, and has been so defended by the leading men of the church and the rank and file of ministry and membership. In spite of its deferred publication it is a genuine revelation, though unlike 106, it has never (to our knowledge) been adopted as a law binding on the church, and has never been incorporated in the body of the Book of Doctrine and Covenants.

There were men living in the not distant past who testified that they knew of section 106 at the time when it was given in Far West, in 1838. Their testimony is not accessible to us, at this writing, but we are personally satisfied that section 106 came from the pen of Joseph Smith. If we reject it we must do so on the ground that he was deceived in the production himself or that he wished to deceive others.

To return to the comparison, the so-called revelation on polygamy was brought out eight years after Joseph Smith's death and certain evidences go to show that it was made up by Brigham Young. The fact that it correctly represented his peculiar views on the marriage question at the time of its publication fits in with the evidences mentioned; had it conflicted with his views at the time of publication we could not regard him as its author. Section 106 was publicly presented by Brigham Young (and the Twelve) at a special conference six weeks after the death of Joseph Smith. There is not a particle of evidence that he (Brigham) concocted it, and the supposition that he did is destroyed by the fact that it conflicted with his ideas and the ideas of the Twelve on the financial law. In the same number of the *Times and Seasons* in which section 106 was published (August 15, 1844,) there appears an epistle from the Twelve signed by Brigham Young, president of the Twelve. He says:

The temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto the church, by the mouth of his servant Joseph. Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money . . . and then let them continue to pay a tenth of their income from that time forth, for this is a law unto this church as

much binding on their conscience as any other law or ordinance.

This epistle conflicts with two of the fundamental statements of section 106 and proves all but absolutely that neither Brigham Young nor the Twelve wrote section 106 or it would have presented their views. Brigham stated that the first step was to pay one tenth of all; section 106 says that the payment of all surplus property is the first step. Brigham said that one tenth of the income should be paid following the first step; section 106 says one tenth of the increase.

Was section 106 ever adopted by the church? Yes. In the first place it has long been an integral part of one of the three books that have ever been recognized as the standard books of the church. If it has never been indorsed by the church, then Saint Matthew, the Book of Revelation, Isaiah, Genesis, Nephi, and Ether have never been indorsed. The general sentiment of the church as expressed both publicly and privately by the priesthood, the press, and the membership is back of the three books. But we have a more formal and specific expression of approval. At the semiannual conference of the church at Gallands Grove, 1878, a resolution was adopted, part of which we quote:

Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, *the revelations of God contained in the Book of Doctrine and Covenants*, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the *standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this church of Christ.*—Church History, volume 4, page 239.

Section 106 was a part of the book so adopted. If section 106 was not approved as a revelation from God binding on the church, no other section in the book was approved. Is it possible that inasmuch as the resolution indorses the "revelations of God" we may decide in our own minds that section 106 is not a "revelation from God," consequently did not come under its provisions? Let us be perfectly honest with ourselves. Any one might with equal propriety seek to evade the force of the resolution as touching any other section or all of them and find himself partially or wholly in accord with the world, but not in accord with the church.

We are aware that there are pronouncements in the three books thus adopted that are not from God, —even the Devil is quoted at times; but such pronouncements are not presented in the books as being from God, while the section in question is so presented and was so supported by the resolution.

Clearly the intent of the resolution was to indorse the book as a whole, section 106 as surely as any other: consequently in its language section 106 is

a part of the "standard of authority on all matters of church government and doctrine" (the doctrine of tithing included), and the "final standard of reference on appeal in all controversies arising or which may arise in this church of Christ" (including controversies regarding tithing).

However, we are not left in doubt about the attitude of the church touching this particular section. Another part of the resolution referred to says:

Resolved, That the law of tithing as given in the revelation of 1838 [section 106], and referred to in the revelation of 1861, is applicable to the church in its present condition, and should be observed.

Whatever may be our opinion of the applicability of the law at that time it is clear that the church gave specific examination to section 106 and approved it as a revelation whose teachings were binding on the church. The decision has never been reversed, and in our opinion sufficient reasons do not exist to justify its reversal.

The leading teachings of the section had been adopted at even an earlier date by those quorums of the church especially appointed to expound the financial law, as we shall see later.

Now if we care to go back of the decision of a General Conference, a thing that can be done effectually only in another body of equal or greater authority, we must examine the internal evidences of the section in question.

Its leading teachings are that members of the church should consecrate all of their surplus properties, and that following such consecration they should pay as tithing one tenth of their increase annually. The first step, the consecration of surplus, is termed the *beginning* of their tithing. Are these ideas in harmony with other accepted revelations? The first, that of consecration of surplus, is clearly in harmony with sections 42 and 101, and other revelations that might be named. The second idea, that of a continued tithing denominated a tenth, claims our attention. Is such an idea elsewhere taught? Granted that it is not, we may well scrutinize section 106 very carefully, though even such a contingency would not in itself alone justify its rejection. It would be difficult to find elsewhere in the Book of Covenants such a statement regarding the use of flesh as is found in the Word of Wisdom; that fact does not justify the rejection of the Word of Wisdom. It is accepted as a part of the church law.

Is there a specific command anywhere else in the three books to pay one tenth as tithing. Perhaps it is not said anywhere else in so many words, "Thou shalt pay one tenth of thy increase as tithing," yet the idea is clearly taught. It might be difficult to find the express commandment, "Thou shalt not covet thy neighbor's wife," elsewhere than in the

ten commandments; yet it is clearly taught elsewhere. Blot out the ten commandments and we could still gather God's idea regarding our attitude toward our neighbor's wife. Blot out section 106 and we still have the law of tithing; though section 106 has the superior virtue of terse expression.

Tithing is commanded. It is and has been a law in all ages:

And Abram (Abraham) gave him (Melchisedec) tithes of all he had taken.—Genesis 14: 20 I. T.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. . . . And concerning the *tithe* of the herd, or of the flock. . . the *tenth* shall be holy unto the Lord.—Leviticus 27: 30, 32.

Bring ye all the tithes into the storehouse.—Malachi 3: 10.

Ye (the Pharisees) pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.—Matthew 23: 23.

It is a day of sacrifice, and a day for the tithing of my people.—Doctrine and Covenants 64: 5.

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the bishop, to execute the law of tithing.—Doctrine and Covenants 114: 1.

We see that section 106 is in accord with other scriptures in teaching tithing. Is it in accord with them in teaching tithing as a tenth? We have already quoted from Genesis 14: 20 the statement that Abraham paid Melchisedec tithes. What was it that he paid as tithes, in the specific instance mentioned in that verse? Paul tells us in Hebrews 7: 1, 2 that Abraham gave "a tenth part."

Thus we have the Apostle Paul's definition of tithing. Christ himself has accredited Paul as a "chosen messenger to the Gentiles." We freely accept Paul's interpretation of baptism (Romans 6), shall we accept his interpretation of tithing, as it comes to us, free from error, in the Inspired Version of the Bible? The Book of Mormon (Alma 10: 1), in which is contained the fullness of the gospel for our edification, puts the same interpretation on tithing in the same way.

Melchisedec was the "keeper of the storehouse of God," having been appointed to "receive tithes for the poor." Abraham, under a gospel dispensation, in obedience to a gospel law, paid him a tenth as tithing (whatever he may have given either before or afterward in the way of consecration). When section 106 requires us to pay a tenth under a gospel dispensation it is in full accord with that ancient and honorable precedent and does not incriminate itself as being a fraud of human or diabolical invention.

That the payment of a tenth as tithing was customary under the Mosaic law is evident from the quotation already made: "And concerning the *tithe* of the herd, or of the flock. . . the *tenth* shall be holy unto the Lord."—Leviticus 27: 32.

Thus we have tithing enjoined under both Mosaic and the gospel dispensations, and in both defined as a tenth. While the Mosaic law was transitory, many gospel principles were taught under it and were carried over into the gospel dispensation, being perpetual truths.

We also have the carefully considered and clearly expressed definition of tithing as given by the foremost church officials of our day, those whose duty it is to understand and teach the law, those who are entitled, if any are, to divine inspiration in stating it. The Presidency, the Twelve, and the Bishopric met in joint council in Lamoni, May 1, 1903, and formulated an address to the Saints. It was no hasty or ill-advised affair. They went at the matter prayerfully and they tell us that they adopted their address after "careful consideration." In that address they say:

The word TITHE, means tenth; and the rendition of a tithe referred to in the Bible, is the turning into the hands of the bishop appointed to receive the same, the tenth part of what a man has, over and above his indebtedness; or a tenth of the increase.

This address to the Saints was adopted by the General Conference of 1905 as a "*proper presentation*" of the law. It fully supports the teachings of section 106, so far as the matter of tithing is concerned.

In a revelation given to the church October 7, 1861, (section 114,) the Twelve were associated with the Bishop to "execute the law of tithing." Later, in 1894, (see section 122,) the Lord told the reasons why he so associated them. They were, first, because the President was then unknown to many in the church, and it was necessary to assure the membership that they would not be robbed under the guise of tithing; and second, because it was desirable to secure a better understanding of the law of tithing. A careful reading of that revelation (section 122) fails to discover any divine criticism of the teachings of the Twelve. They were released from any direct burden of overseeing the disbursement of tithes, but were retained as teachers of the law. They had constantly taught the paying of a tenth as tithing. God was satisfied with their teaching. It tended to establish one of the ends sought (a better understanding of the law of tithing) and God committed himself to the continuation of such an understanding.

We have, then, tithing enjoined. We have it interpreted in the Bible, Book of Mormon, and by the leading church officials as being a tenth. It is so defined by leading lexicographers, who give the literal root meaning of the word as a tenth. We may safely accept the universally accepted primary meaning of a word as stated by lexicographers, if it does not conflict with scriptural facts, though we

can not always accept their deductions. Webster states the primary meaning of *baptism* satisfactorily enough, though we can not accept his latter conclusions that sprinkling or pouring may come under the term.

Ere we reject these interpretations it might be in order to await some equally precise and authoritative statements that tithing is not a tenth.

Section 106 bears internal examination well. The section itself is in full accord with early pronouncements by the church officials. An epistle of the Twelve and Bishopric issued April 8, 1867, says:

Those who possess nothing beyond the needs of their families, can have no surplus; and as this is the beginning of tithing required under that law, such can not strictly be regarded as subjects of the law of tithing.

A council of the Presidency, members of the Twelve, high priests, and elders, held as early as October 16, 1866, adopted resolutions teaching both consecration of surplus and tithing as taught in section 106.

Do the teachings of section 106 conflict with any clearly stated principles found in other revelations?

It will not do to reject a revelation simply because it conflicts with our ideas on doctrine. Certain divines who can not accept the idea of gospel signs reject the closing verses of Mark 16 and all other scriptures that teach what they are unwilling to accept. The fact that we personally do not wish to recognize that tithing may mean a tenth will not justify us in rejecting section 106. We should be careful and not hastily reject it on the ground of conflict. The skeptic looks for conflicts in the word of God,—and finds them. The Christian essays to reconcile seeming conflicts and succeeds. In section 83 the man who has an extra coat is enjoined to give it away; section 42 commands people to take no garment without paying for it. Here is a seeming conflict that might induce some to reject one or the other or both of these sections. Yet both are true and may be reconciled.

It is not impossible to reconcile section 106 and section 42. According to the first named one pays all his surplus property as the beginning of tithing,—so far no fault is found, as that is the sentiment of section 42. The seeming difficulty arises when section 106 goes on to say that after so doing he shall pay one tenth of his increase annually. It might be argued that this will permit him to go on and accumulate and retain another fortune and so inequality obtain. But it must not be forgotten that section 42 is still in force and it requires other consecrations from time to time.

The fact that after the first consecration a man is required at intervals to consecrate that which he can spare will prevent the return of inequality in temporal things. We may be asked, "Why pay one

tenth annually if we are to give *all* our surplus at irregular intervals a little later on?" The mere fact that we do not now see the necessity of observing those various steps does not destroy the validity of the revelation. Methodists can not see the need of baptism by immersion; Disciples can not see the need of laying on of hands. The point remains that the two sections can be reconciled; and that equality can be maintained.

Was tithing taught in the "old organization" prior to the death of Joseph Smith? A more important question perhaps would be, Should they have taught it then? There may have been a careful and persistent effort to teach and explain the financial law at that time, but if so it was not properly reported in the official publications of the church. A careful perusal of the files of the *Times and Seasons* during some of the most important months in the history of the church discloses only occasional reference to the law and very little effort to explain it thoroughly through the public prints. However, we do find both consecration and tithing taught. In *Times and Seasons* for December 15, 1842, Lyman Wight reports a conference held at Olive Green. He speaks of an address by Elder J. P. Green, and says that he "called on the Saints to step forth and obey the commandments of the Lord, by building the Temple, and the Nauvoo House, which would be done by the gathering of the Saints, and the *tithings* and *consecrations* of the Lord's people."

The *Millennial Star*, October, 1842, contains a notice signed by Parley P. Pratt and Thomas Ward:

We here give notice that Elder Hiram Clark has been specially commissioned by the authorities of the church at Nauvoo to come to this country as a general agent for the church; to aid in emigration and to act as an agent for the temple; to receive and forward the *tithings* and *consecrations* for the same.

These quotations show briefly that both tithing and consecration were taught as parts of the financial law. True, it is not said that they taught tithing as one tenth, but if they defined it at all, and they probably did, they must have given the biblical interpretation.

In fact, on page 29, volume 1, of the Church History, we have Joseph Smith's own account of how he and Oliver Cowdery united in prayer, November 29, 1834, and covenanted with God that if he would bless them financially they would hereafter give a tenth to be bestowed upon the poor, and expressed a wish that their children and children's children might know and honor the covenant. They were given the assurance that they would receive the desired blessing.

It is true that Richard Savary wrote to Joseph Smith in 1842 and asked, concerning a man's duty to the church, "How much (if a man of property)

must he contribute annually for its support?" Joseph Smith replied, "Respecting how much a man of property shall give annually we have no special instructions to give." This might seem to discredit the provision of 106 that a man shall give one tenth of his increase annually. But even if that idea is correct, a private letter from Joseph Smith, perhaps hastily written in the press of work at that date, is not sufficient to set aside a document approved by general church vote and by subsequent revelation. Such a thought would border on the attitude assumed by some who have regarded the slightest private expression of opinion emanating from Joseph Smith as law and gospel. But in fact there is no such provision in the law as Richard Savary asked for. It is not said in section 106 or elsewhere whether a man shall give five, ten, fifty, or a thousand dollars annually.

Moreover, if Joseph Smith's letter proves that he never had heard of section 106, simply because he failed to state its provision for the paying of one tenth annually, it also proves that he never heard of section 42, because he utterly failed to point out the very important provision under which Savary should have placed all his surplus property in the hands of the Bishop instead of scattering it indiscriminately among the poor.

In 1902, (section 126,) the Lord said:

The Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto.

The Lord forestalls any attempt to reject a part of the book when we teach the law of tithing by saying that we shall accept it as a whole. Shall we make the specific error that he has warned us against? Moreover, he says the book "as accepted by the church." As so accepted it contained section 106. The Lord knew whether or not it was a true revelation; and whether or not he gave it in 1838 it became his in 1902 when he indorsed it.

We reduce the argument to a syllogism, that it may be easily comprehended:

The Lord has said that our interpretation of the financial law should be determined by the Book of Covenants as a whole; section 106 is a part of the Book of Covenants: therefore section 106 must have its part in determining our interpretation of the financial law.

The major and minor premises of the syllogism are correct. Its conclusion is logical and inevitable. It may be avoided; it can not be refuted.

In view of the foregoing no one can justly criticize members of the Bishopric or any elder of the church for including section 106 in his teaching of the financial law; he is bound to do so as a church representative, because God and the church have

both said that he shall. No one can safely dispense with section 106 and say that he is representing either God or the church in his teaching of the law; to do so is to ignore the great ideals of common consent and majority rule that safeguard our unity and freedom and to substitute one man power, private interpretation, and minority rule.

The section in question meets the test conditions. It has been adopted by common consent of the church in a representative General Conference. Its teachings have been reaffirmed by leading church authorities and in General Conference. Its doctrines are supported by other revelations. God has sustained it as a part of the law governing tithing. It is authoritative. ELBERT A. SMITH.

The Round Table

A Department Devoted to Zion Questions.

DUTIES, RESPONSIBILITIES, AND FAITH OF THE SAINTS.

As we shall soon reach the closing time of another year, it will be well to look back over the immediate past and review the work done, comparing the same critically with the written word, so as to determine whether the law of Christ has indeed been fulfilled in our work, or whether we have come short. Forty years ago attention by divine commandment was called to the necessity of "fulfilling" the law relating to temporal matters. Doctrine and Covenants section 114, paragraph 1. And it will require but little reflection on the part of any one in order to know that so long as the law of Christ or any part of it remains unfulfilled, as a people we are lacking, not having performed the duties required of us.

As children and followers of the Holy One, who became such because he was obedient in all things, we can not in any sense afford to fail in keeping the least of the commandments which he has given us. The church was advised as early as 1834 of the necessity of obedience to all the laws of God, and instruction plainly given that "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—Doctrine and Covenants 102: 2.

It is not our object in this review to judge any brother or sister as to their standing, or worthiness or unworthiness, under the law. Each is to do that for himself. But it will be expected of us to point out, in so far as we are able, in much plainness, the requirements under the law, that all may have a quickened sense of duty and a clearer conception, if possible, of the law relating to the unrighteous

mammon, or riches of this world, as illustrated by Jesus in the parable of the unjust steward.

The Master taught plainly the results and consequences of both the performance and the nonperformance of duty in these things, not leaving the task to those who might err. He said: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"—Luke 16: 10-12.

The things which we now have are not our own, but God's. Christ has wrought out for us a rich inheritance which is to be given as our "own," if we shall prove ourselves faithful. Each then should awake and examine himself faithfully, as the Lord shall judge in faithfulness by and by.

Seventy years are now accomplished since the instruction was given: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming) for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon."—Doctrine and Covenants 64: 5.

This harmonizes so wonderfully with the testimony given by the inspired Psalmist, and of which he states, "The mighty God, even the Lord, hath spoken," that no doubt need arise as to the divine touch of the revelation. "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50: 2-5.

The establishment of Zion, the coming of the Lord, the terrible burning, the testimonies of heaven and of earth, and the gathering of the saints who have made a covenant by sacrifice, are all here set forth in majesty and power. Surely no faithful Saint can ever hesitate to perform his duty because it will be a sacrifice to do so after studying this language.

In the ministration of the law of Zion touching temporalities, as with the law relating to spiritual things, there is a proper order, and each step is taken as men and women are in condition to make

the same. Faith in God is not had without hearing the word of God. There can be no true baptism without faith and repentance. But after the condition of hearing the word, faith is possible; and under the conditions of both faith and repentance, baptism may be administered; all these having been performed, another new and extended step, the laying on of hands, is provided for under the law. Should a person demand the ministration of the laying on of hands as a first step he would never gain the position of practical advancement in divine things.

This law is equally true in the administration of that which relates to temporal matters. Had the church, when under the form of branch and district government only, demanded the administration of the law that is made applicable in Zion and her stakes, failure and confusion must certainly have ensued. The distinctive line outlining the conditions was clearly drawn in the revealed law, so that no mistake need be made in a proper administration. The instruction is given: "It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established."—Doctrine and Covenants 117: 11. If there was no necessity for a stake there was no necessity for the administration of a section of the law that was made applicable under the condition of a stake; and the work of gathering tithes and offerings would be carried on, as in the case of the preaching of the gospel by John, preparing a people for more perfect things, if they should not reject the counsel of God by refusing to obey what they could obey.

We are called upon to occupy ground as we advance, not before. It was necessary for Israel to cross the Jordan before attempting to apply certain laws and usages to Canaan; and we have our Jordan before us and the wilderness about us in a spiritual sense, and are required to work accordingly. These conditions were foreseen and pointed out in the revelations, hence some features found in the law: "Let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption." This is not to be interpreted to mean that we shall wait until the redemption has been completed before any part of the law is applicable and binding, but as a step is made in the work of redemption, so the Saints must occupy accordingly and fulfill the law relating to such new condition.

Following the order of development and growth intimated in the law, on the 15th of April, 1901, the following instruction was received and subsequently accepted and acted upon by the church: "My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law."—

Doctrine and Covenants 125:10. Authoritatively, then, we pass in part at least from the governmental forms of branches and districts to that of stakes, and by this step take upon ourselves all the responsibilities and duties incident to the new relation, and are entitled to all the privileges, and blessings promised for the new order, providing we are faithful in carrying out the laws revealed for the government of the same.

Under these advanced conditions none ought to be surprised that greater sacrifices are expected, and that a fuller consecration of our powers, affections, and interests are required to the service of God by the people than before. When a stake had been appointed and the Saints were gathering to Far West in 1838, special petition was made of the Lord to know what was required of the people; they prayed: "O Lord, show unto thy servants how much thou requirest of the properties of thy children for a tithing." There could have been little or no question as to what was a proper tithe under the law as applicable to the church in a scattered condition at the time, for numerous instances of precept and example are contained in the Scriptures setting forth the rule and practice. The people at this time, however, seem to have been apprehensive that the special work they had undertaken would require special diligence and sacrifice on their part, and they seem to have done that which was eminently proper under such circumstances,—appealed to the Lord for instruction and received the following:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord."—Doctrine and Covenants 106:4.

The law is not local in the sense that it was for these people alone, however; for the second paragraph, like the promise of Peter on Pentecost Day, extends the application, as follows: "Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. . . . And this shall be an ensample unto all the stakes of Zion. Even so. Amen." This instruction more fully revealed the law applicable under the conditions named. Nearly seven years before, the Lord spoke of the work of sacrifice and gathering as follows:

"And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys accordingly as the law directs."—Doctrine and Covenants 67:7.

The example here presents also another feature of importance to the Saints—that of inheritances. And the important instruction, "concerning the residue of the elders," as set out in the ninth paragraph, should not be overlooked. Considering the general sentiment known to have been held to by the people at the time, the statement becomes a wonderful prophecy, now literally fulfilled, showing that time would be required to accomplish the work and the necessity of carrying the gospel message to all people. It reads: "And now, verily I say, concerning the residue of the elders of my church, The time has not yet come, for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For, behold, they shall push the people together from the ends of the earth." No place is found, it seems, for either elder or layman in the gathering without proper sacrifice and the exercise of supreme faith in God; nor should anything less be expected. "Men and women in order to inherit heavenly things must show by their obedience and fidelity to the principles belonging thereto that they are worthy. It may require great sacrifice on their part to attain it. It may demand the manifestation of great courage and faith, or all of these; but it is certain that attainment is only had under these conditions. Jesus said to his disciples: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. This he spake unto his disciples, saying, Sell that ye have and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens, that faileth not."—Luke 12:35, 36, I. T.

To have required less of the Saints in 1838 than was asked in the first century would have been unlike God.

It is stated in section 42:8: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose." This applies to all the church, and in effect is much

the same as surplus, as stated in section 106. In laying the foundation of Zion, lands have to be purchased, and storehouses established, and all kinds of industries set in operation as fast as possible, that there may be places for the Saints to live, something for them to do, and their necessities supplied; but this will take time. In order to have means to operate with, it will be necessary for all who can to turn over their surplus, or now make a first consecration, according to their circumstances and ability, that there may be means to establish storehouses, buy lands, and make the necessary preparation for the complete consecration of the residue as stated in paragraph 10, section 42: "And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants."

To reach this final condition and to make our work a success, this law must be fulfilled, that all things may be prepared, and nothing done in haste. When the Saints began to gather in the land of Zion in 1831, they were requested by revelation in Ohio to give of their means to buy land in Zion; all the churches being called upon to do the same. "And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive."—Doctrine and Covenants 63: 10.

This seems to be the Lord's way to establish Zion, and all should gladly labor with him to accomplish the work intrusted to the church. The apostle says: "For we are laborers together with God; ye are God's husbandry, ye are God's building."—1 Corinthians 3: 9. Then we must work according to his direction and pattern, else we toil in vain. With the law demanding the surplus let us comply, and all everywhere make a first consecration as a beginning at least; and when there is sufficient in the treasury, those in charge will move forward with their part of the work, as fast as deemed wise, or as the Lord shall direct. We do not want the cries of the worthy poor to ascend to God in vain, and we must do the Lord's work in his way. Both propositions must be met.

In the fiftieth Psalm the Lord says, "The world is mine and the fullness thereof." We, then, are only stewards under God. This is in harmony with what he says in section 101: 10: "Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the proper-

ties are mine then ye are stewards, otherwise ye are no stewards."

The full time having arrived under God's order and blessing, the Bishopric calls upon the Saints everywhere to yield full and complete obedience to every mandate of the law, with a free heart, willingly, and as the Lord has blessed every one, whether with much or little, and all to be used for the purpose designated in the revelations.

The presiding Bishop, therefore, will administer this law, take the testimonies and receive surplus properties and special consecrations of the Saints in every place according to the provisions of the law concerning the same. And the bishops in the stakes of Zion will proceed to administer the law of the Lord touching surplus properties and consecrations in connection with tithes and offerings in their respective stakes according to the rules and regulations furnished by the Bishop of the church, that there may be harmony and equality in the administration of the law among the people, making due report of the same to the presiding Bishop.

Bishops in districts, and Bishop's agents, will also carry out these provisions so far as the same are applicable, under the instruction and advice of the Bishop and his counselors. Thus the church will work unitedly for the building up and establishing of Zion, and her interests, according as the Lord has designated concerning stakes, and of churches outside as provided by section 58: 10, 11; 63: 8, 13.

Carrying into effect these provisions will not in any manner interfere with the contributions in the way of special offerings made for college purposes. The law directs the application of the funds herein called for, and every cent of it is needed for the purposes named. The law is also definite touching the duty of the Saints to the college, and this duty should be discharged by every member, for none should neglect to heed the voice of the Master touching it, and fulfill the obligation. All unpaid subscriptions to the college should be forwarded as soon as possible, so they may be applied and the debt canceled.

It may be said that the Bishopric is making a good many calls for money for church purposes, all of which is frankly conceded. But we ask in reply, Is it not necessary to do this if the work is kept advancing toward the accomplishment of the things spoken of in the law? It is also a truth that must not be overlooked, if we would judge aright in these matters, that notwithstanding the fact that there are many calls for help for first one special necessary church work, and then another, the Saints who have sacrificed and helped in all of these things are better prepared to comply with the last call made than they were at first. It is said that "giving does not impoverish the Lord." True; and it may also be

truly said that giving, for the benefit of the Lord's work, does not impoverish his children. This is one of the fruits of righteousness to be shown forth in the lives of God's children. Men and women glorify God by giving of their means as they may also in other work, hence, the law of giving. The apostle says: "Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Again, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Jesus said: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." This is true of the one who "honors God with his substance" as in anything else. And instead of saying to the members who have done a good work in anything, It is enough, you need not do anything further, the promise is that the Lord will help them, that they "may bring forth more fruit." We trust, then, that we shall never be called upon to meet the excuse that a person has already done something, therefore, should not be called upon again. We are called upon to give as we are able, not more than we are able to give, and the motto and prayer of every member, of every elder in the field, of every general and local officer in the church should be, Lord, help me that I may be able to do more, rather than relieve me from helping further.

We are engaged in the most important work known to man. Do we think it will be accomplished without extraordinary faith, courage, and sacrifice? Let us not deceive ourselves, and let every man and woman make choice of what they will do. Remember the exhortation of the Lord to Joshua: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.

Trusting fully in the promises of the Lord to his Saints, and that his work will be fully accomplished in his own time, we are,

Your colaborers in the truth,

E. L. KELLEY.

G. H. HILLIARD.

E. A. BLAKESLEE.

LAMONI, Iowa, December 23, 1901.

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A FINANCIAL PUZZLE.

I have no desire to offer an extended analysis of consecration and tithing; but there are some things which puzzle me. They have troubled me for a long time. I am not alone in this. I would like those whose duty it is under the law to enlighten me. If these difficulties can be surmounted I am sure it will afford comfort to many besides the writer.

Nothing in this article is intended to be personal.

It is farthest from my thought to impugn the motive of the Bishopric or any one else.

I believe section 42 was given in February, 1831, just ten months after the organization of the church. I think I am safe in affirming God never acts prematurely, at least this has been our strong argument against the revelation on celestial marriage and the cohorts of Brigham Young. At this time he enjoins the church to "hearken and hear and obey the law which I shall give unto you." This section was in fulfillment of a promise made during the same month, conditional on their assembling with prayer and faith, that a law would be given "that ye may know how to govern my church and have all things right before me." According to this it was applicable as soon as it was received. It questions the intelligence of the Almighty to take any other position. There was no gathering at this time, no stakes, no special manner of giving inheritances; and tithing was not mentioned in the entire section.

Why is it the Bishopric did not teach and enforce paragraphs 8, 9, and 10 of section 42 from the first of the Reorganization? The Reorganization was as fully established and in as good a position to teach section 42 as the early church was in 1831. God told the church then to "hearken and obey." The Lord said in section 122 that the provisions of section 42 "are the same to me now that they were in that day when I gave the revelation," showing that section 42 was, and always had been, in force so far as the Lord was concerned, and inasmuch as the Bishopric tell us that there is no conflict between sections 42 and 106, then I repeat, Why has it been that paragraphs 8, 9, and 10 of section 42 were not taught and enforced by the Bishopric of the church?

Where is the authority for teaching the membership to pay one tenth of all they possess as a beginning of tithing? I know, in the earlier years, the case of Abraham as recorded in King James' translation was reverted to; but the rendition in the corrected translation by Joseph Smith makes such an application impossible. It lines Abraham up with section 42. The practice of paying one tenth of what one possesses as the beginning of tithing does violence to section 42 as well as section 106.

You can not sustain "a tenth of all you possess when you come into the church or when you commence paying tithing" with the account of Abraham, or with the law of Moses in the New Translation, or with section 42, or with section 106. I want the divine authority for this teaching. I see by HERALD of October 28, it is still the doctrine of the Bishopric. Let us have the specific authority for said instructions. No *ipse dixit* will suffice. Inasmuch as section 126, paragraph 10, says, "The Book of Doctrine and Covenants as accepted by the church was

to guide the advice and action of the Bishopric taken as a whole," I want to know, according to this provision, where there is any warrant in this book for the payment of a tenth of all one possesses when he comes into the church as the commencement of tithing. Please quote the passage.

Section 106 says as "the beginning of the tithing of my people" "I require all their surplus property to put into the hands of the bishop." The Bishopric of the Reorganization have taught the beginning of tithing is to pay a tenth of what one possesses when he comes into the church, or when he begins to pay tithing. How can we justify this teaching in the light of section 106? If you apply this section solely to "Zion and her stakes," then there is no specific provision in the book for paying either one tenth of your possessions or one tenth annually outside of Zion. If of general application, why has the Bishopric taught the reverse?

We are told that tithing always means a tenth. Section 106 shows that it means much more than this. The "beginning of tithing" was "all surplus property." No tenth about that, but all surplus property. We have no reason to believe that Abraham had ever paid tithing before the event recorded in Genesis 14 where he paid to Melchisedec. Therefore, as is shown in section 42, the beginning is a complete consecration; the one consecrating only being allowed "sufficient for himself and family"; so Abraham when he paid his tithing first paid "tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." It is somewhat assumptive in the light of paragraph 1 of section 106 to say that tithing is simply a tenth and nothing more. Tithing has not always been a tenth even in the usages of nations. In England for instance we read, "where there was by custom a particular manner of tithing allowed different from the general law of taking tithes in kind, such as a pecuniary compensation, or two pence an acre, or a compensation in work and labor, as that the parson should have only the twelfth cock of hay."

Reference is made to Abraham paying a tenth of all the spoils he took in war to the Lord. I never could understand how God could be a party to spoilation in any form, much less being the recipient of one tenth of that which one man took from another. The New Translation corrects this. The only goods he brought back was that which belonged to Lot, his brother's son, which the kings had taken, and it must have been with Lot's concurrence that he could rightfully turn over what he had reclaimed in battle. In verse 40 we learn that Abraham not only paid "tithes of all he had taken" but "tithes of all that he had, of all the riches which he possessed which God had given him more than that which he had need."

If an appeal is made to the practice of Abraham, where is there any harmony in the light of the better translation of Joseph Smith with the present and past teachings of the Bishopric? If you say Abraham paid only one tenth of all he possessed "above that which he had need," how will you harmonize this with the teachings to pay one tenth of *all* we have when we come into the church? If it means what it says, how will you harmonize with both section 106 and section 42, and either or all of them with the present teachings of the Bishopric?

We are told that the Reorganization has gone ahead "step by step." The statement also being made "it is impossible for the people to comprehend the whole law at once" so we must proceed "step by step."

We must conclude from the practice of the Bishopric that the first step was to pay "a tenth of all we possessed when we came into the church or when we begin to pay tithing." The second step is one tenth of our increase annually. The third step is inventory and surplus. I am informed the next step will be consecration and inheritance. Now where can you sustain such a series of steps? Not from the practice of Abraham! (See Inspired Translation.) Not from the law of Moses! Not from the Book of Mormon! Not from the Doctrine and Covenants! According to section 126 the Bishopric was to find warrant for their teachings in the "Doctrine and Covenants, taken as a whole." Where is it? I confess I can not find it. Can any one quote section or paragraph where such an authorization will be found? If section 106 only applies in "Zion and her stakes" then where is the authority for those outside of Zion paying "one tenth annually"?

The Lord certainly knew in 1831 how much the people could comprehend. May I ask why he gave them consecration first and tithing seven years afterwards? In 1831 he did not say anything about paying a tenth of all one possessed when he comes into the church. I wonder why? He did not say anything about paying a tenth of increase annually. Why? And this was the very law he gave them so "that ye may know how to govern my church and have *all things* right before me." How could they have all things right before God if a tenth of all they possessed and a tenth of the increase annually were the first steps of the temporal law, when that which he gave them made no provision for the same, but flatly contradicted such a procedure? I would like to know how a man could consecrate *all* above that which he had need and yet at the same time pay only a tenth of all his holdings? I wonder how a man could at the same time consecrate everything and receive back "inasmuch as is sufficient for himself and family" and so continuing "from time to time" to consecrate all his accretions above that which he

had need and yet, simultaneously therewith, pay only one tenth of his possessions and one tenth of his increase annually! I wonder how section 106, which only provides for the payment of surplus once and a tenth of the increase annually and which must eventuate in inequality, can harmonize with section 42 which provides for a complete consecration, a return to the man of his family needs and a recurrent consecration from "time to time" which can but produce equality.

I may be dense, brethren, but I can not see how having once paid my surplus property and paying one tenth of my increase annually can possibly be a law operating in Zion when at the same time there will be a law (section 42) which provides for a complete consecration of everything, a return to the donor of "sufficient for himself and family" and thereafter from "time to time" any individual in the church "having more than is necessary for their support" shall consecrate—not "a tenth"—but all above what is necessary for their support.

The teaching and practice of the Reorganization has been first tithing with no specific definition; later on this was defined as a tenth of all our earthly possessions, followed by a tenth of our increase annually. This is now augmented by a call for inventories and surplus.

Section 106 places surplus first, instead of last, hence we have been, and are now, in direct violation of section 106. Eliminate this section and we have no semblance of authority for our teachings and our practices.

I have never been able to harmonize section 42 with section 106, or section 42 with the teachings of the Bishopric; neither have I been able to harmonize section 106 with the teachings of the Bishopric. To my mind all three are in conflict as above shown. In sections 42 and 106 consecration comes first. We have it last. Section 42 provides for recurrent consecrations all above needs. Section 106 says a stipulated proportion annually. The present Bishopric teaches first a tenth of all we possess in direct violation of section 42 and section 106; then a payment of one tenth of our increase annually, which agrees with section 106, but violates section 42. The Bishopric have indicated that some day we will consecrate all and receive inheritances which then will violate, in the time of its application, both section 42 and section 106.

The HERALD for October 14 has an article on the authenticity of section 106. If said position is correct, then it has no place in the Doctrine and Covenants. Reference to section 126 does not help us out at all. It only complicates matters and implicates the author of the latter revelation. There has always been a standing rule which must be applied before revelations become a law to the church. I

am credibly informed that the practice received the sanction of the Almighty. If it did not, then we have been wasting our time and energy all these years and the quorums could have spent their time to better ends than testing revelations. Is it necessary to have the quorums consider and pass upon the revelations before they become a law? If not, why do we do it? If it is necessary, was section 106 so acted upon? The author of the article referred to adduces proof to show it was not, which so far has not been refuted. If God gave section 126 he knew whether such action had obtained. It now brings us to this dilemma: Is it necessary for the quorums to pass upon revelations before they become a law? If you say yes, then the validity of section 106 does not depend upon and can not be maintained by quoting section 126. If you say no, then you put the whole practice of the Reorganization to public shame and ridicule. If it is necessary, then we must prove that such action obtained in order to maintain the revelation, for we have thrown it into the teeth of Brighamism that the revelation on celestial marriage was not of God because it was never acted upon by the quorums. The writer in HERALD for October 14 says it was not done. Was it? If so, then *in this particular* the position of the church is consistent. If not, then it implicates the author of section 126 in recognizing it and violating a specific provision of the body.

We are told to "pay our tithing, one tenth of our increase, or what we have when we come into the church; file our inventory with the bishop, as the time has come to do that; then go on making what we can in righteousness and pay our tithing as required."

Personally, I believe in equality of opportunity. Section 42 has been my economic anchor for many years. I have been working, hoping, praying for the time to come when this section would be fully enforced; but with all considerateness for those who advocate the present interpretation of the law, I can not see how we are going to harmonize the above statement with "all your surplus property" in section 106 and full consecration as mentioned in section 42. The filing of an inventory in itself does not conform to section 42. The paying of one tenth of our increase annually does not conform to section 42.

The church to-day has adopted the plan of inventories, but, so far, of what utility have they been? I am not particularly objecting, as I have filed mine, but I fail to see results. How much actual money has come into the hands of the Bishop as a result of said inventories? Have all of the leading men of the church and the missionaries filed their inventories? Have all of them made complete consecrations as provided in section 42 and received "inas-

much as is sufficient for himself and family"? Have all even paid over their surplus property as provided for in section 106? If not, why not?

When Richard Savary in 1842 wrote Joseph Smith, "How much (if a man of property) must he contribute annually for its support? In short, what is required to constitute good membership?" and when Joseph Smith making reply said, "Respecting how much a man of property shall give annually we have no special instructions to give," had section 106 been received and adopted as a revelation? If Joseph Smith gave the revelation, it had, for it bears the date of July, 1838, three and a half years before. How could he, in the face of the provision of section 106, which specifically says "one tenth of all their interest annually," have replied, "we have no special instructions to give"? If he had access to section 106 he deliberately evaded the issue. His answer was perfectly proper if section 106 had not been received.

We are told that the revelation given April 16, 1902, provides for the entire church submitting to whatever interpretation the Bishopric may put upon the law providing the liberties of the people are not put in jeopardy. This very concession does violence to the very fundamental law of the church which says; "all things shall be done by common consent." Does this revelation provide that the entire church shall take the mere *ipse dixit* of the Bishopric? If it does, then I for one can not and will not conform to it. I have fought one man power all my life; a resentment therefor was my birthright when my parents smarted under its galling yoke in Utah. Must we submit to the interpretation of the Bishopric if perchance we can find no warrant in the law for their position? Then of what utility is the law, anyway?

Listen! This privilege granted the Bishopric is predicated upon what goes before in the revelation: "To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the Bishopric taken as a whole." Then it is only when the Bishopric are guided by the revelations in Doctrine and Covenants that we are to adhere to their application of the law according to this provision. Suppose they present anything which can not be sustained by the "Doctrine and Covenants as accepted by the church," are we under any obligation to accede thereto? No, verily, no! Those who give their assent thereby become a party to said infraction. It is our privilege to respectfully ask for the law whereon they predicate their application. It is their duty to supply it. The Book of Doctrine and Covenants was to guide the advice and action of the Bishopric, taken as a whole. When so guided, the application of the law as stated by the Bishopric should be acceded to.

If they presented anything for which there is no warrant in the law *the church* is under no obligation to accede thereto.

In case there should be a flagrant disregard of the rights of the people, either in the Bishop's application of the law or in their teachings aside from the law, we can appeal to the quorums of the church in joint council.

In all of the past years I have not shared any insinuation of dishonesty against the administrators of the temporal law. That the Bishopric have labored assiduously to execute the law as they see it, I cheerfully concede; but, withal, it is possible for all men to err. I am not setting up my opinion against theirs. I have simply presented objections to their position as it seems to me. I am willing to be set right, if I am wrong.

There is not a line in the Book of Mormon which enjoins tithing. The Book of Mormon throughout can be lined up with section 42. I can make the Inspired Translation, Book of Mormon, and section 42 blend. Can any one go farther? I can not share with some of my brethren the statement that this church has never made a mistake. When we discover our error, whether it applies to a single individual or to the entire church, it becomes our duty to confess and correct. It is better to correct an error than to remain in darkness.

Fraternally yours,

T. W. WILLIAMS.

LOS ANGELES, California, 1307 West Forty-fifth Street.

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EARLY POSITION OF THE REORGANIZATION ON TITHING. SURPLUS AS THE BEGINNING OF TITHING.

The idea is sometimes held that the present teachings of the church on the tithing question have been taught by the representatives of the church ever since the Lord gave the revelation as found in section 114, in which the Twelve were instructed to take measures in connection with the Bishop to execute the law of tithing. For the benefit of all concerned, we will present the early teachings of the church in this matter, as found in our Church History and other publications of the church.

Section 114 was given October 7, 1861. On October 25, 1861, the first general epistle of the Twelve, under the presidency of Joseph Smith, son of the Martyr, was issued. This was eighteen days after section 114 had been given. We quote as follows:

To all the Saints Scattered Abroad, Greeting; Brethren: Since it has pleased God to call forth the true successor in the Presidency of the church, in the person of Joseph, the son of Joseph, the Martyr, in fulfillment of the promises made to his people, we, in obedience to the injunctions of the Holy Spirit, call upon you to give ear to the voice of the Good Shepherd, and return to the *whole* law, . . . Be it known unto all saints that in this the reorganization of the latter-day work, we point only to the old paths from

which so many have turned aside in the dark and cloudy day. . . . faithful elders will be sent as speedily as possible to all quarters . . . and to enable us to do this . . . we appeal to all saints whom the Lord hath made stewards, to aid the same by tithing themselves according to the law of God, and place it in the hands of the Bishop of the church for these purposes. . . . We are aware that this law has been appealed to as a warrant for acts manifestly oppressive, . . . But the perversion, not the law, have been the instruments of this wrong. "My ways are equal and your ways are unequal," applies to the execution of this law. Obeying it in its spirit, is equal; submitting to its perversion, is unequal and oppressive. To such as are willing to live by every word of God, and inquire, What is required by this law? we point to the law itself. Firstly, your surplus is required. Secondly, after this, one tenth of your interest or gains from time to time. You are all stewards of the great Master, and what is needed to prosecute your own stewardship is not required, but above this is your surplus; that is required, and of this you, and each of you, are to judge, and be your own exactors, and Israel's exactors are to be all righteous. . . . It is but a systematic freewill offering, gathered where it is not needed and placed where it is, for the general weal.—Church History, volume 3, pages 299, 300.

On October 16, 1866, at a council held at Sandwich, Illinois, composed of the Presidency, three of the Quorum of Twelve, two high priests, and several elders, a number of resolutions were adopted, urging, among other things, that the Twelve should "preach on the law of tithing, in connection with . . . the gospel" also that the "bishops, in connection with the ministry of the church, should travel and preach the law of tithing." And "resolved that we do most earnestly entreat all the Saints to remember, that all their 'surplus property' is the Lord's, and that it is needed for the support of the poor of his people, and the families of the elders whose time is engaged in the ministry." (Church History, volume 3, pages 453, 454.)

On April 8, 1867, there was issued an epistle of the Twelve and the Bishopric from which we quote:

The reports of the elders from every part of the vineyard show that doors are open on every side for the word to be preached; and the cry from across the sea is, "Come over and help us," and still but few comparatively are in the field. Why is this? The reasons are, that most elders have families, who look to them (very properly) for the necessities of life. This is the first duty of every head of a family, and the Lord holds such responsible for its faithful discharge, and while God recognizes this obligation, he has imposed another, viz: to travel and preach the gospel. Some are required to do this continually; and that they may do so, without neglecting their duties to their families, the Lord has commanded a law of consecration and tithing for this very purpose, among others, that the hands of those bound may be loosed. . . . In view of the law of God upon this subject, and the requirements of the work, and the responsibilities resting upon us to "execute the law of tithing," . . . we have unanimously presented our exposition of the law in question, in a resolution that will accompany this, which we believe is in unison with the letter and with the Spirit, as we believe we have been led by the Spirit; and in the name of the Lord it shall bear testimony to you also.

While we regard a tenth as what the Lord requires, we

also recognize the right and duty of all who tithe themselves to exercise a prayerful watchcare over its uses, that all may be done agreeably to the will of the Lord. Those who possess nothing beyond the needs of their families, can have no surplus; and as this is the beginning of the tithing required by that law, such can not strictly be regarded as subjects of the law of tithing. And such as have over and above, or a surplus, of them the Lord requires this surplus, which the Lord calls a tithing, or tenth; while all may bring their offerings into the storehouse of the Lord, from time to time, as the Lord gives to them, and in proportion to the willingness to do so, will the blessings of Heaven descend upon the cheerful giver.—Church History, volume 3, pages 472, 473.

We now quote the resolution mentioned in the above quotation from the epistle:

We, the Quorum of the Twelve, in view of the wants of the cause in which we are engaged, after careful, protracted, and prayerful deliberation touching the same, and the law under which such wants can only be supplied, and to answer our consciences towards God, and towards the church, have adopted the following resolution:

Resolved that we regard the law of consecration and tithing as a means of fully establishing equality among the saints in the building up of Zion, as the kingdom of God, to which we look for the coming of the Lord Jesus to reign a thousand years upon the earth. But the scattered condition of the church precludes the carrying out of the law in its fullness. Yet the present necessities of the work do require a portion of tithing and consecrations, and we believe that the tithing that is now required is one tenth of the properties of all who possess a surplus; afterward, one tenth of their annual interest annually. Others not having more than supplies their necessities, are expected to bring their freewill offerings, as the widow brought her mite.—Church History, volume 3, page 474.

In this extract, as we have quoted from the "Epistle of the Twelve and the Bishop," is the first teaching we are aware of that claims one tenth of the properties of a person as a tithing, or as the beginning of tithing. But it will be noticed that even here it is claimed that only those who have a surplus should pay the one tenth of their properties or possessions as a beginning of tithing, and one tenth of their interests annually thereafter. While "those who possess nothing beyond the needs of their families, can have no surplus; and as this is the beginning of the tithing required by that law, such can not strictly be regarded as subjects of the law of tithing."

The writer of this article does not now, nor never has indorsed the theory that one tenth, no more, no less, of what a person possessed was required as a beginning of tithing; but that, as section 106 teaches, all of their surplus was required as a beginning of tithing, no matter whether it was more or less than one tenth; for thus hath the Lord said in his word in section 106. At a church council held at Plano, Illinois, May 6, 1872, composed of Joseph Smith of the Presidency, Bishop I. L. Rogers, and Josiah Ells, E. D. Briggs, and W. W. Blair of the Twelve, among other things adopted, were the following:

3. That it is imperative and important that the law of tithing be taught as *tithing*, by the local and traveling ministry including the bishopric.

4. That the principles of consecration, donations, and freewill offerings, should be taught as distinctive and separate from the law of tithing, by the local and traveling ministry.

5. That any member of the church *can* tithe himself or herself in accordance with the *law* whatever may be their temporal condition.

6. That every member of the church may, and should comply with the law of consecration, and freewill offering, by setting apart of their substance, or their income from labor, or the increase of their substance, and paying over the same to the proper persons designated from time to time to receive such consecrations and freewill offerings.

7. That this method of sustaining the finances of the church is not in conflict with any law of the church, but it is in accordance with the spirit of every known law, both in the Scriptures, Book of Mormon, and Doctrine and Covenants.

We omit paragraphs 9 to 14 as not bearing on the subject. Paragraph 15 we quote, as follows:

15. That tithing means a tenth, and applies to all persons who have made a consecration of whatever they may have deemed a surplus:—*surplus* being construed to signify, in this case, that portion of property and money which a member of the church may feel that he can and will spare as a first consecration out of his or her possessions; this tenth required being but the one tenth of the yearly *increase* after such surplus has been given.—Church History, volume 3, pages 699, 700.

From these quotations from our own Church History, we find that for nearly eleven years after the giving of section 114, there was no teaching that the law required one tenth of what a person possessed as a beginning of tithing, regardless of what they possessed.

The writer of this article holds the position that tithing and consecration are synonymous terms when applied to the law given by which we are to be governed in our supporting the church financially. Whatever we give to the church under that law—no matter what we call it—is a consecration or the setting apart of our means for sacred purposes, or for the use of God's work. Thus, when we say the law of tithing, or the law of consecration, it means one and the same thing. We believe that Joseph Smith the Martyr thus understood it from the fact that he linked the two terms together in a way that we can not separate them and make two separate laws of them, as some do, or attempt to do, but in our judgment unsuccessfully. The Martyr, in writing to W. W. Phelps, November 27, 1832, says:

It is contrary to the will and commandment of God that those who receive not inheritance by consecration, agreeably to his laws which he has given that he may tithe his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.

Now, if by the law of consecration we are to tithe ourselves, then the law of tithing is evidently the same thing and there are not two separate laws.

It is true, a donation or a freewill offering is also a consecration, but there is no *written law* to govern us in our donations and freewill offerings, but each one is a law unto himself to give when and where and as much as in his judgment should be given.

In 1864, when Apostle J. W. Briggs was in Wales, he published a paper called the *Restorer*. In its first number, he published a challenge to George Q. Cannon of the Utah Church, who was then president of the Utah mission in the British Isles. The challenge was to discuss the differences in the teachings of the reorganization and Utah church. Some of the points specially mentioned were thus expressed by Apostle Briggs:

Mr. George Q. Cannon; Dear Sir:—I learn . . . that you teach polygamy as a doctrine of the said [Utah] church, and that one tenth of the possessions and earnings of all members, regardless of the necessities of their families or dependents, is required by the law of tithing. . . . I teach polygamy as abominable in the sight of the Lord. And I also teach that the tithing required by the law, is a surplus, and a tenth of interest (not principal), and that your teaching in reference to it, when carried out in practice, is oppression and robbery. Hence, one of us must be grossly deceived or a deceiver. The above points of difference are palpable and irreconcilable. Either you or myself are teaching falsehood in the name of the Lord. And I am willing to be subjected to the scrutiny of investigation. Are you?—Church History, volume 3, pages 398, 399.

From this it appears that Apostle Briggs taught in Wales the same doctrine as was taught by the church in America, viz, that the law required first the surplus and one tenth of interest afterward. And that to take more, as the church in Utah was doing, was "oppression and robbery."

We will now quote from a tract on "tithing" as published and sold by the Reorganization in an early day. The author of the tract is not given, but it was written to show what tithing was according to the books and in contrast to what was taught and practiced by the church in Utah. We will quote principally what the writer of the tract gave as his understanding of the law and not his comments on it as contrasting it with the teachings and practice of the Utah church. He says:

Tithing and consecration are designed of God as *the* means whereby his people are to be made *equal* in temporal things, without which they can not be equal in spiritual things. Their design is to take the riches of the rich, and give what is needed to the poor.

He then quotes from Doctrine and Covenants 101:2:

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine, and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my Saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." And to the foregoing agree the teachings of Enoch, the New Testament, and the Book of Mormon. The Spirit of Christ is the spirit of liberty, of love, of unity in righteousness, and of equality, both in temporal and in spiritual things. Holy men and women of every age have practiced, as well as taught these things. Bad men have both taught and practiced the opposite. . . . The tithing should be collected for the poor, instead of from them. They are to receive needed aid from the tithing, instead of paying any. The poor, who are worthy to belong to the church, are worthy to be aided by the rich. This is according to the word of God, and the Spirit of Christ, and the great principles of love and unity which must ever actuate the church of God, and mark the teachings of its priesthood. The poor may contribute of their mites, as did the poor widow, but this is not tithing, it is simply an offering.

All are under obligations to build up the church in righteousness, with their might, mind, and strength; but the law of tithing takes means only from those who have it to spare, and not from those who can with difficulty supply their ordinary wants. The law of tithing, when faithfully executed, oppresses no one, deprives no one of anything they really need. It is designed to supply want instead of creating and increasing it. It proposes to take means from where it is not needed, and put where it is, and thus bring about an equality for the common good. It is a principle by which one member of the body of Christ manifests its care and love for all others. The members of Christ's body (the church), are members in common, members of one another. When one rejoices, all rejoice. When one suffers, all suffer. The law that governs one, governs all,—it blesses all, it humbles all, it enriches all. The law reads:

The writer of the tract then quotes all of section 106, and paragraphs 8 and 9 of section 42, and then comments as follows:

Here, then, is the law and the *only* law, by which Zion and her stakes can be built up. The "standing law" for the priesthood, as well as the people "for ever."

1. The Saints are to be tithed of their *surplus*.
2. Those who have paid their surplus are to pay one tenth of their "interest" (which is their gains) annually.
3. The tithing and consecrations are to be used for the relief of the poor, "for their support," also for the building of the temple, laying the foundation of Zion, for the priesthood, etc. . . . This law diffuses the properties of the Saints, equally, among them all, according to their families, according to their circumstances, and their wants and needs. (See Doctrine and Covenants 51:1.) . . .

The law of tithing, as found in the books, proclaims equality, and "liberty to the captives." It lifts up, and gladdens the heart of the poor, of the aged, and of the infirm. As it is the offspring of love, so it is sustained by love. The church can not be fully organized without it, and Zion can not be sanctified without it; and if the Saints, in their gathered condition, are not organized according to it, "they shall be cut off." (Doctrine and Covenants 51:1.)

Brigham Young and his coworkers, have taught the people to pay one tenth of all they possessed, whether they were rich or poor; to pay one tenth of all their time, or its equivalent; to pay one tenth of all their earnings, etc. It will not do for God's people to say, We have done thus and so, because our "file leaders" have counseled us. The fact is, God holds every Saint accountable to him for his own conduct, let the leaders do as they will. Every man must stand

or fall for himself; not trusting in another. All men are to be judged, not for another's doings, but for their own. And all people who have the books; Bible, Book of Mormon, Doctrine and Covenants, will be justified or condemned by the word of God contained in them. Every man will be held accountable for his own sins in the day of judgment, in spite of "file leaders." If we govern ourselves, touching the matter of tithing, consecrations, donations, and offerings, by the law and the principles laid down in these books, it will be well for us, both in time and eternity.

The Saints who will tamely submit to the unlawful exactions of their leaders, are but forging their own fetters. The Saints should go "to the law and the testimony," and if their leaders "speak not according to these, it is because there is no light in them." . . . The Lord holds the officers in the priesthood responsible for their acts, and the Saints are authorized to do the same.

"It shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known." By this we see that the Saints are to "judge" of the acts, character, and fitness of their servants,—the ministry, and of "all things pertaining to Zion," which includes the temporal things, tithings, consecrations, with all church moneys and church properties. . . .

The acts of the priesthood are valid and binding on earth and in heaven, when they are in accordance with the law of God; and when they are not, they are of no force, and are not binding, neither with God nor man. The law is supreme. The priesthood may err, and indeed are liable to do so, but "the law of the Lord is perfect," it is that which is ordained of God to govern both priest and people. The secret of power, in the priesthood, is in learning, and doing the commandments of God, "and his commandments are not grievous." "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81:3. "He that turneth away his ear from hearing the law, even his prayers shall be an abomination."—Proverbs 28:9.

Without further comment, we submit the foregoing extracts from the early teachings of the Reorganization to all who may be interested in knowing the facts as to what was taught in the earlier days of the same. Ever praying that God's law may be vindicated to his name's honor and glory.

HANFORD, California.

JOSEPH FLORY.

'Tis not enough to read everything: one must digest what one has read.—Boufflers.

• * •

Evil is man's going with the current; good is his stemming it.—Anon.

• * •

No passion is more hurtful to the reason than anger.—Montaigne.

• * •

Economy is the second Providence of the human race.—Mirabeau.

• * •

The best pleasantries are the shortest.—Satis.

• * •

Cleanliness is the setting of old age.—La Harpe.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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

Don't Make the Wrinkles Deeper.

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows of their brows,
Oh, do not make them deeper.

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
Be patient, true and tender;
And make the path that ageward leads,
Aglow with earthly splendor.
Some day, thy dear ones stricken low,
Must yield to death, the reaper:
And you will then be glad to know
You made no wrinkles deeper.

—Selected.

The Boo Rag.

Editor Mothers' Home Column; Dear Mothers: As I glance backward this morning, I hear a faint, pitiful wail in the dead hours of the night. Again as a young, inexperienced parent, I light the lamp, kindle a fire, and hold our dear little one's feet to the oven door. We lovingly caress, and affectionately rub the aching limb. We apply cloths wrung from hot water, we resort to the camphor bottle; we unsparingly apply good liniment. We exhaust again and again our meager, little store of knowledge, and finally appeal to our loving Father of all light and life, and still our little one writhes with pain: the sleepy moan at intervals develops into lusty crying.

"Oh, it's nothing but a case of the old fashioned leg-ache; the little bones are growing, that's all."

But how many thousand peaceful homes are suddenly wrought into an hour's turmoil? And, how many thousands of my innocent, playful, God-blessed little friends unnecessarily suffer in this way?

It is this last feature of the case, and my never-dying love for them, that inspires me to write. I turn backward again, and live over those days when I first studied Hydropathy, where I learned that the application of a cloth wet in cold water is a speedy and all-sufficient remedy. And again I hear the little ones cry out in the night time: "Ma-me—Ma-me. I wis ood pease dit a boo rag." One end of a small towel is wet in cold water and quickly wrapped around the chubby little leg and I hear him say, "Boo-boo, dat's cole." He waits only for his accustomed loving embrace, then cuddles down, and the peace of God broods over the home. Mothers, "Go thou and do likewise."

RAVENDEN SPRINGS, Arkansas.

D. R. BALDWIN.

A Man's Mother.

Man, if you have an old mother, be good to her. Tell her that you love her. Kiss the faded old lips. Hold in yours the work-knotted hands.

Scatter a few of the flowers of tenderness and appreciation in her pathway while she is still alive and can be made happy by them.

Don't wait to put all your affection and gratitude and reverence for her into a costly ton of marble inscribed "Mother."

Don't wait to throw all of your bouquets on her grave. It's mighty doubtful whether an angel in heaven takes any interest in cemeteries or gets any satisfaction from revisiting earth and contemplation of a flattering tombstone; but it is utterly, certainly certain that you can make your old mother's heart sing for joy by showing her, while she is alive, just one tithe of the love and appreciation that you will heap upon her when she is dead.

These words are written for some one particular man who reads this page. I do not know his name, but I know his story.

He is a middle-aged man, married, prosperous. He is a good man, highly respected, and he hasn't an idea but what he is doing his full duty by his poor old mother who lives in his home and whom he supports. He supplies her wants. She eats at his table, is sheltered by his roof, is warmed by his fire, is decently clothed by his hands; but that is all.

He neglects her.

He never says a word of affection to her.

He never pays her any little attentions.

When she ventures an opinion, he cuts it short with curt contempt.

When she tells her garrulous old stories, as old people will, he does not even try to conceal how much he is bored.

In a thousand unintentional ways the old mother is made to feel that she is a cumberer of the ground, an impediment in the household, an old-fashioned and useless piece of furniture of which every one will be glad to be rid.

Under this coldness and neglect the poor old mother's heart is breaking, and in a letter written in a trembling and feeble handwriting, she asks me if I can not say something that her son will read, and that may make him think.

Ah, if I only could!

If I could only say to him, "Man, man, give love as well as duty to your mother. Give her the wine of life as well as the bread. Don't forget the woman who never forgets you.

Of course the man will say, and truly, that he is busy, overworked, careburdened; that he has the claims of wife and children upon him; that he is often irritable through sheer physical weariness and overstrain.

Granted. But your mother's life has not been easy. Your father was a poor man, and from the day she married

him she stood by his side fighting the wolf from the door with her naked hands, as a woman must fight.

She worked not the eight or ten-hour day of the union, but the twenty-four hour day of the poor wife and mother.

So cooked and cleaned and scrubbed and patched and nursed from dawn until bedtime, and in the night was up and down getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs.

She had time to listen to your stories of boyish fun and frolic and triumph.

She had time to say the things that spurred your ambition on.

She never forgot to cook the little dishes you liked.

She did without the dress she needed that you might not be ashamed by your clothes before your fellows.

Stop, man, and think what life would have been to you if she had treated you in your childhood as you are treating her in old age!

Suppose there had been no soft breast on which you could weep out your childish sorrows, no clinging arms to enfold you and comfort you when the things of your little world went wrong?

Would it not take away from you the memory of all that is best and sweetest in life? Is there anything else so pitiful on earth as the little child that is motherless—that is an alien in a strange home—that has no one to love it?

Yes, there is just one other figure more forlorn than the little, unloved child, and that is the old mother, who is unloved by the children she raised and who is doomed to spend the last years of her life in a glacial atmosphere of neglect; her devotion, her labors, her sacrifice forgotten.

Remember them now while there is yet time, while she is living, to pay back to her in love and tenderness something on account this very night.

Go home and put your arm around the shrunken old figure. Kiss the drooping old mouth with a real, live, warm kiss, instead of giving her a perfunctory peck on the cheek. Tell her that she is the greatest mother a man ever had, and that all you are she made you.

It will cause her very soul to leap with joy, and make the world a place of circling joy, and life itself swim in a rosy mist of bliss for her—if she does not drop dead with surprise.—Philadelphia *Evening Bulletin*.

Request for Prayer.

Sr. C. K. Preston, of Springfield, Nebraska, desires the prayers of the Saints in her behalf, that if it be God's will she may be healed. She has been suffering with dropsy for some months, and realizes that so far as the power of man is concerned, there is no hope of her recovery. But she has faith in God.

Letter Department

MINT, Missouri, December 31, 1908.

Dear Herald: I will write you again, as I would like to learn a sister's name who sent me a dollar in answer to my letter in the HERALD quite a while ago. Her address is Decatur, Michigan. I received sacrifices from several of the good and kind brothers and sisters, and I answered them all except this sister, and she failed to sign her name. I trust the Lord will bless her, and all the good Saints for their sacrifices to the poor and needy creatures here on earth. I dearly love this true gospel work.

One sister sent me a sacrifice from the Saints' Home. She wrote me a long, saintly letter, and sent my children some good reading she had cut out of papers. The old year goes out with lots of good done for the cause of Christ; but there

is still room for us all, as true saints of God, to do more in the future for the good of the cause than we have done in the past. And, dear Saints, let us try to do more in the year 1909.

The more I say and do for this great work, the better I love it. I grow stronger in the faith each day. We take the HERALD, *Ensign*, *Autumn Leaves*, and *Zion's Hope*, so we have plenty of good reading. If all parents would take some or all of the church papers, and let their children read them, and read them to their children, they would be kept closer in touch with the work of the Lord. Let all try it, and see what a difference it will make with your beloved sons and daughters. We subscribed for *Autumn Leaves* for our daughter a year ago, and she has since become a member of the church. We subscribed for the *Hope* for our little boys, one was eleven the 15th of last November, and one will be thirteen the 27th of January, 1909; and they are waiting now for Bro. A. M. Baker to come and baptize them; and they have just read themselves into the church. So you see what you can do if you will keep good reading before your children, and try to get them interested in the gospel work.

Our faithful Bro. G. W. Anderson preached at our school-house the second Sunday in December. Brn. Clarence and Fulton Anderson were with him. They are his sons. Bro. and Sr. Anderson have been faithful in bringing their children up in the gospel work. They have five children in the church, and two little ones who want to be baptized. I think they will be baptized when Bro. Baker baptizes my two boys. They are very sweet little children, and I love them both. We have preaching every first Sunday up at our little Grove Spring Branch, in our church-house; and my husband, J. C. Atkinson, and Bro. G. W. Anderson preach every third Sunday up at Bro. T. J. Jordan's, about four miles from our place, in a private house. We live about thirteen miles from the Grove Spring Branch. Dear Saints, pray for me, that I may hold out faithful to the end.

Your sister in the one faith,

MRS. J. C. ATKINSON.

WICHITA, Kansas, December 20, 1908.

Dear Herald: I wish to say that I feel myself as one of the isolated ones, though I do not know how close there may be one of our faith, or even a branch. I have been here nearly four months, and have not heard the gospel explained in its purity since I arrived here. Though, while we are in such an isolated condition, we do not know how much good we may do by just speaking a few words. I am persuaded that by a few words spoken, I have caused one thinker to investigate and to say that he could see no other way. He seemingly is as anxious to obey the gospel as I am to hear another sermon. I would ask that you please inform us through the HERALD, or some other way, of the closest branch to Wichita; or if any of the missionaries should be passing by, they are kindly requested to stop at 221 South Exposition Avenue.

S. D. HUFF.

GREENWOOD, Missouri, December 31, 1908.

Editors Herald: I wish you a happy New-year. I have read your pages twenty-nine years, and I expect to read them as long as the Lord permits me to live, and you continue to speak to the living and publish the good news of the everlasting gospel. Will you kindly speak a word to our Scandinavian brethren and sisters, as the letter of Bro. Okerlind, in the *Ensign*, touched my feelings. He is over in Sweden as our missionary; as I learned from his brother-in-law, David G. Lundquist, who has lately returned from that mission after spending something over two years in that field. He reports that some people have accepted the restored gospel, as we teach it. Can we let them go with

one meal a day, and without any tracts to distribute, and we live in this country, having plenty? Shall we act as the Jews when they get well established here, and have plenty? They care but little for their ancient Canaan.

We believe that the coming of our Savior is near at hand; and, if we are faithful, we shall meet him. But how will we feel, should he say to us, Why did you not help my servants over in that land where you came from?

If you will but sacrifice a little for the work in that far-off land, and send it to the Bishop, he will attend to the rest, and God's blessing will be yours to enjoy. Let us do more for his work this coming year than we have done in the past. Peace be with you, is my humble prayer in Jesus' name.

Your brother in Christ,
C. J. CARLSON.

Extracts from Letters.

J. M. Aarons, Blossom, Texas, R. F. D. 2: "We would like to have an elder call on us."

News From Branches

CHICAGO, ILLINOIS.

At a recent business-meeting, the West Side Branch held its regular election of branch officers. Bro. S. C. Good was chosen president, Harry Passman priest, Charles Shaw teacher, and Guy Fairbanks deacon. Sr. Marie Richter was chosen organist, and Sr. Dottie Logan chorister. Reports from all committees and officers place the branch in a fair condition. Bro. and Sr. J. F. Keir were granted letters of removal from Chicago Branch to DeKalb. Bro. Keir's removal created a vacancy on the building fund committee and Bro. William Sloan was elected to succeed him. Bro. Allen, chairman of the building committee, reported that church-building outlook was not the darkest thing in the world, but that he had several schemes under way and one especially which he was working on, and hoped to render a pleasing report to the branch in the future. Ye brethren afar off, we are not asking for donations, we are asking for loans, of from one dollar up to three thousand dollars, all of which we will pay back in a few short years, with good interest. Times are so prosperous here in the city that men who are loaning on real estate do not care to loan on church property. So you see where we are in the straits.

At our last writing, the South Side people had a splendid proposition under way, and had submitted the congregation an offer on a small church, which we understand had been, or would have been, accepted, but on the night before the deal could have come off, this particular little church, with two others in the vicinity, were set on fire by unknown parties, and the "particular little church" was seriously damaged. Providence? interference? or what-not, the thing happened, in a manner that is altogether strange. The churches have suffered considerably here from the united elements against them. That is, we have here the united societies for the prevention of crime, and the more speedy and efficient work of relief and combining of forces against corrupt combinations, and pitted against this is naturally the united "interests." Maybe these "interests" set churches afire! The churches are their most effective enemies, and where would you expect an enemy to strike an enemy? Block his heavy battalions, of course. Not necessarily the Devil, for his children are ever the unconscious agents of his base design.

The latest report of the bazaar committee is that near one hundred and sixty dollars was cleared after all articles were disposed of. Twenty dollars better than at first reported.

We will say to those who read our items, and who are acquainted with and interested in the work in this peculiar

city, that all departments of the church work are in good condition. The Saints here are not all schooled in the live interests of the church as one will find in the central branches, but on the principles of the gospel all are up to the standard. To us there is the future prospect and work of gathering to Zion, to those now in the stakes there is the present responsibility of building up Zion.

2270 West Twenty-fifth Street.

J. H. CAMP.

DES MOINES, IOWA.

A new enterprise in the shape of a workingmen's hotel is being promoted, at which the price of lodging will be from one cent to twenty-five cents, and on Saturday, the 2d, will occur a ticket sale, each ticket being the price of a bed. This movement is under the auspices of the American Salvation Army. On account of so many now being out of work there seems to be a great need for something of this kind, instead of those who are without lodging being put in jail.

The State Teachers' Association, which had just closed, was of much interest on account of some radical positions taken by some of the leading educators of the United States. College fraternities came in for their share of criticism.

Professor Norton, of Cornell College, averred that these fraternities tend to aristocracy, that they are exclusive, and tend to "idleness, slouch, and vice." They are exclusive in that "they forbid friendships except within the narrowest limits. They arrogate to themselves the social life of the university, and with their round of dances, house parties, and other functions, imitate the ostentations of 'high society.'"

President Abbott, in her address said, among other good things, that "to-day the young in our high schools have too few responsible tasks. They are too little at home. They are too fond of cheap amusements. They read magazines and newspapers to the exclusion of great books. They have no serious outlook in life." She said of the teacher, "Here, if ever, he (the scholar) needs the ideal high school teacher; one independent of machinery; one who can 'lift and lead.' . . . In this one place, in the high school, he must be a specialist in the study of human nature. In addition to this he must know how to fathom what a general humorist calls the 'abyss of the dark prejudice which the natural man has against those who would inform the mind.' His instruction needs to be 'direct, clear, and simple.'" As much could be said, and more, of the teacher in the Sunday-school, and the needs of the hour are great for such teachers everywhere.

Miss Alice Tyler, of the State Circulating Library, said in answer to a question at the round table talks, "I think the comic supplement is demoralizing to children, and I welcome the day when the papers will have done away with the Sunday comic section." This is also the decision of the Congress of Mothers, who believe that to save the children of the country the comic paper must be done away.

Reverend W. B. Forbush said in his lecture, "There should be an Emmanuel movement in the churches for boys, with a setting aside of the so-called young people's societies, and the Sunday-school quarterlies that look like last year's almanacs," but he gives no satisfactory reason, unless it be in this statement: "The industrial, educational, and moral conditions of the world for the past fifty years have changed, but there has been no advancement in that time for the adaptability of these conditions on boy-life."

This reference calls to mind the session of the Ministerial Association a week ago last Monday, when a talk was given upon the two topics, "The unity of the church," and "The minister's duty," given by Reverend A. L. Frisbie, who was formerly the pastor of the Plymouth Congregational Church in the city, but is now, on account of age, retired. He

plead for unity of the Christians, could not suggest the procedure to bring it about, but claimed that the missionaries in foreign countries were largely solving the question by a federation of their forces, and by laying aside church distinctions. The plea for something to be done to increase the power of the minister to influence the people was to suggest the fact that possibly as ministers they were not associating the healing the sick with the preaching of the word. In accord with this same conclusion was the United Brethren, the Christian (not Disciple Christian), and the Friend minister. All confessed that they believed that as Christ gave power to his ministers to heal the sick as well as to preach the gospel, they had come short of fully representing the spirit of a true minister for Christ in that they had not entered upon this part of their duty. I was requested by one of the Presbyterian ministers, who was somewhat acquainted with our belief upon that principle, the principle of healing, to give my ideas, saying that he would like to hear them. Accordingly I gave them briefly our faith, and several acknowledged that such was their belief, one minister saying that he had advocated this idea once and was "set down on" for so doing. The earnestness with which this subject was treated was somewhat a surprise to me, and the expressed willingness to come up to the high standard of the calling of a minister was very encouraging indeed.

In the *Register and Leader* for December 31, 1908, is an item that shows the birth of a new church organization in Marshalltown, this State, named "My Church." Of the constitution of this new church the paper says: "The document is literally filled with biblical references, and practically every rule that the members will be compelled to live up to is substantiated by some passage of scripture." Some of the articles of the constitution are:

"The sabbath meeting must be harmonious.

"All business must be conducted on a cash basis; no debts are to be allowed by 'My Church.'

"Any unruly member may be expelled from 'My Church' by a three fourths vote of all other members.

"Any elder who misses three meetings without sufficient reason therefor is to be removed from office."

A series of great revivals begins this week, several of the churches having special evangelists. Not the least among those who have come to the city is Elder Charles Reign Scoville of the Disciple Church, who expects to be in evangelistic work here for two months, pleading the cause of that church.

In an editorial in the *Daily News* entitled "Let us alone, cry the guilty," there are some very suggestive remarks worthy of thought by church members, by which they may determine by what spirit they are led. Here are some quotations from the guilty as the reasons for wishing to be let alone: "The less said about this the better. It's scandal-mongering." "This is St. Louis business, not for the country at large." "Philadelphia can settle this for herself. It is none of the country's business." "It hurts the city. It disturbs business. It causes unjust suspicions." The conclusion the editor comes to is wise. Here is a part, "Every time that cry goes up, 'Let us alone, we will take care of this ourselves,' is a good time to stick the probe deeper, and for the public to prick up its ears for further revelations." The church is affected by this same spirit, "Let us alone." And it is always the guilty that thus express themselves. When difficulties exist in the church in families it is said, "Let us alone, this is a family affair." When it is between two families it is said, "Let us alone, we can settle it in our own way." When it is among several they say, "Let us alone, and mind your own business, this is our business." Ofttimes this is said to the branch officials whose business it is to see that the membership attend to all family duties," and who are to see that there is "no iniquity" or "backbiting" in the branch

among its members. The only effectual way of permanently removing difficulties that exist among the members of the church, whether in the home or elsewhere, is in God's way, and through his representatives, actuated by the spirit of reconciliation. The "let us alone" policy is one of the tactics of the Devil, and was expressed at one time when Jesus exercised his power over evil spirits.

The Christmas entertainment at the Saints' chapel was very pleasant, and clean of any misrepresentation of the Christ-spirit. Many of the recitations were an expression of excellent thought, and will make the one commemorating the thoughts better, if none other. On account of the funeral of the babe of Bro. Walter Clark being held on the afternoon of the 24th, sadness was felt on the part of several, which minimized a part of the Christmas cheer, but even this made the hearts of the Saints better.

January 1, 1909.

J. F. MINTUN.

STEELTON, SOO, ONTARIO, CANADA.

Inclosed find a billhead, showing a little of the work which is being done by our beloved brother, Elder R. B. Howlett. He has now been with us since the early part of November, and expects to remain with us the remainder of the winter. We held our Christmas-tree entertainment in the new church-building on Christmas Eve. All present spent an enjoyable time. Our first prayer- and sacrament-meeting was held in the church, Sunday morning, January 3. It seemed to us like old times to worship God in a church-building once more. Quite a few strangers turned out to preaching-service in the evening. The brethren and sisters have worked nobly and well to occupy the church in time to hold meetings for the new year. Elder Howlett, though preaching and taking an active part in all meetings which were held in the Saints' houses, worked hard every day, and has been a great help to us, both in manual labor and finance, coming to the front with means as well as hard toil to help the brethren accomplish the work of building. And I know he will be blessed in his labors; and, if I know his mind aright, I think up in this country of Algoma is the hardest mission he has ever been called upon to fill; but we know the Spirit of God is with him, aiding him in his work. And I also know there are times when the sweet Spirit of the Master, Jesus, shows to me that the holy angels of heaven are guiding our brother, Elder Howlett, giving him wisdom and comfort, when the powers of darkness and opposition try their hardest to overcome him; but we know the work of the gospel of Jesus Christ will stand, and the honest in heart will come in to hear the word of God, and obey the message of truth, which is for them, and to all the children of men; for God is no respecter of persons.

I do not desire to take up the space which I know is precious to others; but thought some of the readers of the *HERALD* who are acquainted with many Saints here would like to hear of the progress being made in this corner of God's vineyard. I ask an interest in your prayers, that our brother, R. B. Howlett, may be blessed in his labors here, together with the officers, that God may bless us, as a small body of people, to promulgate the gospel, that others may investigate our claims for the cause of truth.

Your sister in Christ,

January 4, 1909.

MRS. P. WELLS.

Six Good Little Wills.

I will not worry.
I will not be afraid.
I will not give way to anger.
I will not yield to envy, jealousy, or hatred.
I will be kind to every man, woman, and child with whom I come in contact.
I will be cheerful and hopeful.

THE SAINTS' HERALD

ESTABLISHED 1860.

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

Miscellaneous Department

The Bishopric.

The following financial reports of missionaries of general church officers for the year 1908 have been received and filed in the Bishop's office, January 10, 1909:

Arthur Allen, Peter T. Anderson, William Anderson, A. C. Anderson, Joseph Arber, William Aylor, I. P. Baggerly, O. H. Bailey, J. J. Bailey, James Baillee, J. M. Baker, James H. Baker, R. Baldwin, D. R. Baldwin, Andrew Barr, G. W. Beebe, Sr., M. H. Bond, Alma Booker, N. L. Booker, W. P. Bootman, George J. Brookover, W. A. Brooner, Samuel Brown, R. Bullard, Charles H. Burr, A. E. Burr, J. F. Burton, P. B. Bussell, George Buschlen, C. E. Butterworth, Duncan Campbell, J. B. Carmichael, Hubert Case, A. M. Chase, F. J. Chatburn, W. Christy, J. C. Clapp, A. V. Closton, S. D. Condit, M. H. Cook, F. M. Cooper, J. H. Condit, J. C. Crabb, James Craig, S. F. Cushman, James Davis, John Davis, E. A. Davis, William Davis, H. J. Davison, James T. Davis, George Day, Charles Derry, L. R. Devore, D. E. Dowker, William Dowker, Jasper O. Dutton, C. W. Earle, W. D. Ellis, R. M. Elvin, N. C. Enge, E. A. Erwin, C. W. Ethridge, R. Etzenhouser, R. C. Evans, J. R. Evans, F. B. Farr, J. C. Farnfield, R. W. Farrell, S. H. Fields, Peter A. Flinn, J. C. Foss, Charles Fry, W. H. Fuller, Levi Gamet, J. F. Garver, E. J. Goodenough, M. F. Gowell, Frederick Gregory, J. F. Grimes, G. T. Griffiths, V. M. Goodrich, J. A. Grant, G. H. Graves, J. T. Hackett, Paul M. Hanson, H. N. Hansen, C. E. Harpe, John Harp, William Hartnell, G. E. Harrington, O. J. Haun, Johnie Hay, W. E. Haden, Eli Hayer, E. L. Henson, L. E. Hills, G. H. Hilliard, L. G. Holloway, Leonard Houghton, R. B. Howlett, C. J. Hunt, C. E. Irwin, George Jenkins, J. W. Jackson, C. C. Joehnk, A. E. Jones, S. J. Jeffers, Thomas Jones, J. Kaler, F. C. Keck, E. Keeler, William H. Kelley, Independence, Missouri, James E. Kelley, T. C. Kelley, Henry Kemp, W. H. Kephart, Alvin Knisley, Arthur Koehler, J. H. Lake, B. S. Lambkin, J. R. Lambert, W. E. La Rue, A. J. Layland, C. G. Lewis, E. E. Long, David G. Lundquist, S. J. Madden, W. S. Macrae, R. M. Maloney, W. H. Mannering, J. W. Metcalf, J. F. Mintun, C. Ed Miller, James Moler, H. E. Moler, Lloyd C. Moore, A. J. Moore, E. B. Morgan, A. E. Mortimer, J. R. McClain, W. A. McDowell, James McConnaughy, James McKiernan, William Newton, D. S. Palmer, C. A. Parkin, A. H. Parsons, J. W. Paxton, W. E. Peak, W. S. Pender, J. W. Peterson, C. J. Peters, J. F. Petre, A. B. Phillips, W. P. Pickering, F. J. Pierce, P. T. Plumb, C. H. Porter, C. W. Prettyman, James Pycock, David Pycock, Lee Quick, Edward Rannie, S. M. Reiste, J. T. Riley, W. P. Robinson, I. N. Roberts, E. F. Robertson, B. F. Renfroe, J. S. Roth, W. M. Rumel, F. A. Russell, F. L. Sawley, S. W. L. Scott, C. Scott, R. O. Self, William Self, A. C. Silvers, J. M. Simmons, S. W. Simmons, T. J. Sheldon, N. V. Sheldon, John Shields, S. D. Shippy, George M. Shippy, E. F. Shupe, W. O. Skinner, F. M. Slover, J. W. Smith, Hale W. Smith, James M. Smith, Edgar Smith, Alexander H. Smith, David Smith, F. A. Smith, David Smith, I. M. Smith, John Smith, W. A. Smith, G. A. Smith, H. O. Smith, S. S. Smith, C. L. Snow, S. K. Sorensen, Henry Sparling, William Sparling, Joseph Squires, H. A. Stebbins,

J. M. Stubbart, B. St. John, J. R. Sutton, C. A. Swensen, Swen Swensen, J. A. Tanner, J. A. Teeters, J. M. Terry, O. B. Thomas, J. T. Thompson, D. E. Tucker, Warren Turner, M. M. Turpen, Samuel Twombly, J. E. Vanderwood, J. W. Waldsmith, R. T. Walters, A. L. Whiteaker, Ammon White, Birch Whiting, Alonzo Whiting, J. W. Wight, L. L. Wight, E. M. Wildermuth, J. E. Wildermuth, Lester Wildermuth, J. B. Wildermuth, C. E. Willey, James E. Yates.

APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the territory of Saskatchewan, Canada, please take notice that Bro. Wallace E. Nelson, of Francis, Saskatchewan, has been appointed Bishop's agent for that territory in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, and is duly authorized to act in behalf of the Presiding Bishopric of said church in and for the territory or district known as Saskatchewan.

This province has not been duly organized into a district, but upon the recommendation of the missionary in charge, Bro. U. W. Greene, and report of Bro. F. M. Smith of the Presidency, the Bishopric make the appointment of a Bishop's agent, beginning with the new year, January 1, 1909.

Asking for Bro. Nelson the cooperation and assistance in his labors of the Saints and friends of Saskatchewan, and trusting the Lord may bless him with wisdom and direction in his efforts and work, I am, in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, January 6, 1909.

Fourth Quorum of Elders.

Circulars have been sent to each member of the quorum. Should you fail to receive one, let me know and I will mail you another. Wm. C. Chapman, R. F. D. 3, Higbee, Missouri.

Fifth Quorum of Elders.

The annual report blanks have been mailed to all members of the quorum. Please fill out and mail to the undersigned at once. Those not receiving them in due time please notify us, giving correct address, and blanks will be forwarded.

CHARLES B. WOODSTOCK, Secretary.

LAMONI, Iowa, January 1, 1909.

Notice of Proposed Amendment.

Notice is hereby given of a proposed change in article 5 on page 13, By-laws for Sunday-School.

Amended to read: "All officers shall be elected by school and shall take their places the third Sunday following their election."

D. J. KRAHL.

MRS. W. A. BLAIR.

Conference Notices.

The Nodaway District conference will convene at Guilford, Missouri, Saturday, January 30, 1909. Branches be sure and select delegates. This is an important conference. Come with prayerful hearts, that in unity and the Spirit of peace the work may be accomplished. W. B. Torrance, secretary.

Northern Wisconsin District will convene at Valley Junction, Wisconsin, January 30, 1909, at 10.30 a. m. I would be pleased to have all local officers report their labors to me. Clerks of branches, please see to it that your reports are forwarded in time for the session. We set this time so as to get the benefit of the light of the moon and not to conflict with the Southern District Conference which convenes on February 6. Please send all reports to me at Valley Junction, Wisconsin. W. P. Robinson, president.

Convention Notices.

The Northeastern Texas and Choctaw District Sunday-school convention will meet at Wilburton, Oklahoma, February 3, 1909. Lulu Perkins, secretary.

Northeastern Illinois District Religio will convene at Plano, Illinois, on January 22, 1909, at 10.30 a. m. Fred H. Johnson, president, 5715 Calumet Avenue, Chicago.

Northeastern Illinois District Sunday-school will convene at Plano, Illinois, on January 22, 1909, at 2 p. m. P. G. Fairbanks, superintendent, 16 Stanley Terrace, Chicago.

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THE SAINTS' HERALD

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



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

VOLUME 56

LAMONI, IOWA, JANUARY 20, 1909

NUMBER 3

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

JOSEPH SMITH, Editor.
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

SOME MODERN REFORMS.

II. THE TREATMENT OF CRIMINALS.

Abolish the cruel custom of prisons, (except certain cases,) penitentiaries, and court-martials for desertion; and let reason and friendship reign over the ruins of ignorance, and barbarity. . . . Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon the roads, public works, or any place where the culprit can be taught more wisdom and more virtue; and more enlightenment. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism.—From "Joseph Smith's views on the government and policy of the United States," *Times and Seasons*, May 15, 1844.

We are pleased to be able to point to an experiment in prison reform, somewhat along the lines suggested by Joseph Smith, in actual progress at the present time only about eight miles distant from the place of his residence at the time when he wrote the words above quoted. We refer to the work being done under Warden Sanders in the penitentiary at Fort Madison, Iowa. Mr. Sanders' ideas are the subject of bitter attack in certain quarters, and perhaps not all of them are defensible, but some of them are so in line with the views expressed by Joseph Smith, and both seem so in harmony with reason and justice, that we hail a practical test of their value.

The history of prison life during past ages is dark and terrible almost beyond comprehension. It has often occurred that the treatment of the criminal was infinitely worse than any crime that he could have committed. Prisoners were unreservedly at the mercy of their captors. They were cut off from the reach of friends; dungeon walls told no tales, no laws restrained the jailor. Torture, cold, starvation, disease, darkness, and final oblivion were their unhappy lot. The whole object of punishment was obscured, forgotten, uncared for. Vengeance was the watchword.

The three-fold object of penal servitude is to protect society, to deter others from crime, and to reform the offender. A growing understanding of this object has led to several important changes in the treatment of prisoners throughout the entire civilized world. In fact certain so-called reforms were in progress in the United States when Joseph Smith

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The man who "never gets time to write a letter" is lost. Do you recall how much it pleases you to get a prompt reply to your correspondence, no matter how unimportant the subject or how inconsequential the answer? Don't you have a better opinion of a man who answers his letters promptly? You immediately say to yourself, "There is a fellow up to snuff." The chances are that he has about as much work as yourself, but he does not let every one know it by neglecting his correspondence.

• * •

The Reminiscences of Doctor Edward Everett Hale commence in the January *Woman's Home Companion* and will appear exclusively in this magazine.

issued his famous pamphlet on the government and policy of the United States, from which we have quoted. But those reforms were wholly alien to the ones that he suggested, as different as darkness is from light, and have been partially or wholly abandoned as the managers of our various state penal institutions have gained experience and wisdom.

One so-called reformed system of prison discipline may be said to have originated with the Quakers. They were opponents of capital punishment, for humanitarian reasons, and under their influence Pennsylvania adopted the system of solitary confinement without occupation for mind or body. Many states followed this lead, and in 1816 New York built the great Auburn penitentiary and began to conduct it under that system. It is said that there "every prisoner was kept continuously in complete isolation. He saw no one, spoke to no one, and did no work."

With all due regard to the gentle Quakers who are said to have advocated this system as a substitute for capital punishment, it resulted in a worse hell than any devil could have invented. To sit or lie all day in a small cell, seeing no one, and with nothing to do but hate man and God and eat one's heart out, hour after hour, day after day, year after year, could have one of several endings, all alike terrible.

We are told that "many prisoners became insane, health was impaired, and life greatly endangered." The result was that an effort was made to mitigate the severity of the system. Prisoners were given work and were associated at their work, but under a strict and rigid rule of silence; and wardens and watchmen were permitted the greatest license in inflicting bodily chastisement. This was a step upward, and the solitary cell was reserved for the most hardened and hopeless, thus partially recognizing the truthfulness of the observation made in "Joseph Smith's Views" regarding the uselessness of "rigor and seclusion," excepting in certain cases.

The "solitary system" was thus replaced at Auburn (and in many other prisons, including the great prison at Sing Sing) by what has been called the "silent system."

Another system has been tried in the United States, known as the "contract system." Convicts were hired out to private citizens who put them at work in mines or on plantations. Under this system convicts became slaves subject to the most cruel atrocities, their taskmasters not even being restrained by the considerations of personal ownership that were more or less potent in insuring sufficient food, clothing, and shelter, and the safeguarding of life and limb under other forms of slavery. This system has practically been abandoned in the United States.

Many instances of improved methods in prison management might be cited, but we prefer to notice

briefly the efforts of Warden Sanders at Fort Madison, and be it remembered that the state reformatory is at Anamosa, the more hopeless cases going to Fort Madison, so that efforts to reform prisoners at the last named place show a growing tendency to maintain efforts for the reformation of prisoners to the last extremity.

W. H. Davidson of the Burlington *Hawk-Eye* visited Fort Madison recently to investigate conditions there, and from the *Hawk-Eye*, for December 31, 1908, we quote Mr. Sanders' own statement of the purpose underlying his work:

My plan in the dealing with these unfortunates is to so reform them as to fit them for a return to the world. We have four hundred and thirty convicts now, the smallest number in years. Of these less than half a hundred are in for life. The others will sooner or later go back into the world. Is it best that they shall be so "punished" that they will return to freedom full of sullen revenge or of hopelessness for the future, or so helped and encouraged that they may have a chance to hold up their heads, and once more take the part of men in the common walks of life? I think you will agree with me that my plan is right. I can see in the faces of these men, who would fight at the drop of the hat for me, and in the erect and self-respecting attitude they are assuming under these influences, a promise of better things for them when their sentence is up. Even the "life" men show a better spirit because there is hope even for them.

Some of the methods employed have been introduced by Mr. Sanders, some were in operation when he came there and he has developed them. Some of them, perhaps, are missapplied and may not work out well, but all are intended to work a change in the character of the individual and to fit him for a return to active life in the world. The aim is to teach the prisoners self-respect. First grade prisoners are permitted to wear plain clothing; second grade prisoners wear checked clothing; only "third graders" wear the obnoxious stripes. All are permitted to dress up on holidays and Sundays and to ornament or beautify their cells. An orchestra has been organized among the prisoners. An appeal is made to honor under the "trustee" system. A splendid prison library has been built up.

Most striking of all, approaching Joseph Smith's idea of turning the prisons into seminaries, an excellent school is conducted during two and a half hours of each week day evening. All branches are taught, from spelling up to higher mathematics and civil engineering.

It is Mr. Sanders' ambition to secure a prison farm to be operated in connection with the penitentiary, so that prisoners may be given out-of-door employment under necessary guard. Considerable outdoor work has been done by prisoners for several years past, in the way of erecting buildings and walls. This too is in line with the views quoted at the beginning of this editorial, to the effect that prisoners should be put to work on the roads or other

public works. It is argued that work in the open will be a remedy for the physical debility that comes to those who are closely confined in the prison. At the end of their term they will be better prepared to go out and cope with the tremendous odds that at best will confront them. It is hard for a sick man to take the upward course and keep it in competition with able bodied men, when in addition he bears the stigma of having been a jailbird.

It is a difficult thing, of course, to draw the line precisely at the happy medium between undue severity and undue leniency. Prison life must still maintain enough severity to make its infliction a punishment that will serve as a protection to society and a deterrent menace to the criminally inclined. Yet the other side of the punishment should not be forgotten. If the prisoner is reformed, the safety of society, so far as he is concerned, is given the soundest protection. It is safe, just, and Christlike to work towards that end and to adopt such methods as shall encourage physical, mental, and spiritual health and development.

E. A. S.

QUESTIONS ANSWERED.

REGARDING JOSEPH SMITH'S BAPTISM.

Query: We are asked, Why was Joseph Smith, the Seer, baptized by Oliver Cowdery for the remission of his sins; if he had received a remission of his sins before baptism, as stated in Doctrine and Covenants, section 17, paragraph 2?

There is nothing in paragraph 2 of section 17 that indicates that Joseph Smith was baptized for the remission of his sins after he had received a remission of them; but, presuming that the questioner is correct in his supposition that such a remission of sins was prior to his baptism by Oliver Cowdery, we answer, that as Jesus, to whom sin was imputed though he knew no sin, was baptized by John in Jordan that he might fulfill all righteousness, in like manner, Joseph Smith, who had received of the Spirit of Christ unto the remission of his sins, was baptized to fulfill the righteous law; that, as it was becoming in Christ to bring the body, Jesus, into subjection to the divine law of righteousness, that it might be free from the sins imputed to it, so in like manner did Joseph Smith submit to baptism that he too might conform to the righteous covenant of the gospel law, and be found within the lines of the rule found in paragraph 7, of the same section 17, in which it is stated that any person who manifests by his works that he has "received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."

ABOUT PRESIDING.

The twelve and seventy constitute the traveling

presiding high councils of the church; and whether in or out of districts or branches, are to be considered as leading representatives of the church. High priests and elders when traveling under appointment of the church as missionaries act in the same capacity and authority in their respective fields as missionaries, as either a seventy or a member of the twelve, when these are not in such field. Neither holds a higher priesthood over the other. Their priesthood is the same though the one may hold the higher authority.

A high priest or an elder may be chosen or elected to preside over a district or branch, and may preside as such president though there may be members of the twelve or of the seventy residing in such branch or district. They preside over the branch or district and the members in such branch or district, not as general officers of the church, but by virtue of their being chosen to hold such office. They may not preside over either twelve or seventy who are appointed as missionaries to travel, to direct their labors or restrict them in their office work, but have the care over the branch or district over which they are chosen to preside.

The presidency of branch or district is confined to the membership within the territory in which the branch or district membership reside. A high priest or an elder appointed or chosen to preside over a district is authorized to be present at the several conferences held by the district, and to preside over the business sessions of such district, unless there are reasons why he should not do so known to those who may be present. He may or he may not assume the chair to preside without a motion properly made and seconded and carried by virtue of which he is called to the chair; but should there be missionary authority present, whether such missionary authority should be a member of the twelve or seventy, or a high priest or elder in charge, it would be right and proper for the president of the district to either ask such missionary authority to preside or suggest that he be so chosen; for the reason, that should questions arise involving church law or discipline the missionary is authorized to decide such question, rather than other authority, and such missionary authority might otherwise interfere; and it is safer to accept the statement of the revelation which states that when the traveling high council are present they should be considered and their advice taken. A proper observance of this courtesy in precedence, or in preferring one another in honor, will prevent the unnecessary agitation of the question as to who is highest in authority.

A real Christian is the best exponent of the gospel of Christ.

BUSINESS ITEMS.

The first number of the *Journal of History* for 1909 has been mailed to those whose names are on the regular subscription list. We have received many warm words of commendation for the *Jorunal* during the past year. While it is of greatest value to the ministry and especially those in the missionary field, yet it should be in the home of each family of Saints and no Sunday-school library should be without it.

Our missionaries are going without purse or scrip and we have therefore made them a special offer to send them the *Journal* for one year free of charge, upon their sending us three yearly subscriptions for the magazine. If the Saints appreciate the labors of these men who are devoting their time to the work of the ministry, here is an opportunity to show their appreciation and at the same time help to qualify them for the best work. The subscription price is \$1.50 per year and should be sent to the Herald Publishing House, Lamoni, Iowa.

President R. C. Evans, 35 Huron Street, Toronto, Ontario, has a few copies left of his Autobiography which he will mail to those who send him their address with a remittance for \$1.00. We have had several inquiries for this book and this notice will give the desired information to all.

The new edition of the Book of Mormon is all printed and as soon as it can be bound will be ready to mail. The paper and cloth bindings we hope to have ready about February 1 and the leather bindings a very little later. Orders will be filled in the order in which they are received. The book is a great improvement upon the old edition and we presume that it will have a large sale.

The Church History in four volumes sells at \$6.00, \$8.00, \$10.00, and \$12.00 according to binding. We have a large number on hand and we will dispose of one hundred sets at a discount of ten per cent if the four volumes are ordered at once.

Herald Publishing House,
Lamoni, Iowa.

NOTES AND COMMENTS.

Seismic disturbances are so common and frequent in some sections of the United States that they are hardly taken notice of so far as apprehension of danger therefrom is concerned. In fact, there are localities where these tremors are a matter of local pride. Reelfoot Lake, Tennessee, recently brought into prominence by crimes of nightriders, is one of these places. Here the lake takes its name because of the almost constant vibrations of the earth, and the people there show little concern on their account. It is a matter of record, however, that there

are earthquakes the year round, harmless, of course, in most instances. Over one hundred thousand quakes have been recorded in the last fifty years.

The *Register and Leader*, Des Moines, Iowa, comes out with a New-year announcement that it will not enter into any "further contracts to carry liquor or questionable medical advertisements." It has heretofore maintained that any "legal business" should be entitled to advertising publicity, "but all rules have their just limitations," and as it is "largely the spokesman of a state that has set its face against" this kind of business, it is going to regard public sentiment to the point of shutting out such advertising. The *Register and Leader* is taking advanced ground and such a step should be commended by all good citizens everywhere.

We have nearly four thousand volumes of the Church History on hand and want to sell them. To make a special inducement to buy now, we are going to offer the books at a discount of TEN PER CENT, where the four volumes are ordered at once, until one hundred sets have been sold. The long winter evenings are before you, and you can not spend them to better advantage than by studying the history of the church. If you do not want to spare the money to buy them all, why not form a club with some of your friends and take advantage of this liberal offer. Sunday-school libraries should all have the Histories. If you have no library, begin one now by getting a set of Histories at a reduction. Address Herald Publishing House, Lamoni, Iowa.

The *Sunday School Times* for January 2, comes out in a golden jubilee number in celebration of its fiftieth anniversary. Half a hundred years is quite a span, and in contemplating this jubilee issue of the *Times* we were reminded that the HERALD will soon round out an even fifty years.

LAMONI ITEMS.

Elder William H. Kelley was the morning speaker at the Brick Church and Elder R. J. Lambert occupied at the evening service. The weather had moderated considerably from the severe cold of the previous Sunday. Regular services were held at the Homes.

There are three cases of smallpox in Lamoni, all in quarantine and of a very light form. Very little apprehension is felt in regard to it, as the health officer seems to have the situation well in hand, and there is little danger of an epidemic.

Reverend H. G. Pittenger of the local Methodist Episcopal Church has announced his resignation, having received a call to a pastorate in Kansas.

Elders' Note-Book

SUCCESS IN BRANCH WORK.

READ AT THE BRITISH ISLES MISSION CONFERENCE.

(By request of our honorable president, J. W. Rushton, I submit for your consideration this paper. As the needs and conditions in branches differ, I assure you that the task has been a difficult one for me to comply with.)

This depends largely upon the officers. If they do their duty there will be success. Experience has taught us that to be successful in any line of business, those in charge must put forth an effort to understand their duty, and be willing to put their shoulders to the wheel. In Book of Covenants, section 104, paragraph 44, we read:

Let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand.

In the above we have two classes, and if they do not their part, they shall not stand, or, in other words, shall not be sustained in their calling. It matters not in what office they may have been appointed to labor. The officer is to learn his duty, and to labor in the office to which he is appointed, in all diligence. If after learning his duty he becomes slothful and negligent in his work, he should not be sustained.

The second class referred to is the one that puts forth no effort even to learn his duty. Consequently, he can not by his works show that he is approved. Both classes are a detriment and the work will not prosper so long as such are in charge. I understand from the above that a person may be appointed to labor and at the time not fully understand his duty; but, if he puts forth an effort, in the spirit of humility, and magnifies his calling to the best of his ability, he shall have needed light and wisdom. If the branch officers, from the president down, strive to learn their respective duties and labor in their calling, continually, the branch will make progress. Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Lord, in his wisdom, has placed the various officers in the church, and he looks for each one to do his duty in caring for the flock. The president has much responsibility. He is to see that all of the officers in the branch magnify their calling; he should be in close touch with each one, take them into his confidence, talk freely of the best methods to keep up the interest in the branch. He should be strong in the faith, and alive in the spirit of the work. He should help to develop the talent in the branch, by calling on them to speak and to take

charge of services. Remember the admonition, "Let the strong sustain the weak." It is a mistake for the president to occupy all the time, either in charge of the services or in the preaching of the word. The inexperienced need opportunity to develop.

It may be well to refer briefly to the duties of the officers, especially the priest and teacher, upon whose shoulders, in connection with the president, rests the care of looking after the flock. The priest is to visit the house of each member and exhort them to pray vocally and in secret and attend to all family duties. It would be a source of strength to the priest, and highly appreciated by the Saints, if the president would occasionally accompany the priest in his visits. The priest should give special attention to the young in the work, and more especially the young in years. When it is possible, he should inform the families of the time he would call on them in his official visits, and ascertain if it would be convenient for them for him to do so. By so doing, arrangements can be made to have all the family present, and to have the privilege to give each one such instructions as he may think advisable. Let not the visits be too long, lest they become tiresome and unprofitable. Avoid the adoption of an iron-clad, universal rule or form to go through. Seek for the Spirit and wisdom, to present such thoughts as will be food in due season. The priest will meet with different conditions. That is, in one home he will find a family that are young in the work. They may never have prayed or spoken in public. Here is a splendid opportunity for him to teach them the necessity and the value of prayer, as John and Christ taught their disciples. At the next home there may be those that have been in the work for years, and who take part in the fellowship meetings, and have their family prayers. So it will not be necessary for him to instruct them along that line, but, as he is to exhort them to attend to all family duties, he finds here a necessity to instruct them to keep proper hours. The young men may have been in the habit of being out late at night, and getting up too late Sunday morning to attend Sunday-school or preaching-service. And the young ladies take their evening walks with their company, but, as it is unbecoming for them to be seen in the street or parks at late hours, they return with their company to the home, but time goes on just the same in the home as it does in the park, and the clock strikes eleven, half past eleven, and twelve, and then it dawns upon their minds that they are not keeping the admonition found in Doctrine and Covenants, section 85, paragraph 38: "Retire to thy bed early, and arise early that your bodies and your minds may be invigorated." It might be asked what this has to do with success in branch work. It has this: If we honor

the admonition to retire early, we set an example to others, and will wield an influence that will help to make the branch work a success. There are other lines of work that come under the jurisdiction of the priest, and he should, where necessity calls for it, advise the families to comply therewith. One is cleanliness. It is necessary that our persons, our homes, our clothing be clean. It is no disgrace to wear a garment that has a patch on it, if clean, or to live in a small house, with only two rooms, when our means will not justify us to get to larger quarters. But it is unbecoming and a disgrace to make our abode one year after another in a house where the walls, ceilings, and the floors are the same color as the stove, and the windows decorated with the accumulated dust of months, and the bedclothes look as though they had been forgotten by the wash-woman, and the odor is very unwholesome, and vermin very plentiful. All of which are unnecessary in a Christian home. Soap and water are plentiful and a little energy applied will bring about pleasant conditions, and set an example that will help to make those not of the faith anxious to associate with us, and help to make the branch work a success. The Savior said, that his people should be the light of the world, in industry, sociability, cleanliness, charity, and temperate in all things. I once heard Bro. J. F. McDowell lecture. Subject, "Silk and calico Christians." He stated that there were people who, if they did justice to their creditors and their profession as Christians, ought to wear calico dresses instead of silk. In other words, live within their means, in a three-room house instead of six.

The teacher is to watch over the church always. Be with and strengthen them; see that there is no iniquity, no hardness of heart with each other, neither lying, nor backbiting, nor evil speaking. He should see that all the members attend the services as often as they can, and partake of the sacrament, and, if he notices some not partake, he should approach them in a fatherly way and offer his service to help and adjust matters that hinder them from partaking of the bread and wine. It is his duty to be present at all services, especially the fellowship-meetings. He should see that the members do not get into the habit of visiting the parks or other places of worldly amusement on the Lord's day, or to spend their Sabbath in visiting, and thereby hinder others as well as themselves from assembling at the house of prayer, and if he needs any assistance in his work he is to call on the deacon.

If the president, priest, teacher, and deacon magnify their calling, success will follow their labors. Upon the other hand, if they become careless and negligent, the branch will partake more or less of the same spirit. The officers should hold council

meetings to devise the best methods to keep up interest in the branch. Call on district and mission authorities to help them in preaching of the word, and hold a series of meetings, at such time as will be convenient for the majority of the members and friends to attend. Also call on home talent, those of the priesthood who are inexperienced who need opportunity to develop. One good plan is to appoint missions; have some one that is experienced in charge, and have the young, inexperienced ministers to help. Another good way to help to develop the young, especially those that are embarrassed, is to appoint three speakers; let them occupy twenty minutes each on a given subject. I have arranged several meetings of this character. Upon two occasions, we had the following subjects: First, the duty of the parents to the children, and the duty of the children to the parents. Second, what has the church done for me, and what have I done for the church? These subjects were well presented, and all present edified. The service which was held at fifteen minutes to eleven, Sunday morning, was a departure from our regular form, having three speakers in place of one. These services proved to be a drawing-card. Many that had not been accustomed to attend the morning meetings were present. The Sunday-school children, who had been given a special invitation to be present, enjoyed themselves. It is an old saying and a true one, that a change of pasture is good for the calves. These services did not take up to exceed one hour and twenty minutes. This plan brought out a variety of ideas that were beneficial to all present. Besides, it gave the young minister a valuable experience.

All services should begin promptly on time. It is a bad policy to get into the habit of commencing services from fifteen to thirty minutes late. Do not wait for the congregation. Educate them to be prompt. If the president is not present then let the priest open the meeting. If both are absent, let the teacher or deacon do so. If there are only two present, when the time to commence service arrives, do not wait. Again, do not hold meetings too long. We can not well have a set time to close our fellowship-meetings. We should be governed by the number present, and the interest taken. Sometimes it is wiser to hold services longer than others. Still, it is better to close in proper time with good interest than to let the meetings drag and be compelled to close for the lack of interest. It is not profitable to continue the meetings to a set time when there is not sufficient interest to justify. Long sermons in the regular branch services, in my judgment, are a mistake. When a minister is noted because of his habit of preaching long sermons, it will have a tendency to decrease the audience. Especially is this true when the speaker is governed by the amount of material he had prepared, and does not

intend to conclude his discourse until the stock in hand is exhausted, regardless of the liberty he may have in presenting the same. We can not, in the preaching of the word, have a set time as to how long we should continue speaking. Sometimes more good is done in twenty to thirty minutes than if sixty minutes are consumed. It is not always the length of the discourse that does the good, but the spirit in which it is presented. As a rule, in a regular branch preaching-service, forty-five to fifty minutes is sufficient time. And what is true of the fellowship-meeting is of the preaching. It is more wise for the minister to stop when all are interested, than to continue until they become anxious for him to close, and this they will manifest by the constant looking at the clock or their watches, and get uneasy in their seats. One secret of success in branch work is to conduct all services so that all will be interested in them, and then they will come again and bring others with them.

The time and place of service to be where most convenient for the majority. Care should be taken not to overtax the membership with too many services. When a branch can hold three services on Sunday, one of them should be school, one prayer and testimony, and the other preaching. To hold two preaching-services every Sunday, and prayer but once in a month on Sunday, in my judgment, is a mistake. In section 59 it is contemplated that part of the Lord's day should be set apart for prayer, for we are admonished, as follows: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer, and offer up thy sacraments upon my holy day, for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." To hold but one prayer-service on the Lord's day in a month, or twelve in a year, and substitute instead seven or eight preaching-services per month, or fifty-four in the year, in my judgment, is not in keeping with the above instructions. It is true that nearly all branches have the mid-week prayer-services, and all should put forth a special effort to attend. Personally, I favor having one prayer- and testimony-meeting every Sunday and one in the week, and if these are attended, and the privilege appreciated, there will be spirituality, which is the life of the body, and success to the branch is sure. In conclusion, I repeat, To make branch work a success, the officers must be united, each one laboring in his office, and those who can not or will not do so, should be released and others appointed.

WM. LEWIS.

Speak gently! 'tis a little thing
Dropp'd in the heart's deep well;
The good, the joy, that it may bring
Eternity shall tell.

—G. W. Langford.

Original Articles

THEORIES REGARDING GOD.

The idea of God, or of the existence of a god or gods, is not new; neither does the writer present this article with the thought that he has discovered anything new in theory, or is in any way capable of giving additional certainty as to the existence of God.

God is largely to every one what he himself is capable of interpreting him to be.

In the language of one writer:

For thousands of years humanity has placed the last and supreme basis of all phenomena in an efficient cause, to which it gives the title of God (*deus, theos*). Like all general ideas, this notion of God has undergone a series of remarkable modifications and transformations in the course of the evolution of reason. Indeed, it may be said that no other idea has had so many metamorphoses; for no other belief affects in so high a degree the chief objects of the mind and of rational science, as well as the deepest interests of the emotion and poetic fancy of the believer.

A comparative criticism of the many different forms of the idea of God would be extremely interesting and instructive.

We will have to deal with what became the most general and universally accepted definition of God. Not as to the etymological definition; but as to what was held as to the image in the mind being as operative in the affairs and destinies of men, theism, which is a belief in the existence of God, with or without a belief in a special revelation. And, as one writer puts it under this head:

He is always conceived in a more or less human form, as an organism which thinks and acts like a man—only on a much higher scale. This anthropomorphic God, polyphyletically evolved by the different races, assumes an infinity of shapes in their imagination, from fetichism to the refined monotheistic religions of the present day. The chief forms of theism are polytheism, triploteism, amphitheism, and monotheism.

According to the amphitheist, the world is ruled by two different gods, a good and an evil principle, God and the Devil. They are engaged in perpetual struggle, like rival emperors, or pope and anti-pope. The condition of the world is the result of this conflict. The loving God, or good principle, is the source of all that is good and beautiful, of joy and of peace. The world would be perfect if his work were not continually thwarted by the evil principle, the Devil; this being is the cause of all that is bad and hateful, of contradiction and of pain.

While the above relative to the conflict that is being waged constantly between God and the Devil is presented by the writer derisively, and with a view to its incongruity from his viewpoint, yet for the benefit of Christian believers, and in confirmation of a statement found in the Book of Mormon that "everything has its opposite," we will quote his next paragraph:

"Amphitheism is undoubtedly the most rational of all forms of belief in God, and the one which is

least incompatible with a scientific view of the world."

This is no modern invention, and will give us some satisfaction that, amid the multiplicity of theories, we possess the best and most ideal, even from a scientific point of view. In crude form, it has had its existence among the most intelligent of other ages. He says:

Hence, we find it elaborated in many ancient peoples thousands of years before Christ. In ancient India, Vishnu, the Preserver, struggles with Shiva, the Destroyer. In ancient Egypt, the good Osiris is opposed by the wicked Typhon. The Early Hebrews had a similar dualism of Aschera (or Keturah) the fertile mother earth, and Elion (Moloch or Sethos), the stern heavenly Father. In the Zend religion of the ancient Persians, founded by Zoroaster two thousand years before Christ, there is perpetual struggle between Ormuzd, the good god of light, and Ahriman, the wicked god of darkness.

Whether these similarities of belief were all born of experience, by observing the positive and negative forces of the universe, or as a legend handed from one generation to another that had its origin in a revelation from God, is not known. Let it suffice that, if true, neither time nor place will affect its authenticity. Monotheism, which is a belief in only one God, was the doctrine announced by the great Jehovah as soon as practical after the Hebrews came out of idolatrous Egypt. "Thou shalt have no other gods before me," was the sweeping declaration made against every phase of idolatry. Judaism, Christianity, and Islamism all had their birth on the Mediterranean. Each claimed to be, or were, originally, monotheistic. However, Christianity became polytheistic, and is largely so to-day.

The ancients worshiped the things they most feared, and the things from which they thought they got the most benefit. Lunarism and Selenotheism were of a lower comprehension as to the source of the greatest good. The Parsees who are a remnant of Zoroasterism, are fire-worshipers. They worship the sun. In this, their ideas as to the source of life, or as to its being the source of life, are correct. Pantheism teaches that God and the world are one; or the form of monism which identifies mind and matter, making them manifestations of one absolute being: the doctrine that there is no God apart from nature or the universe, everything being considered as part of God or a manifestation of him. Pantheism is opposed in principle to every form of theism in that it does not admit of the Deity being in human form, nor that God is a separate, living, distinct entity apart from the material world or universe. The advocates of pantheism claim that as the result of an advanced conception of nature in the civilized mind, at the very dawn of philosophy in the religions of the earliest civilized peoples in India, Egypt, China, and Japan, this doctrine was had in crude form.

We do not meet a definite philosophical expression of it until the hylozoism of the Ionic philosophers in the first half of the sixth century before Christ. "Ionic school" was a name given to the representative philosophers of the Ionic Greeks, who debated the question, what was the primordial constitutive principle of the cosmical universe. Many of the most profound thinkers and scholars have advocated pantheism. And to-day among our greatest scientists, we find its greatest apostles and strongest defenders.

The Trinity is a doctrine that God the Father is God, that Jesus Christ is God, and that the Holy Ghost is God; each of them separately is God, and collectively they are one God. If this be true, as explained by many, then there are surely three Gods. If each of them is God separate and independent of each other, then we have polytheism, the very thing that God has denounced. Jesus always referred to his Father as his superior; and in speaking of the Father uses, "your Father" and "my Father" as interchangeable. For example, Matthew 5: 16, 45, 48, "your Father in heaven"; 6: 8, 32, "your Father knoweth"; 6: 9, "our Father which art in heaven"; 7: 21; 12: 50, "the will of my Father"; 25: 34, "ye blessed of my Father"; Luke 6: 36, "As your father also is merciful"; John 6: 37, "all that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"; thirty-eighth verse, "for I came down from heaven, not to do mine own will, but the will of him that sent me"; John 5: 19, "verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do"; verse 22, "for the Father judgeth no man, but hath committed all judgment unto the Son" (this is delegated authority); twenty-third verse, "that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him"; John 8: 49, "I honor my Father"; 10: 29, "my Father, . . . is greater than all"; thirtieth verse, "I and my Father are one."

These quotations are far from being ambiguous. Were there any ambiguity, I would try to bring other scriptures to reënforce those already given. Jesus Christ was sent as a true representative of his Father. He glorified him on earth. And as the one, "the only begotten of God," he has and always will be glorified in that that his Father is glorified. The same may be said of the Holy Ghost as a co-operative agent, inasmuch as it is the burden of their labors to bring glory and honor to God the Father by constraining the sons of men to repentance and a progressive righteousness. I fail to see how it is possible that we can glorify God the Father of our Lord Jesus Christ and that the Son and the Holy Ghost would not be glorified. Jesus says, "I

and my Father are one." In this sense the words of Jesus may be understood: "If he called them gods, unto whom the word of God came, and the scripture can not be broken."—John 10:35. As to the finality or culmination, we find in 1 Corinthians 15:28: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." One other passage should be used before leaving the subject: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." This locates the Father and God of Jesus Christ; and that there is but one God, the great Elohim of the universe, as the central figure and objective for all worship.

Pantheism may appear irrational, and but a crude idealism of God. But let us examine our own position, our belief in God, as the primordial self-sufficing being, the author and upholder of the universe. It carries us back to a time when God and God alone had an existence when the whole world was chaos. If there were no life outside of himself, we are forced to this position, that God means a personal, extra-mundane entity, preëxisting or antedating any and every other form of life, there being no correspondence between himself and his environments. How long this condition continued, no one seems to know. There being no cycles, there would be no means of recording time. That God could live without being in correspondence with other forms of living matter is not compatible with our highest concept of life. Hence we are unable to give it credence.

That God evolved primarily from the dead universe, and was self-creative, suggests that other gods could just as easily have come into being by the same or similar processes. As with mountain ranges, the youngest being the largest, so with this process the latest product in god evolution could by chance be greatest and most powerful, and in establishing their respective claims to godhood because of disagreement, cause the crash of worlds and the universe.

Again, if God at any one time possessed all life, and it within the limits of his own body, and no other being, plant, or any other form of living creatures existed, then it is just as safe to say that God is father to the animal creation, as much so as to the human family. Snakes and every ferocious beast are as much in possession of divine life as is man, only in lesser or greater degree. This would constitute a kind of pantheistic theism.

If we think of God as an eternal, everlasting, intelligent, acting force, without beginning of days or end of years, it may relieve us. If matter is

eternal, and indestructible, then it is as eternal as God. The finite can not fully comprehend the infinite. Space is limitless and duration endless. The human mind can not comprehend this; yet the short time allotted to man affords him sufficient time to realize and to know that we are subdividing a portion of eternity into time, seconds, minutes, hours, days, etc. Men's interpretation of God will ever differ in proportion as they are capable of reflecting the divine conception. God and life are coexistent in time and place; and it is beyond the penetrable precincts of the human mind, the secret of the great God is had in reserve. E. B. MORGAN.

LUCAS, Iowa.

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CHARITY.

Perhaps few words in the English language are as little understood, in regard to the true meaning and real application, as is this much misused and abused word *Charity*. The popular idea, strengthened by revealed light from some of our standard dictionaries, and writings of learned men, is that charity consists mainly in aiding and supplying the temporal wants of mankind. And while this in a measure is true, it is also equally true that such an idea no more fills the entire requirements of what a charitable person should be, than does faith alone fulfill all the requirements of the gospel law. It is in both but a very small part of the whole.

There are many people who would be shocked, at least, if told that they lacked charity in its truest sense; and yet, alas, that there are only too many such—many who are perhaps sincere, but who lack the proper understanding—that we sometimes wonder how, in these days of enlightenment, such things can be. Therefore the demands seem to call for more light on this important subject; and, as the Lord has enjoined upon us to get understanding with our knowledge, we will try and shed some light, with his help, upon this neglected subject.

If we could but place ourselves first of all in that state of mind where we could convince ourselves that the giving of money, food, clothing, etc., was but an outcome or *result* of true charity, and was of only secondary consideration, instead of first, we should be taking one long step toward a proper understanding of the matter. I would consider it useless to teach a person to so give in order to make them charitable; for if they were truly charitable, such duty would take care of itself and come forth as a natural result.

To avoid tedious reasoning, which oftentimes is useless, let me say that charity and Christian love go hand in hand, for, practically speaking, they are the same. No one can possess one without the other. No one can be a Christian minus charity, and no one can be really, truly, charitable without being a

Christian. If it sounds strange, it is nevertheless true as well. Now to the word for proof:

In 1 Corinthians, chapter 13, you will see much that Paul writes about this subject. He begins by saying that if he could speak with the tongue of men and angels, though he enjoyed the gifts of prophecy, understood *all* mysteries, had faith to remove mountains, bestowed all his goods to feed the poor, and finally gave even his body to be burned, and yet was void of charity, it would profit him nothing. Why? Simply because even after observing the principles of the gospel law, faith, repentance, etc., and being blessed with the gifts which follow the believer, had we no charity in our hearts and lives to go with all this, we could never hope to succeed or see the fruits of true living; for the good reason that, devoid of charity, of love, we are also lacking the foundation upon which the entire structure, material and spiritual, of all things, seen and unseen, is builded. Indeed, the foundation on which our very faith rests, because before faith, repentance, baptism, etc., must come charity—love, which must first so work upon our hearts as a part of the Holy Spirit's work as to soften and prepare them to receive the word of life therein. In the fourth to eighth verses we have a very good outline of what charity is, and what its outcomes or results will be.

"Charity suffereth long, and is kind." "What," says one, "to be truly charitable, must I be patient in all things with long-suffering and kindness toward all, even my enemies?" Truly so. We must give patience and forbearance as well as temporalities.

"Charity envieth not." Though your neighbor has much more than you, you should not envy him of his rightful possessions, or covet his belongings.

"Charity . . . is not puffed up." No really charitable person thinks more of himself or herself than he or she ought to think; and under no circumstances or conditions—never, no *never*—even feels inclined to be proud. Why? Because charity, as before said, is love; and the pure love of God in our hearts will leave no room for selfish, satanic pride. Quite a step toward perfection!

"Doth not behave itself unseemly [unchristian-like or unsaint-like], seeketh not her own [only], is not easily provoked [angry—a condition where the Holy Spirit speedily takes its flight, and Satan finds an unarmored spot to attack], thinketh no evil." It seems to the mind of the writer that if this alone were the result or fruit of charity, it would still hold its place among the highest attributes or qualities of a Christian life. For, let me hasten to say, that the individual who is ever ready and willing to think evil of any one, to say nothing of those with him in the household of faith, though

he may possess *all* the other good qualities possible, is but a stumbling-block, to say the least, not only to himself, but to all those with whom he is associated. This may sound rather strong possibly to some; but there are many, alas too many, who from sad experience, both personal and as a branch, can testify of the truthfulness of the fact. One who is addicted to such a deplorable habit generally sees only the bad, the debased, the natural in a person, to the exclusion of all the good and noble that the same may do. And when one is ever ready to see an evil, intentional or otherwise, in an individual, and determined to see only the dark side, I dare say there are very few who could be found to successfully stand such a test. Not but what we ought to stand, but do we? Oh, how much better for all concerned, and especially with God's Saints, if we could but have enough true charity in our hearts, so much forgiving and heart-softening Christ love as to cause us to forget to look or think of our brothers' or sisters' evil, much less to judge them; and, instead, to see their good qualities, and to try to work with and for them that such may predominate the bad, and in this way make them better and more useful members of the household of faith. How many agree with me that this is the better and more Christlike way? Many, many there are in our branches, who, to-day, might be powers for good as working officials in our church and kindred organizations, who are being held to the ground by the slander and falsehoods and injustices which have needlessly been brought about surely because of evil thinking and imaginations on the part of those who, if possessed of Christian charity and brotherly and sisterly love would and should have been their helpers, and given encouragement to them in time of trials and temptations. Remember, you can *never* build up an individual or an organization, in the church or out, by discouraging, by evil reports and the like, and by poisoning others' minds concerning them. If you see faults with any one, go, as the scriptures direct, to such an one in the spirit of love and meekness to tell him alone the fault; then you will be in a position to cast out your own faults and to offer acceptably to your heavenly Father your sacrifices and obligations. But to proceed:

"Rejoiceth not in iniquity, but rejoiceth in the truth." We will not, if charitable, have a natural tendency to evil because we will be so filled with the Spirit of truth that it will lead us finally into *all* truth. Charity and untruth can not both at the same time occupy the heart of man.

"Beareth all things [is patient and long-suffering even when evilly persecuted], believeth all things [that are good and of good report], hopeth all things [of a Christian nature], endureth all things [of *any* nature]."

I might add to this list other selections from the word bearing upon the subject; but, as space forbids, perhaps the above will be sufficient, as far as quotations are concerned.

But, who, in the face of such evidence from the word of God, accepted as such by us all, will longer claim that there is nothing more to charity than mere giving of temporal things; and that, without it, one can live a saintlike life in its highest and truest sense?

Then, to recapitulate briefly: To have true charity in the heart, we shall bring forth as a natural consequence the fruits thereof. We will be long-suffering; kind to all in thought, word, and deed; will not envy; will not give place to pride in our lives or bodies; will see that our conduct is of a truly saintly and Christlike nature as much as possible; will be mindful of others as well as our own welfare and enjoyments; will not be angry; will think no evil needlessly; will rejoice and be glad only in the truth; will bear slander and persecution patiently, and, if possible and practicable, silently for Christ's sake; will believe all truth; hope for all onward and upward tendencies; and will endure unto the end to receive for this faithfulness the promised reward and crown of eternal life.

And, if we do so, what will be the result? Our lives will be made so bright, happy, and spiritually clean and strong, that not only will we be enabled to keep the celestial law, and receive its attendant glory; but the church will be wonderfully blessed by our association with it, because we shall see so much to do in helping our brother and sister, and in helping them to better their condition, and to become charitable too, that the branch or church will be made strong and pure; for is it not a fact that the church is but what the individuals as a whole, good or bad, make it? Our life will then speak more for the cause we profess to love, than all the words you or I, or the combined forces of the world's best orators, could ever pour into the listening ears of mankind. The example of such loving charity would convince those outside the fold quicker and more surely than all the arguments that have ever been used. Then, through the exercise of our duties, our financial problem would no longer be such, the church would be cleansed, and built up, and Zion in a position to be owned and received by her Lord.

Saints and friends, why need I say more? Argument would but weaken what has been written. But one thing is as sure as that heaven or earth exists, or that God reigns supreme: Unless Saints arise to a newness of life and example through a spirit of love and Christian charity, we can never hope to reach the heights of perfection, or the re-

ward here and hereafter, of the faithful, of God's chosen people. That we may faithfully and prayerfully examine ourselves for good, before it is too late, is my prayer, in Jesus' name.

WALLACE A. SMALL.

• * * * •

"TRUTH SHALL SPRING OUT OF THE EARTH."

THE FACTS OF AGES TELL FOR THE PALMYRA SEER.

Any one who cares honestly to make the search will see that discoveries on both continents, Orient and Occident, bring together the facts of ages in support of the Seer's work. There is now ready and in the proper hands an article covering this sweep on languages and characters. A limited digest beforehand may be of interest and service.

The viewpoint from which this begins and becomes of interest is the test to which Joseph Smith put the Book of Mormon characters when submitting a transcript of characters to the learned Anthon, as God had provided (Isaiah 29:11.) Anthon and many since would-be wise men, of various callings and professions, have assailed the work, accentuating the test which has continued these many years and resulting in, as God said it would: "The wisdom of their wise men shall perish," and the complete confirmation of Joseph Smith's work.

Bible believing people are committed to the one source, Adam and Eve origin of all races. So, also, to one source, languages and their characters are traceable backwards to a primal Semitic, not far this side of the time of the Tower of Babel, Southwestern Asia its home. The forefathers of Abraham, of Cushite stock, possessed it and established such empires as Chaldea and Egypt. Phœnicia also arose in its time. This Cushite-Semitic language reached the Phœnician stage; Greek supplanting it in Europe, the Aramean elsewhere. The latter produced the more modern Hebrew, Arabic, and Syriac; Latin, too, occurring in its time. Oxford Bible Helps tell us, in 1896, of Hebrew, Greek, and Latin, principal languages of use in the transmission of Holy Scriptures, that "the identification of their common origin is of quite recent date." The origin of less popular ones would not have been earlier discovered.

Isaac Taylor, in his *The Alphabet*, 1883, says in preface: "It soon became manifest, however, not only that the history of the alphabet had never been written, but that to some extent it had not even been discovered."

The *American Encyclopedia* of 1875 said: "There is no comparative grammar of the Semitic languages." Wright, in *Comparative Grammar of Semitic Languages*, of 1890, says the same of that date. So, it is comparatively recent that final conclusions could be formed on such lines.

Remaining monuments or relics are few. Promi-

ment, and allied closely to Bible interests, are the Moabite Stone of 900 B. C. and the Siloam Inscription of 700 B. C. The characters of these are referred to by writers both as Phœnician and Hebrew. Next, perhaps, is the Egyptian Rosetta Stone of 195 B. C., also related to the Bible interests. The Prisse Papyrus, supposed to date 2500 B. C., the Abu Simbel Record of 700 B. C., and various other relics are of service in the consideration. These, it is held, wonderfully support the Bible. The characters of these by resemblance show they are related and inter-related, and that this applies to the differentiated languages, as literature on the subject also shows.

The characters of the four American finds: Grave Creek Tablet, of Moundsville, West Virginia, of 1838; Kinderhook, Illinois, plates, of 1843; Davenport, Iowa, tablet, of 1877; and Le Plongeon's finds as set forth in Sacred Mysteries, of 1886, from Central America; *beside* that of the Book of Mormon and *with it* furnished as strong resemblances to those of the Orient Bible land and of each other. *So, all blending, the characters and finds that support the Bible as certainly support the Book of Mormon.* As God provided the authorship, mission, and destiny of each, it is *complete*. Hard as this may be for the opposers of the Book of Mormon, *it is as true*. Resemblance to Egyptian, Phœnician, Hebrew, Chaldee, Aramaic, Syriac, and Arabic runs through the whole, in those of both continents; even "Egyptian and Arabic side by side" can be found, though, perhaps, "ridiculous" to some!

M. T. Lamb's criticism of twenty-two years ago, and that of various others since, that numbers of the Book of Mormon characters were but a poor use of English characters, meets its *death-blow* in that *these* are found in rich profusion on the relics of both continents; more in those of the Orient than here, and reaching back to 2500 B. C. On the Abu Simbel Record the ten English characters: figure 1; A, B, E, K, M, N, O, X, V in reproductions number one hundred and one, while the whole number is but one hundred and ninety-seven; so English in recurrence preponderates by four. *Very English* that, and 700 B. C. at that!

Thus, from 2500 B. C. down, in all finds referred to of the Orient and here, to that of Central America in 1886, runs a line of evidence completing the *test* begun in 1828 by the transcript sent to Anthon.

Change and variation mark all in the transit down the ages. All things human change. Strangely, too, and still not strange, through all run *resemblances*. To some, Hebrew covers but two periods, and hence of two kinds; others claim four periods and kinds.

Not only is Joseph Smith, by this long-continued test, set free from the charge of forgery of the characters; but it is clear that God had a purpose in *all these finds* in relation to *both* the Bible and the Book of Mormon in vindicating his servant and his work.

The Book of Mormon names in rich profusion, from Lehi to Moroni, exist in literature centuries before Joseph Smith was born. The names "Mormon" and "Moroni" are found also in families for a similar period, and still remain.

Applying to land, river, people, and towns, various of the Book of Mormon names are found in Central and South America as is evidenced in Rand, McNally & Co.'s Atlas, and other works.

The many attempts to crush the work of Joseph Smith as an alleged fraud and imposition should have, ere this, made of some victorious champion a *world renowned* character. But, alas! they have risen, failed, and are lost to view as such deliverer.

God said of his work committed and to whom committed, "No weapon that is formed against thee shall prosper." And so it is. Of the *entire coterie of assailants* reference to *one* may well represent *all*.

Where? oh! where is Braden just now?

The man of wisdom (?) so rare!

He is lost to the world's appreciation at last,

Not the child of its tenderest care.

Joseph Smith put to the test the Book of Mormon characters in 1828, two years before the Book of Mormon was published, submitting the transcript of characters to Anthon. A forger or counterfeiter was never known to invite a test by inspection. Joseph Smith as an honest man possessing the plates, could well afford to do it, and he did.

"The heavens are telling;"—sublime words of sacred song. Fitting words to represent Joseph Smith's experiences in the translation of the Book of Mormon and allied work. And ever since the earth has been "telling" in vindication and verification of that work. "Rejoice ye saints of latter days," and, "Praise God from whom all blessings flow."

In bonds,

R. ETZENHOUSER.

Enthusiasm is like steam in another respect; it will escape through the least little leak. Discouragement and disappointment put the mental boiler to severe strain, but a good engineer knows how to heal the rents. The first warning is a little squeaking sound of dissatisfaction, mingling its discord with the harmonious rhythm of the machine. Do not let the weakness spread—do not lose your enthusiasm—that is yours. You need it individually, you need it in your business, and you need it for your employers.

Of General Interest

FACING LIFE'S MISTAKES.

There are only two classes of people who never make mistakes,—they are the dead and the unborn. Mistakes are the inevitable accompaniment of the greatest gift given to man,—individual freedom of action. If he was only a pawn in the fingers of Omnipotence, with no self moving power, man would never make a mistake, but would be degraded to the ranks of the lower animals and plants. An oyster never makes a mistake,—it has not the mind. Let us be glad of the privilege of making mistakes, glad of the wisdom that permits us to realize them, glad of the power that enables us to turn their light as a glow of illumination along the pathway of our future.

Mistakes are the growing pains of wisdom, the assessments we pay on our stock of experience, the raw material of error we can transform into higher living. Without them there would be no growth, no progress, no conquest. Mistakes are the knots, the tangles, the broken threads, the dropped stitches, in the web of our living. They are the misdeals in judgment, the unwise investments in morals, the profit and loss account of wisdom, the misleading by-paths from the straight road of truth—and truth is but the accuracy of the soul. Human fallibility, weakness, pettiness, folly, and sin are all mistakes. They are to be accepted as mortgages of error to be redeemed by wiser living, never weakly taken as justifying bankruptcy of effort. Even a great mistake is only an episode, never a whole life.

Life is simply time given to man to learn how to live. Mistakes are always part of learning. The real dignity of life consists in cultivating a fine attitude toward our own mistakes and those of others. Man becomes great, not through never making them, but by profiting by those he does make; by being satisfied with a single rendition of an unwise act, not encoring it into a continuous performance; by getting from it the honey of new, regenerating inspiration, with no irritating sting of useless regret; by building a glorious to-day on the ruins of his yesterday; and by rising with renewed strength, finer purpose, and freshened courage every time he falls.

If we have made an error, done a wrong, been unjust to another or to ourselves, passed by, like the Pharisee, some opportunity for good, we should have the courage to look our mistake squarely in the eye and to acknowledge it frankly with no flimsy alibis of excuse to protect an anemic self-esteem. If we have wronged, we should right; if we have hurt, we should heal; if we have taken unjustly, we should restore; if we have been unfair, we should become just. Regret without regeneration is an

emotional gold brick. Every possible reparation should be made; if confession of regret and inability to atone be the utmost we can do, let us at least do that. If it be impossible to repay to A, the individual we have wronged, because death has closed the doors of atonement for ever against us, let us make the rest of the alphabet legatees of the love, thoughtfulness, help, kindness, and justice we owed to A,—paying to humanity our debt to one human being. Those who waken months or years later to the realization of a wrong, sometimes feel it is better to let confession or reparation lapse, that it is too late to reopen a closed account; but men rarely feel wounded if asked to accept payment on an old promissory note outlawed for years.

Some people like to wander in the cemetery of their past errors, to reread the epitaphs, and to spend hours in mourning over the grave of a wrong. This is a new mistake that does not antidote its predecessor. The remorse that paralyzes hope, corrodes purpose, and deadens energy is only a sort of indigestion of the soul which can not assimilate an act. It is cowardly, selfish surrender to the dominance of the past. It does no good to the injured, to the individual, to others, or to the world. If the past is unworthy, live it down; if worthy, live up to it and surpass it. We can not change the past; but transformed into new purpose, we can compel that past to change our future, making it a new, larger, brighter future than we would have dreamed of or than would have been possible without it. If we can get real, fine, appetizing dividends from our mistakes, they prove themselves not losses but wise investments. They seem like old mining shares, laid aside in the lavender of memory of our optimism, and now by some sudden change in the market proved to be of real value.

Realizing mistakes is good; realizing on them is better. When a captain finds his vessel is out of the right channel, carried by negligence, by adverse winds, or by blundering through a fog from the true course, he wastes no time in bemoaning his mistake, but at the first sunburst takes new bearings, changes his course, heads bravely toward his harbor, with renewed courage to make up the time he has lost.

Musing over the dreams of youth and how little one may seem to have realized them, is a dangerous mental dissipation. In very small doses it may stimulate; in larger ones it usually enervates. It over emphasizes the past at the expense of the present; it adds weights to purpose instead of wings. "It might have been" is the lullaby of regret with which men often put to sleep their best efforts. We do not need narcotics in life so much as we need tonics. We may speculatively try to reconstruct our life from some date in the

past when we might have done differently. We build on a dead "if." This is the most foolish brand of air castle.

We go back in memory to some fork of the road in life and think what would have happened and how wondrously better it would have been had we taken the other turning of the road. "If we had learned some other business;" "If we had gone west in 1884;" "If we had married some one else;" "If we had bought telephone stock when it was 35;" "If we had taken a different course in education;" "If we had only spent certain money in some other way;"—and so we may run our empty train of thought over the slippery "ifs." Even if these courses would have been wiser, it is as impossible to change them now as for the human race to go back to the original bit of protoplasm from which science declares we are evolved. The past does not belong to us,—it would be useless if it did,—it is only the golden present that is ours to transform into a new past it will be joy to look back to in the years to come.

The other road always looks attractive. Distant sails are always white; far off hills always seem green. It may perhaps have been the poorer road, after all, could our imagination see with perfect vision the finality of its possibility. The other road might have meant wealth; but not happiness; fame might have filled our ears with the sweet music of praise, but the hand of love that rests so trustingly in ours might have been denied us; Death itself might have come earlier to us or his touch stilled the beating of a heart we hold dearer than our own. What the other road might have meant no eternity of thought could reveal; no omnipotence could enable us to walk therein even if we wished.

We can not relive our mistakes; but we can make them the means of future immunity from the folly that caused them. If we were impatient yesterday, it should inspire us to be more patient to-day. Yesterday's anger may be the seed of to-day's sweetness. To-day's kindness should be the form assumed by our regret at yesterday's cruelty. Our unfairness to one may open our eyes to the possibility of greater fairness to hundreds. Injustice to one that may seem to have cost us much, may really have cost little if it makes us more kind, tender, and thoughtful for long years.

It is a greater mistake to err in purpose, in aim, in principle, than in method of attaining these. The method may be modified easily; to change the purpose may change the whole life. It is easier in mid-ocean to change the direction of the course than to change the cargo. Right principles are vital and primary. They bring the maximum of profit from mistakes, reduce their friction to a minimum. False pride perpetuates our mistakes, deters us from

confessing them, debars us from repairing them and ceasing them. False pride makes a man eclipse himself with himself.

Man's attitude toward his mistakes is various and peculiar: some do not see them; some will not see them; some see without changing; some see and deplore them, but keep on; some make the same mistakes over and over again in principle, not in form; some blame others for their own mistakes; some excuse their mistakes by saying that others do the same things, as though a disease is less dangerous when it becomes epidemic.

Failure does not necessarily imply a mistake. If we have held our standard high, fought a good fight for the right, held our part against heavy odds, and have finally seen the citadel of our hopes taken by superior force, by overwhelming conditions, or sapped and undermined by jealousy, envy, or treachery, we have made a failure, but not a mistake.

The world condemns us for our nonsuccess. What does the silly, babbling, unthinking world know about it? What does it matter what the world thinks, if we have done our best? Sometimes men fail merely because they have the courage to forego triumph at the cost of character, honor, truth, and justice. Let us never accept mistakes as final; let us organize victory out of the broken ranks of failure and, despite all odds, fight on, serenely confident of the final triumph of right.—William George Jordan.

We stand, in a manner, at the parting of the ways. We can see clearly that a transition from the first aristocracy has taken place and is going on. The aristocracy of birth has lost its hold all over the world and is losing it still more. Europe was once occupied by a series of nations under the control of absolute monarchs or hereditary governing bodies. There remains but one absolute monarch in Christian Europe, the Emperor of Russia. There remains but one hereditary governing body, the English House of Lords, and that has such inroads upon its membership that it furnishes to-day rather a proof of the decline of the aristocracy of the grandfather than of its permanent perpetuation. No body has solid power where its very membership depends at any moment upon the ruling sovereign. So far has this gone that, year by year for the last century, the assimilation of the aristocracy of birth with the aristocracy of wealth in the House of Lords has gone on more and more. Indeed it began nearly three centuries ago. From the time when King James the First, as far off as 1611, created at one stroke two hundred baronets and sold the baronetcies for one thousand pounds apiece, from that moment the English House of Lords ceased to be, as it had largely been before, the receptacle of the illegitimate offspring of kings, and came to be more and more, like any American legislative body, under the influence of great wealth.—Thomas W. Higginson.

Mothers' Home Column

EDITED BY FRANCES.

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Daughters of Zion Reading for February.

SELF REVERENCE.

If it be true, as some of our critics say, that the young people, especially the young girls of to-day, are tempted to think too much of their bodies, of their shape, and grace (or awkwardness), and above all, perhaps, of the ways in which they shall be clothed, it is also seriously true that in many cases too little is thought of bodies; they are handled carelessly, often contemptuously; some people seem to feel half ashamed of having them at all! The remedy for this state of things lies—where so many remedies do—with mothers. We do not begin early enough to teach that our bodies are very important and also very unimportant parts of ourselves.

Incidentally it is true, many mothers teach quite early in their children's lives the importance of the body's *covering*. But yesterday I watched the fretting and fuming of a child of seven because her new dress, being fitted, was not low enough on the shoulders nor short enough as to skirt and sleeves to suit her cultivated ideas! If we could, in some way, clothe the little creatures becomingly, and keep them sweet and clean, without their having to think any more about clothes than the roses do about their leaves, would not it be restful?

But that is not my subject. Never mind the clothes, just now; let us give heed to the bodies themselves. How shall we teach our children to reverence them?

I know how NOT to do it. It is curious how we learn by the mistakes of others!

I know a very sweet mother, one who is exceptionally wise in some lines, who yet makes a daily family exhibition of "baby in her bath." Not the aunts only, but the maids from the kitchen,—and on occasion, staid and dignified "Uncle Jim" himself,—leave their employments and hurry up to the nursery at the fond mother's call to see her lovely little "cupid" in her tub toss the water about in reckless glee, chuckling and gurgling the while, not like a water sprite, but like a little immortal who knows that she is on exhibition. A pretty sight it certainly is, and yet—

How shall one voice one's objection to so apparently innocent an exhibition?

"You are a perfect prude!" an indignant young mother said to me, one day, when I tried to do so.

"The idea!" said another mother. "What is there more beautiful than the human body in its innocence and perfection? I *want* people to admire my baby's exquisitely molded form."

"It will be just as exquisite when she is sixteen," I said, "and aunts and uncles and cousins will remain, we will hope, pure-hearted and loving, but—Shall you make an exhibition then, of your daughter in the bath?"

The only reply I received was an indignant: "What utter nonsense!"

It does sound like nonsense, I will admit, to thoughtless people who are entirely unable to appreciate the early hour in life in which cords of association of ideas begin to bind

us. Perhaps there is no use in trying to explain the objections logically; at least to people who are not themselves close students of mental influences. There are some things that we can feel, but can not reason about. Let us then try to cultivate in young mothers the feeling that from very birth the baby's body is a sacred trust, never to be used for purposes of exhibition, however innocent, never to be needlessly exposed.

Not long ago I was a guest in a home where an unusually precocious child of three was being made ready for bed before the admiring eyes of three or four intimate friends. The proud mother took off even the little shirt to show the child's exquisite outlines; and the little one laughed, and patted her lovely arms, and enjoyed it all. What harm? I wonder if I am wrong in believing, as I assuredly do believe, that that mother will find it harder to teach her child lessons of self-respect, self-modesty, self-reverence than she would have found it without these early displays.

Not long ago a little child of four years was sharply reproved and finally whipped because she shrank painfully and persistently from an exhibition of her person to an intimate friend.

The object for the exhibition not being, of course, serious and important, but to gratify a whim on the part of the guest.

If I had been in control in that house, the temptation would have been to whip the mother, instead of the child. From all of which you will discover that I have pronounced views with regard to very early beginnings in lessons of self-reverence.

A woman once told me that the proverb: "Evil be to him who evil thinks" she believed applied to me; that people who could think of anything evil in connection with the perfect form of a little child simply in its own exquisite flesh, showed what manner of persons they were.

But not even that stinging rebuke changed my belief. The truth is I knew that the speaker was not only angry, but was also a little bit self-condemned, or she would not have so spoken.

But let me suppose that you as a mother are alive to all these advanced ideas with regard to the subtle laws of very early influence, and have guarded your child from all such avenues of possible harm, until now he reaches the age when you need to give positive instruction, how shall you begin?

I knew one mother who, before her son could speak the words plainly, taught him the Bible verse: "I will give thanks unto Thee, for I am fearfully and wonderfully made." Then, every evening during their half hour of confidential talk she gave him in minute detail some proof of the truth of this Bible verse. He was much interested in "chu-chu cars," and had been allowed to stop and examine the great engines and to ask numberless questions about them. That evening his mother told him of the engine in his body that worked day and night at its appointed task. She interested him in the great water system of the city in which they lived; she went with him to see the reservoir, and they watched the laying of some of the pipes; and for several nights thereafter he was absorbed over the marvelous system of veins and arteries and transmitting pipes and—what not? that his own small body contained. He had a chance, one evening, to look through a small telescope, and saw wonders; and was led to think of the two perfect telescopes that he carried about with him daily. He was allowed, one day, to speak to a friend through that marvel of modern invention, the telephone; by that time he was ready to think for himself, and said, presently: "I've got two telephones to *my* house, haven't I?"

For days, for weeks, for *months* the marvel went on, given in serial chapters; the revelation of one small hu-

man being to his human self. Illustrated continually by the marvels that men had made—not created; for the boy came to see for himself that their work was copied from that wondrous creation of the Master, the human body. Every night he repeated with ever increasing reverence the words: "I will give thanks unto Thee, for I am fearfully and wonderfully made."

"But this requires special knowledge of physiology and kindred branches of study!" sighs some poor mother whose early opportunities were limited.

No, dear friend, it doesn't. The more knowledge the better, of course. If you have had the advantages of a liberal education, be thankful and use them. If you have not, take courage, and resolve to learn some things, first for yourself, then for your children.

The mother of whom I am speaking, who unquestionably succeeded in her object, had practically no book knowledge when she began. She had excellent common sense and observant eyes and a determination to teach her boy some lessons that he ought to learn. She bought a few books, a very few, for her means were limited. The Man Wonderful, by Doctor Mary Wood-Allen, Madame How and Lady Why, by Kingsley, and that inimitable book, The History of a Mouthful of Bread.

These, with the paper covered manuals issued by the Woman's Temperance Publication House, for the teaching of temperance lessons, comprised her library. She found it all-sufficient. With scraps of time, almost stolen out of a busy life, she prepared each day her twilight lesson or story; and went on her triumphant way; leading her small son, and in after years, her daughter, step by step through the wonders of their own bodies; teaching at every step, incidentally and almost of necessity—although there was deep design in her work—a lesson of self-reverence.

The day came when she was ready for an additional step in her work, and what she reckoned a rare illustration was given to her. A friend of her girlhood came to visit them, and among her belongings was a small, velvet-covered, velvet-lined, gold-clasped box that held a breast pin set with very costly diamonds. The mother's eyes, always on the watch for help in her work, seized upon it, borrowed the box and its contents for a twilight lesson.

As soon as the boy spied the box he exclaimed over its beauty.

"Careful!" said his mother, "Are your hands beautifully clean? The box is very delicate you see; it will soil easily."

"What is it for, mother?" asked the boy. "What does Mrs. Riedsell keep in it?"

"What makes you think she keeps anything in it, Harry?" The boy looked wonderingly at his mother.

"Why, mother, it is a *box*!" he said. "It was made to keep something in, of course; folks don't make boxes just for nothing. And it has a gold clasp! May I open it, mother?"

What delight he had in those diamonds! In their glory the box was almost forgotten. Yet he shut it with utmost care, afterwards, and handled it with new respect; it guarded a treasure. Tell me if you do not think that a boy so trained, so led up to the thought, was ready for the words:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul*."

The body is, after all, only the box for the diamond to live in while it is awaiting the owner's call. But what a box! The very care with which it has been made, hints at its use. With what care it should be handled, since it contains an absolutely priceless gem! It is possible to injure those diamonds by rough handling of the box; nay, it is

possible to lose the box, diamonds and all! The mother almost held her breath over the solemn possibilities of the illustration she had sought.

But can not any teacher see how comparatively easy it was for that mother to press home her lessons about the sacredness of the human body, and to explain in detail just what would injure its delicate mechanism, not only, but peril the diamond itself.

There is even a deeper truth than this, and a stronger verse. Does any Christian mother want to forget it? Should not it follow close upon the other two, and be the motive of motives for self-reverence? Listen?

"Know ye not that your body is a temple of the Holy Ghost?"—Mrs. Isabella MacDonald Alden (Pansy) in the *American Mother*.

Program for February Meeting.

Program for February Meeting. Hymn No. 279, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "How may we deal with our children to prevent the growth in vanity concerning dress?" roll call; business; closing prayer.

Letter Department

AUSTIN, Nevada, November 24, 1908.

Editors Herald: Herewith find remittance for the *Autumn Leaves*. There is very nice reading in the magazine, and we would be very lonesome without church literature. We take *Zion's Ensign*, have been taking it for years, and have bought books and tracts of almost every kind; and do not know what we would have done without them; for we have not heard an elder for over nine years. But we have to keep up the best we can. We are two old people. My wife is sixty-seven, and I am seventy-two, and we have tried to pay our tithing. We feel that it is our duty, and we are willing to do all we can to help build up the kingdom of God. I have bought a good many tracts and given them away to any who were willing to take them; but as there is no preacher, they are not very anxious to take them. If a Latter Day Saint elder could come, he could have a home here with us as long as he could stay; and we would be glad to do anything we could. We remain as ever,

Your brother and sister in the gospel of Christ,
JOSEPH MARSH AND WIFE.

NEBRASKA CITY, Nebraska, December 28, 1908.

Dear Herald: I feel like telling you I am very glad to see you, as you are a very dear and faithful friend to me, now, as you always have been for the last forty years and more that I have taken you. You have nearly always come at the appointed time, with good news from far and near, with joy and hope and encouragement for all. Yes, I often think of the many dear brothers and sisters who live away off in lonely places, who have no other preachers than their beloved HERALD. How anxiously they look for you, and how eagerly they examine every page.

I have these many years lived right here in Nebraska City, since we first came here over the ocean from our dear old Denmark, in 1866; and there have been many days in this period of time, and months at a time, when you were my only preacher, and I felt the need of no other. I have not forgotten how I loved you; but I think much more of you to-day.

You were my first teacher in this American language, when we came to this land of promise; and the first letters I tried to teach my first-born were the SAINTS' HERALD. And I herewith inclose a post-office order for five dollars that you may

visit some lonely ones who will know how to appreciate your worth.

Now, dear Saints, I will tell you something that you may not know. To-day is my last day. That is what I always call it, to-day. But I have had a good many days and years since I began telling myself that to-day is my last day. The first and only one that I heard saying it, was our good and sainted brother, Mark H. Forscutt, who passed away some few years ago. He was preaching to us, and said (seems as if I can hear him now): "To-day is my last day. Yes, brethren and sisters, it is so. I mean, that we should live each day He grants us life, in thoughtfulness, in holiness, worthy the name we have taken upon us, the name of Christ, or 'Saints of Jesus Christ of Latter Day Saints.'" And since I heard him say these blessed words, it has almost constantly been on my mind, and I have tried to live more careful and thoughtful of myself, that I sin not; but, oh, I feel that I have many faults and am far from perfect. I may have another day to-morrow, and still others thereafter He may grant me; and I shall always try and strive to travel onward, faithfully, in the narrow way, attending to my present duty as well as I understand it, that when my last day comes, if it be to-day, or some other day, I may be found worthy to be promoted to a higher grade of life, where I may still continue to learn, and learn more fully and perfectly of him who giveth liberally and unbraideth not; for that is my only conscious hope and joy of heaven, that I may henceforth receive more knowledge and understanding of the virtues and attributes of the Lord God, our Father, and his great work, the plan of salvation.

On my way through life, as I look back, I can see times and places where I have felt almost entirely overcome by trials and circumstances, and I would be downcast for a little while; but the inward joy would come suddenly, filling my heart with new hope, and the consolation the gospel gives. "The gospel of Christ!" The very sound of these words is always such a comfort to my heart; and it seems as if I have always had it there, as I was but seventeen when I received the glad news, and was baptized in water, for the remission of sin. It was in the year 1861, in my own country, where I heard the elders preach upon the gospel and the different principles of it, and knew it right away, and was inspired with this inward joy and love and peace that has never left me; and by this love of the gospel, I have been able to bear up under heavy burdens and look upon life as a precious gift of God. It is not this mortal, natural life I consider so much, but it is lengthened out into eternity, it is everlasting, and there is no limit set for the soul or spirit of man, by nature, or our God.

Your sister in the faith,
MRS. JAMES THOMSON.

WESTON, Iowa, January 3, 1909.

Editors Herald: Another year, with its privileges, has passed. Each passing day should remind us that the opportunities to accomplish good become less, and the necessity of "working while the day lasts" is emphasized upon every hand. Discouragements may come, but why should they ever cause us to become faint-hearted? It may seem the work is gaining ground so very slowly that we may wonder why it is. We can not attribute it to an unwillingness upon God's part to fulfill what he has promised, as history shows God to have been ever ready, and that failures have always been upon the part of man. As a people are we not slow in reaching out to partake of the blessings of God? No one but ourselves are to blame for our not enjoying more of the evidences of divine love. At our late reunion held at Council Bluffs, Iowa, while Bro. H. C. Smith was speaking upon the high

calling of the Saints he made this statement: "I am convinced that as a people we are living far beneath our privileges." The Spirit seemed to testify that he spoke the truth, indeed. My own experience has taught me that when I have drawn near to God he has never failed to draw near to me.

The work in the Pottawattamie District, though not in as lively a condition as might be, has many faithful and loyal members. So far as your writer knows, the tithing receipts for the year just closed have been larger than any previous year. Names of faithful ones of years gone by have been written, and others who have never contributed are making a beginning. It is an indication that the work in old Pottawattamie is not dead, and that there are many who are willing to support the faith of their fathers.

Entering in upon the work of the new year I trust the Saints of this district will labor earnestly together for the "accomplishment of the work intrusted to all," that when this year is closed we may all be found strong in the faith and with renewed evidences of our acceptance with God.

Praying for the success of the Israel of God everywhere,
I remain,

Yours in gospel bonds,
J. A. HANSEN.

ONSLow, Iowa, R. F. D. 1.

Brother Editor: Husband, myself, and three children were baptized November 10, 1907. Two other children were blessed the same day. Since that time we have found the Savior very precious to us, and we are rejoicing to think this blessed gospel message was brought to us. It came through Bro. and Sr. O. E. Green, now of Lamoni, then neighbors to us. They came in the hour of need, our oldest boy being very sick. I also took sick, but through God's mercy we were spared, and are now a part of the Little Green Valley Branch. Our desire is to grow in knowledge of the truth, and let our light shine before the world so they can see that we have been with, and learned of Him.

May God richly bless you in your efforts to get the truth before the people, is my prayer.

A sister in the faith,
MRS. C. M. DESART.

RIPLEY, Oklahoma, December 29, 1908.

Dear Saints: Since coming to Oklahoma, I think I have had great success, taking into consideration the small amount of health and finance I have had to do with. I have been in Oklahoma three months. The Pawnees, Cheyennes, Otoes, and Iowas have heard about the Indian Bible, and in every tribe above mentioned my colaborer and I have had the luck to get hearings at all their big meetings, except one. And after the first meeting, we get hearings at other big meetings.

Speaking not for my colaborer, but for myself, I do not know where I will get the two cents to send this communication to you; but I think there are two or three cents in the baby's pig yet. But one thing seems certain, to accomplish much I must have money and books. The amount of books is limitless, and so is the money, and you can enlarge on that statement as much as you wish. When I get more than I need I will send to the Bishop.

All the tribes of Lamanites in Oklahoma can be visited between now and General Conference; but, my dear brothers and sisters, it takes money; and if you think I will get too much of it, I will give you a weekly report, and show you how little it is, and make you all ashamed of yourselves that you will let so important a matter go by unheeded as the presenting the Book of Mormon to the dear Lamanite people. They are not the Indians they used to be. They are a dear, good people; and I tell them that you love them as a people,

which you do; but you must awake to the fact that it takes works in the shape of dollars and books to accomplish the work you so much hope for, the work you testify is saving your souls. If this call is not heeded, I must go to work. I can not live or ride from tribe to tribe on Oklahoma air; you will have to send some one more interested in this dear people than I am to work on air. I could go into details and answer some of the questions that I know you will ask in your minds; but I believe I have said all that is required of me. Your action will determine my action.

Your brother,
J. E. PAGE.

DOW CITY, Iowa, December 26, 1908.

Editors Herald: One month and a half ago I dictated a letter to you which I supposed would be my last communication to your columns, as I have been afflicted with shaking palsy for over four years, and was for two weeks unable to move my hands and feet; and for two months I could not get up out of a chair alone. I was so bad for over a year that I could not put my hands on the top of my head, and the doctor said my throat was paralyzing. But now, thank God, the prayers of the Saints have so far prevailed with the Lord that for over three weeks I have been able to walk alone, put my hands on my head, feed myself, see to read some, and can talk quite good. For all these blessings I do thank my Redeemer and the Saints who have taken so great interest in me.

I have of late received many good and encouraging letters and take this means of thanking the writers for their comforting words. I will gladly answer if I am ever able to write again. I know what it is to come down close to "the valley of the shadow of death," for I have experienced it of late. I also know that this blessed gospel can and does take away the sting of death.

I am not well but am able to walk four blocks without resting. My trust is in the Lord.

Hopefully yours,
ROMANAN WIGHT.

Dictated.

LOTUS, California, January 4, 1909.

Editors Herald: I was baptized by E. C. Brand, and confirmed by him and A. Haws, in the spring of 1869, and ordained a deacon at the same time, and they organized a branch of twenty members. A short time after that, Bro. W. W. Blair came to Austin, Nevada, and he and Bro. Haws ordained me a teacher.

In the spring of 1876, I got word from my people in Scotland that father was sick, and I better come home. I left Austin, went to New York, got aboard a liner; and when about half way I was walking the upper deck, and God revealed to me that father would be buried before I got home. I was sorry; for I had not seen him for fourteen years. I got home; it was so. I told the people what church I believed in. I did not know whether I belonged to the priesthood or not; for I believe that many are placed in the priesthood who do not belong there. I asked God about it. He was pleased to send an angel to me, and told me that I was called to proclaim the good news and glad tidings of the gospel; that I belonged to the priesthood; and told me a man's name, and I must go and tell him of the good news. I would not have gone to that man, for I did not like him. He taught when I was a boy; I went to him awhile. I went four miles to his house. He and family were at home. I told him what I believed. I did not tell him anything about an angel; that would be too strong meat for him. I gave him milk. He said that was the best that he ever heard, and wanted to hear more of it. I told him that if I could get a house I would talk to the

people. He said, "I will get you a house," and he told me how to advertise the meeting. He helped me all he could, and everything worked well. He wanted some books, and I gave him the book written by the Prophet's mother. He loved the book. I had meetings in different places. I wrote to the Herald Office for some one to help. Bro. Taylor, of England, saw the letter and wrote to me. I did not get it, and did not know Bro. Taylor had written me till about ten years afterward. I was there about fourteen months. I thought one witness was too little, and I wanted to go to America. I did not want to go, if God wanted me to stop longer. I asked God what I should do. The same angel came to me again. He told me that I had told the people enough for that time, if I did not tell them any more. Dear reader, you do not know how happy I felt. I made ready, and two sisters and a brother-in-law came with me. We went to Ray County, Missouri. We bought a small farm there. After a while, I did not like it. I went to Austin, Nevada. The other three stopped there. The two sisters were baptized there. I stopped a few years in Nevada and worked in the mines. Then I went to California. I got a good home in Eldorado County, and I have spoken at different times to angels, and had different revelations, and God has shown me a large field of potatoes on the Isle of Shetland, and it ready for the last work to be done on it, and no one at work on it. He showed me the work that I did there at the bottom of that field. He said it was well done. I saw it as plainly as I see the pen in my hand. If I can sell my home here I will leave this fine climate and go to that isle in the North Sea, which is a bad climate, for the sake of the sheep there, that they may rejoice in the gospel as I do. God has done great things for me; and I want to work for him while I live. He has shown me that I am going to gain the glory I started for; but it is only by exceeding great faith that I shall go through to the end. May God help us all who have made a covenant with him, that we may have perfect faith in him, or we can not please him.

I was almost blind in one of my eyes. For over twenty years while reading the HERALD, I had to hold my hand over the eye. It was very painful. A voice said, Ask God to heal your eye. I asked God to make it as good as the other, and as soon as I spoke the words my eye was as well as the other—both perfectly well.

I got the erysipelas in my face. I asked God what I should do to cure it. He told me at once what to do. I did it. In less than five minutes I was perfectly well.

A large forest fire started here one summer, driven by a strong north wind. It came within a few steps of my buildings, and the smoke and heat were horrible. I was about to run for my life. I called on God to change the wind. As soon as I spoke the words, the wind came from the south, stronger than the north; it roared like thunder, drove back the fire from my buildings, and nothing was hurt.

Your brother.

M. ARTHUR.

HARRISBURG, Illinois, December 28, 1908.

Editors Herald: I was baptized fourteen years ago last September, by Elder I. P. Baggerly. The following May our Bro. V. D. Baggerly was at our house and preached two sermons. I gave him my subscription to the SAINTS' HERALD. Am sorry to say I paid for only one year; not because I did not want to pay, but because I could not. And now, if my memory serves me right, I still owe five dollars and fifty cents. If you have the old account, please send it to me; for I want to renew my subscription, and also to send money enough to pay up the old account.

I am the only Saint I know of nearer than Tunnel Hill.

We live thirty-five miles from there, so we do not get to go to the Saints' church. My husband is a friend to the restored gospel, and I wish some of our elders would come and stay two or three weeks and preach for us. I have two girls, both married, neither of them in the church. I have one boy. He signed for *Autumn Leaves* last year, or rather I did for him. He likes the paper very much. We are going to renew our subscription. We just received your kind letter, but are not able to send for any books now. We truly wish we were, for we know they would be of great value to us. The Graceland receipt book I may send for if I have money enough left when I get my old debt paid, and pay for the *Autumn Leaves* and *HERALD* in advance. I could not do without these precious papers, and will not as long as I can get them. But do not send them if I fail to pay in advance. Pray for my dear children and husband. I so much want to see them all in the church.

Your sister in the one faith,

R. F. D. 4.

MALINDA J. HYDE.

LAMONI, Iowa.

Editors Herald: The following reminiscence may be of interest to some. Passing home claims, with other incidentals, Saturday, July 11, found the writer at Sioux City, Iowa, at the home of Bro. J. L. Parker; kindly received. Next morning, I preached in the Saints' church and attended their Sunday-school; and in the evening listened to a good temperance lecture by a Mr. Sawyer, a young student of promise. Met with a number of the resident Saints, and the day was pleasantly and profitably spent. The following evening I preached again for the Saints. They seemed to be doing well, and endeavoring to go ahead. They were greatly in need of an active missionary, however. This was provided later by the appointment of Bro. Paul M. Hanson to labor there. Tuesday, the 21st, I crossed the river into Nebraska, and called on my brother, George T. Kelley, at Pierce. This is quite a nice section of country. George is serving as judge in that county, and seemed to be busy. Two culprits were arraigned one day for shoplifting, caught with the goods, and inside of an hour they were "in for thirty days." Prompt action seems to please the people of Nebraska, as George is serving his second term.

Returning on the 25th, I went to Columbia, South Dakota, and was met by Bro. D. R. Addison, and received good care at his home, three miles distant, where he and family occupy a ranch of six hundred acres. Crops looking well, and harvesting begun. I remained here several days and attended to some business matters which had been postponed for over twelve months. I found Bro. and Sr. Addison, with their family, in the faith, exemplary, well known, influential, and in good repute in the neighborhood. May they succeed at their effort at home-making in the West, and be encouraged in the faith.

The 29th, I went to Hecla, and was kindly received at the home of Bro. C. H. Lamport. Would not have known but his wife was in the faith, if she had not told me. Seemed just as good. Bro. Lamport took me out in the country to visit Bro. Moore and Bro. Barry and their families. They were busy harvesting, and interested in the faith. We had a pleasant visit with them. Miles and miles of grain ready for the reapers. Great country this!

While here, notwithstanding the busy time, we succeeded in holding two public meetings in a hall in town, and one in a schoolhouse in the country. A good interest manifest in both places. At a time when the people were not so driven with their own work, a good work might be done here by a proper effort. Just at close of the Sunday evening discourse, Bro. J. P. Bierlein drove up with his private conveyance from Kidder, twenty miles east. Next day I accompanied

him home, to find a welcome and pleasant stay with Bro. and Sr. Bierlein and daughter Martha. Bro. Bierlein took much interest in having me visit the Saints and friends. We called on Sr. Grant at Kidder, to find them very busy, but chatty and interesting. Visited Bro. William M. Mitchel at Newark. Pleasant stay.

August 5, Bro. and Sr. Bierlein, Sr. Martha, and I rode twenty miles into North Dakota, to Straubville, to see Sr. G. H. Schulte. She seemed cheered by our visit, is in the faith, but meets with but few Saints. On the way returning, we called on Sr. Ed Burk and Henry Schulte. It will be seen that the Saints are widely scattered here; but they are sticking to the soil, trying to get a start in the world. I admire their courage. I observed that every one knows the faith of Bro. Bierlein in his community; and if any do not they have only to stand still a few minutes, and he takes pleasure in telling them. He is well known and influential. May success attend them, and thanks for kindnesses.

By some means, I lost the names and addresses I had for North Dakota, so could not go there; hence changed program, and Saturday, the 8th, I arrived in Minneapolis, Minnesota. Soon found 427 Knox Street, and received a kind welcome at Bro. Lundeen's. Bro. E. Curtis was here, and had been preaching with good effect for some time. The day following, at eleven o'clock, Bro. Curtis preached a good discourse, and in the afternoon baptized two or three persons. At evening, the writer occupied the preaching hour, with an attentive audience. This being my first visit to Minneapolis, it was a pleasure to note their earnestness in the faith, and to form the new acquaintances. I made my home at Bro. and Sr. Pierce's, whom I met in Salt Lake City. They came in from the mining districts somewhere. While in the city they were baptized by Brn. Curtis and Stead. It was a pleasure to meet them again, including Frances. They have relatives and friends in Minneapolis, and are doing well in the faith. The Saints are striving to make good success. A Sunday-school and Religio are being intelligently and successfully conducted. There is zeal and enterprise; but a pushing elder among them would be of great benefit to them.

Leaving Minneapolis, and calling at a few points by the way—former places of labor—meeting with a few Saints and friends, noting interests and changes, Thursday, the 20th, I arrived home.

The 21st, in company with Bishop Anderson, attended the opening of the Lamoni reunion, this being my first attendance at a reunion at this place. The grounds were inviting, preparations ample, a plentiful supply of speakers on hand, and a good attendance. There was an excellent social spirit manifest, the preaching good; the Sunday-school and Religio received attention by principal workers; the Saints, active and earnest in the prayer-service, the Holy Spirit being sensibly present at times. The last day, President Joseph Smith preached the morning and evening discourses in a forceful manner, which were well received. The reunion was a decided success, and another provided for 1909, to be held at the same place.

September 7, I started to attend the reunion announced to be held at Nebraska City, Nebraska; but meeting with Brn. E. L. Kelley and Heman C. Smith at St. Joseph, Missouri, changed course, and accompanied them to the Stewartsville reunion, then under way. Bro. Smith went on to Bevier, and E. L. and I to the camp ground, arriving in time to hear Bro. G. H. Hilliard's discourse in the evening, which was good. The next day, at eleven o'clock, E. L. preached a very excellent discourse to an appreciative audience. The camp had been made attractive here, and provision made for all. There was a nice body of Saints in attendance, cheerful and happy. The prayer- and testimony-

meetings were actively engaged in, and full of life. Seemingly every one had something to say, and improved the first opportunity to say it. Sr. Etzenhouser rendered valuable service in her line of work, directing in the Sunday-school and Religio services, which was appreciated. We were domiciled at Bro. and Sr. George Summerfield's, receiving the best of care. Thanks.

Thursday, I went to Nebraska City and joined the reunion there. The campers were occupying a pleasant grove, with the needfuls provided, and were enjoying the noonday meal when I arrived. The attendance was not large, nor the speakers plentiful—room for another. The prayer- and social-services were very enjoyable. The Sunday-school and Religio work was in charge of Sr. McNichols, and was very successful. She seemed to be in demand all the time, and was ready to respond with efficiency. The reunion was largely under the care of Bro. E. R. Briggs, resident; and whose home was open to all, Sr. Briggs energetically looking after the interests of all in attendance. The names of most of the elders present have slid through our fingers, so do not try to give them. The preaching was up to the standard, however, and the reunion a success, and it was voted to hold another next year. A Mrs. Adelaide A. Kirby was in attendance, who at one time, when she was a young girl, went to school to the writer, up in Iowa. We had not met for many years. She requested baptism, and the writer baptized her. She was confirmed by the elders present, administered to, and so went away rejoicing. The reunion closed with an excellent spirit prevailing with every one.

After stopping over night with Bro. and Sr. Waldsmith, Friday, the 15th, I returned home, and on the 25th attended the district conference being held in Cameron, Missouri, Bro. Bootman joining me on the way. We arrived at the place of meeting in time to hear Bro. Ammon White present some good thoughts to the Sunday-school and Religio classes, and listen to the rest of the evening's program, which was entertaining.

Saturday, at eleven o'clock, the conference convened, Brn. David Powell, W. P. Pickering, and the writer being put in charge. The regular business was transacted with dispatch and good feeling. A good interest was manifest in all of the meetings. There are some very praiseworthy Saints in this district, who are zealously supporting the cause, and appreciate what a splendid thing it is to be a Latter Day Saint indeed. Brn. Harpe, Goodrich, Bootman, White, Daniels, and mayhap others shared in the preaching-services. Altogether, the meeting was a successful and comforting one. We were well provided, as were others, at the home of Bro. and Sr. Daniels.

Brn. Powell, Pickering, and myself, having been appointed a committee to visit Kingston and, if found practicable, to organize a new branch of the church in an outlying community there, after having given notice, Tuesday, the 29th, we met in the church at Kingston, at eleven o'clock, and after some deliberation, following the common consent rule, the organization was effected, and named Oak Dale; Bro. Coleman Snider chosen president. A priest, teacher, deacon, and secretary were also provided. With the fifteen members present, together with those absent and intending to unite, would make the number twenty-three. Unity of action and good feeling were exhibited all through, so the new church starts out with the good will of all who were present. May the Lord of the harvest give it good success.

We were greeted with a good audience at the evening meeting.

The 30th, Bro. and Sr. Pickering brought us with their private conveyance to Oak Dale, where we visited and dined with the Brn. Sniders, called on Bro. and Sr. Adams, and so

returned to Hamilton, thanks to Bro. and Sr. Pickering for kind care and assistance. We took train at Hamilton, Bro. Powell getting off at Stewartville, and the writer going on to St. Joseph. Stopped over night with Bro. and Sr. Kinnaman; and, through their kindness, attended the musicale in the evening. Very interesting. The following day returned home.

October 10, I attended the district conference at Thurman, Iowa, arriving there about noon. Met a number of Saints at Sr. Leeka's; that seemed to be the convenient place to stop. At two o'clock met in the conference, Brn. Eli Hayer and the Brn. Hougas and Arber in charge. By request we aided in the afternoon work. Unity of action seemed to prevail in all that was done. Chief leaders in the Sunday-school and Religio work being present, Bro. and Sr. T. A. Hougas being assisted by the Srs. Leeka and Pace, that part of the work was well provided for. Bro. G. H. Hilliard was present in the interest of the church finances, and preached a very forceful discourse on the financial law. Brn. Hayer and Haden delivered effective discourses, assisted by others, so the time passed profitably and pleasantly. While here I was kindly cared for in the cheerful home of Sr. Leeka. Through the kindness of Bro. J. Leeka, a number of us were taken by automobile over to the east school-house, where Bro. Arber was holding a series of meetings. Bro. Arber requested the writer to occupy the hour, which he did, and was listened to attentively by a good audience. Bro. Arber has evidently been interesting the people, as there was a good-sized audience present.

The 14th Bro. J. Leeka and sister, Lorena, brought me in automobile twenty miles on my way, to Bro. and Sr. Beckwith's. Thanks. Had a pleasant stay at Bro. and Sr. Beckwith's. They are in the faith, and belong to the industrious and pushing class of people, and have a pleasant family.

Saturday, the 17th, I visited the home of Sr. Kirby, near Douglas, Nebraska. Her husband is not a member of the church, but received me cordially, as did all of the family. I met here a Mr. Childs—Christian preacher, called Campbellites—a very promising young student. The next day I attended his church in the morning, and he delivered a good discourse on charity. Through his kindness the use of his church was accorded to me for the next evening, and he made the announcement. In the evening I attended the Methodist church, and by invitation assisted the minister in his service. He delivered a good discourse, announced my meeting, and in several ways showed himself much of a gentleman and a Christian.

Monday evening arrived with clouds and rain, thus breaking the long dry spell, and thus defeating my meeting. Through the kindness of friends, however, an announcement was gotten out for the next evening, word circulated, resulting in a good attendance of attentive listeners. Threatening weather and dark nights were discouraging of success, so it was thought the part of wisdom to postpone further services for the present.

The 22d I came to Shenandoah, Iowa, in time to attend the evening prayer-meeting, which was changed to one of preaching, and I occupied the time. It was a pleasure to meet with the Saints here, this being my first visit to Shenandoah. Was pleasantly cared for at Colonel Pace's. He is an old soldier, so we had an old fashioned visit; then, he is a good entertainer, so is Sr. Pace, grandma, and daughter. Everything went well. Next morning I called on Bro. and Sr. Wilcox at their store. It snowed during the night, and Bro. Wilcox was just opening a box of rubbers. I had none. Well, he handed over the goods. Nothing like being just in time. Returned home that day.

Friday, November 6, in company with daughter Belle

Anderson and baby Kelley, I journeyed to Independence, Missouri, intending to stay about twenty-four hours; but learning of a discussion pending between Bro. S. W. L. Scott and one Roberts, concluded to stay and listen a few nights.

Sunday morning, the 8th, I listened to a good discourse delivered by Bro. George H. Harrington. In the afternoon I baptized Miss Glenna Marie Kennedy. She was confirmed by Brn. Harrington, Kaler, and myself at the prayer-service.

Bro. Scott having arrived, he rather insisted that I should act as the moderator on his side in the debate. I accepted. Heard that Roberts was a stalwart, and on the way to devour Latter Day Saints, and thought I might enter a school of learning. I knew Bro. Scott was primed for most any kind of attack, so I expected to see things up in the air, figuratively speaking, and amazingly interesting. Twelve nights were arranged for at Kansas City, and twelve for Independence. This venture of course changed my whole program. This will explain. Having procured an expert stenographer, Sr. Morgan, and everything in readiness, on Wednesday evening, November 11, 1908, the parties all met in the Christian church, Kansas City, to begin the contest. Mr. Roberts selected Elder Gray of his church for his moderator. Then we agreed in selecting a Mr. Goldsby for the third moderator. This proved a fortunate selection. Being a member of the Methodist Church, he could have no interest except to see that fair play was accorded each disputant. Then we soon learned that he was an ex-judge, and an attorney at law, so competent to fill the position with credit, which he did. There was a good-sized audience present at the beginning, composed largely of Latter Day Saints. What a compliment to our society, or church, to see its members inspired with the lofty sentiment and grace to be present to personally test the merits of the matters brought against their faith, and note the proofs advanced in its favor; following the rule, "Prove all things, hold fast that is good." No room here for being carried away with blind fanaticism, false theories, or false doctrine. The following were the propositions for discussion:

1. The Book of Mormon contains a revelation of God's will to man, and its teachings are worthy of the respect and credence of all men.

2. The Scriptures teach that revelation and all the gifts of the Holy Spirit spoken of in Mark, sixteenth chapter, and 1 Corinthians, twelfth chapter, ceased by divine appointment at the death of the apostles.

Scott affirmed the former and Roberts the latter proposition. It was expected that this would be a scholarly inquiry of a high order, possessing much of interest and merit, the evidence and proofs of the respective faiths being brought out on either side. But Mr. Roberts was disappointing from the start. Instead of the high-minded gentleman and learned debater, accurate in statement, and competent, he proved to be an irresponsible and unscrupulous scavenger and pettifogger, impudent and assertive, rather than argumentative, a braggart, indulging in flings and billingsgate intended to feed any who might be prejudiced against the faith of his opponent, even descending to downright lying, asserting a thing in one speech and denying it in the next. The writer has engaged in a good many debates, heard a good many others, but in some respects Roberts can put up the silliest mess of stuff and call it argument that he has ever listened to. He was keen to indulge in dirt-sliding. He wanted to attack the character of Joseph Smith the Seer, and others, by marshaling the tales and stories put in circulation by enemies of the faith; but he was ruled down. Finally he introduced in the second proposition what he called an affidavit by Benjamin Winchester, and was permitted to read

it, but it was vilest slander. Come to find out, Winchester never made any such statement, but the affidavit was made out by another man, who stated that Winchester told it to him. Winchester denied saying any such thing; but it just suited Roberts' caliber. He was toting it around as a nose-gay with which to make merry with his friends, deceiving and being deceived, knowing all the time that it was a lie. Roberts never ran out of something to say, but then, the stuff! If he could not recall anything else, he would repeat the story of the old maid who was so cross-eyed that when she cried the tears would run down her back. Of course he could have been ruled down, and so he was in Kansas City, and he objected to the third moderator. We secured another for Independence—excellent man—but he objected to him, so we went on with the two moderators, the audience largely Latter Day Saint. We thought it best to give him rope and let him disgust the audience by killing himself, and he effectually did both. Roberts did not care for proofs and argument, but anything reflecting on his vanity would excite him. Nothing seemed to affect him more than when Scott would make a clear-cut argument and then exclaim; "It is as plain as the nose on Bro. Roberts' face." That made him look sick. He has an enormous nose, and he knows it, and no disgrace; but he is so full of vanity and conceit that it was amusing to see him squirm while the audience laughed.

What Roberts really wanted was to have the meeting broken up in some kind of row, while he retired in glory and reported that the "Mormons had broken up the meeting," but his desires were not realized. It was easy to read him. Roberts knew he was defeated, but he just kept on talking just as though people did not know any difference between sense and twaddle. Roberts' theology and assumed positions on the Bible are unusually weak. He is in the habit of boasting that he has met some thirteen Latter Day Saint elders in debate, and many others, including Clark Braden, all of whom, in Roberts' view, were terribly worsted. No Latter Day Saint, however, need have any fears of meeting Roberts in debate. All he needs is a suitable proposition, intelligent audience, and three competent moderators that will hold him strictly to accepted rules of debate.

Christian courtesy, with Roberts, is counted as fear, and kindness as weakness. Hold him strictly from the word go, and he is defeated to start with, unless he improves.

At the close of the debate Roberts sat down among his friends feeling his defeat, and whimpering. Bro. Scott turned and offered him his hand; but, no, sir, he would not take it. Finally Scott sat down, and in a little while Roberts came over, presumably urged by his brethren, some of whom appeared to be very nice people, and extended his hand. Thus closed the great Scott and Roberts debate.

Bro. Scott did excellently on his side, as the report will show later, and would have done better had he had an opponent that brought forth proofs and argument rather than silly, verbose prattle.

After all our effort to take down the speeches, at the last Roberts refused to have his speeches published. Said he did not know they were to be published, or he would have done differently.

"We will furnish you a copy, and you can revise."

"No," he said, "I haven't time to revise. My time is engaged for a year. I would rather have it over again, if it is to be published."

It is intended that Bro. Scott's side will be published at all events. Send and get a copy when it is announced.

January 7, 1909.

WM. H. KELLEY.

Our doubts are traitors,
And make us lose the good we oft might win by fearing to attempt.—Shakespeare.

Miscellaneous Department

Conference Minutes.

VICTORIA.—Semiannual conference held at Saints' church, Geelong, September 5 and 6, 1908. Called to order by the district president, D. McIntosh; Elder Haworth chosen to assist in presiding; Elder McGurk secretary pro tem. Branches reporting: Queensferry, 43; Richmond, 110; Hastings. With regard to the piece of land left by the late Bro. Wiffin for the use of the church, it was moved that the action of the trustees in selling the land be approved. Carried. Bro. Haworth explained that there was a tract fund started in New South Wales, known as the Australian tract fund, so that it might embrace all unorganized branches, and thus enable all members to support it. Officers sustained: D. McIntosh, president; M. Kippe, vice-president; J. McIntosh, secretary. Delegates to General Conference: J. W. Wight and Leon Gould. Bishop's agent reported: Received, 49 pounds, 11 shillings, 10 pence; expended, 46 pounds, 2 shillings, 6 pence. Next conference to be held at Richmond, June 10 and 11, 1909, or at call of district president. J. H. McIntosh, secretary, 51 Richmond Terrace Street, Richmond, Victoria, Australia.

The Bishopric.

Additional names of elders whose financial reports for year ending December 31, 1908, are in.

Peter Anderson, J. J. Bailey, A. M. Baker, A. Carmichael, A. S. Cochran, C. E. Crumley, George W. Burt, S. Brown, J. Arthur Davis, W. H. Greenwood, Reese Jenkins, R. C. Longhurst, J. D. Stead, Grant St. John, A. E. Stone.

Conference Notices.

The Southeastern Illinois District will convene with the Springerton Branch February 6, 1909, at 10 a. m. Religio convention the day before. Branch clerks will please have their reports mailed to me at Xenia, Illinois, or bring them to conference; also do not neglect to raise the usual amount for the treasurer. A. H. Burroughs, secretary.

Gallands Grove District will convene at Dow City, Iowa, February 13 and 14, business commencing at 10 a. m. Delegates to General Conference will be chosen. Branch officers, please see that your branch reports are correct, as then it will cause no delay in sending them to general recorder. We urge all the Saints to attend who can. Edith C. Dobson, secretary.

The Central Illinois District will convene at Beardstown, Illinois, February 6 and 7, 1909. All are cordially invited to attend. Chas. C. Simpson, secretary, 612 South Pawnee Street.

The Portland District will convene with the Portland Branch, Oregon, February 6 and 7, 1909. Send reports to the secretary, A. E. Lasley, 730 North Broad Street, Portland, Oregon.

Kewanee district conference will convene with the Tricities Branch, February 6 and 7, in the Odd Fellows Hall (over London Clothing Store) on Second Street, between Eighteenth and Nineteenth Streets, Rock Island. All trains will be met Friday and Saturday, in Rock Island, but not in Davenport or Moline unless notified. All coming over the Rock Island, Peoria branch, get off at the Twentieth Street depot; Milwaukee branch, get off at the Rock Island depot. Meals will be served at the hall on Saturday and Sunday. Branch statistical reports should reach the secretary not later than February 3, in order that a general report of the district be compiled. Presidents who have not done so, should forward reports of the priesthood to the district president that he may be able to make complete report. Those expecting to attend may notify Amos Berve, 1019 East Fifteenth Street, Davenport, Iowa. Mary E. Gillin, secretary, 1410 North Elizabeth Street, Peoria, Illinois.

Conference of the Des Moines District will be held at Des Moines, Iowa, Saturday, February 27, at 10 a. m. We would like to have the district well represented as we are expecting a pleasant and profitable time. Marcus H. Cook, president.

Semiannual conference of the Southern California District will convene at Los Angeles, Saturday, February 13, at 10 a. m. Let all branches appoint delegats. Delegates to the the General Conference will be selected. We trust

there will be a full delegation from the entire district. T. W. Williams, president.

Nauvoo District will convene at Burlington, Iowa, February 13 and 14, at 10 a. m. All branch presidents are requested to see that their reports are sent to the secretary before conference, so that matters may be in such shape as to expedite business when conference convenes. M. H. Siegfried, secretary, Nauvoo, Illinois.

Little Sioux, Iowa, District will meet with the Logan Saints at 9 a. m., February 6. James D. Stuart, clerk.

The Fremont District will convene at Shenandoah, Iowa, February 6 and 7, 1909. Ministerial and branch reports should be sent in time to reach me by February 3; otherwise they must be sent to Shenandoah in care of E. S. Wilcox. C. W. Forney, secretary.

Northern California District will meet in the new church-building in San Francisco, California, on Saturday, February 27, 1909, at 10 a. m. A full attendance is desired, also written reports from all bearing the priesthood. The branches should be promptly reported. Send all reports to A. B. Domonoske, 1557 West Eighth Street, Oakland, California. Send some days in advance of time. J. M. Terry, president.

The Southern Wisconsin District will convene at Evansville, February 6 and 7, at 10.30 a. m. Branch officers will please see that statistical reports are approved and sent in plenty of time to reach the conference. Address all reports to J. O. Dutton or G. J. Brookover, Evansville, Wisconsin, box 76. G. J. Brookover, secretary.

Convention and conference of the Spring River District will be held at Webb City, Missouri, February 5 to 7, 1909; convention Friday, on the 5th, and conference on the 6th and 7th. We hope to see a good attendance from all the branches in the district. A. V. Closson, president.

To the Officers of the Little Sioux District: The next quarterly conference of the Little Sioux, Iowa, District will be held at Logan, Iowa, on Saturday, February 6. Prayer-service at 9 a. m.; business session at 10.30 a. m. A meeting of the priesthood of the district will be held at 4.30 p. m., same day. It is hoped that there will be a large attendance and prayerful interest. The general Church Recorder informs me by letter that he has "been unable to get the branch reports from our district for over two years," and upon calling the district secretary's attention to the matter he said the reason they had not been forwarded was because of inaccuracies in the branch reports. This condition should not be allowed to continue, so it is hoped that each branch will be properly and correctly reported. Hoping and praying for your continued success along gospel lines and wishing you all a happy New-year I remain, your brother in the hope of the gospel, Sidney Pitt, Sr., president.

Convention Notices.

Convention of the Southwestern Oregon District Sunday-school association will convene at the Saints' chapel in Myrtle Point, Oregon, Friday, February 26, 1909, in connection with conference. All are requested to be present, as there will be election of officers. Georgena C. Hayes, secretary.

Sunday-school convention of the Northern Wisconsin District association will convene at Valley Junction, February 1, 1909. Archie Hook, secretary, Nekoosa, Wisconsin.

Chatham District Zion's Religio-Literary Society will meet in convention at Kimballs, January 30 and 31, 1909. Invitation is extended to every Religion of the district, but also to visitors from other districts. M. C. R. train number 102 will wait for P. M. R. train number 11, Saturday, and an agent will be at Courtright Junction to sell tickets (return) Courtright and Kimball, for thirty-five cents. Anthony R. Hewitt, secretary.

The Lamoni Stake Sunday-school convention will be held at Lamoni, Iowa, on February 4 and 5, at 7.30 p. m., Thursday evening. Local secretaries will please send in their reports promptly. Nellie M. Anderson, secretary, Lamoni, Iowa.

Convention of the Spring River District will be held at Webb City, Missouri, February 5, 1909. A. V. Closson, president.

The Southern Wisconsin District Sunday-school Association will convene at Evansville at 2 p. m., February 5, 1909. The election of officers will take place at this meeting. All the local secretaries who have not sent in their reports are

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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requested to do so at once, so that summary report may be made out. J. O. Dutton, Evansville, Wisconsin.

The Seattle and British Columbia District association will convene with the Seattle Branch in Seattle, Washington, Friday, February 12, at 2 p. m. Please forward all reports to this address: R. F. D. No. 2, Seattle, Washington, Mrs. H. A. Briggs, secretary.

Addresses.

Rees Jenkins, 124 Cemetery Road, Trealaw, Rhondda, Glamorganshire, Wales.

We were recently in receipt of the Christmas number of *Gleanings in Bee Culture*. The management of this splendid paper on bees and bee culture recently made inquiry of a number of their subscribers as to their occupations, their patronage of advertisers generally, etc., and the reports received have been very interesting indeed. About fifty per cent of their readers are reported as farmers, while the other fifty are quite evenly divided among about fifty other classes and occupations. Any inquiries concerning this publication or the bee business in general should be addressed to the A. I. Root, Co., Medina, Ohio.

Died.

CLARK.—Cloyd Ray, infant son of Bro. Walter and Sr. Minnie N. Clark, at Enterprise, Iowa, after an illness of ten days, died at the age of 6 months, and 12 days. Funeral services held at the Saints' chapel at Des Moines, Iowa, by Elder J. F. Mintun.

"Rest, sweet baby, rest,
We wish not your return;
For you it is the best,
While we a lesson learn.
"Your presence with us here
Was like a sweet scented flower,
Whose fragrance still remains
To cheer each lonely hour."

SAWYER.—Harriet M. Sawyer was born May 3, 1845, at Vienna, Ohio, and died at her home in Lamoni, Iowa, on December 19, 1908. She united with the church in 1877, being baptized at Gibson, Ohio, on April 22 of that year, by Elder J. F. McDowell, and was confirmed by him. For fifty years she lived at Fort Recovery, Ohio, at which place she has one brother, two nephews, and four nieces. Her brother and one niece attended the funeral service which was held in the Brick Church at 10 o'clock Wednesday morning. Prayer at her residence at half past nine, by Elder J. R. Lambert; services in charge of Elder Lambert; prayer by Elder R. M. Elvin, and the sermon by Elder John Smith. Sr. Sawyer had been a resident of Lamoni for a few years, and had many friends here. Interment in Rose Hill Cemetery.

DYER.—Sr. Emiline Dyer, a long time Latter Day Saint, passed peacefully to her paradise home, December 7, 1908. She was born March 29, 1837; was baptized June 15, 1873, by Elder Joseph Lakeman. She was a constant, faithful, and reliable Saint. Her hands had been extended many times to the sick and suffering ones. Her work was well done. Her testimony will be missed. Sermon by S. F. Cushman.

KOPPELMAN.—At Denver, Colorado, December 20, 1908, Lenore Elma Koppelman, aged 29 years, 4 months, and 16 days. She had been a sufferer for many months, and all that medical skill could do was done, but she gradually wasted away until the final summons came. She was administered to a number of times, but only temporary relief was had. She was the youngest daughter of Sr. L. A. Schmutz, who is left, with five sisters and one brother, to mourn. Her husband, father, and one brother had preceded her to the great beyond. Funeral from the Saints' church; sermon by Elder E. F. Shupe. Interment at Fairmont.

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



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

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LAMONI, IOWA, JANUARY 27, 1909

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Editorial

IN REGARD TO HEALING.

What is called the Emmanuel Movement has roused quite a bit of inquiry; and with the inquiry there has also come what smacks very, very strongly of the old time sectarian prejudice and opposition. To what extent our neighbors of different denominations have the right to denounce the teachings of Christian Science as a delusion, a snare, a fraud, or a pack of lies is quite questionable; for if we are correct in our presumption that the basis upon which these differing denominations claimed the attention and credence of the public is human and human only, the same claim may be successfully maintained by Mrs. Eddy and her fellows of the Christian Science philosophy. Nor do we conceive it to be consistent, now that some of these so-called Christian denominations are adopting what is known as the Emmanuel Movement, which is but a modified form of what has been professed by Christian Science devotees, that is; healing by suggestion or the influence of mental and spiritual confidence, that these denominations have any just right to sit in judgment upon those who entered this field before these later manifestations in the so-called Christian churches.

For instance, we note statements made by the Reverend Johnston Myers of Chicago, in a late effort intended to be a defense of the Emmanuel Movement as adopted by Bishop Samuel Fallows, of Chicago, in the Emmanuel Baptist Church in Chicago, at Twenty-third Street and Michigan Avenue, before a class gathered for the purpose of studying the teaching of Bishop Fallows upon the treatment and cure of human ills. The report of the substance of the Reverend Myers' statement was given in the Chicago *Tribune* for January 5, 1909, from which we quote:

Doctor Myers began by discussing what he called the common sense method of treating ills, then gradually worked around to Christian Science, Mental Science, and other beliefs of this sort.

"Christian Scientists will tell you that there are no human ills," said he. "Still they have hundreds of healers with their great signs out in front of their doors.

"I want to tell you that their belief is a mass of lies, founded on falsehood of the most insidious sort. At their meetings you hear more lies than at any other meeting of the kind, or any other kind for that matter, in the world.

"They tell you of magical cures which never were made, or where the supposed patient never was sick or injured. Just the other day I learned of one of the leaders who got up in

Seldom can the heart be lonely,
If it seeks a lonelier still,
Self-forgetting, seeking only
Emptier cups of love to fill.
—Havergal.

Freely we serve,
Because we freely love.
—Paradise Lost.

a meeting and told of having broken her arm in three places, then cured it with her own efforts. It so happened, however, that there was an old woman living in the same flat with her—a woman who never left the house and, consequently, saw her every hour of the day—who never had heard of the accident at all. That is the way with most of their marvelous cures.

"The most terrible part of this whole thing is that human lives are being sacrificed to this delusion every day. There isn't a week—oh, I will say month in order to be exact—that somebody personally known to me does not die as a direct result of his belief in this delusion.

"How many times have I looked down into the casket which held some friend whose life was the price of his belief in this delusion. In many cases it has taken but two weeks for death to follow the 'conversion' to this belief.

"There isn't a hospital in this city which does not hold Christian Science members who are being treated with medicine and by physicians. I will admit I am a believer in some patent medicines myself.

"What we are going to do, according to Bishop Fallows' teachings, is to embrace all of the common sense methods of curing our ills. There is no reason to exclude any of them. Let us have our good mental suggestions, let us have the beneficial medicines and the physicians, as well as the Bible teachings. They all are good."

Bishop Fallows declared Doctor Dowie's teachings, Christian Science, Mental Science, and New Thought all deserved to be classed together. There was not a spark of truth in any of them, he said.

We have no desire to find unnecessary fault with Reverend Myers and Bishop Fallows, or with others attempting to follow this new healing movement; but when these gentlemen talk about "common sense" methods for the treatment of diseases and make claims for their own methods based upon a system devised by human sagacity alone, with a sort of half-hearted claim for a great degree of spirituality in the movement, it is calculated to make a believer in the direct statements of Jesus of Nazareth, the Great Healer, smile with a degree of pity not very far removed from contempt.

We do not doubt the statements made by the Reverend Myers that he has known many instances in which persons placing confidence in Christian Science for the healing of their afflictions have failed to receive what they hoped and prayed for at the hands of the healers, and died while trusting to the efforts made by those in whom they trusted. Nor may we question too closely the assumption that if these same parties applied for medical treatment they would have lived. However, as they did not make appeal to medical science, the conclusion that they would have lived had they done so is at least suppositious; they might have died under a physician's care as hundreds have done and are doing every day.

Why Reverend Myers, Bishop Fallows, and others of like position in the churchly denominational world, who are looking to the guidance of the people both in regard to their spiritual and physical ills, do not take the complete teaching of Jesus of

Nazareth, the Lord of life and glory, as the basis and foundation principle of their philosophy of healing seems to us remarkable and strange.

It is said respecting the teachings of Jesus that the common people heard him gladly. This is practically to say that the upper, elite, and fastidious neither heard him gladly nor accepted him, but followed the bent of their own inclinations and the teaching of their class. There is a false ring to this striking attempt to mix common sense with a philosophy of religious teaching and practical commingling of religious teaching and medical physical science under the garb of spirituality. It seems to us, looking at it from the ranks of the common people, that it would be better far to take the spiritual teaching of Jesus direct, without human shading or the bias of the culture and standing of a sect, than to mix what these gentlemen denominate common sense into the practice of things which Jesus taught.

It has been said by some that the attempt to establish a sanitarium was a practical evasion of the faith taught by the church in the principle of healing by the laying on of hands and anointing with oil as commanded by the Savior. Whosoever makes such suggestion does not fully understand the intent and purpose of the movement. Many of the ills to which the Saints in common with other dwellers in the flesh are subject, are claimed to be the result of human environments. It is certain that many complaints are seriously aggravated by the surroundings and the habits of those who are afflicted by them. In many cases of this kind where resort is had to the ordinance of the church, the administering and anointing with oil and the laying on of hands, those who are thus administered to and whose troubles have been increased by unfortunate surroundings which have either brought their infirmity upon them or have aggravated and conduced to the continuation of their suffering, are compelled to remain in such conditions to their injury both in body and in faith. One object, and we might almost say the main object of the establishment of the Sanitarium of the Saints, for the Saints, is that it may be made possible to place those who are suffering in conditions where they may receive the continued good nursing provided for in the revelation given to the church, and also to receive the administration of the ordinance of the house of God under such conditions as will add to the proper exercise of their faith, the application of the common sense rule of physical health and comfort necessary to the strengthening of the weak, the encouraging of the fearing, and the uplifting of the doubtful and discouraged. We place nothing beyond the power of God. We are compelled to admit, whether we are willing or not, that all power

to heal emanates from God, and that there is no power resident in individuals, official or otherwise, but what is of God, and is exercised by such individuals by permission or the grace of God. We admit, further than this, that the exercise of that power by which they receive cure and health who are administered to, is dependent upon the wisdom of God, whether he will or will not, whether he finds it to be wise or not. If he chooses to send the healing forces from the places where they are lurking to the help of those who are needy in spirit and ill in body, then the power is received and healing follows. If he wills not to exercise the power then the healing forces are not sent and healing does not follow. Those who are administered to must have the association of those surroundings that are indicative of trust and confidence in God. It will not do for men to say that they have faith in God and yet continue unwise living, eating and drinking, or following pernicious practices ordinarily destructive to human health, and expect in every instance to be taken out of their environments, whatever they may be, and placed wholly within the realm of perfect health to be continued therein while they return to habits which brought their sickness upon them. It is to better their condition, if it can be done, that the Sanitarium is to be established.

It is evident that Reverend Myers, Bishop Fal-lows, and others who may take up this modern Emmanuel Movement, are doing so with good motives toward their fellows; we do not deprecate their intention, nor would we unnecessarily find fault with their methods. We may be forgiven, however, if we suggest the common-sense and whole-souled acceptance of the methods of divine healing commanded by Jesus while standing with his followers waiting the moment of their final departure, he in his resurrected body, they in their frail bodies of humanity, his face shining with the ineffable glory of the world to come: "They shall lay hands on the sick and they shall recover," with all that is taught in the New Testament Scriptures in regard to the treatment of the sick.

A REPLY TO HANS P. FREECE.

Recently Hans P. Freece contributed an article to the *Register and Leader*, Des Moines, Iowa. In the article he took occasion to attack the character of Joseph Smith the Martyr, and also assailed the character of the Iowa Saints, declaring that they were not a credit to the community. The *Register and Leader*, January 13, contained the following brief and pointed reply from our church representative in Des Moines, Elder J. F. Mintun:

DES MOINES, Iowa.—To the Editor: After reading the unreliable article of Hans P. Freece in the issue of the *Register and Leader* of the 28th ult., entitled "Joseph Smith a polygamist," I thought at first that intelligent, well-in-

formed people into whose hands your valuable paper comes would need no reply, it being so palpably false, yet fearing that if no reply was made to his bald assertions some one might be deceived into believing them, hence my reason for this brief article.

Mr. Freece could have written nothing more favorable to the claims of the Brighamites, or Utah Mormons than that which asserts that Joseph Smith was a polygamist,—and from that source did he receive all his information upon which he bases the assertions that he makes, and he still shows that he loves the lie manufactured by Brigham Young and his associates relating to the introduction of polygamy in the United States. They manufactured this base lie to make Joseph Smith's character appear as bad as their own was, but Mr. Freece is telling it to gather in the shekels from those whom he concludes are ignorant of the facts, or such as would like to hear a dead man's character defamed without legal proof.

Not a crime has ever been proven against Joseph Smith. When that which the Utah Mormons rely upon as proof was presented before the United States court, it was considered false by the judge, because so self-contradictory and so foreign to facts as gleaned from authentic records.

It will be noticed that there is nothing but assertions in the article of Mr. Freece, and I am in possession of such evidences as have been considered legal by jurists, that give conclusive evidence that Joseph Smith neither instituted polygamy nor believed in it, but every authentic utterance of Joseph Smith condemns polygamy as a crime.

Relating to marriage, he taught that "Thou shalt love thy wife with all thy heart, and cleave unto her and none else, and he that looketh on a woman to lust after her shall deny the faith and not have the spirit;" that "there shall not any man among you have save it be one wife and concubines he shall have none, for I, the Lord, delighteth in the chastity of woman." All this was accepted by the church as the will of God on this question, and up to the day of his death Joseph Smith thus advocated, denouncing in the most unmeasured terms those who manifested an adulterous or polygamous spirit.

Brigham Young claims that Joseph Smith received what he claims to be a revelation that indorses polygamy, and the document was so written as to make it appear that Joseph Smith received it, but this fraudulent document was not introduced to the church—so Brigham Young admits—till over eight years after the death of Joseph Smith, and it must be remembered that this people had become so notoriously corrupt in the secret transgression of the marriage covenant that they manufactured this document as an excuse for their corruptions, and then charged its origin to one who had been dead, thinking they would be safe from any denial that he introduced it. Emma Smith, the only wife of Joseph Smith, so she testifies, and so her sons testify, as also a host of others who were acquainted with the facts testify, and who need no excuse from transgression, or for their testimony, only that the facts might be known, says that Brigham Young manufactured the statement that Joseph Smith introduced polygamy, or had a revelation sanctioning it, the original of which she had and destroyed, leaving only a copy for Brigham Young, as Brigham Young stated at the time of its introduction; and she was in a position to know whereof she spoke. The women introduced to give evidence that they had been Joseph Smith's wives gave such contradictory testimony before Judge John F. Phillips, that he decided the evidence false and said that if the evidence was true these women were but "sports in nest hiding."

The "Iowa Mormons," as Mr. Freece pleased to call the "Latter Day Saints" located in Iowa, are charged with being "not a credit to the community." We are willing to trust our reputation with the respectable men and women of inform-

ation in this city and State and to compare their character with that of any other religious people in the city or State for morality, virtue, honesty, temperance, and spiritual devotion. I should certainly dislike to be so questionable in character or have the majority of the Latter Day Saints so to be, that their home paper would say of them what the home paper of Hans P. Freece says of him in its issue of May 28, 1908. It says: "Hans Peter (Freece) is a lulu when it comes to lying about his friends. It is a credit to the Mormon church that such a humbug is not with them."

Doctor Margaret A. Freece, a sister of Hans P. Freece, says in a letter dated at Salina, Utah, May 25, 1908, written by her after her attention was called to an article from the pen of Hans P. Freece, printed in the New York *Herald* May 17, 1908, in which he makes reference to the treatment accorded to him and his relatives in their home town:

"I can also speak for my brothers and father, and they feel that they owe an apology to the people for the article that appeared in the paper, which was uttered without our knowledge or sanction, and that we are none of us responsible for anything that comes from that quarter."

This is plain that she, her father, or brothers will not be responsible for anything that has come or will come from Hans P. Freece, and proves in what estimation for truth and reliability he is held by those who should know him best. Statements from such a source reflecting upon the character of the Latter Day Saints will have no weight with those who know them and should not have with any others.

Further information desired by any one on the question as to whether Joseph Smith was a polygamist or as to the character of the Latter Day Saints of Iowa or anywhere they live in the world will be given to any one who has interest enough to call on me at 1205 Fillmore Street, Des Moines, Iowa.

NOTES AND COMMENTS.

There are two brethren to whom we wish to call attention. They are Brn. John Grainger and A. N. Hoxie. Not a week passes but what these brethren forward to the *HERALD* editors interesting clippings and articles. Of course, we can not use everything sent us, but some of it is usable, and we appreciate such efforts to keep us posted as to current thought and events.

Count Tolstoi has recently been the object of an official anathema in the columns of one of the leading orthodox church papers. It is signed by the Bishop and chapter of Saratoff, who, it is claimed, have not yet been reached by the influence of the new liberty and enlightenment. This curse reminds one of the Dark Ages and if effective most certainly seals up Tolstoi to a terrible fate.

Several clippings concerning a buried city have recently been received. This prehistoric city seems to be at Casa Grande, near Florence, Arizona. It is claimed that the discoveries there are of great archæological importance. We hope to be able to furnish more complete information at a later date.

The record of prophets who "went wrong" on 1908 is lengthy. According to predictions destruction was to come upon New York, the world, and the

southwestern part of the United States by earthquake. Death was to come to the Sultan of Turkey, the Emperor of Austria, the Dowager Empress of China, and others. War with Japan, the Czar of Russia assassinated, the Emperor of Germany to die of cancer, were among the many predictions concerning the year just closed.

The name of the Independence Manufacturing and Mercantile Company, Independence, Missouri, has been changed to Independence Sash, Door and Lumber Company. The officers are Ellis Short, president; A. L. Yingling, vice-president; E. C. Harrington, secretary, treasurer, and business manager.

A certain Jewish rabbi gives the five greatest men as Moses, Jesus, Buddha, Confucius, and Plato, and says Moses is the greatest man in history. He doubts the story about the birth of Moses, as it "is hardly likely that seers could have foretold his birth. . . . It is allegoric and poetic and naive."

The Emmanuel Movement has taken root in Des Moines, Iowa. The *Daily News* reports that Reverend Thomas Cassady of Saint Mark's Episcopal Church is succeeding in the work, having recently healed a paralytic. Mr. Cassady says: "The man *believed* that he had the disease. By mental suggestion I relieved him of the thought. In due time, of course, paralysis would have developed."

LAMONI ITEMS.

Bishop E. L. Kelley gave the Lamoni Saints an excellent talk on equality at the Sunday evening service, presenting an idea of the fundamentals entering into the conditions necessary to equality.

The morning hour was in charge of newly elected branch officers, Deacon W. J. Mather, Teacher J. A. Lane, and President John Smith giving short talks on different phases of church work.

We have been favored with most enjoyable weather for the past week. A few days of fog and mist were followed by sunshine and warmth most encouraging.

Attendance at Sunday-school shows both a falling off in total numbers, and increased interest among officers and teachers. Local conditions doubtless account for the smaller attendance.

The smallpox situation remains about the same. There are only four light cases, and the moderate weather and vigilance of health authorities warrant the hope of an early release from all fear in regard to the epidemic.

Next to initiative, and enthusiasm is loyalty—to your task, to your employer. It should be inborn.

The Straight Road

LOVE AND GOOD WILL

CHARITY.

"Follow after charity," for "charity never faileth." (1 Corinthians 14: 1; 13: 8.) When we acquire a clear and correct understanding of what charity really is, it will not be hard for a disciple of Christ to decide that it is still beyond him; and may, therefore, be safely followed after. It is still above us, and represents a higher condition of divine love than the most of we poor mortals have yet attained. Is this not one of the things the Lord had in mind when, from time to time, his Spirit has said to the Saints, "Come up higher"? "Charity is the pure love of Christ, and it endureth for ever."—Moroni 7: 43. When we think of Christ's agony in the "place called Gethsemane"; where he groaned beneath the sins of men, as shown by the following, we know our love and obedience are not equal to his:

And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.—Luke 22: 44.

For, behold, I, God, have suffered these things for all, that they might not suffer, if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup, and shrink.—Doctrine and Covenants 18: 2.

After he had endured the cruel scoffs in the presence of the high priest, and before Pilate's court; after they had crowned him with thorns, spat in his face, and smote him with their hands and with a reed; after they had pierced his hands, his feet, and his side; after all the cruel mockings endured at the cross; yet he could say, "Father, forgive them, for they know not what they do." O Son of God! was ever love like thine? Thy love is sublime, thy obedience is perfect!

"And above all things put on charity, which is the bond of perfectness."—Colossians 3: 14. Charity is that inward adorning of a "meek and quiet spirit." It is the offering of a living sacrifice: "even that of a broken heart and a contrite spirit." It is like the putting on of the bridal robe and the bridal veil, which covers a body of purity. "And above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace."—Doctrine and Covenants 85: 38.

Charity, "universal benevolence."—Webster.

This definition of charity harmonizes with the Savior's teaching, as follows:

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed;

for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.—Luke 14: 12-14.

When we make a Thanksgiving dinner or a Christmas feast, it would be well to gather in the poor, aged, blind, and decrepit, and seat them at the first table; and then kindly serve them until they are filled. After such benevolence as this you can sit up to the table and eat the sweetest meal of your life. If this can not well be done, those who are able and have complied with the law of Christ, might fill a large basket full of good things, label it, and place it at some poor widow's door; rap, and then get out of sight. After a few acts of that kind you can return home, and you will enjoy the approval of your own conscience, and the approval of God as you never did before. Cornelius was

a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. . . . An angel of God said unto him, Thy prayers and thine alms are come up for a memorial before God.—Acts 10: 2-4.

But charity includes something greater than alms given, as shown above, and as may be learned from the teaching of Paul:

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.—1 Corinthians 13: 3.

Charity is a disposition to think favorably upon the words and actions of others, with a desire to do them good. (Webster.) This does not mean that we should compromise truth with error, nor righteousness with sin. It means that we should be impressed with the thought that every man's religion and every woman's religion is just as sacred to them as ours is to us, no matter how absurd their views may seem to us. With such a feeling we will be careful about our words and actions. I sometimes feel, when it seems necessary to touch upon the faith or belief of others, like I think Moses felt when God said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Exodus 3: 5.

We should credit our religious neighbors and our brethren who may differ from us with sincerity and honesty, so far as possible. But it would not be charity to tell them it makes no difference what you believe, or what church you belong to, just so you are sincere, when we know it is not true. But in meekness and with love we should endeavor to point out their errors, as we endeavor to lead those who are in sin, to the Savior, and into the light and truth. This was the course pursued by the Savior, and "He has left us an example, that we should follow his steps." When Aquila and Priscilla found the eloquent and fervent Apollos lacking in spiritual knowledge, they kindly took him to their home and lovingly "expounded unto him the way of God more

perfectly." Apollos was charitable enough to receive their instruction, and, if I understand it correctly, afterward became one of the ablest ministers of the church of Christ. Thus we see the fruits of love and good will, the effects of charity, as manifest in words and deeds. When God sent his angel to Cornelius, he did not reprove him for his lack of knowledge or because he was not a member of Christ's church; but approved of all the good he believed and did, thus encouraging and helping though he referred him to his servant who was authorized to teach "the way of God more perfectly." Even with Saul of Tarsus, unchristianlike as was his practice, when persecuting the church, received but a mild reproof from Jesus for his sin, though it was plainly stated, yet the Savior in his love and with true charity, referred him to the city where he might receive the needed instruction, and to his servant who would "teach him the way of God more perfectly." (Acts 9: 6-17.)

Charity, with an earnest desire that the truth might obtain, and the will of God be done, should enable brother ministers, or ministers of all denominations, to sit down together and quietly, lovingly, and patiently interchange their views; that the truth might obtain, the cause of Christ be promoted, and all mankind be blessed.

"Charity suffereth long, and is kind," which is fully and beautifully exemplified by the patience and suffering of Christ. In the case of the prodigal son we find this lesson beautifully taught, in these words:

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a *great way off*, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servant, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found.—Luke 15: 18-24.

"Charity envieth not," but can rejoice in the good fortune of others, whether it be in beauty or physical and intellectual development. It will not envy a brother because of his home, its surroundings, his wife or children, his ability, or his wealth. Charity will rejoice to see others prosper, while its possessor will be content with doing all in his power to better his own condition, so far as may be possible in harmony with honesty, purity, and goodness; and all good men and women should encourage and help such an one. Such a person, like Jesus, will "grow in favor with God and man."

"Charity thinketh no evil," "but rejoiceth in the

truth." That is, it will not believe every rumor, but will consider every one innocent, until by force of evidence, before a proper tribunal, they are proven guilty. It is a principle in common law, I believe, that every one is to be considered innocent until proven guilty. Much more is this true according to the gospel and the law of Christ. If this rule was carefully observed, it would prevent a great deal of trouble, and would materially assist in establishing us in each other's confidence, while it would enable us to labor harmoniously together in the spirit of love and true fellowship. It would help us to understand that beautiful precept taught by Christ:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.—Matthew 5: 44, 45.

How beautifully Christ enforced this precept by his example!

Peter was impressed by the same thought when he penned, for the good of the saints, these lines: "And above all things have fervent charity among yourselves: for charity preventeth a multitude of sins."—1 Peter 4: 8, I. T. If husbands would heed this advice, and follow the example of Christ, they would sit down by their wives when they think them in the wrong, and lovingly point out their mistakes; while they by words of love and acts of kindness, make them to feel that they can and will, reduce to practice that precept taught by Paul, when he said, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Ephesians 5: 25. Such a course being wise and proper for husbands, it is good and commendable that wives should pursue the same course toward their husbands. It would save many tears, many heartaches; cruel words and unkind actions would cease; peace and happiness would continue; homes would be so attractive and pleasant that they would be akin to heaven; and that is just what God intended they should be. There would be fewer divorces, and better, wiser, and happier children.

If parents should manifest the same love and good will toward their children as the gospel requires, it would result in much good; and if necessary, it would do no harm to follow the example of the father of the prodigal son.

"Charity never faileth." It is the law governing in heaven.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Corinthians 13: 13.

CHARLES E. BUTTERWORTH.

True charity is practical. It feeds the hungry, cheers the downcast, and houses the homeless.

Original Articles

LEAVES FROM LIFE.

EXPERIENCES OF SR. SARAH LANE.

(The following article contains the dying testimony of one of Australia's active workers, as given to Elder J. H. N. Jones, of Adelaide, South Australia.)

I was born in Taunton, England, on September 11, 1832, and first heard of the restoration of the gospel in 1853, through an elder of the Utah church named Dunbar, who was preaching in a private house, and causing some stir among the people of the town. I learned of it through two members of the Baptist Church, who asked me to come and hear a man preaching that none could be saved without baptism. I could not accept that and went, quite ready to criticise and question. About six were present at the first meeting I attended, and I did not feel interested until he said he was sent forth to preach, that the angel spoken of by John (Revelation 14: 6) had appeared to Joseph Smith, and that the Lord had raised him (Joseph Smith) up to be a prophet to declare unto the people the gospel restored. I then received very strong evidence of the truth of the statement, for a strange feeling came over me from the crown of my head to the soles of my feet. I knew then and have never had a doubt of the divinity of Joseph Smith's mission, and always have believed he was a chosen prophet.

I did not then join the church nor continue to attend meetings until an elder named Banell came to my house with tracts, and one Sunday invited me to come and hear an Elder Cox. He stayed at my house to tea, and I afterwards went to the meeting. I was very much interested in the discourse, and, although Elder Cox had spoken for one and one fourth hours, it seemed to me but about half an hour. I was afterwards introduced to the elder, and being much interested I accompanied him to his lodgings, and he gave me proof from scripture upon the gospel restored. I felt determined to thoroughly sift the matter. After a three hours' talk I was satisfied of the truth, but wanted to know concerning the "Golden Bible," as the Book of Mormon was then called. The book was then little known. I left still determined to investigate and know more. Soon I decided they had the truth, and before the end of December I was determined to cast my lot in with them. One night in prayer I felt so impressed that I could scarce await the elder's return to be baptized.

At that time in England it was a very cold and bitter winter, the river being frozen over in many places, but that did not daunt me. I was determined to obey God's command. I informed the elder of my intention and he replied, "You wouldn't think

of going such weather as this, would you?" I said, "It's now or never. Take a hammer and break the ice. I mean to be baptized."

The ice was broken and I was baptized and never felt the cold for joy in being admitted into the church and kingdom of God. From that time I assisted the elders upon the streets. I was not ashamed of the gospel I had embraced, and wherever they went I was with them, leading the singing, and telling others of the glad message restored by the angelic means to earth again. I soon was the means in God's hands of bringing eight young people into the church. Being so prominent with the elders, and bringing so many in, my name began to be a by-word amongst the people, so much so that my father forbade me the house, and would pass me unnoticed in the streets. Not only with my parents, but in the street and everywhere, I was very much persecuted. Mobs often followed me through the streets with sticks and clubs, but the Lord, whom I trusted, always protected me. Upon one occasion the president of the mission was preaching in an up-stairs room, approached by a very unsafe stairway. Before the meeting closed I heard my name called by the crowd below, and at the close I said to the president: "They're calling for me. I'll go down and see what they want. If I draw away the mob it will leave a place clear for your escape."

He advised me not to go, but I went, and about half way down the steps there were a number of great fellows with bludgeons as thick as my wrist. I said, "I hear some one calling for me. Who wants me? Here I am." My soul went up to God for protection, and I walked quietly down through them without molestation. It was an evidence to me of angel guardians near to protect me.

About six months after my baptism news came from America to England that Brigham Young had received a revelation that the church had so sinned that they all had to be rebaptized from himself to the humblest member. This was preparing them for the hand-cart journey. I objected, saying that I had lived up to the covenant, and the consequence was I was suspended for three weeks.

The preaching and teaching was very different at that time to what it was in after years and is now. I decided I could not find another people to feel at home with, but from that time on I can safely say the gifts ceased and I did not enjoy the Spirit as before. As regards polygamy, it was not much known among the people at that time; merely rumors of it which were explained away by the elders who said if it were so it was merely following in the footsteps of David and Solomon. I knew some of the members of the hand-cart company who left England in 1856.

Elder Cox's success was not liked by the Saints or

outsiders, so the cause flagged, and none being added, the Saints became dissatisfied, and from fifty members the branch in time dwindled down to two families.

In 1858 I married out of the church (disobeying counsel) and was expelled, after which I left Taunton for Bridgewater, and I heard no more of the church for fourteen years, during which time some had left for Utah, and some had left the church, leaving only one sister. During one of my visits I had been rebaptized. After a time I left Taunton again, this time for Bristol, and while there I resided at conference house with the elders, remaining there till I left for Australia. It was while there, after knowing them for twenty years, I first learned of Adam-God and blood-atonement.

The president of mission who was then leaving for Utah, was selling his books, and when I asked him his reason he said, "I'll need them no more, as we have the living oracles and only need obey counsel of those in authority over us. He then told me of Adam-God and blood-atonement. I replied, "That's devilish doctrine and I won't accept it." To which one of the elders replied, "You'll have to accept it and believe polygamy also, or else you'll be damned."

I asked why they had kept that information from me for so long, and they said I had hitherto been fed with "milk," now I was fit for "strong meat."

I said, "I'll neither accept your meat nor your doctrine."

A short time from that I left for Australia, bringing letters of introduction to elders here stating that I was in good standing. I never heard of the two sections of the church till I came to Australia. Was not long in South Australia before I began to inquire for the "Mormons" and was politely told that they "had kicked them out."

I afterwards went to Victoria, where I again inquired for Mormons, and then heard of the Reorganized Church. That was in 1887. I went to live at a place called Drysdale, near Geelong, and often inquired among religious people for the Mormons, and was told of one living about six miles away. A friend of mine in Drysdale knew of him and, one day upon returning from Geelong, told me she had heard a discussion on the train between a Mormon and a Methodist upon the subject of water baptism. I subsequently ascertained that the "Mormon" was Elder J. W. Trembath, of the Reorganized Church, and upon obtaining his address I wrote to him, and two days later he and Elder C. A. Butterworth visited me. I was real glad, but Bro. Butterworth soon shook my faith in Brighamism. He told me I'd been connected with an apostate church. I felt very upset, and after their departure I determined to plead with God until I ascertained whether Josephite or

Brighamite was right. I prayed till I got the answer that the Josephite branch of the church was the true one, and I was satisfied. In a few days Bro. Butterworth again visited me and continued to occasionally until I decided to unite with the Reorganization. I was the means of introducing the elders to Mr. and Mrs. Wiffin, who lived opposite me, and they and their son Willie and a Mrs. Matthews soon joined the church. Two (Mr. W. and Mrs. M.) have passed away, and two still live.

Incidentally I desire to mention that after it became known that I had become a Mormon (as we were called), no one wanted to employ me at my usual avocation, which was nursing, and I was so reduced at one time that only twopence and a small portion of bread were in my house. I then lifted up my soul in prayer, pleading not to be forsaken after obeying the commands, and I distinctly heard a voice say, "Fear not, I am with thee; be not dismayed. I will never leave thee, never forsake thee."

I replied, "Lord, I take thee at thy word."

Soon I had work again, and from that time I have never feared or doubted that the Lord would provide, and he never has failed me.

After a time I returned again to South Australia, feeling very reluctant to leave the Saints of Victoria, but I felt the Lord was in it. I had been in South Australia about two years when the first Mormon elder came. They were here some months before I heard of them, through a man peddling from door to door.

On subsequent Sundays I went to the Botanic Park where they held meetings; and told their members that they were being deceived. I continued to visit the park, distributing HERALDS and *Ensigns* which were sent me by Bro. Butterworth and Victorian Saints, contending with both elders and members. The elders cautioned them and advised them neither to hear nor believe me. I felt like Jonah. The Spirit constrained me and urged me to go and contend with the elders, but the flesh was weak and I felt afraid. I fasted and prayed and still the Spirit said, "Go, and defend the cause."

On one occasion I went in fear and trembling, not knowing what to say, but after one of the elders had spoken, I asked permission to speak. The elders said no, but one gentleman said, "Let us hear her," so I turned to the people and explained these men were not Latter Day Saints, but followers of Brigham Young. I said, "They tell you that Joseph Smith was a prophet, and yet they charge him with the damnable doctrine of polygamy." I continued, "If they can prove it, I'll suffer my right hand to be severed from my body." I asked the elders, "Why don't you tell the people what you really believe—Adam-God, blood-atonement, polygamy, etc.?"

The people flocked around me, questioning, and

the Lord gave me words to reply to their questions. Later, a Sr. Vernon, now of the Josephite church, came back to South Australia from Utah (whither she had gone a Mormon convert) and exposed the Utah deception with the result that three of them desired baptism. Elder Jones was sent from Victoria in 1902 to baptize them. We were left for sometime alone and held cottage meetings and often the Lord was with us to bless. Elder Jones returned, after fulfilling his short mission, and Elder Mackie was sent later to continue the work. He remained only six weeks, and Elder Jones again came to our aid. At this time I had a remarkable dream. I was apparently in a large building, and the people were gathering to hear the Mormons, many desiring to hear both sides. I was busy preparing the way for the elder to come and had an old iron pot and in it some pure white mortar. In the building were a lot of broken places, and I was on my knees repairing these places and making them smooth for the elder to stand upon. I had nearly finished when a side door opened and Elder Jones entered with a smile and said, "I've come to stay," and a few people followed him in. I then awoke and wondered what the dream meant until recently I had the interpretation given. I was the old pot and the white mortar the pure gospel, and the broken places the unbelief and prejudice against us as a people through the Brighamites.

I have tried to do what I could do for the Lord. Often when alone I have gone on my knees and pleaded for an elder to come, and I have realized my one great desire in living to see a strong branch of the church established in Adelaide. I always felt the Lord would spare me for that.

About eight years ago I lay in the hospital at death's door, yet I felt certain my work was not yet done, and that the Lord would spare me to see his work prosper in Adelaide, and I have seen that and I thank God I was the first person to tell the story of the gospel restored in Adelaide and in Drysdale, Victoria.

And now I feel my life work is done, and I will soon pass on to that beautiful home where there is no more pain or sorrow. Unto all the dear Saints, old and young, who read this narrative, I would say, Work for the Master; never be afraid to speak for the gospel; ever try to win souls for him, and may God bless you in your endeavors. Amen.

• * * * *

Initiative is that quality in the human kind which impels a man to come indoors before it begins to rain. Commonest sort of a thing and yet it is very much in demand. The young fellow who will do things without being told has initiative, and if he keeps at it he will go up in the world.

THE LAMANITE.



SR. MARY CHAPMAN.

Sr. Chapman is a full blood Cheyenne, wife of the scout, Amos Chapman, who served under General Miles. She was baptized October 18, 1908. Her home is in Western Oklahoma.

But behold, it shall come to pass that they shall be driven and scattered by the Gentiles.

This prophecy was made by the prophet Mormon, about seventeen hundred years ago, and published in the English language in the Book of Mormon nearly eighty years ago. (See page 491, small edition.)

A great part of that scattering has taken place *since* the prophecy was published, as history of Indian wars and occupancy of their lands by the white man in the United States proves.

Not many years ago, it seemed to be the general belief that the Red Man would soon become extinct, and lose his identity; but the prophecies of the Book of Mormon, brought to light by Joseph Smith, positively said, No. Those prophecies clearly indicated and predicted that this nation should become as a father to them. This has been and is being literally fulfilled, as is shown in the unparalleled nurture which this United States Government has given to the Indians. There is not a known parallel in the

history of nations, where the conquering forces have so persistently and materially sought the welfare of the completely vanquished foe. Not one. And why is it so? Simply because that God who rules in the affairs of nations to-day, the same as when King Belshazzar's heart was sickened by the handwriting on the wall of the chamber of revelry, has so decreed. Because that same God has wrought with the governmental forces of this United States of America, has indicated by prophetic diction many of her chief activities, and, true to his manner of doing, has not failed to warn the people of to-day by a handwriting on the wall.

In the year of 1831, month of March, the Lord said to Joseph Smith in revelation:

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose.

It takes education and enlightenment in civilization for any people to show forth much of the beauty of the rose, in the sense conveyed in that positive prophecy. At that time the savages of the wilds, west of Missouri, were not showing much indication of such blossoming.

In the year 1877, the Government appropriated \$20,000 for the purpose of Indian schools; and (shall we say?) as a fair beginning toward the fulfillment of Joseph Smith's prophecy.

The next year the appropriation was \$30,000; next year, \$60,000; next two years, \$75,000 each year; next year, \$135,000; next, \$487,000; next, \$675,200; next, \$992,800. Then as if every lawmaker in the legislative chambers of the nation was determined to make Joseph Smith's prophecy come true, in the year 1886 Congress appropriated \$1,100,065 for educational purposes among the Indians. Then followed a steady increase (over a million each year) till 1892, when it was \$2,291,650. This amount was increased each year, till, in 1901, the appropriation was \$3,080,367. Seemingly still determined to make the numerous Book of Mormon prophecies, and Joseph Smith's revelations fill the measure as faithful predictions, the Government statistics show that this enormous Indian school fund appropriation was increased each year till the figures for the present year are:

Current and contingent expenses	\$ 917,800 00
Fulfilling treaty stipulations.....	2,412,278 16
Miscellaneous supports (gratuities).....	565,500 00
Incidental expenses	74,000 00
Support of schools.....	4,039,995 00
Miscellaneous	2,113,614 89
Total	\$10,123,188 05

Appropriations were also made by other acts for 1908, amounting to \$182,028.58. The excess of 1908 over 1907 is \$876,233.28. With our venerable Uncle Sam thus looking after the interests of the education

of "the remnant of Jacob," it is easy to see that Joseph Smith's prophecy concerning the Lamanite blossoming as a rose is already well in the bud, and opening rapidly.

Their children have far superior school advantages to the average white. Where is there a parallel, of the conqueror and conquered, among the nations?

Is this because the popular voice of the people of these United States wills it so, particularly? Every able politician knows it is not. If these matters were submitted to the popular vote of the people, there is no guarantee that the interests of the Red Man would be so well conserved. But it is the decree of God and will continue till he chooses to change, despite any movement to the contrary. "Zion shall flourish upon the hills and rejoice upon the mountains and shall be assembled together unto the place which I have appointed," is the statement which follows the preceding quotation from a revelation given to Joseph Smith in 1831. (Doctrine and Covenants 49: 5.) And that will be as literally fulfilled as the former one is being fulfilled at this time.

But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham, and unto all the house of Israel. And also the Lord will remember the prayers of the righteous, which have been put up unto him for them. And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil way! Know ye not that ye are in the hands of God?"—Book of Mormon 2: 6.

JAMES E. YATES.

RIPLEY, Oklahoma.



SECTION 106, DOCTRINE AND COVENANTS.

CONDITIONS THAT MADE THE REVELATION NECESSARY.

Was there a necessity for this revelation? When the Saints began to gather to Kirtland, the church bought land to make homes for them, and divided it up into suitable sized lots, and sold it to them for homes. Many of the Saints did not have the money to pay for their homes, and went in debt to the church for them. It seems the church did not give those lands to the Saints, but sold them to them on time payments. Numbers of those men that were in debt to the church were called and ordained to the ministry, and were sent out on missions before they had paid what they owed the church. The law in section 72: 3 says of the elders: they "shall pay for that which they receive, inasmuch as they have wherewith to pay, that this also may be consecrated to the good of the church, to the poor and needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in adminis-

tering the gospel and the things of the kingdom unto the church and unto the world, shall answer the debt unto the bishop in Zion; thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."

The bishop of Zion or presiding bishop had moved west, to Missouri. The president of the church, when necessity requires it, may act in any office in the church. Hence, the presidency of the church, acting in the absence of the presiding bishop, and in his place, in harmony with the law cited above, assumed the payment of the debts of those elders in 1837, thereby releasing the elders individually from the payment of their former obligations, amounting in the aggregate to \$53,600, as shown by the books of the church as kept in 1837. A brother by the name of Bump (as I remember it) was the bookkeeper.

I saw this old account in the book kept that year, and took down the aggregate in my memorandum at Kirtland in the presence of Bro. M. H. Bond. I thought we would get the old book, and authorized Bro. Bond to pay \$25.00 for it if he could not get it for a less amount. There might have been more in the book; some of it was defaced by paper being pasted over the writing, and not owning the book, I did not take the liberty to try to get the paper off. The above amount is what I found.

The Saints then were like they are now. Some would not do their duty and comply with the law, as clearly shown in section 102:3, and had to be urged to duty more than once. Now as the presidency had assumed this great debt (in harmony with the law, too,) for the church; and the Saints, many of them, would not comply with the law and go up to Zion,—“There are many who will say, Where is their God? Behold he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys.”

They had left Kirtland, and were at Far West in 1838, with this debt hanging over the presidency, and the church in duty bound to pay it; and many members refusing to come up and help lift this obligation, and with the Lord's house to build and the foundation of Zion to be laid, and the priesthood to be supported (those who must give their time to church work altogether), and the helpless to be cared for.

What greater necessity could exist for the Lord to speak than existed at that time? No wonder they cry out, “O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing.” Then the Lord, in the time of their trouble, answers, and emphasizes what he had said in section 42:10: “Verily, thus saith the Lord, I require all their surplus property to put into

the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood and for the debts of the presidency of my church.”

The surplus was never required at any time, as far as I have been able to learn, until the people begin to gather and organize stakes or large branches, or gather into colonies; then it was required for the purposes named in sections 42 and 106, and other places in the Doctrine and Covenants. Then full consecration was required to accomplish the object designed of God.

Tithing in its primary meaning was always required when God had a ministry on earth to be supported, and poor, destitute people to be cared for; and also, offerings, as necessity demanded, and as the Saints were willing and able to give. The tenth seemed to be required more especially for the priesthood, and as practiced by Abraham and explained by Paul in Hebrews 7:2, where he gave Melchisedec a tenth part of all. Then Israel, under Moses, as stated in Hebrews 7:5, 6, “And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham; but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.”

This taking of tithes was the law to Abraham; and continued in Israel by commandment, as we see.

We can surely see under the conditions existing in 1837 and 1838, at Kirtland and Far West, as the gathering was being effected, and money so badly needed, and many of the Saints refusing to go up and consecrate their means, but saying, “we will keep our money,” and no doubt unwilling to listen to those God had set in the church to teach his law, but would rather see the presidency and church treasury brought into disrepute, that it was absolutely necessary for God to speak.

As it was necessary for the Lord to speak, we are satisfied he did speak, and gave the revelation in controversy. It is in perfect harmony with section 42:5, where we are commanded to teach the principles of the gospel as contained in the Bible and Book of Mormon. One tenth as taught by Melchisedec and complied with by Abraham, and then as the storehouse of the Lord was kept by Melchisedec to supply the poor, he then pays his surplus, or all above that which he has need, as stated in Genesis fourteenth chapter, Inspired Translation. And the Book of Mormon teaches the same thing concerning Abraham. He paid tithes of one tenth part of all that he possessed. Alma 10:1. He lived in that gospel dispensation when that great high

priest lived, after whom the holy priesthood was named.

Now listen! The Savior, Jesus Christ, taught it after his resurrection, Book of Nephi, 11:2, 3, and in paragraph 7, same chapter, Jesus says: "These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations." Why give this to future generations? Because it was part of the great gospel plan, and must continue in all ages when the gospel is preached in its fullness. Jesus in this statement teaches the continuation of both tithes and offerings. This includes consecration. All we give, whether it is one tenth, or our surplus, or all we have above what we need, it is all consecrated to God, for the good of his work; and all come under the one law of tithes and offerings, administered in part or in fullness, as the conditions of the work demand. Also what we keep when we file our inventory with the bishop, as mutually agreed upon between the individual rendering his account in time, and the bishopric before whom we lay all we have, is consecrated, as fully as what we turn over for some one else.

Section 106 therefore is in complete harmony with what is taught in the Bible, and Book of Mormon, and the balance of the Doctrine and Covenants, on this subject, because it includes the whole law.

If we adopt the rule of interpretation the Lord gives in section 126:10, and let each revelation have its appropriate bearing on every other revelation and their relation thereto, we will find perfect harmony in the books as accepted by the church. In the General Conference Resolutions numbers 214, 215, and 216, the three books are indorsed, all of them. Then in section 126:10, the whole book of Doctrine and Covenants as accepted by the church, is indorsed by the Lord.

And the application of the law as stated by the bishopric should be acceded to, unless the liberties of the people are in jeopardy. This has been indorsed by the quorums and the church.

Resolution number 298, paragraph 3, says, "That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the HERALD."

If the bishopric, in the administration of the law, disregard the rights of the people, an appeal to the quorums is provided for in section 126:10, and if the books are wrong, let us discuss that in the quorums, as the church has said it should be done. Then use the HERALD to edify, strengthen, instruct, and build up the Saints in the gospel faith, and establish confidence in each other.

May wisdom, peace, and good will abound, and light be given and "more good" be done, is my prayer.

G. H. HILLIARD, of the Bishopric.

Of General Interest

WHAT SHALL THE CHILDREN READ?

Valuable Suggestions from Carolyn Wells and W. W. Denslow, Writers of Juvenile Literature, and from Professor John A. MacVannel and E. J. Baldwin, of the Teachers' College of Columbia University.

"The reading a child does in its home has a tremendous influence on its development—an influence hardly surpassed by any other single factor," is the view of Professor John A. MacVannel, professor of the science of education and kindergarten work in Teachers' College, Columbia University, expressed in a recent interview. Since this school is the recognized leader in the new movement of scientific child study, and is wielding a great influence by sending to all parts of the country teachers aroused to the importance of every factor that touches the child, Professor MacVannel's words carry much weight. Continuing along the same lines, he said:

"Even the books and periodical literature intended for the reading of mature people play an important part in molding the child. Immature young people look over and read much of this matter and inevitably are benefitted or injured. It is always a positive influence and one that must be seriously considered by all who have charge of the younger generations, if they are to live up to their obligations.

The Best Juvenile Literature.

"Children and young people will read, and as surely will be strongly influenced by what they read. They should be supplied with the best obtainable juvenile literature. There is an abundance of this which fulfills all the requirements for the wholesome and sane development to which the youth of this modern day is entitled. Twenty years ago there was a different story to tell, for at that time much of the best juvenile literature of the day was stilted, namby-pamby and lacking in that charm, simplicity and wholesomeness which characterizes the better class book of to-day. Modern authors who are at all worth considering, no longer talk down to children and young people, but address them with an unaffected naturalness and sympathy that make a strong appeal. This attraction affords to this type of writing an opportunity to drive home in a subtle but none the less powerful manner, the good taste and high ideals it reflects."

The Visiting Story Teller.

Carolyn Wells, whose merry verses and stories have charmed many thousands of young people, is beyond question an authority on what a child ought to read. Her books for girls and boys have been successful; she is a regular contributor to the magazines for boys and girls, and one of her latest volumes, *The Happychaps*, ran serially in *St. Nicholas* through the past year. Commencing on the useful sphere of the modern magazine for young people, Miss Wells said:

"A magazine for young people is a visiting story teller, who goes each month into welcoming houses of youths to spin him yarns, sing him verses, show him pictures and talk over departmental interests. In this manner author and reader become real companions and whatever influence the good literature has acts continuously through the year, and the reader has a never ceasing interest, a constant source of wholesome pleasure and fun.

"A book is often a feast, but its twelve issues make of a magazine a mental diet, and if it is the proper sort, it will build up wholesome idea tissues. Each issue of a modern young people's magazine like *St. Nicholas* appeases somewhat that insatiable hunger for diversity and change which is ever present in the child and the youth. The various contributions, each one simple, and too brief to tire the immature mind, form a substantial and delicious mental course dinner—with the difference that none of the courses become cold if left till day after to-morrow or next week."

Old and New Fairy Tales Compared.

Few men of our generation have contributed more clean fun and laughter for children and grown-ups than W. W. Denslow, the artist-author. Since Father Goose appeared some ten years ago, with Denslow's inimitable pictures, a long line of his picture books and story books have been published and widely read. Mr. L. Frank Baum's *Wizard of Oz*, which first appeared as a book with more than a hundred Denslow pictures, has been on the stage continuously for many years. Recently Mr. Denslow has become a contributor to *St. Nicholas*, and his latest work, a series of pictures and verse, "When I grow up," which set forth day dreams of an American youngster, are to appear throughout the year. Aside from his success as a producer of laughter and wholesome fun, he has performed an important and recognized service for juvenile literature of the day in pointing out the defects of old fairy tales and in keeping his picture books and his work free of such harmful elements. His many imitators point the truth of his ideas. In discussing his views Mr. Denslow said:

"My aim in children's pictures and verse is to furnish good, clean wholesome fun for children,

eliminating the deceit, murder and theft that is so rife in the older fairy tales. These elements bore harmful results. A child reading of downright treachery and cruelty does not recognize the wrong of it, but deems it proper and worthy of imitation. Anyhow, keep this spirit out of the stories, verse and pictures that children read and you never contribute injurious ideas.

"Action, children demand, and you can give them plenty of wholesome action, fun and entertainment without ever employing the easier trick of crowding force into your humor by impressions of brutality, cunning, deceit or the shock of horror and gore. You can even invent tales and pictures of pirates abounding in adventure and daring, without even hinting at the blacker side of the once respectable profession practiced under the black flag.

The Modern Fairy Tale.

"The fairy tales of the modern day are gradually following the new standards and the effect on the youngsters who read this better class of juvenile writing, is even now appreciable. They are growing up into wholesome, sane maturity, free from the bugaboos, the horrors and fear inspired by the older type of writing that exulted in piled up impressions of barbarity.

"In teaching a boy arithmetic you drill him continuously day by day and he learns to think and reason properly. Even in his games he must practice continuously to excel. It follows logically, that continued and regular reading of a magazine that interests and absorbs him will instill into him the type of ideas and impressions it conveys. An author who writes for young people and has any serious appreciation for the formative results of juvenile reading, welcomes the opportunity afforded him by the magazine of recognized literary quality."

A Librarian's View.

The work of a librarian offers an excellent chance to study tastes in reading the tendencies of literature. Because of the special work done in the Teachers' College, the views of Miss E. G. Baldwin, its librarian, are of special interest.

"The problem of selecting the right sort of reading for children and young people presents great difficulties," she says. "Few parents, relatives or friends know anything at all about it. They look on juvenile books, magazines and periodicals merely as amusements. Rarely does one of them realize that what the child reads in the home does more than almost any other factor in molding his tastes and character.

"In seeking advice teachers are often consulted, and in the majority of cases this is profitless, because the average teacher has little scientific knowledge of the subject. The opinions, however, of those who have specialized in the science of education in kin-

dergarten work will often be found of value. Perhaps the best advice procurable on what young people should read is to be obtained from the editors of juvenile magazines of repute and acknowledged literary quality. This is about the easiest and cheapest advice to be acquired, for each number of such a magazine presents a collection of the writing of the best authors of current juvenile literature.

"And the best juvenile literature of to-day, with its innate charm and happy, pleasing qualities, meets the requirements of proper child development and inculcates those tastes, ideas and ideals that go to the making of fine, strong characters. This charming and simple literature, with its wholesome influence, is also the most scientific mental food for young people. It is as sanitary and hygienic as the regime science now prescribes for the bodies of children.

The Place of the Periodical.

"Many parents and elders conscientiously attempt to select proper reading for young people, but the knowledge of the subject among even cultured people of broad education is insufficient to save them from error. The educational centers where the Science of Education and kindergarten work are given importance are now actively engaged disseminating new knowledge and instruction along these lines. Columbia University is doing an important work in this direction. It is constantly training large numbers of teachers from all sections of the country. With such widespread influences at work, the next generation or two will realize more fully the importance of the reading a child does in the home, and know how to judiciously select such magazines and books as will benefit and aid their proper development. Unfortunately, even educators who have worked along this line, have lagged somewhat behind the author of the best modern juvenile fiction. During the last two decades a juvenile literature has been in existence, immeasurably superior to the standards that preceded it. This writing is direct and simple; it holds up fine ideals and ideas, and is the embodiment of good taste and culture, yet it has none of that namby-pamby attitude of preachment and condescension found in the old-time 'best books for boys and girls.'

"There are hundreds of volumes of such books, and there are a few good young people's magazines and periodicals. These latter perform a great service by exerting a formative influence which even the finest books can not sometimes achieve."

Only the successful man is in a position to give advice and usually he is the least free with his opinions. This is a thought I have tried to keep in mind both when listening and talking.

Skill to do comes of doing.—Emerson.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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

If We Knew.

Could we but draw back the curtains
That surround each other's lives,
See their naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should—
We would love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the care and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim external roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Would we pity, where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amidst the evil
All the golden grains of good;
Oh! we'd love each other better,
If we only understood.

—Mrs. C. H. Trainer, in *Good Housekeeping*.

Dear Sisters: While studying the Sunday-school lesson for October 18, how vividly the whole scene seemed to come before me—the scene of our loving Savior, the sinful woman, and the self-righteous Pharisee! Nor is this scene one so far removed from the present time as to excite wonder that she marveled at the kindness shown by the Son of Man, he who had come to seek and save that which was lost, and restore such to the estate from which they had fallen.

Not long since when in conversation with a lady she told me that at one time she had thought seriously of uniting with the church at Lamoni, for she "saw they were so good and kind to each other. When one of them was sick, or one of their members died, they were so nice to the bereft ones, and did such nice things for each other, showing so much love and sympathy." There were also many other things which she heartily approved of. "But," said she, "there are some fallen girls there, and do you know when I found that the sisters of that church would notice them; treat them as nice as other girls, and try to hold them up, I said then and there that I was done for all time to come with such people."

It was then, dear sisters, if never before, that I felt to thank God from the depths of my heart for the noble sisters of Lamoni, and I pray that wherever there are women who have accepted this glorious gospel that the same may be said of them.

I have been a close observer along this line, and I find much to discourage those who have fallen from the path of virtue from seeking to return; for when they look to the so-called Christian women of the day for sympathy, they more often receive a cold stare than a friendly nod of recognition, or a smile and a friendly clasp of the hand. I wish to call to your mind one fact, that it is of those who would turn to the right, those who see the error of their way, and would again tread the better way if they only had friends to encourage and lend a helping hand that I am speaking; for my soul abhors the sin-polluted being who wears the name of woman whom the wise man when speaking of her says, "Her house is the way to hell, going down to the chambers of death." But those who are young and inexperienced, who have perhaps been ill advised, who through ignorance, through adverse surroundings and environments have fallen by the wayside, it is of such I speak. And who is there that will dare to breast the tide of unpopularity, to stand firm against the whisperer, those who nod and wink and draw the robe of self-righteousness about them and say, "I thank God I am not as she is!" And some (I will add) may whisper to their own consciousness, "If I am, not every one knows about it as they do about her." And thus it runs.

If a gentleman friend is actually touched by her grief and shame and offers a true helping hand, and seeks to give a brother's advice and help her rise again from the sodden clay, his motives are often misjudged, and he soon finds his name coupled with much that is also impure and untrue when perchance his motive was the very best.

Then, oh, where are we to find those who can help the fallen sisters? I have for some years past believed women, Christian women of saintly consecrated lives are the ones who *can* accomplish more along this line than all others. Not those who go to church on Sunday and sing so sweetly, the while looking so pretty and innocent,

"Rescue the perishing, care for the dying;
Snatch them in pity from sin and the grave.
Weep o'er the erring ones, lift up the fallen,
Tell them of Jesus, the mighty to save."

Then while the minister is telling the dear old story of a Savior's love for fallen humanity, sit and cast scornful glances, or wink at some friend, then at some fallen one until the blush of shame and remorse is brought to her cheek, and she feels 'twere better anywhere than there. All these things I have mentioned I have both seen and heard, and my soul cried out against this evil, and for many days have I pondered it within my heart, and at length I took it to the Lord in prayer, and after many days this came in answer to my question, "Lord, how shall we redeem the fallen sisters?" and the answer was, "Love them," and I knew I was not sufficiently strong in the gospel to do that, at least some of them.

And I said, "Lord, give to me charity and wisdom, and I will trust thee, for thou hast said, 'My grace is sufficient.'" And from that day I have lived in humble prayer that he would help me love the fallen women, to think not lightly upon the sorrows of those who perchance spend many nights alone, weeping as the woman in our lesson, for perhaps they also loved much, yet their idol was clay. I have looked for good among such, and many times my search has been amply rewarded, and of the good I have accomplished along this line let those speak who know. Yet I am often confronted

with objections like this: "It's no use. You can't do any lasting good. Others have tried to help them up and only got themselves talked about."

I know of myself *I can not*, but I also realize that when one goes to such a one with words of kindness, in a spirit of love and sympathy, much can be done, many can be persuaded to turn back to the better way who could never be reclaimed by unkindness.

Now as Saints of the Most High God, and mothers in Zion in the last dispensation of time, let us strive to help by precept and example, by words of meekness and charity to wipe out this great sin which abounds upon every hand, which is blighting the lives of fair women and the dear sons of our race; looking unto the Father for wisdom and grace to perform the work about us; for he has said, "Blessed are the pure in heart, for they shall see God." Then may he hasten the time when *all* shall be pure in heart, that Zion may be redeemed.

October 18, 1908.

ELLEN SHERARD ADAIR.

Hymns and Poems

Selected and Original

You will not find this hymn by John Newton in many of the great hymnals used by congregations in the Northern States, yet it is one we ought to know, for it still is among the most popular of the religious songs sung by the Southern people. To the older people of that region it is rich with memories and one has but to hear it sung in a congregation there to realize the place it holds in their hearts. Its author was the writer of many hymns, some of which are familiar everywhere.—Chicago *Tribune*.

How tedious and tasteless the hours
When Jesus no longer I see;
Sweet prospects; sweet birds, and sweet flowers
Have all lost their sweetness to me.
The midsummer sun shines but dim,
The fields strive in vain to look gay;
But when I am happy in him,
December's as pleasant as May.

His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice;
I should, were he always thus nigh,
Have nothing to wish or to fear;
No mortal so happy as I,
My summer would last all the year.

Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Would make any change in my mind:
While blest with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus would dwell with me there.

Dear Lord, if indeed I am thine,
If thou art my sun and my song,
Say, why do I languish and pine?
And why are my winters so long?
O drive these dark clouds from my sky,
Thy soul cheering presence restore;
Or take me to thee up on high,
Where winter and clouds are no more.

Letter Department

KNOBOSTER, Missouri, January 4, 1909.

Dear Herald: It is with pleasure that I read the pages of the dear HERALD and *Ensign*. The *Ensign* is sent to us, and we have the privilege of reading the HERALD each week. I am a Latter Day Saint, and I can say that I am thankful that this precious gospel message has been made known to me.

I joined the Baptist Church in May, 1903, when I was thirteen years of age, remaining there for a little more than five years. I was converted, or thought I was, at a meeting held at the Cumberland Church, by an evangelist. We had the privilege of uniting with any church we chose, so I united with the Baptists (thinking they were right) because I had always gone there. My father was a member of that church, and I had been taught that it was the right church. I was honest in my decision and belief, for I knew nothing of this glorious gospel then. I have always been religiously inclined and wanted to do that which I thought to be right.

There are quite a number of Saints in this town and I have often made slighting remarks about them and wished they could be driven out of town, many of them being in our neighborhood. We always found, though, that our best neighbors were the Saints.

In the spring of 1908 it was the Lord's will that this gospel should be made known to me, that I might chose between it and the precepts of men, and thereby, by my decision, gain eternal life or lose it. I went to this church off and on for a while, then went regularly until September, when I could battle against the opposing power no longer, and resist that which I knew would be for my good. I decided to unite with the church and trust God for the blessings. So, on the twenty-seventh day of September, 1908, I was baptized by Bro. O. R. Miller (the good brother through whom the Lord sent this precious message to me), and was confirmed by the hands of Brn. J. E. Bozarth and E. L. Henson. I know I can never regret the day I took the step, and I am anxiously waiting for others to find the narrow way that leads unto life everlasting.

Friends and relatives have forsaken me, in a measure, but what are they, compared to an eternal life of happiness and peace and joy! There are too many that can not or will not say, "I will give up worldly pleasures, relatives, father, mother, brothers and sisters, if necessary, and follow Him." But oh, the joy that would be theirs to enjoy if they only would! I have a mother and three brothers, but I am the only one, as yet, that has accepted this message. Mother has investigated and believes this to be the true work of God, and I hope the day will speedily come when she may see the necessity of obeying it. And my brothers. At His own appointed time may they see the great electric light that will brighten their pathway in this life and the next.

I have been in this work for only a little more than three months now, but I am striving to do all I can for the advancement of this great cause. At our last election of officers I was elected vice-president of the Religio; I am librarian of the Sunday-school and also teach a class in the Sunday-school. It is my desire to perform well the duties that have been assigned me and to do everything and anything else that I can do to help the work.

I hope that I may ever be found a humble and faithful servant of his, faithful to the covenant I have made, and that I may be a help instead of a hindrance to the work. I have my faults, but desire to overcome them. There are some things in this work that are tasks which should be pleasures. I ask an interest in your prayers that I may receive spiritual strength and be able to overcome all that is not becoming to a Latter Day Saint; that I may bring

myself in full subjection to God's laws, thereby enabling myself to do his will and keep his commandments to the fullest extent.

This is the beginning of a new year, and I hope that every Latter Day Saint will make it a point to make this year better than the last.

May we all contend for the faith that was once delivered to the Saints.

Your sister in the one cause,
NORINE BRENDEL.

APPLEDORE, Ontario, December 31, 1908.

Editors Herald: It is a long time since I have written to the HERALD, but as we scan its pages our hearts are gladdened to see how the work is prospering in other places. When I suggested how Graceland College could be self-sustaining, I had no idea that my plans would be carried out so soon; but I am glad for the youths and maidens that those who have the means are trying to make them so happy and comfortable. I hope to see it still more prosperous.

Since Elder Green has passed away the work seems to move slowly. We just loved to go here and there and visit the Saints. Bro. Green often said, "You will miss me when I am gone," and I think a great many of us do. We tried to make all the elders who came to our place welcome and to do all the good we could, but it seems as if we are in another world. Everything seems so quiet, so still. I am getting old, and the branch here is getting small, for the want of workers, but the brethren from Wabash and Chatham branches come once in a while and make us feel cheered up. We love the gospel and like to see it progress.

With kind wishes to all the Saints,
Your sister in the gospel,
KEZIA GREEN.

SOUTH BOARDMAN, Michigan, January 3, 1909.

Dear Herald: I am glad I am a Saint of God in this the latter day. We often are blessed with the Spirit and have words of cheer and comfort, and while thinking of the good we might do, these words I will write:

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us,
It may be that one is near.

Look around you. If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong;
And a word from you might save him;
Help to make the tempted strong.

Look around you, O my brother,
What a sin is yours and mine,
If we see that help is needed
And we give no friendly sign!

Never think kind words are wasted;
Bread on water cast are they;
And it may be we shall find them
Coming back to us some day.

Coming back when sorely needed,
In a time of sharp distress.
So, my friend, let's give them freely,
Gift and giver, God will bless.

Your brother in the one faith,
WILLARD GREEN.

CONIFER, Colorado, January 1, 1909.

Dear Herald: It is quite a long time since I contributed anything to your valuable columns, which comes to us every week laden with such precious food, good for the soul of man. I do not see how any member of the church can get along without the HERALD. But I am sorry to say that in my travels I find many families of Saints who do not have a copy in their house. And now, dear Saints, this ought not to be; for how can you keep posted without it? You are losing ground.

I wish to say to my many friends that I am still in the faith, and doing all I can to help push it ahead. Although I am on the superannuated list, I have been moving around the past year. In September I attended our district conference at Wray, Colorado, and we had a pleasant time. After the conference was over I went home with our esteemed Sr. Korf, and spent a few days with the family in Yuma County. Held services on Sunday in the schoolhouse; preached to a large congregation. All seemed much pleased. While there I received a letter to return to Jefferson County, as some of my friends wished me to perform a marriage ceremony, and I united the couple in a happy marriage.

While home, one of my grandsons, a bright young boy of fifteen, came twenty miles to be baptized, and I hope he will make a good man and be the means of doing much good.

On October 13 I left home for the western part of Colorado. My daughter-in-law and I took the train at Pine Grove for Ohio City, a little mining town in Gunnison County, in the mountains, where one of my daughters, Mrs. Dork, is now living. I spent three days there with my daughter and two sisters of my daughter-in-law, Mrs. Robert Kemp, and left her there to spend a few weeks with her sisters, while I moved on to Delta. I arrived there on October 17, in time to attend services and Sunday-school at the Saints' church. On the 20th I had the pleasure of uniting another couple in the bonds of matrimony, Bro. Fred Hutchin and Sr. Clara Hubbard.

I stayed around Delta for two months, also Montrose and Mesa Counties, where I found many Latter Day Saints in a scattered condition. It made me feel very sorry to find so many of the Latter Day Saints roaming around like sheep on the mountains, having no one to guide them.

I visited from house to house and found them still in the faith of the gospel of Christ; but they are like sheep without a shepherd, being in an unorganized state because of the trouble that they have had there for the past four or five years. Some of them had not seen an elder for four years and their hearts were made glad and they rejoiced in having me come to see them once more.

Seventeen years ago I made my first visit on what is known as the West Slope, being the first elder of the Reorganization they had ever seen or heard. I baptized many of those Saints and they look to me as a father in the gospel, while I love them as a father would his own children, and I truly want to see them saved in the kingdom of God.

I spent two months with them and held a number of meetings. Started them to work again, and hope they will keep it moving from now on. I feel that there is a good work to be done over on the western slope. If we could only have some good, young, energetic elder, who could walk, and be able to travel around the country and visit the Saints and other people. I baptized two, blessed four children, and married one couple.

I visited Paonid, where I found Bro. Garry Walling and family, who at one time lived in Glenwood, Iowa, and I am happy to say that he is alive in the work, doing all he can to help it along by holding services on Sunday and preaching around at the different schoolhouses in that part of the country. There are two more families of Saints living there.

I visited at Fruita, west of Grand Junction, and found four

or five sisters and one brother by the name of Black, and one Sr. Cooper that used to live in Webb City, Missouri. She is still in the faith, although she has been far from a branch for over four years. I held one meeting with them, and left them rejoicing in the truth.

Dear Saints, my heart and soul are in this great latter-day work, and I only wish I was young again, so I could spend another lifetime in preaching the gospel of the Son of God. I have now passed the seventy-fourth milestone, and the greater part of this time has been spent in this latter-day work, and I ever pray that the glorious cause may still roll on and extend from the rivers to the ends of the earth.

Your colaborer,

JAMES KEMP.

DEEPWATER, Missouri, January 5, 1908.

Saints' Herald: You are an esteemed visitor, gladly received each week, and now that I am renewing for you I want to say a few words to your readers.

Brothers and sisters, I have dearly enjoyed reading your letters and articles; I can not tell which I like best. The "leaves" from lives are fine. I wish there could be something of the kind in every HERALD. The Home Column is good, also, and also the news from the islands. The poetry is just fine, as also are the editorials and other articles. I am a great lover of poetry and have at times been greatly cheered when reading the good pieces in the HERALD. I have felt as though they were written for my special benefit.

I was baptized something near nineteen years ago, by Bro. I. N. White, and I can assure you I have never regretted the step. I believe that if I ever knew anything I know this is the only true church. Bro. Walter Lloyd was the first to bring us the gospel. It seemed that he never wearied in bringing us tracts, papers, and books. His honored mother also did her part in trying to show us the truth. The result was we finally believed, but I took it to the Lord in prayer and fasting and I received answer to my satisfaction. The answer came in a way I was not looking for, but I believe the best way. It was one morning while I was in a room alone. I felt that the Spirit was on me in power, and I was caused to speak seemingly without effort or forethought; and the words were: "I know that Jesus Christ is the Son of God and that the Latter Day Saints are indeed the church of Christ and accepted with him." I felt that I really did know it better than I knew anything else. I was surprised at what was said about Christ being the Son of God, because I had not been praying for that, but always believed that without a doubt. But I soon decided that it was to show to me that it was a true revelation. And now I would like to tell you how it served me in later years.

We had a nice little branch in Douglass County, near Vera Cruz, but we returned to Deepwater to attend to some business and remained a while here; then we went back. Just before returning to Vera Cruz I had a dream. I thought I and my husband were standing in front of our house, or in the door; it seemed to be night, and there were dark clouds passing over, but there were some clear spots, and the full moon was shining brightly. Suddenly the moon fell to the ground, but we could see it lying on the ground and still shining as brightly as ever. About the same time I saw our house up in the sky. It looked like an arm-resembling cloud had come and lapped under the house and took it up and held it there. My interpretation was that though the moon might fall, the house or church we were in would be saved.

Well, when we returned to Vera Cruz, imagine our surprise when we found that the Hedrickites had been there and got several of our members, including the local elder. They soon began trying to get us, and handed me a Doctrine and Covenants, telling me where to read. I opened the book and the

first thing to meet my eyes were the words: "No man can say that Jesus Christ is the Son of God but by the Spirit of God" (or as near that as I can remember). It brought to my mind the revelation I had had so long before. Shortly after this one of our elders came and preached, and in his sermon he came over the same words, at the same time looking over the heads of several others and apparently speaking to me. Just a little while later another one of our elders did the very same way. Each time I was reminded that I knew that our church was the right one. Neither of those elders knew about my experience.

And now if there are any that would like to know how we are getting along since my husband's death, I will say, since returning to Deepwater we have done fairly well. The two boys have steady work, and my step-daughter also. She is away all the time except a visit now and then. We still feel that awful loneliness, especially do I when my dinner is set for one. We sometimes read the motto: "What is home without a mother?" But I say, What is home without a father and husband? It is a dreary, dismal place!

The boys and I had a consultation about paying tithing—we had very little to tithe, to be sure, but thought it would be that much. So decided to send it, and in a few days they both secured steady jobs, with higher wages. Saints, it always pays, but we should not do it with a selfish motive.

Wishing the HERALD and readers a prosperous New-year,
MRS. HARRIET C. SEDARIS.

WYANDOTTE, Michigan, December 15, 1908.

Dear Herald: Some years ago I saw in HERALD or Ensign an article entitled, "Washington's vision." I would like to get it again, if it could be reprinted, and there are others that would like it, I think. I thought at the time it was grand.

SARAH A. McDONALD.

WEST DERBY, Vermont, January 2, 1909.

Editors Herald: I wish to thank you and the dear Saints for the surprise you gave me on Christmas day. God bless each and every one. I want the dear sisters to know how grateful I am to them. Some did not give name, and some did not give address, but I have answered all that gave their full address. I have nearly enough for my chair now. I should have written before, but do not have the HERALD. Some one sent me a few odd copies, and I sent them to the prison. In my lonely hours I do the prison work, and if any would care to assist with the work I would be glad to furnish names, and would like stamps and stationery, any amount, as the work is needed. Many a poor fellow writes, "Yours is the first I have heard from the outside world for years, and may God bless you." Dear sisters, will you help in this grand work for souls?

Your shut-in sister,

Box 36.

MRS. ROY COWLES.

(The following letters are from prisoners to whom Mrs. Cowles wrote.)

WINDSOR, Vermont, December 27, 1908.

Mrs. L. E. Cowles,

My Dear Friend: Let me assure you that your letter of the 22d was read with more pleasure than I can well express. So I hasten to answer your questions, and let you know that a continued correspondence with you would do me a world of good. To receive letters from whosoever is kind enough to spare time to write to me while I am confined in here is my chief joy.

I express my heartfelt sorrow for you, because you are not in a condition to enjoy the blessings and good things of this life. But we must live in the hopes that the next life

holds something in store for us which is far better than any earthly joy, and which will compensate us for all our sorrows and sufferings in this life.

In regard to your kindness in wanting to know about the allowance of papers in this institution, we are all permitted the pleasure to receive magazines, books, and all kinds of religious papers and circulars, but not state papers; and the inmates are all at liberty to receive letters.

Hoping and trusting that you have had a Merry Christmas, and that you are to have a happy New-year, I wish to assure you once more that your kindness in writing was not only a surprise to me, but it brought me much joy and comfort in my loneliness. Awaiting most anxiously for your reply, I remain,

A friend,

J. B., care of W. S. Lovell.

WINDSOR, Vermont, December 28, 1908.

MRS. LEROY COWLES,

My Dear Teacher: I scarcely know how to answer your letter, and yet I feel that I ought to write to you. I think I fully realize all you mean by getting nearer to our dear Savior every day. You mean that I should constantly become more and more aware of his guiding and controlling power; that I should gradually come more to feel that he is necessary to me every hour of the day; and also that I should learn to thank him more for all he is constantly doing for me. All this I am trying hard to face with the strength and grace I need; and I think I know what your estimate of 'true and worthy' means. You look for far more than simple success in life. You expect far more than a mere negative goodness, which amounts simply to not doing that which is wrong. I know that you are looking forward to a future for me, which is full of hopes and bright expectations, and I often wonder if I am really capable of realizing all you expect of me. You say I must fulfill them all. God grant that I may. No one could possibly have a greater longing to do so than I have. If it could be accomplished by one act, I could succeed; but moral stability, and that growth in Christ likeness which is the essential of your 'hopes' lie within a circle of mysterious powers. Oh, how my heart would rejoice, if I could see and know that all your desires will be fulfilled. How I should hasten to bring you the happiness. Perhaps I shall even reach the position that I shall know I am safe from all temptation. If longing, praying, earnest seeking, constant watchfulness, and a long and severe preparation will accomplish it, it will be done. I know how you will help me; for I believe your help is born of a strong, deep love for my soul's welfare. God bless you abundantly for it, and may all your wishes and hopes and prayers in behalf of prison work be more than answered. It may mean many a heartache and bitter tear for the wrong of the past. God bless you and go with you all the way, and give you a great power over sin and trouble, and amid all the darkness which you daily lighten, I wish to thank you for writing to the boys. And a happy New-year to one and all. "God be with you."

W. F. L.

COLORADO SPRINGS, Colorado, January 3, 1909.

Dear Herald: I have been a reader of your columns for about two years, and can say there is much benefit to be derived therefrom. I know of no better paper that can be placed in a Saint's home. Recently I have been trying to get subscribers for the HERALD and other church periodicals, believing that no home should be without at least one of them; but had not a great deal of success. However, you will find inclosed subscriptions to the amount of five dollars and fifty cents, which may help a little to lift the debt on the Herald Office.

This city, which is located at the foothills of the Rockies, in the Pike's Peak region, is visited by tourists from all over the world, and for this reason opportunities to present the gospel are vast, were it not that we are so hampered by our small meeting-place. We have about eighty members in our branch, and out of this number, those who are near enough and able to attend more than comfortably fill our little room of fourteen by thirty feet, without any visitors. Hence the retarding of the missionary work in this place. We are hoping and praying for the time to come when we may be able, in a financial way, to build a larger place, that we may be able to go out and "gather them in from the by-ways and hedges."

The Ladies' Aid society is doing a noble work in this place, both in a financial and in a spiritual way. May their efforts for good ever be blessed! In a financial way they have aided greatly by holding "Larkin" socials and clubs and "home cooked" food sales. For the latter the business men of the city have been very obliging, seldom charging anything for space to hold them.

With the new year new life has seemed to enter our little branch. Trusting that the Spirit of God will continue with all who are striving to do his will and keep his commandments, I remain,
Your brother in Christ,

1002 East Dale Street.

DON A. HARRIS.

JAMESTOWN, North Dakota, January 9, 1909.

Editors Herald: I do not recall when I have been so interested in the discussion of certain topics as I have of late. And I admire a man that will stand out against popular opinion and state his honest conviction. It seems to me that the discussion on tithing is a one-sided affair. At least it seems only a few years since the Lord spoke very plainly on the question.

The question briefly stated is this: The Saints were to take the Bishop's advice in the matter; his teaching was to be based upon the Doctrine and Covenants. In case the liberties of the people were jeopardized the three executive quorums were to be appealed to. Why condemn Brigham for teaching contrary to the law and yet in a sense occupy the same position? Last spring I was made to understand the law of tithing better than I ever had before when I asked Bro. Kelley how much I owed the Lord. He said "one tenth." I replied that I understood I was to make a consecration. He said, in substance, You can not consecrate when you have no surplus, but you can pay tithing—one tenth of your property. Now suppose two men present themselves to the Bishop. One has a thousand or fifteen hundred dollars—just enough to pay for a comfortable home. Desiring to obey the celestial law, he asks, How much do I owe the Lord? The only agent the law provides for, the Bishop, says one tenth. One hundred or more goes into the treasury which would not be the case if consecration is the only law. In case of the other he may have considerable property and may be able to consecrate—turn over his property and take in return what his just needs demand.

One will observe by looking over the Bishop's annual report that it is the comparatively poor—the fives, tens, and twenties, or in other words, the tithing law that makes it possible to prosecute the missionary work. And it is well that we keep that thought in mind.

May the law of God be kept, or in case of transgression, appeal to the proper authority, instead of seeking our own opinion.

The financial law will harmonize and is suited to the needs, wants, and conditions of the Saints. And when properly taught and kept will bring to us the promise: "I will open the windows of heaven," etc.

May the Lord have no more occasion to say, "O that thou hadst kept my commandments! Then thy peace would have been as a river and thy righteousness as the waves of the sea."

In bonds,

JOSEPH CARLSON.

Live Right.

If all who talk right-living would or could live right, there would be few left beside me that did not live right, and it would not take long for us to catch on, too. Brethren, can you or will you see how much there is in these two words? Is there not, in these two words, everything that pertains to the kingdom of God on earth? according to the church in Enoch's time? Has not the Bishopric preached over seventy years, "Live right"? How can we live right, until we are real brothers and sisters? Think over and orate on it all you want to, and, at last, when you take everything together, it may be simply couched in these two words, "Live right."

J. CHESTER.

Prophecy Fulfilled.

Dear Readers of the Herald: I thought perhaps some things I had observed in the year past regarding the fulfillment of prophecy would interest some; hence this attempt.

About a year ago, a song of prophecy was sung in an afternoon prayer-meeting by Bro. Luff. It was to the effect that calamities would come upon the earth in form of fire, flood, famine, and plague. I do not remember all. Part of the verse referring to fire is this: "The fires are kindling, beware of the flame, for havoc and ruin 'twill surely proclaim. It will feed on the structures, and laugh at the wall that science defiantly builded," etc. In less than one week we had the news in the *Kansas City Star* that a building "absolutely fire-proof" had been burned like so much kindling wood; and science stood aghast, not knowing what to do next. Following the papers on, we continue to hear of this being fulfilled, till now this last disaster, where thousands have lost their lives in Italy and surrounding country. Can we ask the question, Was it from God? Testimony given at the close of the song was that angels stood by him as he sang; others heard a voice singing with him, though not a human in the building knew the song. Do we need any more confirmation?

On April 12, under the influence of the Holy Spirit, Bro. J. W. Wight spoke, "Yea, be warned; for the time has come that calamities shall come upon the earth; yea, in the voice of earthquake, of famine, of pestilence," etc., while the end is not yet. Has this not been fulfilled? If God means what he says in this, why not in other things. Continuing from that given through Bro. Wight, "Yea, verily I say unto you, that inasmuch as my people put away the pride of heart and the pride of life, turn from the vanities of the world, cease from the vanities incident to outward adornment and become more humble and faithful, I will pour out my Spirit upon you," etc. Following this, "Concerning pride and vanity and other things, the brother was constrained by the Spirit to speak to us this morning: God is not slack concerning his promises." Quoting from a prophecy given in the same meeting, "Therefore lead my daughters, even the daughters of Zion, into paths of virtue, and truth and holiness before me, and I will still make bare my arm and my people will be redeemed."

I wish I had time and space to give you some of each of the prophecies given along those lines since then. The query comes to me: Why? Is it not because He sees the necessity of us doing those things? Does he not mean what he says in this as much as in the calamities foretold? One we see fulfilled. From our point of view, we may not see that we have missed anything by not complying; on the other hand neither

can we know what we might have obtained through obedience to counsel and commandments given.

I hope the day will soon come that we may as readily see the fulfilling of the promise of greater blessings and the power of the Spirit; but it will come only because we do our part. When we do this, His promise is sure. It does seem we are in a position to make rapid advancement if we only would; but as was heard at one of our recent meetings, "any dead fish can go down stream, but it takes a live one to go up, because of the opposition of the current." None of us want to be "dead fish." We have to work for what we get; it means suffering and sacrifice; but He has promised to be with us, and keeping our pattern always in our minds we can succeed. May this be the happy lot of each.

Sincerely, your sister,

THEO WELDEN.

INDEPENDENCE, Missouri, January 4, 1909.

Extracts from Letters.

Bro. O. O. McHenry writes from 404 South Fremont Avenue, Los Angeles, California: "As I am stopping here this winter I would like to meet with the Saints if there be any in the city."

William C. Chapman, Higbee, Missouri: "I am home for the holidays, but soon have to leave again. This makes two years since the mines shut down here where I worked, and they have not started to work since. All mines of Randolph County, with the exceptions of a few small ones, are closed down, and the Saints have been badly scattered. Another case of high finance."

News From Branches

NEW PHILADELPHIA, OHIO.

I ask for space in your columns to tell of the good work going on in this part of the Lord's vineyard. We see marked improvement in our branch, yet there is still room for greater improvement. Bro. R. C. Russell, of Toronto, Canada, has been laboring here the past seven weeks. He had fair attendance, and a number were added to our flock. He held a series of ten lectures in the city hall. Some of the Russellite people came out to hear him; but when they found out what church he represented, they put a notice in the daily papers informing their members that he was not the C. F. Russell of the Millennial Dawn Bible Class. Bro. Russell sent in a notice to the daily papers in reply, informing them that he was not the C. F. Russell of Pittsburg, but was glad that he was R. C. Russell of Toronto, Canada. We all feel that we have been awakened to a sense of our duty; and may each one of us, this coming year, be more watchful and prayerful.

A sister in the faith,

MRS. CLARENCE WARNER.

January 4, 1909.

FIRST KANSAS CITY, MISSOURI.

We are passing through a cold spell here in this city. The thermometer has been at zero, and some below, for a week or more; but that alone would not be so bad. We are burning gas, but because of the cold weather the gas refused to come, and the result was that many of us suffered from the cold.

Our presiding elder is getting acquainted with us, and his preaching is calculated to produce an effect.

Elder T. W. Chatburn was here last Sunday night, and gave us one of his characteristic sermons.

At our sacrament-meeting, the first Sunday of this year, we had a grand time, and God indeed was with us by his Spirit, and the gift of tongues. We received words of encouragement and comfort and instruction. We are making

progress nicely, with Bro. W. E. LaRue as our leader. The Sunday-school, with Bro. Arthur Larkey as superintendent, and the Religio, with Bro. Lot Sandy as president, are doing fine. Sr. Warnky is also making a success in the home class work of the Religio in the city.

Our cottage-meetings are started again. Bro. W. Lewis preaches at Eleventh and Lister, at the home of Mr. and Mrs. Dolerhide, who are favorable to the work, every Thursday night. The writer holds forth at the house of Mr. and Mrs. Whitmyer, 2631 Spruce Avenue, every Tuesday night; that is in the neighborhood where S. W. L. Scott held the debate. Last Thursday evening, the writer preached, by invitation of Reverend Ferguson, at the Unity Mission, with a pressing invitation to come again.

This week we are installing in our church a very much needed new furnace. Brn. Creveston and Winn are doing the work.

2424 Wabash Avenue.

F. C. WARNKY.

STEELTON, ONTARIO.

While I am satisfied you have plenty of stirring news to place in your interesting paper, yet I must say, as I look over its pages from time to time, I see but little from the Canadian advocates. And while the sermons and other writings are of a most interesting character, and very instructive, we, on this side, who subscribe would like to see and hear a little oftener from this side of the line. As a missionary of the church, I try to show the Saints on the Canadian side the need of taking some of the papers of the church, that they may grow in knowledge and become useful thereby. And when advocating the same, I am sometimes informed that if there were more Canadian news, we would be more apt to subscribe—and the missionary is up against it as far as the Canadian borders are concerned. So I hope, Bro. Editor, that those whom God has endowed with those blessed talents of writing will not forget that we love to hear of the Lord's work on this side of the line, as on the other, that the papers of the church may have a large circulation in the Canadian field.

While so writing, would say, I am laboring as a missionary for God and the church upon the Manitoulin Islands, and the Algoma. The field is a very large one, and where there is but one missionary to attend to its spiritual work, outside of a very few local priesthood, it is hard work. The calls are many, and as a result of this much writing is required on the part of one in charge, because he can not be there in person.

While upon the Manitoulin Island, letters came to me from the Saints of Steelton, Ontario, informing me that they were building a church. Their funds were low, and most of the work done was by the brethren and sisters and friends in their spare time. And the cry came, "Come over and help us." So, on the 7th of November, 1908, I reached Sault Ste Marie, and Steelton joins the same, where the church stands. I found the building at a standstill, for the want of help, so a fresh start was made; and, while my missionary labors were not neglected, holding five to six meetings each week, visiting and writing and other duties required, yet thirty-five days of hard labor was placed upon the building by the writer, in order to get an opening for the first Lord's day of the year, January 3, 1909. Am pleased to report this was done. Much could be said regarding the building, but do not want to take too much space.

We are holding special meetings, and trust good may come from the same, so that when the missionary goes to other places, he may leave with the hope that good has been done, in aiding to build up the church and kingdom of God. There is a branch here of about thirty-five members. They have

bought and paid for their lot. The building, when completed, will be worth about two thousand dollars. There is about six hundred dollars debt upon it. They have an elder, teacher, two deacons, Sunday-school, and Religio; all growing.

One of our new members, J. Thompson, has been made superintendent of the Sunday-school; and a Bro. C. Dempster, president of the Religio local. We have some interested, and some asked for baptism, so we live in hopes of seeing much good come from the pure effort put forth from time to time and from place to place. And while there are the dark experiences (for Satan tries hard to pull down), yet He who is for us is more than those against us. So our motto is: Upward and Onward.

R. B. HOWLETT.

SALT LAKE CITY, UTAH.

The beginning of the new year finds me still in the land of living, and as I look over the past year, I can see many ways in which the Lord has been kind to me—unworthy me. One of the many blessings I have enjoyed very much is the reading of our reliable SAINTS' HERALD. I wish you a happy New-year, in all your endeavors in common with all the Saints who are laboring for the advancement of righteousness and the consummation of God's purposes here on earth. We elected the following as our branch officers yesterday: John Hall, president; James Conyers, priest; Heman Walline, teacher; Eric Walline, deacon; C. A. Layton, clerk; Sr. Newton, organist; Sr. Dykes, chorister; Sr. Layton, librarian. We are trying to hold up the work here under very trying conditions; but our trust is that the Lord will finally crown our efforts with success.

Your brother in bonds,

January 4, 1909.

C. A. LAYTON.

Miscellaneous Department

Church Secretary.

DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credentials blanks, provided for by action of General Conference, will soon be sent to presidents or secretaries of the various districts, also to officers of branches not in districts. Said officers are requested to forward credentials of delegates appointed to represent their districts or branches at the General Conference of 1909, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of district or branch appointing, with name of district or branch and place and date of conference or business-meeting, is sufficient. Separate, individual credentials to delegates are not necessary. Please insert "total membership" in all cases; also report if delegates are authorized to cast majority and minority vote.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference:

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being

present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts. But when the membership of such branch exceeds twenty-five it shall be entitled to one delegate for each twenty-five members."

For further information concerning representation, choice, and instruction of delegates, etc., see Book of Rules, chapter 17.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 23, 1909.

Second Quorum of Seventies.

Elder J. D. Erwin, a member of the Second Quorum of Seventy, is hereby notified that he is not authorized to longer represent the Reorganized Church of Jesus Christ of Latter Day Saints, as a minister and seventy, until matters pending relating to him are legally adjusted. Saints, take notice.

C. SCOTT, President.

LAMONI, Iowa, January 21, 1909.

Ninth Quorum of Priests.

To Ninth Quorum of Priests of Eastern Michigan District; Brethren: In consequence of your being enrolled as members of said quorum, it is essential that you be furnished with a license. Before I can properly fill out these licenses it will be necessary for each member to supply me with the following data regarding your ordination: Place of ordination, day of month, year, and also the names of the elders or priests so ordaining. Please give this matter your prompt attention. Direct all communications to me at Deckerville, Michigan, and oblige.

Your collaborer,

F. O. BENEDICT, Secretary.

Amendment to Book of Rules.

Notice is hereby given that an amendment to the Book of Rules in the following form and substance will be presented at the April session of conference in 1909:

That the rules and orders of the Book of Rules may be amended at any General Annual Conference; provided that at least sixty days' notice of the effort to amend in manner and form be previously given in the SAINTS' HERALD, the official organ of the church, before the opening day of such session, the same to be inserted, when adopted, at the close of chapter 16, page 111, of Book of Rules, and to apply to all parts of the book except the Articles of Incorporation, a rule for the amendment of which is found in the articles themselves.

JOSEPH SMITH.

FRED'K M. SMITH.

INDEPENDENCE, Missouri, April 23, 1908.

Information Wanted.

To Whom it may Concern: Should this come under the notice of the following brothers and sisters: John Edward Taggart, Andrew Whitehead, Isabella Carrie McKenzie, William Henry Ward, Elizabeth Ward, Charles A. Campbell, Archibald Mathieson, Benjamin Charles George Watts, and Ivy Northover; or if any Saints know of the whereabouts of any of the above, they will kindly send their addresses to Walter C. Wale, Box 148, Dundalk, Ontario, Canada.

Notice to Report.

Samuel Babcock, whose whereabouts is not known, and who has not reported to this branch for about ten years, is hereby notified to report to the Hartford, Michigan, Branch within sixty days from date of this notice, or his name will be dropped from record of said branch. By order of the branch.

ANNA ROBERTSON, Secretary.

January 19, 1909.

Addresses.

Elder Charles E. Crumley, 255 Fifth Avenue, San Francisco, California.

J. T. Riley, 6 Cave Street, Hot Springs, Arkansas.

Conference Notices.

Conference of the Northeastern Missouri District will convene at Bevier, Missouri, February 27, 1909, at 2 p. m. Election of delegates to General Conference, and other business of importance to be attended to at this conference. Let all attend who can, and help to make this a good, spiritual gathering. Send all reports to F. T. Mussell, Bevier, Missouri. William C. Chapman, secretary.

Quarterly conference of the Northern Nebraska District will be held at Omaha, February 6, 1909, at 9.30 a. m. Election of a member of the library board are some of the matters to come before this session. A good attendance is earnestly requested by the officers. Bro. J. R. Sutton is planning to be with us. J. E. Butts, secretary.

The Utah District will convene at Salt Lake City, Utah, February 27 and 28, in Federation Hall, corner of Fourth South and State Streets. Saints of Salt Lake City are making arrangements to care for visitors during the conference. The Sunday-school and Religio conventions will be held at the same place the day previous to the conference. We will be glad to have some of the missionaries from the West stop with us during the conference on their way east. J. F. Curtis, president.

Eastern Iowa District will convene with Fulton Branch, Saturday and Sunday, February 27 and 28, 1909. It is requested that branch clerks make up their reports early enough to reach us on time. Send all reports to Elder John Heide, Fulton, Iowa. A full report of the district is desired. Warren Turner, president.

The Oklahoma District will convene at Morrison, Oklahoma, on February 27, 1909. We hope to see the district well represented, so our legislation may be in harmony and for the best interests of the district. Sunday-school session on the 26th, Sr. Hughes in charge. T. W. Chatburn, president.

The Montana District conference will meet at Reese Creek Saturday and Sunday, February 6 and 7. Saints going to conference will be met at Belgrade, but they must be there Friday morning and not later than noon. Jerome Wyckoff, clerk.

The Southern Texas District conference will convene Friday, 7.30 p. m., February 5, 1909, with the Second San Antonio Branch, at chapel, Corner Colorado and Ruiz Streets, San Antonio, Texas. Bandera and Medina Branches, and all isolated Saints, are expected and urged to be present. Important business. Would like all missionaries who are conveniently situated, to be present, as we expect to hold a ten-day continued meeting. Ed. N. McRae, president, 105 Forest Avenue; W. H. Davenport, secretary, 653 Leal Street, Station A, San Antonio, Texas.

Texas Central District will meet in conference on February 27 and 28, with Texas Central Branch. All meet with us who can. Important business to attend to. All of the priesthood who can not meet with us, please send your reports to C. M. Mitchell, or myself, Cookes Point, before the conference. E. W. Nunley, president.

Seattle and British Columbia District will convene in Carpenter's Hall, corner of Fourth Avenue and Pine Street, Seattle, Washington, February 13, 1909, at 10 a. m. Zion's Religio and the Sunday-school societies will meet Friday, at 10 a. m. and 2 p. m. respectively, at the old Leas Business College rooms, corner Fourth and Pike Streets. Frederick W. Holman, secretary, 1202½ Seventh Avenue.

Convention Notices.

The Lamoni Stake Religio will convene at Lamoni, Iowa, February 4, at 7.30 p. m., and continue over the 5th. Birda Lovell, secretary.

The Chatham District Sunday-school convention will be held at Kimball, Ontario, January 30 and 31, 1909. All Sunday-school workers are invited to be present and take some part, however small, in the convention. G. Orlow Coburn, secretary.

The New York and Philadelphia District Sunday-school association will meet in convention at the corner of Park Place and Schenectady Avenue, Brooklyn, New York, Monday, February 22, at 9.30 a. m. A Sunday-school-Religio institute will be held on Sunday afternoon, at 3 o'clock, conducted by officers from the Massachusetts and New York and Philadelphia districts. There will be in attendance two of the general officers, thus giving members an unusual opportunity of learning Sunday-school methods of working, as well as

attending the sessions of the district conference and Religio convention. Send reports and credentials to the secretary, 3513 North Smedley Street, Philadelphia, Pennsylvania. E. B. Hull, secretary.

The convention of the Kewanee District Religio association will be held in the Art Gallery, 510 Sixteenth Street, Moline, Illinois, on Friday, February 5, 1909, at 4 p. m. This is time for election of officers. Mira Cady, secretary.

The Fremont District will convene at the Saints' church in Shenandoah, Iowa, February 5. All are requested to be in attendance as there will be the election of officers. Mabel Redfield, secretary.

The Northern Nebraska District Sunday-school association will convene at Omaha, Nebraska, Thursday, February 4, 1909, at 2.30 p. m. Bro. and Sr. T. A. Hougas are expected to be in attendance. Mrs. H. T. McCaig, secretary, 3308 Charles Street, Omaha, Nebraska.

The Northern Nebraska District Religio association will convene at Omaha, Nebraska, Friday, February 5, 1909, at 2.30 p. m. H. T. McCaig, secretary, 3308 Charles Street, Omaha, Nebraska.

Central Illinois District Sunday-school convention will be held at Beardstown, February 6, 1909. Miss Mary E. Davis, secretary.

Sunday-school convention of the Kewanee District will be held with the Tri-cities Branch, February 5, at 1.30 p. m., at Odd Fellows Hall (over London clothing store), on Second Street, Rock Island. This is our annual business session, please be prompt, as the Religio convention will be at 3.30 p. m. Mail all reports not later than January 28, to Mrs. Nellie Elvin, Lamoni, Iowa.

Sunday-school convention of the Kewanee District association will convene with the Tri-cities Branch, February 5, at 1.30 p. m., at the Art Gallery, Fifth and Eighteenth Streets, Moline, Illinois. This is our annual business-session. Please be prompt in attendance, as the Religio convention will be at 3.30 p. m. Mail all reports not later than January 28, to Mrs. Nellie Elvin, Lamoni, Iowa.

Correction of Convention Date.

A mistake was made in the notice of the Northeastern Texas and Choctaw District convention. Our convention will meet February 25, 1909. Lula Perkins, secretary.

Died.

GARLISH.—Robert Garlish departed this life on November 28, 1908, at St. Joseph, Missouri, through an accident, by falling from the third story of a building while at work as a mason; death came instantly. Was born August 3, 1850, at Breslau, Germany; married Miss Tillie Winkler in 1878. To this union were born two children, the youngest of whom preceded him in infancy, the wife and mother following about one year later. He came to America twenty-three years ago; married Miss Doretha Reich, August 19, 1888. Nine children were born to this union, four of whom have previously passed beyond. He united with the church December 9, 1888, J. M. Terry officiating; was first ordained a teacher and later a priest, in which office he was active until the day of his death. He leaves a record of zeal and good works. Funeral-sermon by V. M. Goodrich, assisted by G. W. Best, at the church, November 30. A large audience paid their tribute of respect, among whom was something like one hundred of his fellow workmen.

HAILEY.—Amanda A. Hailey departed this life January 5, 1909, at her home in Avenue City, Missouri. Born January 9, 1854, her maiden name being Ivie. She was married to Arthur Hailey March 26, 1872; to this union there were born ten children, four boys and six girls; seven of these and the husband remain to mourn. She united with the church in her fifteenth year, always living a faithful Saint, manifesting much zeal and good works. Funeral-sermon from the home January 8, at 2 p. m., by Elder V. M. Goodrich. The large number attending the funeral marks the high esteem in which she was held by neighbors and friends.

MCDONALD.—At Buffalo Prairie, Illinois, December 29, 1908, Mary M. McDonald, born in Jefferson, Ohio, February 20, 1834; baptized June 23, 1883, by Elder H. C. Brownson, confirmed by Elder M. T. Short. She leaves three sons and one daughter to mourn the loss of a good mother. Funeral at the home, sermon by Elder D. S. Holmes.

THE SAINTS' HERALD

ESTABLISHED 1860.

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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Street or Home.

The best-trained children are in some ways like all other young creatures. They want fun, and will try to get it. Establish that truth in your mind. It is as natural for them to seek an outlet for their overflowing and superabundant animal spirits as it is for the kitten to chase your spool and the puppy to chew everything that comes within reach. As nature abhors a vacuum, so does the healthy, normal child abhor enforced idleness. He will study hard, work hard, and play hard. It is the duty of parents to furnish opportunity for this legitimate instinct.

Is any other work in all the world as important as this God-given occupation of keeping in touch with your children? All too soon they will be men and women, and then you will have time to cultivate other things in which you are interested. Until then, make their interests yours. Do you not see that in doing this you make it impossible for the children to leave you behind, to feel that you are a "back number"? You will broaden and grow as they grow, and you will never lose them.

Meanwhile, keep home bright for them. Lay aside the latest novel you had planned to read to-night, and play the games the children love. If you must mend or darn in the evenings, do this work in the parlor where you can listen to

the children's talk, and where you can join in the songs the schoolboys thump out at the piano. Your parlor may look like a "living-room" rather than a "drawing-room," the rugs will not always lie smooth and books and papers will be scattered about, the house may not be as neat as is that of your childless neighbor, but it will be more than a mere house, for it will be the Home where the Heart is.—Virginia Terhune Van de Water in the January *Circle Magazine*.

Prizes for Good Menus.

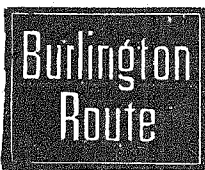
The patient housewife who is trying to cater to the needs of her family on a moderate income, has to solve daily the same old problem, "What shall I cook for breakfast, for luncheon, for dinner?" The very monotony of the question gets on one's nerves, and there is a lot of real difficulty in planning a wholesome variety for each day. The Chicago *Record-Herald* has mercifully come to the aid of puzzled housewives by printing in each issue a set of three menus, with recipes, under the title, "Meals for a day." What is more, it gives four cash prizes every week for the best of these menus, and women all over the country are invited to compete. The terms of award and the names of the latest winners may be found in any Monday issue of the *Record-Herald*. That is the day, too, when the "Martha's management" column appears, with its helpful hints and advice to cooks and housekeepers. Marion Harland's Sunday page also gives a group of selected recipes, which if cut out each week and kept in a scrap-book will make a most valuable collection. Women not familiar with the prize menu feature of the *Record-Herald* should investigate it at once. Many have found it a handy means of getting fresh ideas and securing cash for those they already have.

Among the many publications reaching our desk, there is none more appreciated than the *Outlook*. For a busy man or for one who dislikes the task of doing a great amount of reading in order to keep track of leading events of the day as well as the leading thought of the times, there is not a better magazine than the *Outlook*. National affairs are boiled down, classified, and put up in right-sized doses for the accurate and busy reader. Doctor Lyman Abbott has surely built up a great paper. It is weekly and therefore reaches the reader while the news is yet fresh and timely. Among the fifty-two issues are twelve illustrated magazine numbers, which make it specially desirable to subscribe for this publication. Subscription price is three dollars per year.

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

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NUMBER 5

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Editorial

A WARNING—"A WORD TO THE WISE."

It will be remembered by those who were present at the conference of April, of 1907, a rather sharp rebuke was offered to the Presidency for not warning the church against what were supposed to be evils existent and that were to come. It may not be amiss at the present juncture to offer a pleasant word of warning against what may be foreseen as a possible result of a too wide range of discussion upon material conditions.

The Saints sing with considerable gusto, animation, and force a song in which the line occurs "be one, saith the Lord, or ye are not mine." From present indications, judging things from human viewpoint, there is not apparent any individual ground on which there can be unity, or a union in its broadest sense, so far as material things are concerned. By what we have seen we are strongly reminded of an incident which it is said occurred in some one of the New England States, where dignity of demeanor was stirred and where conscience ruled with a strong hand. The story is of two excellent deacons between whom had existed a long-time strong union of friendship; but at last a question arose upon which there was a striking and irreconcilable difference of opinion, and they became not only estranged from each other, but each was impressed that the other was a wretched and ungodly man. At length a revival occurred, and through the eloquence of one of the preachers, the latent goodness of these two men was awakened by reflections after they had gone home from the service and retired to bed. Unable to sleep, each conceived that he had been unnecessarily austere and selfish in his treatment of his brother; and so through an awakened conscience and the revival of the oldtime friendship, each rose from his bed, put on his clothes, and, late as it was, set out for the home of the other. Pursuing the common route between the two houses they met in the moonlight and appeared to be very glad to see each other. They referred to their difference until it appeared each thought he had been unjust to the other, that it was a sorrowful and pitiful sight for them, pillars in the church and deacons upon whom the garments of office rested with so much dignity, to be at such variance as had characterized their late intercourse. It seemed that

Any man will lead a disappointing life and himself be barren, narrow and unsuccessful in gaining the best that life has to give, unless he has enthusiasm for some great principle, purpose or idea, that rises above self, that teaches, lifts up and nourishes the world.

the apple of discord was about to be thrown away, when one of them said, "Yes, James, it is too bad that you and I should have fallen into such conditions of mind as to have forgotten our friendship, our long life together, and to treat each other as we have done. We ought to know better and to do better; we have treated each other shamefully and we ought to be reconciled,—but, James, you will have to give in, for I can not."

In the United States form of government it is understood that the voice of the people is the final determination of any national or political question. The will of the people is expressed by chosen representatives, from the arbitrament of the courts of referees all the way to the Supreme Court in the judicial department, and from the town meeting to the state legislatures and Congress through the legislative channels. In the church form of government there is something of a similar disposition of affairs, from the elders' court through the different channels to the highest tribunal to which appeal may be made. The highest in this respect is supposed to be the General Assembly where the final voice of the people through the constituted representative authorities is heard.

It is said in the teachings of the Book of Mormon that the majority, or the rule of the majority, should prevail. And to strengthen this idea, it is stated in connection therewith, that it is seldom that the majority desire that which is wrong. This is equivalent to saying that in any great crisis that may arise, or in the disposition of any question of material importance, the people as a rule will be led to determine such issues correctly. We believe this and are prepared for its application.

It may be said that the church is a theocracy, and that in such a government the law of the Lord is paramount and the word of the Lord the decisive declaration. We believe this also. The difficulty seems to be that there is not a universal and accepted agreement as to what the word of the Lord is, or what is the law of the Lord upon certain given topics; and it is urged that upon these there must be absolutely a union. If under the force of this statement, there absolutely must be unity upon these questions, the serious question remains, How shall that unity be reached? It may be said that it can be reached only by a general comparison of the different views of those who consider the questions at issue, and who choose to talk or write in reference to them. If it be allowed that this is really the only way in which final unity may be reached, then the necessity for the warning which we give.

Whoever speaks or writes upon the topics under consideration or the questions which are in dispute, must not speak or write in such a spirit of positiveness and self-assurance of knowledge and self-

assumption of conscience as is suggested in the speech of the deacon referred to in the story, who said, "James, you will have to give in; for I can not."

The member of a body, like the church, who ventures to write upon any topic, spiritual or material, in such a way as to assert, or carry the inference that if any other solution of the difficulty is reached, or any other disposition of the subject at issue is adopted by the church, he can not and will not agree thereto, nor be bound by its action, assumes a position fraught with danger both to himself and the cause which he represents as a member of the body.

More especially is such position dangerous where the declaration is accompanied by the statement that it does not matter who they are who differ from the views expressed or what may be their standing in the church.

The constant dread which seems to possess the minds of some of the teachers and writers in the Reorganized Church that there is, or is to be, an assumption of one man power, seems to darken the horizon of their vision and cause them to see things in the light of such contingency; and this, too, where there is no justifiable reason for such apprehension.

We have great and genuine admiration for the man in any body, religious, political, or national, who throws himself into the breach in case of emergency and is willing to stand or fall by the issue which he raises; but we have neither admiration nor respect for the man who raises a false issue, and under its cover attacks his fellow men for either their opinion or their acts, in a spirit of apparent bravado where no just grounds of attack exist, only in the fear that there may be a possibility of such wrong teaching or doing as he in his zeal attacks.

We warn the writers and speakers on these great topics of interest to be careful in their speaking and their writing that they do not fall into this error, as, should they do so, it will rouse antagonism which will call forth counter discussion based upon their suppositious attack.

We have been charged that in dealing with the material subjects of the church revelations are to be taken as a whole, each in its proper relation with each and every other, and that pending certain conditions the teaching and rendition of the Bishopric in the administration of the financial affairs of the church obtain, or words to this effect. If we as individuals holding membership with every other, assume to say that unless the Bishopric will administer in the affairs of their office according to our understanding of the law, we will neither accept his rendition nor abide its teaching, we are virtually assuming the position that the individual did when he said, "James, you will have to give in, for I can not." It is also to assume that the will of the majority should not obtain, if the church should indorse the work in accordance with such rendition.

Our warning is this: Be careful that in our speaking and in our writing we do not assume the position approaching the exercise of the one man power against which we are so strongly opposed as individuals; for the exercise of this assumption in one individual is just as reprehensible as on the part of any other, no matter who the other may be, whether in the laity, in the lesser official ranks, or in the higher, and we believe it to be quite as possible for individuals in the rank, however humble the position which they may occupy, to be wrong in this sense, as it is for any officer of the highest rank.

We should not allow the fear of a possible assumption of paramount authority upon the part of some one in authority to drive us into the self-assumption of such right to direct and dictate. More especially should we not allow this to be done, when we remember that the final arbitrament, so far as our administration of affairs intrusted to us upon the earth is concerned, is the will of the people expressed by their united voice through constituted representatives as a whole; and that beyond that is the divine arbitrament at the judgment-day, where we all must answer, high or low, rich or poor, prince or peasant, officer or lay member; and that before that tribunal worth only and integrity of purpose in the spheres severally occupied, and not official position or power, will be taken into the personal account.

QUESTIONS AND ANSWERS.

A writer for the HERALD sends us the following queries:

1. Can a man receive a remission or pardon of his sins without water baptism under any circumstances or conditions?
2. Can a man receive a remission of his sins and not be born of the Spirit?

The writer attaches considerable importance to these questions. We suppose the chief importance lies in the possible answers that may be given to the questions. As the answers can at best be nothing more than the opinion of the Editor, based upon a possible rendition of certain passages in scripture, we can not attach the same importance to the questions or their answers as it would appear the questioner does.

We think it possible that a man may receive a pardon or forgiveness of his sins without water baptism, or possibly not be born of the Spirit, as we are in the habit of using that term.

Upon one occasion the Savior in healing a man of his infirmity said unto him, "Thy sins are forgiven thee." And when chidden by some standing by in reference to the language which he used, he stated in reproof of their chiding, that it was done

that they might know that the Son of Man had power to forgive sins.

We believe that the Lord has the right and the power to forgive or pardon whomsoever he may choose to make the recipients of his mercy and loving-kindness. He said to the thief on the cross, "This day shalt thou be with me in paradise." We do not question the right and the power of the Lord to do whatever may be his will, or to extend his clemency to whomsoever he may choose, or whom he may think worthy; especially, when such exercise of clemency presents and affirms a principle or an epoch, or emphasizes any important feature. He said to the woman taken in adultery, "Neither do I accuse thee, go thy way and sin no more." He said to Lazarus, "Come forth." He said to the maiden, "Arise." He disposed of the scruples of Peter by showing him a vision, and told him not to call anything which the Lord had cleansed common or unclean. He told the Assyrian leper to dip himself in the waters of Jordan. He broke the bread and divided the fishes. All of these things were in apparent contravention of existing principles governing the things known to man. What right have we to claim that he can not, if his wisdom so dictates, do what his divine mercy may require?

We do not wish our readers to understand by what we have written above that there must be any abatement in the strictness of the enforcement of the law of righteousness which is of faith. The rule for the remission of sins is clear, and water baptism is requisite. The rule concerning being born again is also clear, and no man can enter the kingdom except he be born of the Spirit. This is the rule for the gospel administration, and men have no authority to set it at naught. It is the rule of law enacted by the Deity for the administration of his servants upon the earth, through and by which he extends amnesty and remission of sins upon men upon the earth. We are safe in claiming this and it is unwise for men to expect an intervention in their behalf by which they may receive what has been offered to them through obedience to the law that has been laid down. This is revealed, and we have a right to insist upon its observance, and leave any divergence therefrom to be done by the direct act of the Lord himself in the exercise of his power and wisdom. What he may do we have not authority to say.

PRIESTS AS BRANCH PRESIDENTS.

A teacher should not be chosen to preside over a branch if there is either an elder or priest available. And should there be a high priest available it would be more in harmony with the law if he were chosen to preside over the branch.

An elder should not assume to act in the office of the teacher in a branch if there is already one or

more teachers in the branch qualified and willing to act. Neither should a priest assume the office of president in the branch if there is an elder already chosen and acting as such, or if there is an elder in the branch who is available and qualified.

No one should assume to act as either teacher, priest, or elder in a branch who has not previously been called, set apart, and ordained to such office in order that he might act in accordance with law.

MISCELLANEOUS.

We are asked the following questions: Are not the Spirit of God and the Holy Ghost the same? Are not the Spirit of Christ and the Spirit of God the same? Is not that spirit that lighteneth every one that cometh into the world the Spirit of God? "What blood is meant in 1 John 5: 8?"

For the answer to these questions regarding the Spirit we suggest the reading of the twenty-sixth verses of the fourteenth and fifteenth chapters of the gospel of Saint John, or the testimony of Saint John as found in the Inspired Translation: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." We do not know how to separate the Spirit of Christ from the Spirit of God.

With reference to the light that "lighteth every man that cometh into the world," we suggest the reading of the first chapter of John's gospel from the sixth to the tenth verses inclusive. These read as follows: "There was a man sent from God, whose name was John. The same came into the world for a witness, to bear witness of the light, to bear record of the gospel through the Son, unto all, that through him men might believe. He was not the light, but came to bear witness of that light, which was the true light, which lighteth every man who cometh into the world; even the Son of God. He who was in the world, and the world was made by him, and the world knew him not." It seems to us that this is a sufficient answer to the question if we are willing to take the word as it is given to us.

We understand that the blood referred to is the blood of Jesus shed upon the cross.

NOTES AND COMMENTS.

The *Boston American* of January 20 contains an account of the operations of certain "divine healers" a little out of the ordinary. The scene was laid in the Clarendon Street Baptist Church of Boston. The healers were Mr. and Mrs. J. A. Chamberlain, No. 27 Howe Street, Somerville, Massachusetts.

Five patients were present. The method of administration is thus described: "As he prayed he touched lightly the temples and foreheads of the supplicants with fingers which had been dipped in a cruet of oil." It is said of Mr. and Mrs. Chamberlain that they have preached in many parts of the United States, yet they are not ordained ministers of any denomination; they simply pose as evangelists.

Te Orometua, number one, volume one, published at Papeete, Tahiti, has reached our desk; but we have not read it very extensively, though Elder C. H. Lake writes us that we are welcome to any news that we may extract from it. Bro. Lake figures on the last page as "C. H. Lake, *Impremeur, Rue des Remparts, Papeete, Tahiti.*" A friend gleaned from this that Bro. Lake is still "Emperor of the Remparts" in Tahiti, but we can not vouch for the translation. *Te Orometua* is printed one page at a time on a Pilot hand-press, chase six and one half by ten inches in size. Our readers may form an idea of its contents from the opening words: "*Te Haamata Nei matou i te pororaa te vea no te Feia mo'a, ei Orometua no te mau taata i teienei paeau o te ao nei.*"

LAMONI ITEMS.

It will not be "news" to HERALD readers in this section of country for us to say that we have had a blizzard. It came sometime between Thursday and Friday (28th and 29th), and while the snow ceased to fall on Friday night, the wind continued and we had "bitter cold" weather. Beside the usual features of a northwest blizzard, the strong wind did considerable damage to trees, poles, and roofs. Trains have been delayed and on Monday we received the first eastern mail since Friday morning.

Elders John Smith and D. C. White were the speakers at the Brick Church.

The branch deacons last week, succeeded in raising by cash and subscription over nine hundred dollars for running expenses.

Members of the Auditing Committee are arriving, Bro. Charles Fry reaching Lamoni on Monday morning.

It is fine to be of serene mind and self controlled. But is far finer to have feverish, noble impulses to control, and to find serenity of mind in worthy achievements.

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

Between two evils is the half-way house of virtue; wise is he who points out its exact location.—George Pritchard.

Elders' Note-Book

WHICH ONE WAS HEARD?

Society, in two extremes, went forth one time to pray;
A Pharisee well-robed was one, and one a sinner gray.
The first, with head upraised, expressed acknowledgment to
God,
That favors blessed him more than those who daily round
him trod;
That righteousness, a garment choice, enfolded all his frame;
"That I am not as other men, I thank Jehovah's name."

The sinner though, with eyes downcast, was bowed before the
throne,
Bereft of hope and full of pain for duties left undone.
His cry was one of self-reproach—no adulation there—
Of heaven's bounties, when bestowed, he did not claim a
share;
But "God be merciful to me, a sinner," was his word.
Now let the reader of the tale decide WHICH ONE WAS HEARD.

JOHN T. CURRY.

• * * * *

SERMON MAKING.

"No man can speak well, the substance of whose sermons has not been prepared beforehand. Men talk of 'extemporaneous preaching,' but the only part that can properly be extemporaneous is the external form. Sometimes, indeed, one may be called to preach off-hand, *ex tempore*, and may do it with great success; but all such sermons will really be the results of previous study. The matter must be the outgrowth of research, of experience, and of thought. Most preachers have intuitional moments, are, so to speak, at times inspired; but such moments are not usual, and no true inspiration is based upon ignorance.

"No man can preach well, except out of an abundance of well wrought material. Some sermons seem to start up suddenly, soul and body, but in fact they are the product of years of experience. Sermons may flash upon men who are called in great emergencies to utter testimony, and the word may grow in their hand, and, their hearts kindling, their imagination taking fire, the product may be something that shall create wonder and amazement among all that hear. It is only the form, like the occasion, that is extemporaneous. 'No man preaches except out of the stores that have been gathered in him.'"—Beecher's Yale Lectures.

• * * * *

THREE EXTRACTS FROM THE CHURCH PRESS.

A man in a bucket was being drawn slowly from the bottom of a deep well, when the man at the windlass suddenly stopped and was slow about starting. "Haul me up!" shouted the angry man in the bucket, "or I'll cut the rope!" This story is brought to mind when we hear members of the Religio say they will drop out or will not serve on a committee because of the actions of some officer or member, or because he does not agree exactly with the ideas expressed by

the other members. Both expressions are equally sensible; better keep in the bucket and pray over the matter, but don't cut the rope.—*Religio Paragraph*, Independence, Missouri.

The man who was right down in the dumps, Bro. B. Hind-Times, was sitting down reflecting upon the slow progress of the branch of the church he was associated with, when Bro. Hustler came upon him and told him of the great work he had been doing through the week. "Great work," said the missionary who had called, and Bro. B. Hind-Times grudgingly echoed "great work" too. Later, he buttonholed Bro. Hustler, saying, "How do you get so many people interested in the gospel while I can't seem to get any at all?" "Well," said Bro. Hustler, in an impressive whisper, "I make it a point to wear out the soles of my shoes instead of the seat of my trousers. That's one of the fine distinctions that some people overlook."—*Gospel Standard*, Australia.

Dear Mirror: I have attended London Church for the past twenty years and more, and can highly recommend the center pews. They are the best in the church, especially the front four. I use them continually, and testify that if you want to get all the sermon and get it right, you should occupy the front center seats.—Sr. Knowing, in London, Ontario, *Religio Mirror*.

Each bud blossoms but once, and each flower has but its minute of perfect beauty. So, in the garden of the soul, each feeling has, as it were, its flowering moment, its one and only second of expansive grace and royal radiance. Each star passes but once in the night through the meridian over our heads and glitters there but for an instant. So in the heaven of the mind each thought touches its zenith but once, and in that moment all its brilliancy and all its sovereign greatness culminate.—Henri Frederic Amiel.

• * *

Somebody printed three little words on pieces of cardboard and distributed them all over the country, teaching the business world a new philosophy—"Do it now." Might have been the words of an office boy, if their simplicity is a judge, but I have seen the sign out at the desks of railroad presidents, bankers, and merchant princes.

• * *

Nothing outside of ourselves can entitle us to think we have been successful in life. Life does not consist in having an abundance of the material things. That a man has gathered two or three million dollars does not entitle that man to say he has succeeded in life. It is not what you have; it is what you are.

Original Articles

HISTORY OF THE HYMN "ANGEL MESSAGE."



JAMES L. EDWARDS.

*"I wandered long in darkness, yet sought the narrow way,
And my life was like the surging of the sea;
But now I am rejoicing in this the latter day,
Since the precious angel message came to me."*

It is with some degree of diffidence I write you in regard to a hymn in Zion's Praises called, "The angel message." But having heard from so many, telling of the comfort and blessing received by hearing it, and the Spirit that appears to accompany its singing, and that its use is becoming more general, I thought it might be interesting to my brothers and sisters to know the little history there is attached to it; and likewise in this public manner, to thank my dear heavenly Father for whatever of inspiration I may have received in writing it.

One morning, some years before writing the song, my wife, upon arising from bed, asked me the meaning of the word *Eureka*.

I replied, "Why do you want to know?"

She said, "Never mind; tell me the meaning of the word."

I answered, "It is a Greek word, and means 'I have found.'"

She then related a dream she had a few hours previously. I will give it in her own words:

"I was in a very large room where there were many Saints sitting on chairs arranged as they would be in a Sunday-school, that is, the scholars on the two center rows of chairs were facing each other, and you were on a chair back of mine. During a pause in the proceedings, you arose, leaned over my shoulder, called me by name, and putting an open hymn-book into my hand, said, "Sing *Eureka*." I turned to look at you. Your face was beaming with happiness, and I perceived you had the Spirit in great measure."

This is the gist of the dream. My wife recognized many of the Saints present, one of whom remarked to her how happy I appeared to be.

I wrote the dream, as I do nearly all things of a spiritual character, and for a long time I would search through every hymn-book that came within my reach to find a hymn called "*Eureka*," but failed to find it.

Long after my wife's dream had been forgotten, I wrote the hymn as now found in Zion's Praises (No. 206), with the addition of one stanza which has been left out, which was as follows:

*"My former teachers told me if I only would believe,
That pardoned all my sins would surely be;
But I found they were mistaken, no more can they deceive,
Since the precious Angel Message came to me."*

Before I sent the poetry to the HERALD I noticed that the first three words of the piece were, "I have found," or *Eureka*. Then the dream came to my mind, but I could not understand it, as I was only sending it to the HERALD as a simple piece of poetry, with no thought of it ever getting into a hymn-book.

In sending an offering to Graceland College through Bishop E. L. Kelley, I inclosed the piece of poetry, asking him to please hand it to the editor, and in acknowledging my letter he said in effect, "I have done as requested, but you never know what these editors will do, what they will publish, or what they will consign to the waste-basket."

In a note sent to the editor with the poetry I had given the piece the name "*Eureka*," but adding, "You have the privilege to give it any other name you may think more appropriate," not mentioning anything of the circumstances of my wife's dream.

In a short time it was printed in the HERALD under the heading of "Original Poetry," with the title, "The angel message."

I thought little more of it until in a time of peculiar and severe trial some two or three years later, when everything seemed to be covered as with a dark pall, a letter came from a dear brother, named Charles L. Sessions, which I will take the liberty to write extracts from.

"KALKASKA, March 9, 1903.

"MR. JAMES L. EDWARDS,

"Dear Brother: I have thought to write to you for a long time, but did not have your address until lately, when I wrote to the Herald Office for it.

"I became acquainted with your name by your writing 'The angel message.' I put a chorus to it and had it printed twice and it has 'thrilled the multitude' and will yet make the whole world ring. It is grand. Most of the Saints in this part of the vineyard have become familiar with it, and I have rejoiced in spirit many times on account of having it printed and put before the people of our conferences. So I trust you will forgive me for making use of it without first consulting you.

"I have just received two thousand copies of it, with four others from the *Glad Tidings* office. So if you receive this letter all right I will send you some of the songs.

"I will wait to hear from you before I send the songs, so as to be sure you will get them.

"From your brother in the gospel,

(Signed) "CHAS. L. SESSIONS.

"To my heart there comes like an angel song,
A glorious glad refrain,
If you heed it not, like a sweet, lost chord,
We can never hear it again.

"That song might have thrilled the multitude,
Might have made the whole world ring,
But the moment is passed and we weep sad tears,
For the song we did not sing."

"But, brother, we will not weep sad tears because we did not sing this one. "C. L. S."

The letter from the brother was like the oasis in the desert. It cheered, strengthened, and comforted us, and we realized that the Lord was watching over us and had sent us a blessing to tide us over a season of gloom and depression, and if this should ever meet the eye of the brother (whom I have not heard from in some years), I wish to thank him again from the depths of my soul for the great joy brought to us by his thoughtful, loving, Christian act.

I answered the brother's letter and he sent us several hundred copies of the songs. Some time later when I read that the church was about to enlarge the Hymnal, I sent the poetry to Bro. H. R. Mills, together with several choruses, asking him to bring it before the Hymnal committee. He kindly arranged a chorus and made music for it, discarding the music I had written it to be sung to, viz: "I have found a friend in Jesus," for which I thank him in the name of all Saints through all coming time who may be comforted by the elevating and touching music of "Eureka."

My song was too late for the Hymnal and was given a place in the school song-book, *Zion's Praises*, as was indicated in Sr. Edwards' dream, by the

arrangement of the seats as for a class in Sunday-school.

I have found the glorious gospel that was taught in former years,

With its gifts and blessings all so full and free;
And my soul is thrilled with gladness, and banished are my fears,

Since the precious Angel Message came to me.

Chorus:

Then praise the Lord, oh, my soul!

Abundant mercy, oh, how free!

In joyful song Thy Spirit doth accord,

Since the precious Angel Message came to me.

I wandered long in darkness, yet sought the narrow way,
And my life was like the surging of the sea;

But now I am rejoicing in this the latter day,

Since the precious Angel Message came to me.

Chorus.

My once blind eyes are open, my sins are washed away,
And the kingdom I can very plainly see;

No more do fears and doubtings my trusting soul dismay,

Since the precious Angel Message came to me.

Chorus.

Now for celestial glory, in the presence of the Lord,
I will work and watch and humbly bow the knee;

No longer faith, but knowledge, in true and sweet accord,

With the precious Angel Message bro't to me.

Chorus.

—James L. Edwards, in *Autumn Leaves*.

• * * * •

THE NEPHITE TWELVE.

It is quite evident that we are not all equally inspired, nor do we all see alike; so at times some of us form conclusions and assume positions that can only be supported by argument; but, individually, I must have proof as well. I have always believed that there were apostles in the church on this continent, consequently have read the negative side of the question with some interest; and, at the risk of being accused of not being "candid," will say that I am not converted to the other theory.

The idea of the Nephite church being a stake of the church at Jerusalem, is, to my mind, mere assumption, without a word of revelation to support it. Now, let us see what proof there is in favor of apostles: "And I also saw and bear record that the Holy Ghost fell upon twelve others, and they were ordained of God, and chosen."—1 Nephi 3:25. What for? Verse 26: "To minister unto thy seed."

There is a difference in the mission of a stake council and the traveling council, which I wish to show, and also to show that the Nephite twelve and the twelve at Jerusalem were commissioned the same. Let us see how this vision harmonizes with history: "Therefore go forth unto this people, and declare the words which I have spoken, unto the ends of the earth."—3 Nephi 5:9. This sounds a little like Matthew: "Go ye therefore, and teach all nations."

"And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land."—3 Nephi 13: 4. Rather a large mission for a stake council.

"Behold, are not the things that God hath wrought marvelous in *our* eyes?"—Mormon 4: 7. Did *they* get *their* information through revelation, or from the record? And were the marvelous works here referred to done here, or at Jerusalem? "And there were many mighty miracles wrought by the hands of the apostles." The writer here is talking to image-worshippers, and further on he says, that Jesus Christ said unto his twelve disciples, "Go ye into all the world, and preach the gospel to every creature; and he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe," etc., exactly as Mark gives it. And yet, in the face of all this evidence, we read that their mission was not in all the world, but unto this people. So much for the Book of Mormon. How about the other records? I do not understand that the apostles are the foundation of the church. "Ye are built upon the foundation of the apostles and prophets," not the foundation of apostles and prophets. Can you see any difference? Ye are built on the same foundation as the apostles. The apostles are workmen on this building, not the foundation. "We are laborers together with God." "Other foundation can no man lay than that is laid, which is Jesus Christ."

"Yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry, and there were other disciples ordained in their stead," (4 Nephi 1: 5,) showing a perpetuation of this discipleship.

"And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine *apostles*."—Moroni 1: 2. This was spoken to the twelve disciples.

Now we have found that the twelve disciples of the Nephites were identical with the Jerusalem apostles in that they were perpetuated, and in their mission. I understand that stake organization is independent, or is limited to its territory, in its jurisdiction, just the same as a branch or district, and is independent just as long as it attends to its own affairs, and does it right, in harmony with the law, otherwise there are those whose duty it is to set it right. Listen: "It is the duty of the twelve [apostles], also, to ordain and set in order *all* the other officers of the church."—Revelation of 1894.

Also Doctrine and Covenants 120: 7: "In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them. . . . Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and *duty*." Here we find that branches and districts are independent just so long as they are in harmony with the law, and no longer. So it is with stakes.

I notice in the appointment of missions, the stakes are included. If they were independent, would they not be excepted? I noticed in a recent business-meeting of the Independence Branch, Apostle W. H. Kelley presided; and I understand that the church recognizes the independence of a stake just as stated above.

I have found in investigating this subject, that the twelve disciples of the Nephites were to judge the people of this continent in their time, that their mission was the same as that of the Jerusalem apostles, that their quorum was to be perpetuated, that the foundation of the church is *not* apostles, and that a stake organization is not independent.

J. L. GUNSOLLEY.

• * * * •

THE PLANET SATURN.

A MARVEL OF COMPLEXITY.

Well might Sir Robert Ball, the Astronomer Royal for Ireland, while gazing upon this mighty planet through the great Lord Rosse telescope, at Parsonstown, Ireland, describe it as one of the most beautiful, most elevating, and most inspiring scenes within the entire expanse of the solar system, and the most mysterious. With a body the diameter and circumference of which closely approximates the giant of the solar system, even mighty Jupiter himself, Saturn with his three rings, his "triple crown," as one might express it, of surpassing magnificence and grandeur, and his three times three moons, or satellites, constantly revolving around him in every conceivable aspect of changeful and ever changing revolution and motion, is it any wonder that the ablest, the noblest, and the most accomplished of earth's astronomers and mathematicians have said within themselves, like one of old, "I will turn aside and see this great sight"?

The extreme complexity and the mysterious intricacy of the entire Saturnian system indeed is a sight and a theme worthy of the cogitation of the whole lifetime, nay, a thousand of earth's brief, puny life-spans would utterly fail to afford space and time for a Herschel, a Newcomb, a Proctor, or a Pickering, eminent though he be, to explain or to exhaust the stupendous mystery of the rings, the

outer one of which is no less than five hundred and fifty-five thousand miles in circumference, or to unfold by what supernally wonderful system of poise and counterpoise, balance and counterbalance these mighty rings are kept and restrained from falling bodily upon the planet itself, and thus involving dire ruin, destruction, and desolation upon the entire system; with what results, even to our own planet, who can tell?

Again, as that eminent and erudite astronomer and mathematician, Sir William Huggins, pointed out some few years ago, before the Royal Society of Great Britain and Ireland, at Queen's Hall, Langham Place, London, the satellite called Titan (the largest in the whole Saturnian system, and even larger than any of Jupiter's satellites) starts out at the commencement of every twentieth revolution exactly at the same moment as number 5 satellite, a very small object named "Japetus"; and though there is no apparent relation between the two bodies, and number 5 journeys away out more than two and one half millions of miles away from the body of Saturn, while Titan is much nearer, and never goes out further than twenty-nine thousand miles, yet, strange to say, at the end of every twentieth revolution (but at no other time) the two satellites come in together and start forth again (as before said) both at the same instant. This, as Sir S. Newcomb of the great observatory at Chicago has eloquently and truthfully pointed out, is a mathematical mystery that not even the most learned computators, after years of vain and strenuous effort, have ever succeeded in elucidating, or being able to ascertain by what laws of the higher mathematics it is done. Yet the great equatorial and refracting telescopes of every observatory in the civilized world have shown again and again that *it is done!*

Let me adduce just one more evidence or instance of the marvelously wonderful complexity of Saturn's system, and I lay down my pen. The eminent Professor J. Chant, of the Toronto Observatory, has pointed out in the *Transactions* of the Toronto Astronomical Society, volume 2, page 167, that a most remarkable and wonderful, yet wholly inexplicable law obtains with regard to three, at least, of Saturn's moons, or satellites. This law was discovered by a certain Mr. C. Brasheart, whose name I do not recollect to have met with before in my studies. It consists of the following strange facts, or sequence of facts: If the mean (or average), diurnal (or daily) motion of the second satellite of Saturn be multiplied by four, and the mean daily motion of the fourth satellite be multiplied by five, and the mean daily motion of the first satellite be added to this total, the result will exactly equal ten times the mean daily motion of the third satellite. I thus present the formula so that any of the mathematicians in

the church, or among your numerous readers, can readily verify the facts for themselves; but as the learned editor of the *Transactions* most impressively remarks, there is no human mind that can explain why this should be the case, or by what supreme and recondite law of the higher mathematics this marvelous result is accomplished.

Thus, though there were no Rigel, no Irocion, no Capella, no mighty Sirius gleaming with the blazing majesty of two thousand suns, no dumb-bell nebulae, no spiral nebulae, no stupendous nebulae in Orion, there is still enough and more than enough of grandeur and glory and of vast complexity in this one mysterious planet, Saturn, to cause our heads to bow and our hearts to beat with throbs of reverent and adoring wonder while we sing with the enraptured and inspired poets,

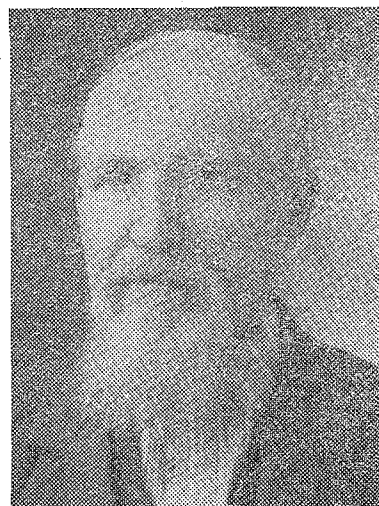
"His wisdom's vast, and knows no bound,
A deep where all our thoughts are drowned."

F. R. TUBB.

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LEAVES FROM LIFE.

BIOGRAPHY OF ELDER SAMUEL M'BERNIE.



ELDER SAMUEL M'BERNIE.

Samuel McBernie was born in County of Armagh, Ireland, April 5, 1834. He was one of a family of five boys and two girls, children of David McBernie, who was also born in Ireland. In 1839 David McBernie moved with his family from Ireland to Fifeshire, Scotland, eight miles from Glasgow. The McBernie family were of the Presbyterian faith.

In the mining district of Scotland our subject grew from childhood to manhood. At the age of eight years he went to work in the mines, and thus laboring to assist in caring for himself and his father's family, he was deprived of the privileges of school and of many other necessities of life. In fact his only schooling consisted of an attendance at a night school about six weeks at one time. His father being

a member of the church, the children were regular in attendance at the Sunday-school, the work in the Sunday-school being largely memorizing scripture verses.

Here in the Scotch land, so noted in history, so memorable in many ways, Samuel McBernie grew to manhood. On June 30, 1854, he was united in marriage to Miss Margaret Miller, and the union made on that day has been long and happy. Miss Miller was a daughter of John Miller, who resided near Edinburgh, Scotland, and who, with his wife, were loyal members of the Presbyterian Church.

At the time of their marriage Mr. and Mrs. McBernie settled at Fifeshire. Here they began life together. Those who know the land of Scotland can best understand the country and cities of those days, and can, in the mind's eye, see Fifeshire, with the twenty-six houses in one row.

It was soon after their marriage that they first became acquainted with the Church of Jesus Christ of Latter Day Saints. Members of the church were living in Fifeshire, and missionaries of the church made frequent visits there. This was in 1856. The doctrine of the church as preached at that time in Scotland was that which was fair and reasonable to our then future brother and sister in Christ. Accepting the principles of the everlasting gospel, as they understood it, they were baptized by one Elder Cushna. The branch of the church at Fifeshire consisted of about ninety members, and regular meetings were held in a hall in the town. All lived up to the teachings of the church and the rules and regulations thereof. The branch teacher made his weekly visits to collect tithing.

After they had been in the church about two years, one John Brown, who had been a member of the church in Scotland about fifteen years, left his native land and came to Utah, the land of Zion, as he thought. Mark the date—1856, about ten years after the first settlement in Utah, and four years after polygamy had been publicly proclaimed a doctrine of the church. Mr. Brown had not embraced a gospel that would admit such a doctrine as polygamy to be one of the foundation principles, and he could not accept the church as he found it upon his arrival in Utah. Dissatisfied from the first, he soon returned to Scotland and there told the Saints at Fifeshire what condition the church was in in so-called Zion.

Samuel and Margaret McBernie could not continue their fellowship with a church teaching and practicing polygamy and from the time they learned the true condition of the church located at Salt Lake City they disclaimed membership in it. During the first ten years of their married life five children were born to them, four of them dying in early life, and when they came to America in 1865 they had

but one son. During this year Brn. McBernie, John Clark, and James Clark, now of Boone, Iowa, came to America, landing in Nova Scotia. The trip across the water in a sailing vessel occupied fifty-one days. Sr. McBernie followed her husband about a year later. From Nova Scotia he came to New York City, the vessel on which he was sailing being dangerously wrecked along the shores of Long Island just before it reached New York. Leaving New York he worked for a short time at Johnstown, Pennsylvania, and then located at Pittsburg. Here he engaged in mining.

While living at Saw Mill Run, near Pittsburg, Bro. McBernie was baptized into the Reorganized Church by Robert Wiper, a priest of the church living at that place. Sometime after this Sr. McBernie was received into the Reorganization on her original baptism in Scotland. When they had learned of the Reorganization, and how it was teaching the first principles of the gospel, the same as they had learned them in Scotland, refusing to acknowledge polygamy as a doctrine of the church, and after fully understanding the claims of Young Joseph, they were willing a second time to accept the gospel as they had accepted it in 1856.

At Pittsburg they found in the church many of the early men of the Reorganization in the east. Among them were Josiah Ells, W. H. Garrett, now known to *Ensign* readers as the editor, George and Edward Hulmes, and others. Soon after his baptism Bro. McBernie was ordained a priest.

Leaving Pittsburg, our subject with his wife and family lived for a few years in Ohio, and came to Boone County, Iowa, in 1875. Here he continued to engage in the mining business, and in this continued for about fifteen years.

Coming to Boonesboro, he with his wife identified themselves with the branch of the church located in Boone County, across the river from Boonesboro. In 1881 our brother was ordained an elder, a branch was organized and known as the Boonesboro Branch, and the organization out from the city dissolved and united with the new organization. Elder McBernie was now chosen president of the branch and the work of the Master continued to grow in Boone County. The church building, which is still the home of the branch in Boonesboro, was built and dedicated in 1882, President Joseph Smith being present at the dedication.

The foundation of the branch thus laid from 1880 to 1885, while Elder McBernie was its first president, had been builded upon until the organization has placed upon its records one hundred and thirty members.

After spending the greater part of his life and the years of his best manhood in bringing the rich treasures from the bowels of the earth, he gave up

the mining business about 1884. Since that time he has engaged in other lines of business in Boone, Iowa, and for the past several years in the insurance business. In all the business affairs of life he has ever remembered the church in many ways. As president of the Boonesboro Branch for so many years, he felt the responsibility of the work intrusted to his care and he labored earnestly and faithfully for the advancement of the local church, occupying in every department of his office, preaching, presiding, and officiating among the members.

For fifty years he has been a believer in the restored gospel; for forty years he has been a member of the Reorganization; for twenty-five years he has labored as a local elder. During all these years of service in the Master's cause he has held to the "rod of iron" faithfully. His faith has been unshaken. He has witnessed the manifest power of God in several ways, especially in healing, both under his own hands and under the hands of others. His wife, who has ever been a helpmeet in gospel ties as well as in family ties, bears a strong testimony to the healing power of God.

On June 30, 1904, at their home in Boonesboro, Iowa, Bro. and Sr. McBernie happily reached fifty years of married life. Since in America six children have been born to them, only one of whom is living. Thus only two sons now living of a family of eleven children are with father and mother as they remain to spend the evening of wedded life together.

That home has ever been open to the needy. No one in distress has ever been turned away, and hospitality has been shown even beyond justice. The missionaries and the children of God have often been entertained there.

In their quiet home as they leave the fiftieth milestone of wedded life well in the distance, and he goes about the business affairs in the sunshine of seventy-two years, that home is one to be enjoyed, a true Latter Day Saint home. Here one finds a goodly number of the church books, and all of the church publications. The *HERALD*, the *Ensign*, and *Autumn Leaves*, and though he has long passed his childhood years and no children in the home, yet the *Hope* comes weekly to him and he reads it. And though he has ceased to be active in Sunday-school work and a student of the lessons, yet the *Exponent* greets him each month.

A. A. REAMS.

To succeed means a life of toil, of self-denial, but enthusiasm makes even these sweet, and then the reward comes from one's inner consciousness, which is the whisper of God.

• * •

The quality of a man's thoughts, the quality of a man's love, determines whether a man succeeds in making his life rich, fair and beautiful.

Of General Interest

IT IS IN THE BLOOD.

The warden of the penitentiary at Leavenworth, Major McClaughry, has come to the conclusion that Indians are naturally gifted as stone-cutters. His experience with the Indians confined in that institution has led him to that conclusion. As farmers they are not a success. But as workers in stone they become artists.

The Major is reported to have said that some years ago an Indian said he would learn to cut stone. When he was allowed to try, he went ahead with wonderful rapidity. The experiment was so successful that others were allowed to try and almost without exception every one of them succeeded. They did equally well in stone-setting. Their work ranks right up with the white cutter or setter.

Major McClaughry recently said to a reporter:

"Look at the ornamental stone work in those brick walls. Practically every bit was done by Indians under an Indian foreman. That foreman came to us absolutely ignorant of stone-setting, yet in a year or two he had not only mastered the trade, but he was made foreman. It is unusual to have a convict foreman. He is generally a citizen. This same Indian foreman is now free and earning eight dollars a day in the capacity in which he was employed here. I have heard of other Indians who have gone out of here, having learned one of these trades, who are buckling right down to good, hard, honest work.

"It's refreshing to see the pride these Indians take in their work. We have no trouble in getting them to do their tasks. In our stone-cutting shop we employ on an average about thirty-five Indians. When the Jamestown Exposition was under construction the Government ordered us to turn out much of the stone work to be used in the Government building there."

Major McClaughry has come to the conclusion that all our Indians have come down from the Aztecs and that they have inherited the art of stone working. Once in a while, he says, a negro will develop into a stone-cutter. Almost in every case of this kind, however, he has found on inquiry that the negro has Indian blood in him. "It's in the blood." —*Deseret Evening News*, January 21, 1909.

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THE FALSE "GIFT OF TONGUES."

One member of the band who went forth into foreign lands equipped only with the "gift of tongues" has returned to admit the gift was not of God. A year or more ago the movement so named was rife in this part of the country and several accounts of "manifestations" were presented in this paper. Now the *Evangelical Messenger* (Cleveland) gives the story of Mabel Collins, a pretty girl of eighteen

years," who, having succeeded in returning home after wanderings in India and South America, "looks like a woman of fifty." The story in her own words is this:

"We were driven out of New York. We were members of the Holy Ghost sect and we had the gift of tongues and went out to teach the rest of the world the real Christ. We decided to sail to London. We escaped a great shipwreck, but they would not receive us there. Then six of us got the call to go to India. We went from London and reached Calcutta in July. Mr. McElroy, who led us, thought we could do great things in India.

"Besides me, there were three girls from New York and two from Philadelphia. We nearly starved in Calcutta and went to the north. We reached Benares a month later. There two of our girls disappeared. They were very pretty and there were some Indians we met who liked them very much. We were destitute, and the girls—well, they just vanished. We didn't complain to the authorities, because we knew pretty well where they had gone. They are now in harems and I can't blame them much. We did not have the real gift, and life was far more terrible than I can tell you.

"Again we went north to Lucknow. Another girl, Mabel Charles, of New York, was taken from us one night after we had camped for the night. There were some wild hill men who rode down and stopped at our camp. Next morning all were gone. There were only three of us left, Mr. McElroy and Lillie Thomas and I, and we went back to Calcutta. From there we sailed to Buenos Aires to join the others. We had even harder times in Argentina than in India. Then my parents succeeded in getting me home. Our gift of tongues was not from God. It was from some devil."—*Literary Digest*, January 9, 1909.

Hymns and Poems

Selected and Original

No Place Like Home.

I am sitting alone to-night, mother,
Watching the firelight's glow;
Thinking of the days of delight, mother,
At home in the long ago.
And in fancy I see you again, mother,
As you stood in the old cottage door,
Just as lovely as you were then, mother,
And you are queen once more.

Chorus:

Yes, you were our own royal queen, mother,
You ruled our hearts with love;
But the sea rolls between us now, mother,
We shall meet in the home above.

It was you who taught me to pray, mother,
To ask for the Father's care,
As we knelt at the end of the day, mother,
Close to your old armchair.

And you told that sad story to me, mother,
Which caused my tears to fall,
Of Jesus who died on the tree, mother,
A sacrifice for all.

Chorus.

They say you are no longer fair, mother,
Your steps are feeble and slow;
Your eyes are not bright as they were, mother,
And your hair is white as the snow.
And you mourn for your wayward child, mother,
Who from your arms did roam
To cross the great ocean so wide, mother,
But has found no place like home.

Chorus.

I long for the old home nest, mother,
And to kiss your faded cheek,
To sob out on your tender breast, mother,
The love my tongue can not speak.
Though our meeting may no more be, mother,
In this world of sin and care,
Through the gospel you taught to me, mother,
Celestial joys we may share.

JAMES L. EDWARDS, Melrose, Massachusetts.
(Tune, "When you and I were young, Maggie.")

Lowell's Thought of God.

'Tis Sorrow builds the shining ladder up,
Whose golden rounds are our calamities.
Whereon our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.
True is it that Death's face seems stern and cold
When he is sent to summon those we love;
But all God's angels come to us disguised;
Sorrow and Sickness, Poverty and Death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

—James Russell Lowell.

Convict Verse.

(Two prisoners in the penitentiary at Fort Madison, Iowa, have gotten out a book entitled Convict Verse. The volume is dedicated in the following lines.)

There be music-makers sitting in the sun,
Writing of their longings, of their love and fun;
But if night comes on them, and the heavens fall,
Could they utter music—would they write at all?
We, the music-makers who have written here,
Know of heavens fallen, and the hopeless tear;
Sit we in the darkness, singing of the light—
Singing as if sunshine glowed in halls of night.

Lots of Time.

Lots of time for lots of things,
Though it's said that time has wings,
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness, and time
To assist the weak to climb,
Time to give a little flower,
Time for friendship, any hour.
But there is no time to spare
For unkindness anywhere.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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

The Unchristian Christmas.

We bespeak from parents and teachers in our Sunday-schools a careful reading of the following article taken from the *Outlook*, January 9 issue. And if the article of Mr. Fowler does not show with sufficient plainness the present unchristian trend of the observance of Christmas, will not the clipping from the *Kansas City Times* and the comments of the *Ensign* editor upon it stir us to the realization of a greatly needed reform?

"THE UNCHRISTIAN CHRISTMAS.

"Does the present American observation of Christmas further the spirit of Christianity and of good will to men? I think not. While thousands of our people feel and practice the Christmas spirit, my observation and investigation appear to present good evidence that the American people would be better off without any Christmas at all than with Christmas as now observed. But I would not abolish Christmas; I would try to make it what it should be.

"Christmas represents the most important event in the history of Christianity, for on that day the greatest gift to man was made. Obviously, Christmas should be observed by man in commemoration of this event, and it is eminently appropriate that he should in his small way do what God did in his great way—that is, observe the heavenly gift by earthly gifts.

"Now, how does it work out in actual practice, ruling out the exceptions, barring out the thousands of people who have the real Christian spirit, and considering only the great majority? If we view it in the light of fact—majority fact—we may find that the real Christmas spirit exists only in the minority, and that the majority of Christmas celebrators, instead of realizing and appreciating the significance of the season, use it for playing a game of grab and graft, or raise it above grab and graft on to the not much higher plane of selfish trading. There can not be the spirit of Christmas or of Christianity in the giving of any gift, however small or large, where there is an expectation of an adequate return, and where intrinsic or moneyed value is considered. From my observation, ninety per cent of both adults and children consider the intrinsic value of the gift as much or more than the spirit which prompted the giving, assuming that such spirit exists in the majority of cases. The great majority of Christmas givers expect to receive as much as they give. In many cases the Christmas gift actually breeds selfishness instead of good will and gratitude. A little girl receives a dollar doll from one aunt and a fifty-cent doll from another aunt, the hundred per cent difference in cost representing the difference in the wealth of the two aunts. In ninety-nine cases out of a hundred the dollar doll and the giver will be better appreciated than the fifty-cent doll and the one who gave it. A proportion, if not a large proportion, of the Christmas morning action on the part of children and adults consists of criticism of the people who have made them presents; and much of this criticism is cruel and contemptible. More people are slurred on Christmas Day by those who receive their presents than on any other day in the year.

"The mystery of the Christmas present can not do otherwise than instill into the youthful mind the excitement of the lottery. I would not necessarily remove the surprise of giving; but when a child knows that he is to receive a present from a certain person, curiosity encourages the gambling instinct, which is common to most of us. To an extent, what he gets becomes a game of chance and lottery without blanks, but a lottery with disappointments.

"The poor are the greater Christmas buyers, and probably half of their Christmas presents represent extravagance and uselessness. Seventy-five per cent of the fancy articles—those which contribute little to anything worth having—are purchased by those who can not afford to buy them. Christmas, then, to these people—and there are hundreds of thousands of them—stimulates extravagance, and often criminal extravagance, because intrinsic value is considered as much or more than the good will accompanying the gift.

"The theorist, the optimist, who is too lazy to work, and who sleeps while the pessimist labors, may deny this, because it is easier to think well of people and things than to antagonize anybody. But it is, I believe, nevertheless, a fact that the good will back of the Christmas present, and the gratitude of the receiver, are much smaller than intrinsic values.

"The spirit of Christmas can not recognize the moneyed value of a good deed or of a gift of any kind.

"Further, Christmas buying overcrowds the stores. Hundreds of thousands of salesmen and saleswomen and mothers and sisters have been physically injured by the Christmas rush. For several weeks all of those connected with the retail side of the stores are overworked and do not recover their physical or mental balance for several weeks after Christmas Day. The amount of actual physical suffering caused by Christmas buying may be in itself a sufficient reason for the abolishment of the present Christmas action.

"But I would not do away with Christmas. I would try to make our distorted Christmas a real Christian Christmas, to carry out the spirit of gratitude to God and of good will to men. I would not do away with the Christmas gift, but I would try to teach both the adult and the child that swapping and trading are not giving and that the only gift that is a gift is that which comes from the heart of the giver who expects no material return.

"Think of the amount of good which would result if the total of the money expended each year for entirely useless gifts were used in real charity. Think of the immeasurable good which could not help resulting if every child were taught to spend its Christmas money, not in the form of trading or swapping, but in doing good, in genuine charity. I would not condemn Christian remembrances from relative to relative, from friend to friend, but these gifts, if they should be so called, should represent only good will and friendship, the money of Christmas to be expended, not for personal benefit, but for the doing of real good.

"Realize, if you can, the almost tornadic result for the good of the people if every child was taught to make Christmas a real Christmas, and to donate his Christmas money, and to devote his Christmas time, to the doing of good, instead of making Christmas a selfish affair for the giving and receiving of intrinsic values more or less accompanied with a good will and an affection which may not be much better than selfishness.

"Christmas should be conducted along Christmas lines or else it should change its name.

"NATHANIEL C. FOWLER, JR."

"BOSTON, Massachusetts."

"CHRISTMAS TREES FOR DOGS.

"CINCINNATI, December 20.—Cincinnati's pampered cats and dogs, those that take the place of children in some of

the fashionable homes, will have Christmas trees and all the trimmings this year. The society matrons will act as Santa Claus for their pets. Mrs. George M. Extine is the leader in the movement. She already has publicly announced that she will trim up a Christmas tree for her pet poodles. The tree will be loaded with choice morsels to tempt the pups' appetites, motor goggles, fur-trimmed wraps, fur-lined boots, manicure sets and silver back brushes.—*Kansas City Times*, December 21, 1908.

"With perhaps hundreds of poor little children in that great city, suffering for the things necessary to protect them from the inclemency of winter, illy-clad, half-starved, deprived of that which should make childhood happy and care-free, it is hard to realize that any woman can be so utterly lost to all sense of humanity and compassion as to engage in such senseless and sinful extravagance as outlined in the above clipping. It will be a shamefaced class of women who will stand before the Judge of all the earth accounting for their lives to Him, when this and other circumstances in their lives are reviewed.

"'Depart from me ye cursed,' will be an awful recompense for the poor enjoyment they have had in the misuse of the wealth that came to them. It is sad to think that intelligent beings will sink so low as to supplant God-given children in their homes with brute beasts. But 'like cleaves to like' and the inference is logical that the natures of these women are becoming bestialized, and they live only in the present, without thought or regard for the eternity to come.

"'But as the days of Noah were, so shall the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of Man be.'—Matthew 24: 37-39."

Letter Department

SANTA ANA, California, December 27, 1908.

Editors Herald: We have a branch here just four months old, consisting of about fifty members. While the branch is young many of our members are growing gray in the work, marching steadily on to the front, across the plains of disappointments, discouragements, and hardships, on to the better life that lies beyond, always alive to the best interests of the work, determined to know nothing but spiritual success.

To all of those contemplating coming to Southern California we have this to offer: A beautiful climate, advantages for a livelihood equal to any and surpassing most where climatic conditions are less favorable. While the snow is softly falling around the homes of our brethren and sisters beyond the Rockies, we are enjoying the beautiful sunshine. As we look down the palm-tree avenues on across the great groves of orange-trees hanging heavy with their golden fruit, to the mountain ranges on the north and east clothed with green grass and wild flowers of many colors, we can hear the endless chant of the ocean wave. While we have our pleasant surroundings we have our trials. But we take courage in the thought that we are made perfect through suffering.

Since our branch was organized we have taken in some new members by letter and there are others who have expressed a desire to be baptized. So as we grow in numbers we hope to grow spiritually. As yet we have no church building of our own, but hope to have soon. We meet in the Fraternal Brotherhood Hall for Sunday-school and preaching-services, while we have cottage prayer- and testimony-meetings at the homes of the Saints.

I believe that God's hand is over us, shaping our course, but we must be ever on the alert, for there are things that will

come upon us so gradually that we hardly realize it until we suddenly find our Christian interests are gone. Let us remember all those who once felt a joyous budding springtime in the Savior's love and have felt it slipping away from them beyond the hazy horizon of worldly strife. I do not believe that we have many in this condition, but there are some. Let us visit them kindly and entreat them to return unto the Lord; then while their springtime closes with sad scenes of disappointments and discouragements, they may emerge into a summer of glorious experience.

Dear Saints, let us go on in the good work. Only a few more of those carefully prepared stumbling-blocks of Satan and we will have reached the end. Already, with many of us, the noontide of life is past, and our sun is setting. But the joy that will be ours if, after a long and clouded day, we can see our sun setting amid the glittering lights of the holy city! Our work is finished and we have come home for our reward.

For every temptation, for every sorrow, for every duty, the Bible furnishes an appropriate weapon. It was life before it was literature, experience before expression, and we can admit, submit, commit, and transmit the word of God. First admit its truths into our lives, then submit our lives to be ruled by its precepts. Commit its watchwords to memory and transmit them to others.

The saddest thought I have of the past is that twenty years of my life have been spent mingling with all classes of people upon the highways of sin without once stopping to consider the all-important opportunity connected with the better life. Oh, that the youth of our land would come and stand in the doorway of this restored gospel! When I look back over the twenty-five years that have passed since I left my childhood home in the vineclad hills of Laguna I can see twenty-two years of almost wasted life. Only three years out of twenty-five that I have been active in spiritual work.

Saints, let us sharpen up our sickles and keep them bright with service in the great harvest-field of God. Let us go in with a determination to win, then the seemingly hard trials will melt away like the snow in the heat of a summer sun. Children, you are as earth's most beautiful flowers. Let the spirit of God come into your life and be strong men and women for God. Let each day, as it goes by, become a stepping-stone in your lives to a higher and better career. Then the changes that take place will be marvelous. Personal influence and social power will assert itself; impulses will become deeds; actions and thoughts will be crystalizing into a character that should endure to the end. In conclusion, I will add that across the years of action and world-wide service, let us tread the path that leads to victory and crowns of glory, and in the joy of service we shall find the peace that the world can not give or take away.

Your brother in Christ,

L. HEMENWAY,

President of Santa Ana Branch.

BOYNE, Michigan, December 30, 1908.

Dear Herald: I have felt impressed for some time past to write a letter to the HERALD readers. Though feeling my weakness, and that what I may write might not profit any, yet I feel it my duty to send a few words from this part of the Lord's vineyard. Since having my patriarchal blessing given under the hands of Elder J. J. Bailey, I have felt that I have a greater work to do than I ever realized before. I know I have lots to overcome to receive the glory I wish to. I am very easily overcome by the cares and trials of this life; but I know if we try to live right, and ask God to help us, he is ever ready and willing, when we come before him as we should. I have proved this to my own satisfaction.

I might relate an instance of healing which we received one

year ago last June, which still remains fresh on my mind. Our little daughter Irene was taken with a severe spasm. We had noticed for a few days previous to this that she had not felt just right. She was taken with this spasm, which lasted between ten and fifteen minutes. We called in a physician. He at once said, "You have a very sick child." He tested her lungs and pronounced it bronchial pneumonia. We became very much alarmed over her, and at once sent and had Elder Burt come and administer to her. She seemed to get relief, but it would not last long, until she would be real bad again. The doctor called every day for six days. We still continued to have the elders come, had them several times. She would seem to get relief every time she was administered to; but would soon grow worse again. We would almost give up in despair. I at last said to my husband and mother, I will not give one more dose of that medicine. The doctor came again that morning and asked if we had given the medicine as directed. I told him I would not give any more of it; and if we wanted him again we would call him. He said, "Well, you may be sorry, if you do not do as I tell you," and so on. He knew our belief, and had been there one day when the elders were. We again had the elders come and administer to her. She began to get better, and continued to gain till perfectly well, and has been well ever since; but not till we gave up the doctor and put our whole trust in God was she healed. This, dear Saints, has strengthened my faith along this line; also that we should not trust in the arm of flesh. My desire is to so live that I may bring our little one up in the right way, after God has been so good as to spare her to us.

I have had evidences in different ways along this line, that God has all power; although with all these things to strengthen me I feel that I come far short of doing as I should do. My desire is for good. Pray for me, dear Saints.

MRS. A. L. WASHBURN.

MANSFIELD, Missouri, January 2, 1909.

Dear Saints: I am one of the isolated Saints, and my heart goes out to those in the same condition. I have not heard a gospel sermon preached since last March.

I do love to read the church papers. When I get them, if I have time, I sit right down and read them. The dear Saints that meet together every Sunday do not know how to sympathize with those that are isolated. As this is New-year night, I pray that we may live a better life in this year, and do our duty. As the saying is, When we have done all we can do, we have only done our duty.

MARY PINKERTON-DEHART.

EDGERTON, Alberta, Canada, January 3, 1909.

Dear Herald: I will endeavor to write and let all know, more especially the Saints in Michigan, how we are getting along. There are between thirty and forty Saints here, and all seem to be living up to the gospel law. Elders U.W. Greene and J. L. Mortimer were here about a month ago. We were all strengthened and comforted by their coming and the good meetings we had. While here Clyde was ordained to the office of elder. We live twelve miles from the Ribstone Branch, so we do not get to meeting very often. We miss the meetings, but hope to have a branch organized here in the spring.

There are six of us here now and we expect some more Saints here next summer. Bro. Fred Rowe and wife have a homestead two and one half miles from us. There are five families here from Michigan, all Saints but one.

We think this is a fine, healthful country. The crops were good last year and there is an abundance of feed for cattle. It is quite cold now, but only about five inches of snow. Cattle are running out on the ranges yet. There is lots of good hay here also, and it has been rightly named the land of "sunshine and flowers." The sun shines very brightly here,

nearly every day, and the prairie is covered with flowers from early spring until the frost comes in the fall. We get good water by going down forty feet, and have good buildings up, and like it well so far. We feel that the Lord has blessed us wonderfully.

We miss the dear Saints in Michigan, for we loved them; but we have the same love for those here and feel to thank God we can all say, "We know the work is true." We rejoice in this great work and have a desire to do all we can for it. There are eight of the ministry here and some are moving out to hunt up openings. There are lots of people here from all over, that have never heard the gospel preached.

We are just two and one half miles from Edgerton, on the Grand Trunk Pacific, one hundred and sixty miles east of Edmonton. Elders and Saints are always welcome. Bro. W. J. Levitt and family are well and doing well.

Your sister in the gospel,

MRS. C. M. WALRATH.

MONROE, Utah, December 28, 1908.

Editors Herald: I have been thinking of writing to the readers of the HERALD for some time, but it is quite a task to express our views on paper so that they will be presentable. We were baptized two years ago, under the hands of Bro. A. M. Chase, that is, two years ago next February 17,—myself, wife, and our two children. I was born in the Utah church, fifty-one years ago; but after being married I became dissatisfied with polygamy, and I could not see a redeeming feature in the filthy doctrine. The more I studied the Book of Mormon and the Doctrine and Covenants, the more sure I became that the revelation on plurality was a fraud, and was never given to the church by the Prophet and Martyr; and when Bro. A. M. Chase came and preached on the street of Monroe, I felt like my chance for salvation was still here. I began to search the records still more closely. My wife and son found an old Doctrine and Covenants with original marriage custom, and denunciation of polygamy. It seemed to lift the veil of the past, and I could see through the deception and depravity of Brigham Young and his successors in office. When Bro. Chase came back from the southern part of the State, we were ready for baptism. One thing that I found which was very conclusive that Joseph Smith never taught polygamy was in an early publication, where the leading men and women of the church declare that the secret wife system was the creature of John C. Bennett; and the affidavit of the patriarch, Hyrum Smith, to the same effect. From what I have seen and heard, I now know that all the leading men in the apostate church of Utah knew that the Martyr never introduced polygamy; and, to my thinking, they have gone into that relic of barbarism either in ignorance (which is not likely) or in impiety and infidelity. Just look now at their Doctrine and Covenants, with their two infamous revelations side by side, one saying you will be damned if you do not, and the other a plea of mercy from a land of perjurers. It is a sickly mess.

When I asked that I be considered out, or a short time after, my bishop and his counselor asked me if I had not felt bad or downcast for my action. I said no, I felt better every day that I was no longer responsible for the misdeeds of men who confessed they had broken the laws of God and man.

We are very happy, and glad that we were allowed to hear and embrace the gospel of Jesus Christ as taught by the true successor to the martyred Prophet of the latter-day dispensation, and the Saints who believe the way they will win salvation and happiness is to obey the laws of God and man as the written word provides. We feel like asking God to bless the brethren of the Reorganized Church, those whom we know, and we would be glad to hear from them.

My father and mother came to Utah in 1862, from Switzer-

land. I was five years old at the time, and my father's brother, Jacob Nazer, came at the same time; but soon joined the Reorganization. They stayed in the north part of the State or Territory, and we went south. I would be glad to correspond with any of the family of my uncle. We hope to move closer to Zion some day, or as soon as we can, and help build up the kingdom of God in living as near to the law as our weak natures will permit. We will be glad to be near some of the Saints, to meet with them on Sunday, and to hear the word of God as told by his servants.

Yours for the truth,
EDWARD NAZER.

LAMAR, Indiana, January 3, 1909.

Dear Herald: Perhaps a few words from this place would be appreciated by some. Mine is a very busy life, as I have a husband and four little ones to care for, so my time for writing is scarce; but somehow I felt as if I might do some good by writing, and I am anxious to do good.

I have enjoyed the Spirit quite a good deal at times; but sometimes conditions are such that we are not permitted to enjoy this holy influence as we should. I am very sorry that we sometimes find envy, jealousy, etc., even among Latter Day Saints, which is sure to injure the cause of Christ wherever they are made manifest. I can see my own shortcomings, too; but am trying to improve, and hope to be ready when the Master calls for me.

I gave a part of my experience in the HERALD a few years ago; but if I should repeat some of it, those who have read will please bear with me; for I want to ask for the interpretation of a dream or vision which I had while I was yet in the Baptist Church. For, although I had been a member of that church for some time, and was trying to do right, I was not satisfied, but kept longing and praying for some sure testimony that I was accepted of God. I had done what I could, and tried to think I was all right, and in prayer-meeting and at other times, too, I felt happy. But then that longing would come back and dark doubts with it; for, sometimes, I felt that I had lied in saying my sins had been forgiven (for we had to answer to this effect before we could become a member of the Baptist Church), and so I continued to ask God for light on these doubtful points, and I was given the following dream or vision, which caused me to rejoice and be satisfied, until after I had heard this doctrine; then I could see things plainly, and knew why I had had such an experience as that which I have just described. It was a plain case of the "blind leading the blind." I will give it in the language in which I described it to my husband quite a while before we were married:

"I saw a fiery chariot rise
From out the east, ascend the skies
Until from me, 'twas straight above,
Then, from out it, came a dove;
And descending slowly
It alighted near to me;
And, though, before 'twas very light,
It turned as dark as any night.
And thus my vision came to end.
What doth it all mean, my dear friend?"

I was very happy after this, but never quite understood the darkness at the close; although I have thought it represented the darkness I was then in. I think the dove represented the Holy Spirit, and it came near me; so near I felt its influence and rejoiced; but you notice it had only alighted near me. I had not fully received it then; but it guided me to the Latter Day Saint Church. This is the interpretation I have received. Does any one have any other to offer? I would like to know for sure, about the darkness at the close.

As we have our home nearly paid for, we hope to be able

to pay the remainder of our tithes before long. We are anxious for the spread of the gospel, so that others may enjoy the blessings we prize so much.

Have just been reading in *Autumn Leaves* of Sr. Burton's experience in speaking in tongues, and other very good articles, among which is Bro. Moler's experience.

Grandpa Cummings has just been sending for several church publications—The Two-Story Book—(which I think is just fine for presenting our work) and others which I have not yet read.

It seems to me that prospects here are a little better, as we have some now who will read, but some are very bitter against us, or our faith, or what they suppose to be our faith. They seem to think they know all there is to know about Latter Day Saints; but will not come out to hear them preach or give them a hearing in any way.

Pray for us that we all may be more united, and more worthy the name we bear.
ANNA M. CUMMINGS.

LOWER LAKE, California, January 5, 1909.

Editors Herald: Having just finished reading Bro. W. W. Blair's memoirs to my companion: it awakened memories of the past. Although then a boy, I well remember when living on the old farm near Petaluma, how hard G. P. Dykes tried to sow the seeds of discord among the Saints of the Reorganization. He seemed bent on destroying Bro. Blair's influence for good and branding him as a fraud, and a "wolf in sheep's clothing." In the sixties, or early seventies, I think, Bro. Blair came to Petaluma, California, and the Saints secured a large hall in a brick building on Main Street, and on Sunday Bro. Blair gave out an appointment to preach. The hall was well filled, and Bro. Blair preached with good liberty. During the service my eye was attracted to a glaring notice tacked upon the wall close to the stand, where Bro. Blair stood. Apparently he paid no attention to it; but after he had concluded his sermon, he pointed to the notice, which was headed in large letters, "Mormon Delusion," and said, addressing the congregation, "Friends, do you see that notice? It is a shame and a disgrace to the man that put it there." And, pointing to G. P. Dykes, who was sitting near the door in a chair, he said, "There is the man that did it. Shame on him. He was cut off from the church for his unchristianlike conduct. He has been a partaker of the abominations of Utah, having once had a mother and her daughter for wives at the same time." G. P. Dykes hastily arose to his feet and said, "My friends, if you all will come to the Baptist church to-night, you will hear the other side."

At early candlelight, the church building was crowded, my mother, Bro. Blair, and I being present. Previous to this G. P. Dykes had worn a long beard, which gave him the appearance of what constituted my ideas of an old patriarch. When the hour arrived for the other side, G. P. Dykes arose, minus his patriarchal face covering, and, passing his hand around his face and chin, said, "I have shaved off Mormonism." He then said he had been connected with the church for thirty years, but, "I have come out of her because of her abominations." He then told of the iniquity that abounded in the church in the days of Joseph the Seer; how the Saints would steal cattle, butcher them and secrete the hides, and many other such misrepresentations.

"Now there had been a man by the name of Forbes who had connected himself with the church from sinister motives, who had sometimes visited our home. This man was afterwards accused of stealing cattle, so my father was then and there accused of harboring thieves and robbers, in fact my father's house was their rendezvous."

In relating to his hearers what the law of tithing meant, he said if a man owned ten cows, he was compelled to give one to the church. If a woman had ten plates, or ten knives and

forks, she was required to give one to the church; and looking straight at my mother said, "Now you know, sister, that is true."

Well, after he had worked upon the feelings of his hearers until they could scarcely keep their hands off from us, he closed. Bro. Blair arose, having previously obtained permission of the trustees to reply. G. P. Dykes, pointing at him, said in a loud, angry voice, "You sit down; sit down," then giving a sign, the lights were instantly extinguished, and we were in total darkness, and everybody rushed for the door, tumbling over each other in their hurry to get outside. The excitement ran high, and there was strong talk of mob, but while they were considering the matter we made ourselves conspicuous by our absence.

During these troublesome times, we were glad to see dear old Bro. J. C. Clapp, then a young man, come into our neighborhood. He sized up the situation, and resolved to meet the modern Goliath, and show him up in his true light. A few seemed to think Bro. Clapp too young in the cause, and too inexperienced to cope with him; but Bro. Clapp said, "Never fear, we will put our trust in God." We were all assembled in the old Liberty Schoolhouse, to witness the battle. In order to save time, they mutually agreed to confine themselves to one book instead of the three. During the discussion, while G. P. had the floor, he would repeatedly say, "Oh, I was about to quote a passage from the Book of Mormon, or the Doctrine and Covenants, that would settle the matter, and prove my position to be correct; but I am not allowed to use those books. My hands are tied, as it were."

It terminated as expected, truth was victorious. I remember standing under a tree in the schoolhouse yard, after the discussion; G. P. Dykes pointed to a bunch of mistletoe near the top of the tree and said, "The Reorganization puts me in mind of that mistletoe, a parasite; trace it back to its origin and what is it?"

About this time my parents were anxious for me to attend college. Accordingly George Oman, Jr., and I were sent to the Pacific Methodist College. At the expiration of the term we returned home to spend the Christmas holidays. After the usual greeting and handshaking was over, my sister Emma said to me, "Come to the sitting-room, I want to introduce you to Bro. Robinson [elder]." I was at that time under the impression that a Latter Day Saint elder was just about perfect; for I was inexperienced, having been a member but a short time. Now, you can imagine how I felt a few days after meeting Elder Robinson, to see him coming across the field toward the house staggering along under the influence of liquor. My college mate, George Oman, and I were standing on the front porch at the time. We concluded to go and meet him and see for ourselves if he really was intoxicated. George said to him, "Bro. Robinson, you have been drinking." He replied, "Oh, no, George, I have not." "Oh, but you have, there is no use denying it," said George. He saw it was impossible to hide his condition and said, "I was cold and I took a drink, and then I took another or two, and I got too much." We prevailed on him to go to the house and get warm. I well remember how amused I was when seated at the supper table. The dish of butter was passed to him. He took the larger part on his plate, and on lifting it to his mouth, said, "Oh, I thought it was potatoes." Well, he remained over night, and I secured his overcoat and removed his bottle from the pocket, then watched through the keyhole to see him search for it before retiring. The next Sunday we had meeting at Bro. Oman's, Bro. Robinson being present. After the meeting, Bro. Oman said to Bro. Robinson, "I have a charge to prefer against you. I am informed that you have been drinking." He looked confused, and said, "Oh, no, Bro. Oman, it is a mistake." Bro. Oman said, "Don't deny it. I am informed by reliable authority that you were

drunk." Seeing George and myself present, he owned up, and said, "Yes, Bro. Oman, I am guilty, but I am sorry; and if you all will forgive me, I will never, never do it again." He was forgiven, but he went right off and became intoxicated again, and was forgiven, but fell again and again. He traveled the downward road, and at last tumbled into a drunkard's grave.

The years rolled on, and many changes took place. My business called me to the city of Healdsburg, where I made my home for a number of years. While residing at the above-mentioned place, Bro. Joseph, the Prophet, visited our city. Well do I remember his last words to me when parting-time came. Taking my hand, he said, "Should you ever chance to visit Lamoni, you will find the latch-string hanging out."

About the year 1898 found me residing in the city of Santa Rosa. Many prayer- and testimony-meetings have I enjoyed there with the Saints. It was there with the Saints in a prayer-meeting in Sr. Page's, now Sr. Case's house, that I first felt the Holy Spirit rest upon me in power. Right here I will say that the Saints in Santa Rosa were a faithful, united little band of Saints. Under the teaching of Bro. William Newton the branch prospered, and the Saints advanced spiritually. Years have passed since then, and I am now living on my old home farm near Lower Lake, Lake County, and we are taking all the church papers; and, oh how we enjoy reading them. When the HERALD arrives, I always look over the letters the first thing to see if I can find anything from the dear Santa Rosa Saints, but I always look in vain.

We once had a thriving branch in Lower Lake, but some have passed away, others removed to other places. Now, we have only a few left, dear old Sr. Caroline Graumlich, an old-time Saint, being the only one for us to lean upon.

We long and pray for an elder to help us to get another start. We have waited in vain for Bro. Terry.

We have just received volume 7, number 1, *Religio Quarterly*. We (my companion and I,) will have our first lesson on the Book of Mormon, Sunday. Now, while my companion and I believe in the divine authenticity of the book, oh, we would so love to have a special evidence of its divinity. Suppose some inquirer should ask us how we knew it to be of divine origin, what would, or could, we say?

We are now enjoying our long winter evenings, sitting around our fireside, reading Bro. R. C. Evans' Autobiography. May God bless Bro. Evans for the good of the work he is doing. Would that there were more just such books. The two sermons at the end of the book are simply grand. They ought to be published in the Salt Lake *Tribune*.

In conclusion, I wish to relate the sad fate of my brother, Newton Adamson. Although a member of the church, he did not meet with them in their little meetings, having grown careless, not having lived up to the light he had. Happening to be in Santa Rosa, out of curiosity he attended the Saints' prayer- and testimony-meeting one Sunday. He dropped in a seat a little aloof from the Saints, taking no part in the proceedings. During the meetings, a sister arose, spoke in tongues, directing the message to him, the interpretation being a rebuke for his carelessness and indifference, and informing him to be more zealous and faithful. From that time he was among the zealous, having resolved to turn over a new leaf. Being a priest, he often occupied the pulpit in the absence of an elder. About this time he formed the acquaintance of a lady who was opposed to the church. Shortly afterward, he married her. After his marriage his attendance at the meetings of the Saints became very irregular. Ministers of different denominations often visited his home by his invitation, and hours were spent in talking scripture. My mother, who was sojourning with him temporarily, chided him and warned him. Said she, "Newton, be careful. Don't let those ministers influence you. You know the Church of Jesus Christ of

Latter Day Saints is the only true church." But he assured her there was no danger of his being led astray. The result was that he joined the Baptist Church, attending their meetings regularly, and avoiding the Saints. A year or two had passed, when, one Sunday night, about two o'clock in the morning, he was suddenly called from his earthly home, not even having the opportunity of speaking a word. We all mourn for him as one lost. Meeting Bro. William Newton some months after, I said to him, "Bro. Newton, were you not surprised to hear of my brother's death?" He said, "I was surprised when I heard he had left the church, but I was not surprised when I heard of his death."

Yours in gospel bonds,

E. F. ADAMSON.

CHATHAM, Ontario, January 8, 1909.

Editors Herald: I would like to show my brothers and sisters throughout this north land that the time is here when God's people are being looked to, when good, moral, honest people are required to fill important positions. The municipal election for the city of Chatham was held Monday, January 4, when Elder Stewart Lamont opposed Doctor G. W. Cornell for the position of water commissioner, and defeated him by a majority of three hundred and eighty-five, receiving almost double as many votes as were cast for Doctor Cornell.

Doctor Cornell has held the position for the last five years; and, although influential and professional men have been nominated to oppose him at different times, Elder Lamont, who is a painter, was the first man to stand against this man who thought no one would ever defeat him, and you see the result, three hundred and eighty-five majority.

Elder Lamont has lived in Chatham for over twenty years, during which time he has worked for the Chatham Manufacturing Company. He is a man of thought, always ready to support that which is right, and trample anything not just.

As president of the local branch of Christ's church, he is very highly respected, being reelected for the sixth year. Under his reign as president God has greatly blessed the branch, by adding a large number of good, true lovers of the true church of Christ.

In addition to the duties of the presiding elder of the branch, Bro. Lamont is always ready to give a lift in Sunday-school and Religio work, and is always ready to help those in distress.

Through the true devotion to the work of Bro. Lamont, many true children of God have been added to the branch.

I think, Mr. Editor, the result of the vote will show that the Saints of Chatham are at least looked upon as the very best citizens. Thanking you for your space, I remain,

Your brother,

ART J. CATHER,

Traveling Representative the *Planet*.

FRANKLIN, Nebraska, January 9, 1909.

Editors Herald: I have just closed a series of meetings at Oxford, Nebraska, with good interest and attendance, promising to come back soon to continue the services. I left Keokuk, Iowa, September 15, having labored there twenty-two months. On the 14th I baptized a Mr. Brant, who has been convinced of the work for some time, but got to putting off the day of his birth into the kingdom. Also Miss Grace Brown obeyed the call to come out of the world. She has been a faithful worker in the Sunday-school. She has since been married to a young man of Keokuk. I hope their lives may be laid in pleasant places.

As the dampness of the river was damaging to my health, and also on account of the heavy expense of living in a city, we decided to move back to our home in Lamoni, where we

would not have to pay rent. It was sad to leave those we had labored with in building up the work; but I always felt I was only a forerunner for some one who would build up the work there. I left Bro. Farr in care till one should be appointed. I intended to resign, because of my poor health; but after getting settled I was transferred, by the missionary in charge, to Nebraska. My first trip was up in the Indian reservation among the Omaha and Winnebago tribes. I found several families of Saints there. At Walthill I found Bro. and Sr. Carter, at which place I made my home for a few days. They were ready to do what they could for an opening; but it was a very busy time getting out the enormous crop of corn. I went from there to Winnebago. Walking out in the interior I found Bro. John Kilmer and several others. I spent a couple of days with them. I returned to Walthill, getting a letter from Bro. J. R. Sutton, requesting me to go to Oxford, as they were wanting meetings there. I had also held some meetings at Decatur, where the Saints helped me, for which I hope the Lord will bless them. I also found some Saints at Rosalie. I promised to come back when they were through gathering their corn and hold some meetings. I hope the Saints will release me from that promise, as I am in the western part of the State, and Bro. Sutton thinks I will find all I can do out here. I was on my way to Oxford, and when I got to Lincoln I became very sick. Not knowing of any Saints near, I went home, thinking my case was a serious one. I remained home a couple of weeks, then took train for Oxford. I was met by Bro. Abram Sandage. I was surprised to find him to be one of my old neighbors. I commenced meetings the following night; fifteen to start with, increasing to thirty-two. On Sunday I baptized three of Bro. Sandage's sons. On Monday night, after meeting, we went to a near-by tank, removed the ice, and buried two more, a young man and a girl. The confirmation-meeting was spiritual, and there were tears shed by those within and without. The weather turned so cold that we discontinued the meetings, hoping to resume the work again, as there are a number very much interested. They were planning to light up the house better, and raise money to pay for the coal. Bro. and Sr. Sandage are strong in the faith, and willing to do all they can for its promotion.

A. C. ANDERSON.

CLEAR LAKE, Indiana, January 7, 1909.

Editors Herald: Since concluding the meeting at Flint, I have held a week's meeting at Scott Center, and to-night expect to conclude an eighteen-day meeting at this place. Good interest shown both on the part of Saints and outsiders.

To-morrow we go to the Sand Hill Schoolhouse to hold meeting over Sunday, the 10th. On the 11th we expect to begin a meeting at South Scott Church. Expect Bro. S. W. L. Scott to join me there. Have been here in Steuben County for about six weeks, and still have work awaiting us for some time yet. The weather has been ideal for meetings until just recently. Just now it is a little rough, and temperature hovering in the neighborhood of zero.

On the 2d inst. Father Morris L. Chandler passed away, at the ripe age of eighty-nine years.

H. E. MOLER.

WEYBURN, Saskatchewan, Canada, Jan. 10, 1909.

Dear Herald: It has been some time since I attempted to write you, but this is a very busy country. It keeps us busy all the year. We are having extremely cold weather since the first of the year. Before this, the winter was unusually mild—no snow. Now there is snow, snow, blowing snow everywhere, indoors and out, and fifty-two degrees below zero. Well, you may know we are thankful it is so near spring. Our branch is steadily increasing. Eight were baptized this fall, making seventy-four in all. We have services in four different places, owing to our scattered condition. Have two

Religios, which we enjoy very much. We know this will be a great help in the Lord's work.

Elders U. W. Greene and J. L. Mortimer were here a short time ago. We will petition the General Conference for a district to be organized in the Northwest. Several thousand dollars are paid in as tithing, and only one missionary. Surely several could occupy to good advantage. We are pleased to note a growing interest all over the land. Surely we should all be doing all we can. There is a great work and the harvesters are few.

FLORENCE TOOVEY.

BEAR LAKE, Michigan, January 4, 1909.

Editors Herald: The church papers help me so much that I feel to express my thanks to you and the many writers of the church for words that cheer and enlighten the isolated ones. It is indeed good to be a member of the great household of faith, even if we are far from the congregation and unable to attend meetings. How great and merciful is our God, who gives his Spirit to those whom he knows will be overcome by error and sin. What infinite love and compassion he shows toward us when we are chastened and drawn nigh unto him.

I feel to say to any who are striving again to walk the narrow way, Keep on and do not give up; for we truly are being tried, and must not stop, even though we stumble. I received evidence before baptism that the work is of God, and entered the church with knowledge as well as belief in the doctrine.

"If any man will do his will, he shall know of the doctrine," does not intimate the necessity of going so far as baptism and confirmation in order to obtain the evidences of its truthfulness. I have desired often to write on this point that comes under the head of consistency; but something I discovered the other day in a very old HERALD teaches the same thing. If any are curious to know how old the HERALD is that I refer to, I will tell you. It is dated May, 1862. I like to read the old HERALDS as well as the new. I wish the HERALD God-speed.

Your brother,

GEORGE M. HADLEY.

LINEVILLE, Iowa, January 18, 1909.

Dear Herald: As I have never written to your pages, thought I would do so to-day. I do not see how any one can do without any of the church papers. We have not been taking any until in the last year. I do not think we shall be without them any more. I do not see how we could do without them. We take the HERALD, *Autumn Leaves*, and *Hope*; and after a while we are going to take the *Ensign*, so I think we will have something to read that will be good enough for any one, if they want to read them. But no one will want to, except a Latter Day Saint. But I will read them, or my husband either. We have a time, sometimes, to see who will get the HERALD first to read. Sometimes I succeed, and sometimes I do not. But we do not quarrel about it. When the HERALD, *Hope*, and *Autumn Leaves* come, husband takes HERALD, I *Autumn Leaves*, and our boy the *Hope*, so we each have a paper then to read. Our boy says he could not get along without the *Hope*. He does not belong to the church, but will soon; and I am so glad to think he sees the true light of God as he does. He has selected Bro. M. M. Turpen to baptize him. We had a day set, but it was so cold, and we are so far from the church at Pleasanton, we did not get to go.

As the song in Hymnal, page 182, says, "'Tis a glorious thing to be in the light." What would we do without this light? I do not think we could do very much. It is hard enough at the very best to do what is right with this glorious light. For my part, I am glad I am a Latter Day Saint. Hope I will do that which is right; so, at the final day I will not be ashamed to see the Son of our heavenly Father face to face, and hope I may live so as to be able to live with him

in glory. I want all the Saints to pray for me as I know I am weak, and do not have the patience I ought to have. I will close, wishing all a brighter and more cheerful year than the one just gone. I ask the Saints to pray for me that I may be found faithful in this glorious cause of God.

Your sister in gospel bonds,

R. F. D. 3.

MRS. LILLIE BAILEY.

FULTON, Kentucky, January 14, 1909.

Dear Herald: After just reading a number of your articles in borrowed papers, I feel that I want to pen a few thoughts to your letter department. We have been a constant subscriber to the HERALD ever since we came into the church, which is about ten years, until the past two years; and since reading the pages of those excellent papers, I can realize the mistake we made in neglecting to subscribe for it before now. I feel thankful to our great Creator for the good advice and instruction I have gained by what I have just read. I thought when we were taking the paper that it was instructive and good; but if I judge right it seems that it is much better now than in years previous. I feel that I have been losing some of the grand and good reading. Oh, the good advice to mothers is just grand. I am one who has the responsibility of four dear children, two bright boys and two intelligent girls, oldest fourteen, youngest three. Realizing the responsibility of the tender care that a mother should exercise, I desire all good advice possible, as I want to rear my children up in the nurture and admonition of the Lord. I have more fears about the care of my children than any other thing, except a fear of not complying with God's laws in everything. I want to be a true Latter Day Saint. I have no doubts as to the great latter-day work in the least, but only fear myself. I feel since reading such grand sermons and articles in the HERALD, that I am encouraged so much and have been made to realize our every duty, and the love we should manifest to our heavenly Father, that I surely will press onward and live a life worthy of his acceptance. We ought to live under no condemnation, so that our prayers may be not hindered.

Dear Saints, when I live so as not to feel condemned, my life is so happy, and I do feel so free and good wherever I am. My experience is that when I resist one temptation, the next one presented is easier to resist than the one before; but sometimes I get careless and indifferent, and think I have not time to read good things (which reading and prayer is the life of me), and my mind gets too worldly to enjoy the good, peaceful influence which our dear heavenly Father is able to give. Yet all the time I am careless, I feel and realize very distinctly that I am not so prayerful as I should be, and realize that I am not feeling right, and know why it is, still it seems that I just can not wake up and be doing: sometimes can not even have the sentiment of prayer. But after coming in touch with such good thoughts as I have this morning, and getting my mind to act, I am made to rejoice with joy almost unspeakable in the great latter-day work, which I adore above all earthly treasures or pleasures which this old sinful world can produce.

Dear Saints, some think it is awfully hard to live right; but if we get ourselves in the proper attitude, and will be watchful, we can live to serve Him as we should; for God does not require more of us than we can do, as we all very well know; and let us all strive to be thoughtful of his commandments and keep them. Let us not be as some (and I have been so myself to some extent since I came into the church)—after believing the first principles of the gospel, and after obeying the part for them to perform, they considered their work done, which caused them to become like some who cling to the form of godliness, and often manifest the power of Satan, and do not notice the difference, and no

one else can discern any difference in their manner of living since coming into the fold. They seem as stiff-necked and proud as any popular church-member of the great sectarian churches. They have never taken any time to study new things; they just hold so tightly to the old that the power of Satan never loosed its hold upon them. Now, we should all strive to do the will of the Master. As for myself, I feel more encouraged to live more uprightly than in some time; so will close by saying, I hope our mistake for not taking the HERALD will be corrected at once. Dear Saints, let us remember that whatever we sow, that shall we also reap.

Your sister in Christ,

R. F. D. 5, Box 65.

BOBBIE WILLIAMS.

MARION, Michigan, January 20, 1909.

Editors Herald: The work is moving along nicely here in this part of the vineyard. I came here about two weeks ago; held only a few meetings and was called to Bay City, my son-in-law being very sick. Remained there one week, then came back to Marion. Some of the Saints engaged a hall. The first night there were only a few; but they were interested, and the congregation is getting larger every night; so it seems the interest is increasing all the time. This has been a hard place to get a hearing.

In bonds,

A. E. BURR.

Extracts from Letters.

Jane Shepard, Box 68, Salineville, Ohio, wishes to adopt a little girl from two to three years old.

News From Branches

HAILEYVILLE, OKLAHOMA.

I thought I would write a few lines to let others know how the gospel work is here. Bro. I. N. White has just left for home. He has been holding meetings here for us in our new church, which is twenty-four by thirty, with a twelve-foot wall.

We as Saints rejoice to have a home in which to meet; the house was full four or five times while Bro. White was holding forth, and a good interest was manifested. The Lord was good to us in moving on the people of the two towns in assisting us financially on our new church. We are looking forth with a bright anticipation for this place in the near future, for an ingathering. The brother that was the instrument in bringing wife and me into the church, had a dream when he was here, in which he saw a tree of fruit, first when it was in blossom, and again when small peaches, and also when ripe, which he said was the church work here, and the fruit was the Saints, which is being fulfilled amongst us now. The Saints are partly gathered into the church, but not as yet ripened. Each day we can see the necessity of more faithful living among the Saints. I fear the trump will sound and find some asleep, and not ready for the bridegroom. The wind blew from the south and blew up another Simmons from Mexico. I heard his note of warning before within a quarter of a mile of the Saints' abode. Oh, how the echo did ring over the hills of Hailey town, Come again, one and all, but make a longer stay next time. Old wagons sound good, when one is anxious to hear their sound. Any elders coming through Haileyville, stop off and see us, and our new church, and preach for us. This means J. F., and all the rest.

JOHN S. WHITE.

Grant this, we pray Thee, that all they who read
Or utter noble thoughts may make them theirs,
And, thank God for them, to the betterment
Of their succeeding life.

—Emerson.

Miscellaneous Department

Convention Minutes.

SPOKANE.—Sunday-school convention met at Spokane, Washington, December 11, 1908. Meeting called to order at 2.30 p. m., by Superintendent W. W. Fordham. Superintendent W. W. Fordham and Assistant Superintendent Dana Crum made oral report of their labors during the past six months. Paper provided for at last meeting was read by S. S. Smith, editor. The paper was called the Sunday-school Outlook. By motion the paper was continued, and an editorial committee, Dana McDole, Emma Bell, and W. W. Rodham was selected to edit the paper, to be read at next meeting. Delegates to General Convention, authorized to cast full vote of district, and in case of division a majority and minority vote: F. J. Chatburn, W. W. Fordham, S. S. Smith, I. M. Smith, E. Keller, Emma Bell, Thomas I. Summers, Dana McDole, Oliver Turnbull, Harp Fackenthal, Sr. J. H. Van Eaton, Charles Little, U. V. Sheldon, H. P. Henson, Dana Crum, James Winegar, Frank Holmes, Mary Ferguson, Andy F. Turnbull, Anna Smith, Maud Zigler, Alice Nice. Officers elected for coming year: W. W. Fordham, superintendent, Dana Crum, assistant superintendent; Oliver Turnbull, secretary and treasurer; W. J. Brewer, librarian. A motion prevailed that we consider the advisability of uniting the district Sunday-school library with the General Association, action to be taken at our next meeting. Adjourned to meet at Spokane, Washington, 2.30 p. m., on the Friday before next district conference. Oliver Turnbull, secretary.

Proposed Changes of Constitution.

At the Religio convention of Clinton District, October 2, 1908, a resolution was passed asking the Executive Committee to propose changes in the Religio by-laws. The committee met at Nevada, Missouri, November 15, 1908, and proposed the following changes:

"1. That section 7, article 3, under Constitution of the General Society, be canceled.

"2. That all by-laws pertaining to the home class work, be canceled and new laws be made that will not conflict.

"3. Under constitution of local societies, that section 2, in article 4, be revised.

"4. That sections 4, 5, 6, and 7, article 4, be canceled and reconstructed.

"5. That portion of section 3, on page 23, article 5, be canceled."

J. W. NOYES, President.

700 North Ash Street, NEVADA, Missouri.

MISS ZORA LOWE, Secretary.

R. F. D. No. 1, ELDORADO SPRINGS, Missouri.

Special Notice.

To the officers and members of the New York and Philadelphia District; Greeting: At the convening of the district conference in Brooklyn, New York, February 20, 1909, a quorum of deacons will be organized in the district. Every deacon is requested to be present Saturday evening at seven o'clock.

U. W. GREENE, Minister in Charge.

Conference Notices.

Kirtland District conference will meet at New Philadelphia, Ohio, at 10 a. m., Saturday, March 14, 1909, and continue over Sunday the 15th. Branch clerks please have your reports in the hands of the secretary as early as possible. Let us have a report from every branch in the district. E. E. Cozadd, secretary, R. F. D. 36, Springboro, Pennsylvania.

Pittsburg District will convene at Pittsburg church, 72 Miller Street, corner Colwell, Saturday and Sunday, March 6 and 7. Business-session commences at 10 a. m. The district Sunday-school association will meet on Friday morning at 10; an entertainment will be given in the evening. Notify the president of your branch as soon as possible if you intend to be present. C. Edward Miller, president.

Conference of the Central Nebraska District will meet at Meadow Grove, February 27, at 10 a. m., and continue over Sunday. We hope for a goodly attendance of the ministry and membership and a spiritual and profitable time. Sunday-school convention will convene the day previous at 2 p. m. Levi Gamet, president.

Northwestern Kansas District will convene with the Twin

Creek Branch near Downs, Kansas, March 6, 1909. Branch presidents will please govern business-meetings accordingly. Address conference matter to Myrtle Coop, Downs, Kansas, and mark it "conference matter." John A. Teeters, president.

Ohio District will convene at the G. A. R. Hall, Columbus, Ohio, Saturday and Sunday, February 27 and 28, 1909. We want a good representation present from all the branches, as we will have the election of officers, choosing of delegates to General Conference, the matter of holding a joint reunion with the Pittsburg and Kirtland districts, and very probably a start will be made looking toward the organization into quorums of the various orders of the priesthood in the Ohio District and vicinity. Mail all reports to the undersigned by February 15, if possible, as it is necessary that these matters reach the secretary a few days prior to conference. D. R. Winn, secretary, Post-office box 504; Columbus, Ohio.

Massachusetts District will convene at Somerville, Massachusetts, Saturday, February 13, at 2.30 p. m. All reports should be in the clerk's hands at least ten days before conference. These reports are not only statistical, but elders and presidents of branches. It is desirable that the ministry reporting use the blanks provided by the district, and to specify their labors as indicated on the list. Address all communications to W. A. Sinclair, M. D., 166 Pearl Street, Somerville, Massachusetts.

Northeastern Nebraska District will convene at the Saints' chapel, 1818 North Twenty-first Street, Omaha, February 6 and 7, at 10 o'clock. Officers for the ensuing year are to be chosen, also a member of library board. A large attendance is desired. F. R. Shafer, president.

Convention Notices.

The semiannual convention of Southern California District Religio and Sunday-school associations meet on February 12, at 7.30 p. m., and on February 13 at 1.30 p. m., respectively.

The convention of the Gallands Grove, Iowa, District, will meet at Dow City, February 11, at 7.30 p. m. Religio convenes February 12, at 2.30 p. m. May all Sunday-school and Religio workers of the district make an extra effort to be present at this, our annual business convention. Floy Holcomb, secretary, Dunlap, Iowa.

Nauvoo District Religio will meet in convention at Burlington, Iowa, Friday, February 12. The annual election of officers will take place, and delegates to the general convention will be appointed. We can not at present give the time of the business-session, but the program committee have recently been arranging to have both Sunday-school and Religio business-sessions in the morning. A large attendance is hoped for. Ethel A. Lacey, secretary.

The Sunday-school convention of the Northeastern Missouri District will be held at Bevier, Missouri, February 26. The business of importance will be election of officers and delegates to General Convention. Willie May Chapman, secretary.

The Sunday-school convention of the Little Sioux District will be held at Logan, Iowa, February 4, at 7.30 p. m. This is our business convention and we trust each school will be represented. Annie Stuart, secretary.

Northern California District Sunday-school association will convene on February 26, 1909, at San Francisco at the new church on Caselli Avenue, at Danvers Street. Take any car, transfer to Eighteenth Street line, and get off at Danvers Street. Election of officers and General Convention delegates will be principal business. Local secretaries will please report at once. Lizzie Day, secretary, 3031 Sixteenth Street, San Francisco, California.

The Sunday-school association of the Des Moines District will meet in convention at 9 a. m., Friday, February 26, 1909, at Des Moines, Iowa. Election of officers will be an important event and a good attendance is desired. If any one has any special subject he or she wishes discussed, notify either the superintendent, J. F. Mintun, or the secretary, Mrs. Pearle Shannon.

Eastern Iowa District Sunday-school convention will be held with the Fulton Sunday-school, February 26, 1909, at Fulton, Iowa. A good attendance is desired. Election of officers at morning session. Cora E. Weir, secretary.

Died.

TUCK.—Miss Elizabeth Rawlins was born in Outwell, Cambridgeshire, England, December 20, 1826; was married to J. J. Tuck, of Downham, county of Norfolk, March 10,

1846. Of their union ten children were born, of whom six are now living: Mrs. T. W. Chatburn, of Independence, Missouri; Mrs. H. D. Swain of Woodbine, Iowa; Mrs. Minnie Bausard, Cheyenne, Wyoming; Mrs. Fannie Fish, Chappell, Nebraska; T. W. Tuck, Sioux City, Iowa; E. W. Tuck, Cedar Rapids, Iowa. She united with the church about forty years ago, remaining faithful to the end. Moved to Iowa about fifty years ago and has resided in the State until her death. Her husband died about twenty years ago. A short service was held at the house in charge of Elder S. B. Kibler, after which remains were taken across the country thirty miles to Harlan and laid beside her husband in Harlan Cemetery.

PIERSON.—At her home in Knox, Indiana, December 25, 1908, Ora Gertrude, daughter of W. A. and Sr. Hettie Pierson, passed to the beautiful beyond, after an illness of five weeks, of pneumonia, aged 16 years and six months. Her life was pure, sunny, and unselfish. The funeral was conducted Sunday, December 27. Elder S. W. L. Scott preached the sermon to a very large concourse of people, after which the remains were laid to rest beside her mother in beautiful Crown Hill Cemetery.

PETRE.—Paul, infant (twin) son of Bro. Jacob and Sr. Nellie Petre, died December 14, 1908, being only a few days of age. Funeral services at the home by H. E. Moler. The twin sister survives.

CHANDLER.—MORRIS L., born September 22, 1819, at Perryville, New York. United with the church June 25, 1878, at Clear Lake, Indiana. Died January 2, 1909, at Clear Lake, Indiana. Funeral-sermon by H. E. Moler. Interment in the Teeter Cemetery.

KRAHL.—Mrs. Elizabeth Jane Bullock Krahl was born in Williamson, Wayne County, New York, March 13, 1839, and departed this life at the home of her son David at Independence, Missouri, December 26, 1908. She was the seventh of a family of eight children, one brother and one sister dying in childhood, and another brother and sister just recently having passed to their rest. Two sisters and one brother now survive her, Mrs. Mary Thomas, of Williamson, New York, and Mrs. Basheba Millman, of West Webster, New York, and Mr. David S. Bullock, of Norfolk, Nebraska, who is present to-day. Sr. Krahl was married August 15, 1865, at Williamson, New York, to Bro. John Krahl, deceased. Three children were born to them, George Lewis, David John, and Jennie Pearl, all of whom remain to mourn her departure. She was baptized into the church by Elder George W. Galley, at Columbus, Nebraska, in 1879, and remained a faithful member, dying firm in the faith and in hope of coming forth in the resurrection of the righteous. She was a devoted mother, earnest and sincere in all her ways, and the work of God was the one theme always paramount in her mind. Services at the Saints' church, T. W. Chatburn in charge, sermon by President Joseph Smith. Interment in Mound Grove Cemetery, December 29, 1908.

BRIGGS.—Carrie J. Briggs, wife of George N. Briggs, died in the American Hospital, Manila, January 25, 1909, of peritonitis, leaving her husband and three little girls, Dorothy Maude and a pair of twin girls about three months old. She was a noble woman, a loving wife, and a good mother. Their home was in San Fernando, Pampengo, Philippine Islands.

BECROFT.—Sr. Mary Becroft, wife of Bro. Henry Becroft, Jr. She was born February 21, 1845, at Liverpool, England. She was the mother of four sons and six daughters, who, with their father, are left to mourn their loss. She was baptized December 23, 1888, at Council Bluffs, Iowa, by Elder F. Peterson; confirmed by G. A. Hall, F. Peterson, and C. A. Beebe. Died January 17, 1909, at Council Bluffs, Iowa. Funeral in charge of D. R. Chambers, sermon by Joshua Carlile.

HAWKINS.—Odyne, eldest daughter of James and Anna Hawkins, born June 5, 1889; died December 31, 1908. Leaves father, mother, one sister and two brothers. Joined the church three years ago. She was an innocent soul, unsullied and pure. Funeral-sermon by T. W. Williams. "The night of death is but the dawn of a fuller life. 'Everything is prospective, and man is to live hereafter.'" "I feel my immortality oversweeps all pains, all tears, all fears, and peal like eternal thunders of the deep unto my ears the truth—'thou liveth for ever.'" "For I know my Redeemer is living and that hereafter he will stand upon the dust: and though after my skin worms destroy this body, yet from my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not a stranger, although my reins be con-

sumed within me." "Lay her in the earth and from her fair and unpolluted flesh may violets spring."

MCLAUGHLIN.—Mrs. Margaret J. McLaughlin passed peacefully away at the home of her son-in-law, Bishop C. A. Parkin, in San Francisco, California, on December 31, 1908, at the age of 79 years, two months, eighteen days, after an illness of about two weeks with pneumonia. Sr. C. A. Parkin was her only child. The services were held at the house, Bro. J. A. Anthony offering prayer and J. M. Terry preaching the sermon. The burial was in beautiful Mount Olivet Cemetery on January 2, 1909.

BROWN.—Emerson Brown, at Keosauqua, Iowa, January 14, 1909, of dry gangrene in his feet. Bro. Brown was born in Staffordshire, England, September 24, 1837; came to America in 1849. Was married to Miss Mary E. Snively, November 17, 1861. They had five children; two sons, Aaron and Charles, and one daughter, Sr. Bertha Day, survive. Bro. Brown served in Company I, Twenty-fifth Indiana Infantry in the Civil War, and was chaplain of W. T. Harper, Post No. 79, G. A. R., for many years. He was baptized at Montrose in 1867 by Elder John H. Lake, and confirmed by Elder Frederick Burley. His faith and zeal were phenomenal—liberal with his limited means, never long in a place until there was call for an elder to preach. He died in the triumphs of faith, loved by relatives and brethren, honored by comrades and friends. Funeral-services at his late home, Elder James McKiernan preaching, assisted by Reverend Thorn, of the Methodist Episcopal Church. Interment in Oakland Cemetery.

ECKHART.—Cecil Evaline was born at Arlington, Fayette County, Iowa, January 12, 1890, died January 12, 1909, her nineteenth birthday, at Lamoni. She was the daughter of George H. and Mary Eckhart. She was baptized February 14, 1904, by Elder Oscar Case, and confirmed by Elder O. B. Thomas. She has lived a consistent life ever since uniting with the church, and died in the faith. Her father preceded her to the other side several years ago. She leaves her mother, four brothers, and one sister to mourn her sudden departure, besides many friends. She was to have been married in a short time and the plans for a home and happy life were suddenly blighted by an explosion of gasoline, setting the sister's clothing on fire and burning her so badly that she died in a few hours. This was one of the unavoidable accidents that sometimes occur. Funeral-service from the church in charge of John Smith, assisted by O. B. Thomas, sermon by F. A. Smith.

SIMPSON.—Joseph S., was born June 6, 1853, at Huntsville, Madison County, Arkansas, and was baptized November 11, 1906, at Seneca, Newton County, Missouri, by Elder W. H. Smart. Died January 12, 1909. Funeral-sermon by Elder F. M. Conners.

WHITEHOUSE.—Thomas Whitehouse, Sr., was born October 27, 1827, Staffordshire, England. He settled in America in 1869, making his home in Kewanee, Illinois, with the exception of the last ten months, spent in Lamoni, Iowa, with his daughter, Sr. Tharp, where he died January 4, 1909. He was baptized August 2, 1866, and was ordained an elder. On March 10, 1856, he was married to Miss Martha Charles, who departed this life January 17, 1906. To this union six children were born, five of whom remain: John, Mrs. C. F. Tharp, George, Thomas C. and Alma. He was buried from the Saints' church, Kewanee, Illinois, January 6, 1909. J. W. Wight in charge.

TEASDALE.—At the home of her daughter, Sr. Agnes Jordison, of Coalville, Iowa, January 18, 1909, Sr. Elizabeth Teasdale passed to her final reward. She was born July 30, 1833, was baptized May 1, 1870, at Ogden, Utah. She was married to Bro. John Teasdale, April 16, 1857. Nine children were born, six of whom passed on before. The remaining three, with two brothers and a host of friends, are left to mourn. She lived a life consistent with her profession, passing away with bright hopes of a glorious reward.

SCOTT.—Sr. Louisa A., after seven months' illness, died near New Albany, Indiana, January 15, 1909. Deceased was born April 4, 1847; was baptized about thirty-seven years ago by W. W. Blair. She lived an exemplary life; loved the gospel. She expressed her happiness in being prepared to meet her blessed Savior, and the loved ones gone before. She leaves her aged mother, Barbara A., aged eighty-five years. Her father, Elder James G., preceded her one year and ten days. Her funeral-sermon was preached by David Dowler. Remains laid in Pleasant Ridge Cemetery.

LARSON.—Elizabeth M. Johnson was born in Denmark, January 31, 1825. Died December 7, 1908. The funeral-

services were conducted at the home of N. N. Byergo, December 8, by Elder F. C. Keck, of Nevada, Missouri. Interment in the Barnard Cemetery. She was married to John Larson in 1847, who preceded her to the grave in 1887. Since that time she has made her home at N. N. Byergo's. She united with the church July 4, 1880, in Nodaway County, Missouri. Her sweet face made sunshine in the home. Every one called her "Auntie."

KNUDSON.—Mary K. Hill was born February 8, 1878, near Cameron, Missouri. United with the church July 12, 1889. Baptized by Elder J. D. Bennett. She lived a faithful member to the day of her death, which occurred December 13, 1908. She was married to K. C. Knudson, March 16, 1898. Of them were born three sons and one daughter, two sons preceding to the land of eternal day. Husband, one son, one daughter, father, mother, three brothers, and five sisters are left to mourn. Funeral-service at Platte Valley Baptist church; sermon by Elder F. C. Keck.

DILLON.—Sr. Josephine Wills was born August 15, 1858, at Valparaiso, Indiana. She was united in marriage to Oscar Dillon, March 29, 1876, to this union were born seven children: Clifford, Pearl, Raymond, Mabel, Jessie, Josie, who are living, and Anna who died in infancy. She united with the church September 11, 1904. Died at her home in Dahinda, Illinois, January 8, 1909. She lived a faithful and consistent Christian life to the end. She was loved much by all of her neighbors for her quiet, peaceable, and very kind disposition. All the above-mentioned children were present at the funeral, which was held January 11, from the Saints' church at Dahinda and was largely attended. Funeral was in charge of Elder Charles L. Holmes, prayer by Elder D. S. Holmes, and the sermon by Elder Amos Berve.

CHRISTIANSEN.—Lehi Elmer Christiansen was born June 5, 1893, at Hazel Dell, Iowa; united with the church, September 3, 1905; died in the sanitarium at Kimball, South Dakota, of appendicitis, after a sickness of about a week. He has passed from our physical vision to rest in the paradise of God. In his immediate family are left his parents and five brothers who are devoted to God's work as restored in these latter days. The burial took place from the Methodist church in Kimball, sermon by Paul M. Hanson. A large number of friends and relatives were present.

BAKER.—At Fort Madison, Iowa, January 15, 1909, of pneumonia, Sr. Anna E. Silvers-Baker. She was born at Montrose, Iowa, January 1, 1877; was married to Mr. Cassius E. Baker, August 27, 1892. To them were born seven children, five of whom survive, two dying in infancy. She was baptized and confirmed by Elder F. B. Farr, at Fort Madison, August 31, 1908. She received great testimony of the truth of the gospel; was a kind neighbor, a constant friend, an affectionate mother, a kind and loving wife. She died in full hope of the first resurrection. Funeral-services were held in the Saints' chapel, Tracy Street, West Fort Madison, at 2.30 p. m., January 17, 1909, Elder James McKiernan in charge. The burial was in Oakland Cemetery.

HEMMERLY.—December 11, 1908, Henry E. Hemmerly, of bright's disease, consumption, and heart disease. Born April 5, 1858, at Plymouth, Massachusetts, and lived there all his life. He was employed as foreman at the Plymouth Cordage works for many years. Leaves a widow, Sr. Clara, one son, William, and a daughter, Clara Helen Oates, all members of the church, also mother and two sisters. He was baptized September 21, 1882; ordained deacon March 13, 1883. Funeral at the home, 362 Court Street. Sermon by Richard Bullard. He was honest, kind, and hospitable; made a welcome home for the missionary.

ELLIOTT.—Sr. Amanda Elliott died at her home near Baxter, Iowa, on December 28, 1908, as the result of cancerous trouble, which she had endured for several months, suffering at times severely. She leaves a husband and four sons; none of her near relatives, except her husband, being members of the church. She was baptized by Elder John X. Davis, January 2, 1880, at Newton, Iowa, retaining her faith in the gospel. Funeral-services were held at the Independence Schoolhouse on the 29th, and at the house by Elder J. F. Mintun, assisted by Father Nirk, of Rhodes, Iowa. The body was laid to rest in the Newton Cemetery, awaiting the first resurrection.

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crop of the country—placed at \$640,311,538 in 1907, and supplying two thirds of the world's cotton—be materially increased, not by farther outlay on the part of the grower, but by using the rough stalks, till now got rid of at a direct cost of not a little money and an indirect expense in time and labor?

Since 1908 came in these questions have all been answered in the affirmative by W. H. Croll, now of Atlanta, Georgia, but for many years closely identified with the paper industry of Indiana. The gist of the statements which he declares he is now justified in making (for he has busied himself for some time working at the experiments and perfecting the methods which at last have led to his invention) is, that from the cotton stalk may be made wrapping paper, print paper, and book paper of genuine worth.

It has long been known that all woody fiber is essentially alike, and all of it serviceable, in varying degrees, for paper manufacture. One form has been preferred to another only because its reduction and treatment was more convenient or less expensive. In spite of this academic knowledge, however, any such invention as Mr. Croll announces is of real news value to the world of industry if the final tests of it, now about to be made on a large scale, demonstrate that he has proceeded beyond mere laboratory trials into methods of practical commercial value. It would not be easy to magnify the importance of any discovery by which any huge waste

is turned into a by-product yearly representing hundreds of thousands of dollars value.—From "Cotton and corn to solve our paper problem," in *Technical World Magazine* for February.

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The Church and Disease.

For the Christian church to found and foster hospitals is unquestionably commendable, writes Doctor James M. Buckley in the *February Century* in a discussion of the "Dangers of the Emmanuel Movement," and the reasons why it should not be generally adopted; but the diagnosis, treatment, and prognosis should be left to those who have made this their life study and profession; to them belongs psychotherapy as well as medicine and surgery. For the church to provide chaplains for institutions and give them every facility is also rational. To attach hospitals to individual churches under rectoral or pastoral superintendence is of doubtful expediency. To provide physicians or attempt to treat patients personally would invade the sphere of an indispensable profession, and encourage an irregular movement in other departments of medicine.

A large proportion of the best physicians and surgeons of Boston and vicinity sympathize substantially with the view announced by Doctor Putnam. They believe that it places "the medical and clerical professions in a false light," that "it raises false hopes," that "it interferes with the relations between physicians and their patients," and that "it encourages haste and superficiality in the consideration of a serious problem."

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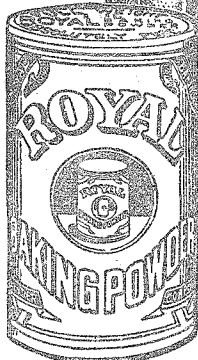
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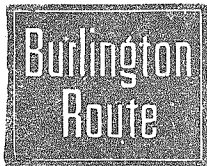
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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Editorial

LAND PROBLEMS.

A dispatch from London, England, indicates that the Earl of Leicester died at his home, Holkham Hall, Wells, Norfolk, England.

After giving a pedigree of the Earl which gave him his title and peerage, the dispatch states, "He was the owner of about fifty thousand acres"; and that his eldest son would succeed to his estate.

This closing sentence, with respect to the amount of land of which the earl died possessed, is one of the most striking features of the dispatch and the one which challenges our attention. This fifty thousand acres of land is equivalent to seventy-eight square miles of land, each square mile representing six hundred and forty acres, or, in the language of a surveyor, a section of land; this division represents about three hundred and twelve quarter sections, each containing one hundred and sixty acres of land, which subdivided again represents twelve hundred and fifty holdings of forty acres each.

We suppose that this estate of which the Earl of Leicester died possessed, and which descends to his son who succeeds to his title, represents but one of the many enormous landed estates into which England has been divided and subdivided since William the Norman rewarded with vast landed estates the lords and knights who fought with him and helped him to conquer the inhabitants of Britain. It is one of the misfortunes of the people forming the population of what is known as the British Isles, that the land which should be opened to the settlement of those who have been and are willing and worthy to occupy, and by such occupation secure to themselves and those dependent upon them the subsistence and competency which would remove them from poverty, are thus kept from them.

In connection with this item it is significant that the news current with it states that lately some five hundred miners entered in upon the estate of the Marquis of Bute, not far distant from the city of Cardiff, Wales, and took possession of a portion of it, intending to sow wheat upon the land so taken, for the purpose of preparing a supply of food for themselves and families dependent upon them. In the same item it was stated that a contingent of troops would likely be sent to the vicinity to

Enthusiasm is the great mover of the world. They who are animated by any great idea and are inspired by any noble thought or exalted motive keep in motion the wheels of progress.

evict these miners from the estate, and thus shut them out from making this provision contemplated by them. Of course, under the ordinary circumstances of the enforcement of the English laws, there can be but one issue to this effort of these miners. No matter how great their poverty, how sore the conditions of life to them and their families may be, how great the ills which they have already suffered and those which may still be in store for them, they will be driven from the land and obliged to herd together in their restricted and possibly poverty-stricken quarters; quarters which they probably occupy at the consent of some factor of the same, or a similar lordly landed estate.

It is conceivable, however, that these five hundred men did not move in the effort which they undertook, without there had been some previous agitation of to them the serious question of living, and the sore straits to which they and their families had been driven by poverty, and under which they have had and now have but a pitiable existence. If this supposition be correct, then follows the fear expressed in the dispatch in which the circumstance was recited as an item of news, that the eviction of these miners from their proposed occupation of a small portion of this vast estate of the Marquis of Bute, possibly might create a national uprising amounting almost to revolt and revolution. Is not this fear justifiable under the conditions?

When in Wales in 1903, at the little town of Nantyglo, from the main street of the place a little straggling hamlet along the rocky side of hills from which the miners had dug and were digging the iron and the coal, and into which hamlet hundreds and thousands were crowded in tenements of almost primitive character and simplicity, we could look across the valley into the confines of an immense estate, upon the soil of which no miner dare step his foot, no matter how pressing his necessity, nor how much might be spared of the wealth of such an estate; but he must be content to live in such quarters as landlords might assign him upon premises held by the same claim of inherited succession, and made sacred to royalty by the gift of the sovereign. The occupation of such premises is made more restricted and unbearable by the fact that the occupying tenant can not erect any sort of small convenience on the premises occupied, without the consent of the factor of the lord of the estate first obtained, and he would be subjected to severe penalty did he assume to exercise any liberty in his holding the premises, except the mere occupation of the same.

The conditions of such existence have not been made bearable, except by long years of repression of the working masses amounting to oppression, imposed upon them by the English law-making powers in behalf of the landed gentry, and those styled the royal families, created so by the sovereign.

It is now pretty generally conceded by the statesmen of the period, that the English Government is facing one of the most serious problems pertaining to continued governmental existence that ever has been presented in the history of the English nation; namely, the economic problem resulting from the lack of remunerative employment for the millions of the population whose daily bread is dependent upon the labor of their hands. We believe that none will charge King Edward with other than the best of intentions for the good of his subjects and the best of desires for their general and personal welfare; and it is possible that there should be accorded to him now credit for being a wiser king than as a prince he gave promise of being. He has shown himself to be a ruler desirous of peace rather than of national aggrandizement; and it is to be hoped that he may be endowed with the greatest possible degree of wisdom commensurate with the needs of his people. For it is within the reach of open probabilities, and out of the realm of occult prophecy to foreshadow, that as the people, pressing upon Parliament, won from King John what is called the Magna Charta of English liberty, by a persistent and enforced demand; so, sooner or later, will the exigencies of the English common people, either by the peaceful means of political suffrage, or by the irresistible demands of the power of might, based on right, always resident in the people when their liberties are so far overborne as to be no longer bearable, win their rights in such restricted lands. The revolt which ended by securing the Magna Charta from King John, may not be compared with that which may result from the existent and pending calamities now pressing upon the English people. There then existed the necessity for restricting the prerogatives of the crown, the exercise of which was a continuing menace to personal and political freedom. The establishment of constitutional government removed the necessity under the provisions of the Magna Charta; and the remedy of wrong exercise of prerogative lies in a vote of want of confidence. The revolt which may result, and which must result if there is not the wisest kind of management upon the part of the sovereign and the Parliament, and the legal breaking down of the walls of reservation safeguarding those immense landed estates created in times past by royal will, segregating the aristocracy from the common people, will be an uprising of the whole people in bloody revolution. Take this estate of the Earl of Leicester as an instance: Twelve hundred and fifty farmers, each having a holding of forty acres are kept from occupying this estate; except as hirelings or tenants at will may do. Subdivided still closer into gardens and small holdings, such as would be made available to industry, in the climate and on the soil of Eng-

land, and this estate would serve the necessities—not of twelve hundred and fifty merely, but of absolute thousands, could justice and right be made to prevail.

Take the instance of the Marquis of Bute, the extent of whose estate may be ascertained by a little careful inquiry, upon which a bare five hundred have entered, proposing to occupy a few acres each for the purpose of sowing a cereal from the proceeds of which to make a store for their coming necessities. By what right are they excluded from such occupation for such a purpose? By the right of legal enactment protecting the Marquis of Bute, his predecessors, and his successors in the sole possession and occupation for whatever use he or they may choose, and excluding all other persons from occupation for any use whatsoever.

It was possible under the feudal system, and with the smaller population long existing under such system, for the lord of an estate to so provide for his tenantry that there was no special aggravation to existence upon such estate. But in the wide expanding of England as a world power and the development of the British Isles into a manufacturing and commercial center, the conditions existing in feudal times have been changed, not only radically but irrevocably. Is it not time then, facing the problem of national existence and the absolute necessity for disposing of the pressure of the economic conditions of the realm, that consideration be given to the proper and just distribution of these overgrown estates? We believe it to be worthy of the best consideration that can be given it at the hands of the wisest statesmen of the empire, from the ruling monarch to him that may be of the people, and from the people, and for the people, in the ranks of the poorest.

We are moved to these suggestions, in a sense, because we see in our own land and under the laws of our own government, a disposition upon the part of some wealthy men to absorb immense tracts of country and to devote them to similiar uses as those prevailing upon these lordly estates in England. We are thinking of the increase of such a disposition among Americans to build up such large aggregations of landed wealth, to the exclusion of those whose necessities force them to toil and accept the meager occupation of a few square feet of land covered by a home more or less humble and equal to the necessities of a restricted existence only. These reflections are fraught with strong suspicion that there is an increasing necessity for the consideration upon the part of American statesmen to prevent the public domain becoming thus absorbed to private purpose and occupation upon the part of those whose selfishness and wealth have made them careless and indifferent to the welfare of the people.

There should be either a stop put to this excessive absorption of land, or there should be enacted and enforced such just laws regarding the proportion of taxation which these estates should bear, as would make their ostensible owners tired of carrying the burden of such estate. We used to sing, and that but a few years ago, that, "Uncle Sam is rich enough to give us all a farm." The years are so few since that was the burden of a popular song that it seems but a dream of yesterday; and yet the lands which belonged to Uncle Sam have been so restricted in their area by such reckless subsidies to railroad corporations and to grasping moneyed speculators that, "poor Uncle Sam" now has scarcely a garden spot to give a poor man for a cot and a cow stable, and even these where sometimes held are confiscated by the encroachment of some man of wealth who desires the land for the pleasures of his exclusive possession and caprice. It unfortunately happens that these selfish rich men who are seeking to build up these great estates are absorbing some of the finest and most desirable locations in the country; witness, for instance, the wide estate of an oil king in the Adirondacks. We might also notice the late effort to secure some eleven million acres of land in Texas, were it not for the fact that the syndicate trying to secure this land are doing so for colonization purposes; and, though some few individuals may finally secure independent fortunes, and build up wonderful places of residence, either in the regions secured or elsewhere, the purposes of the organization will leave the land open to purchase for a goodly series of years at least.

We do not see such a menace to the common people in the building of palatial residences in cities like London and New York, for the purpose of family occupation, as we do in shutting off the arable lands from the opportunity of the people to occupy as tillers of the soil, and for all agricultural purposes. In the first instance encroachment is made upon the wealthy, so far as the spaces of occupation on soil and in the air are concerned, and such occupation is accompanied by the expenditure of such sums for building and adornment and the care of them, as makes them a source of employment for many who are but accessories to such occupation and profit thereby. But the absorption of cultivatable lands away from centers of wealth and fashion are a menace to the general public. The masses, sooner or later, will feel the restriction thus imposed upon them. This subject is open to agitation at present everywhere; and while we do not agree to the attack made upon the right of individuals to hold title to land we believe there should be wholesome laws enacted and enforced by which the inherent rights of the people, whatever they may be, will be protected and conserved.

NOTES AND COMMENTS.

A county historical society was recently organized in Hancock County, Illinois. James Bolton, of Sonora, was elected president; J. C. Coulson, of Lahaerpe, Secretary. The society will have a rich historical field in which to work. For a period of years the history of our church was intimately connected with the history of Hancock County. It is to be hoped that we may secure correct representation in the annals of the new society.

Upton Sinclair is quoted in a press dispatch from San Francisco as saying that he is ashamed of the fact that he is married and that marriage is not a fit subject to discuss at the table. He says that while young and foolish he and his wife permitted a minister to mumble a few words over them, but they have since advanced. He is of the opinion that if marriage were abolished dissatisfied connubial partners could rustle around and find more suitable affinities. Upton Sinclair is the author of *The Jungle*, the book that a few years ago started an investigation of the packing houses. If correctly reported Upton might now be made a subject of investigation. He seems morally to be in some such a state as the packing houses were in at that time.

LAMONI ITEMS.

The twenty-fourth conference of the Lamoni Stake was held at the Brick Church Saturday and Sunday, February 6 and 7. Missionary in charge, Heman C. Smith presided, assisted by stake presidency.

The bishop's report shows receipts, eight thousand nine hundred and seventy dollars and seventy-eight cents, and cash on hand eight hundred and forty-one dollars and forty-five cents.

Branch reports show a total membership in the stake of two thousand four hundred and seventy-seven.

Speakers during the conference were as follows: On Saturday evening E. B. Morgan; Sunday morning Heman C. Smith, and Sunday night J. M. Stubbart.

The sacrament-service Sunday afternoon was in charge of Patriarchs Alexander H. Smith and Joseph R. Lambert.

Two ordinations provided for by conference were attended to at this meeting. Roy Young, of the Evergreen Branch, and D. J. Williams, of the Hite-man Branch, were ordained to the office of priest.

The high wind of week before last caused a slight damage to the Herald Office roof by blowing off a portion of the gravel roofing. Repairs have been made.

Regular sacrament-services were held at the Homes in the afternoon and in the evening Elder

C. W. Dillon spoke at the Saints' Home and Elder E. B. Morgan at Liberty Home.

But two officers were absent from Sunday-school last Sunday and they were both away from home. Of the teachers only two were absent.

On Thursday and Friday preceding conference were held the stake conventions of the Religio and Sunday-school associations.

Hymns and Poems

Selected and Original

Intercession.

Doctor Horatius Bonar has put the prayer of Solomon into a poetic form to be sung to the tune "Intercession," by W. H. Calcott.

When the weary, seeking rest,
To thy goodness flee;
When the heavy laden cast
All their load on thee;
When the troubled, seeking peace,
On thy name shall call;
When the sinner, seeking life,
At thy feet shall fall;
Hear then in love, O Lord, the cry,
In heaven, thy dwelling place on high.
When the worldling, sick at heart,
Lifts his soul above;
When the prodigal looks back
To his Father's love;
When the proud man from his pride
Stoops to seek thy face;
When the burdened brings his guilt
To thy throne of grace;
Hear then in love, O Lord, the cry,
In heaven, thy dwelling place on high.
When the stranger asks a home,
All his toils to end;
When the hungry craveth food
And the poor a friend;
When the sailor on the wave
Bows the fervent knee;
When the soldier on the field
Lifts his heart to thee;
Hear then in love, O Lord, the cry,
In heaven, thy dwelling place on high.
When the man of toil and care
In the city crowd;
When the shepherd on the moor
Names the name of God;
When the learned and the high,
Tired of earthly fame,
Upon higher joys intent,
Name the blessed name;
Hear then in love, O Lord, the cry,
In heaven, thy dwelling place on high.
When the child, with grave, fresh lip,
Youth or maiden fair;
When the aged, weak and gray,
Seek thy face in prayer;
When the widow weeps to thee,
Sad and lone and low;
When the orphan brings to thee
All his orphan woe;
Hear then in love, O Lord, the cry,
In heaven, thy dwelling place on high.

The Straight Road

THREE REVELATIONS OF GOD'S WILL.

When God desired to give the children of Israel a tabernacle in which to worship him, he showed Moses in a vision how it was to be built, and told him to make all things pertaining to it "according to the pattern, which was showed thee in the mount." (Exodus 25:40.) These instructions were repeated to him on three different occasions. The Lord told him how large to make the tabernacle, how many curtains it was to contain, the size of each, and the color of them, also how many loops there should be in each, and that certain curtains should be made of goat hair, and how many, just where they should be put, and how they should hang. He also commanded that it should be covered with certain kinds of skins, dyed certain colors. The walls were to be of boards of certain kinds of wood, the Lord stating the length and width of each board, how many for each side of the building, and how many sockets were to be put in each board—how they were to be coupled together, how many rings, and how many sockets, and what they should be made of. He told how many bars, and of what material. He gave instruction as to what the veil should be made of—the color, and how it should be hung, also the nature of the hooks and sockets, and how many, just where the veil should hang, what was to be before it and what behind.

He ordered a table—an ark—a mercy-seat, a candlestick, and gave instructions of what each should be made, of their size to the very inch, which were to be made of gold, which of silver, and which of brass, even entering into the smallest details as to pins and hooks, and the number of cords and loops, also the length and width of the court. Why all these details? Because God was directing a building to please himself. Man may argue that all this was not necessary. What difference would it make, if there was one less hook? or one less pin? But God knew; and some day we will know.

When the time had arrived for Solomon to build a temple unto the Lord, he was shown the pattern of how it was to be built, and all the works of the pattern were given by revelation from God (see 1 Chronicles, chapter 28), with all the dimensions of the house, the rooms, the porch, the cherubim, and even the length of their wings was specified. The weight of the nails to be used was mentioned, and the material they were to be made of, the number of pillars, their finishings, the chains and ornaments to hang on them, the size of the altar, the color of the veil, the lavers, the candlesticks, and all pertaining thereto. Man might suppose that all this was unnecessary—that something else would answer as well. But God was directing to have it built as it

pleased him, and in all the work there was no jar or discord. The stone was all cut, and made ready in the quarry, so perfectly, that when it was brought to its place, there was "neither hammer nor ax nor any tool of iron heard in the house, while it was in building." (1 Kings 6:7.) God was directing in all the work, for it was his house.

When Jesus came as the Savior of man, representing God, he said, "I will build my church," and then he proceeded to do so. He chose twelve men and ordained them apostles. Then he called and ordained seventy elders. He said to the apostles, "Ye have not chosen me, but I have chosen you, and ordained you." Here we see God doing the work—not man. That he really established the church is proved by the fact that he told the members that if they could not settle their difficulties otherwise, "tell it to the church." And "the Lord added to the church daily such as should be saved." The church, then, was in existence. Paul, speaking of the organized body, says God set in the church, apostles, prophets, teachers, etc., (see I Corinthians 12:28) and, speaking of Christ, he says that before he ascended on high he gave gifts to men; he gave apostles, prophets, evangelists, pastors, and teachers; and they were given for the work of the ministry, and to continue until everybody was converted who should be saved. These are the officers God set in the church. Man may argue that they are no longer needed, or that others will do just as well; but God knows best. He knew what man must do to enter his church, and he who ordered all things for his tabernacle and temple revealed all that man must do to be saved. He revealed all pertaining to this doctrine. Jesus says, "My doctrine is not mine, but his [God's] that sent me." And Paul tells us that the principles of the doctrine of Christ are faith, repentance, baptisms, laying on of hands, resurrection, and eternal judgment. (See Hebrews 6:1, 2.) These principles form the doctrine of the true church; and, then, that we make no mistake in the matter, we are plainly told that there is one Lord, and one body, one faith, one hope, and one baptism, one fold, and one Shepherd, and by one Spirit we are all baptized into one body—church.

Man may argue that any church will do; but God has only one, and Christ is the head of it. It is his body, and no man can change it; for God hath "set the members every one of them in the body, as it hath pleased him." (1 Corinthians 12:18.) After Christ had organized the church, chosen its officers, preached the gospel, introduced its doctrine, he said to God, his Father, "I have *finished* the work which thou gavest me to do." (John 17:4.) No man has any right to tinker with that finished work.

Christ, realizing that in this church and by these doctrines, only, could man be saved, said, concern-

ing the gospel, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

GEO. S. LINCOLN.

Original Articles

THE CHURCH; AND DUTIES OF THE SAINTS IN TEMPORAL THINGS.—PART I.

BY THE BISHOPRIC.

[EDITORS' NOTE.—This article is reprinted at the request of the Presiding Bishop. It appeared in the SAINTS' HERALD, March 1, 1884, and was signed by G. A. Blakeslee and E. L. Kelley of the Bishopric at that time.]

To the Saints, the faithful in Christ, and to all everywhere who are devoted to the proclamation of his gospel: The year just closed must be looked back upon by us all, as having been one which afforded as many opportunities for accomplishing good, preaching the gospel and working righteousness, as perhaps any that have come and gone in the history of the church.

What has actually been done by us, individually and as a body, toward the advancement of such good, carrying on the proclamation of the word, and fulfilling the law—will bear its relationship to these opportunities in the time when we shall render a just and true account of our stewardships unto him, who is faithful and true, the Lord of all, and head of the church.

And the opportunities which have been improved, those neglected, and of the number which shall open up during the year of which we are now at the entrance, will bear a relationship to each other, to each of us, to the rewards to be rendered, and the general work of establishing the gospel of peace, in proportion as we shall now enter and occupy as commanded in his word, with all our energies, ability and strength.

Mindful of these things, and of the strictness with which all must render unto the Lord an account of their work, it is with no ordinary feeling of duty and responsibility, that the Bishopric have determined to appeal directly to you in behalf of that department of church work of which they have the more immediate concern and oversight, and which holds so important a place in the building up and establishment of the gospel cause.

The unanswered calls for spiritual laborers; the large number of ministers confining themselves almost wholly to the work of providing for their families; the absence of that spiritual strength among many of the churches that should specially characterize the work; and the difficulty on the part of the church to care for the necessities of the families of active ministers, and for the care and relief of the poor and afflicted, are all tokens bearing evidence of a great lack of duty on the part of the body in some regard; and it shall here be suffi-

cient to simply refer to the fact, without attempting to charge the blame upon any definitive part or portion of the same.

Lest, however, it should prove to be in the line of our own work, and by way of caution and duty, and for the purpose of placing that department known as the "temporal," in such condition that it may fairly aid and support the spiritual, in going forward in strength, and vigorously prosecuting the work of preaching the gospel and building up the kingdom of heaven; herein the assistance of all, the good will of all, the blessings and prayers of all, and the offerings and sacrifices of all are urged and invoked in behalf of the work, and particularly this branch of it; realizing as we do that the temporal department is not now, nor ever has, since the organization of the church in 1830, been placed in that condition, and made that refuge and support to the work of the ministry and church in its general duties, that is clearly designed for it under the law as contained in the scriptures and revelations.

As individuals and all members of the same body, with equal rights and liberties thereunder, we should be equally interested in the welfare and building up of that body; and the first thought on the part of every one should be to ask what particular work and duty is required of him in the way of building. And when the answer is had to this inquiry, the next step should be to go forward and perform that work with a firm determination, an eye single to the glory of God and the good of the body, without stopping to inquire, or without reference to the fact, of whether the brother or sister upon the right, or the left, will perform his or her part or not.

It is the labor thus performed, with full purpose of heart and in wisdom under the law, that truly enters fittingly into the structure of this spiritual house, or as has been most tersely said: "According to the effectual working in the measure of every part"; wrought under the true and fashioning influences of the Holy Spirit, in love working unto him who is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephesians 4: 16.

Equal interests ought to make themselves manifest in equal works. Not that one should do just as much as another; for much more may be required of one than another in amount, whether of a spiritual laborer in teaching, or of a temporal, in acquiring and making of offerings: but equal in the sense of each doing all that he can for the success and growth of this spiritual structure, having consecrated himself and all that he has to the service and glory of God. He who has received of goods to the

amount of two talents, must employ the two; and he who has received five, must occupy accordingly; for "to every man" is distributed, "according to his several ability." And when the final rewards are made up, the equality is still recognized.

It is said alike to him who had wrought according to his two talents, and to him who had wrought with the five: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

This equality of interest enjoined in the law on the part of every one, is calculated of itself, to dispel and check the jarrings, contentions, envyings, strife, and lustful and covetous desires, which otherwise creep in and corrupt the body. For a man will not readily do that which he perceives to be against the success of that in which his highest interest centers; hence, the urgent necessity of calling the attention of the church to these things, as set forth in the revelations in its earlier days (see Book of Covenants sections 102 and 98), and the plain and specific declaration then made, that, "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself." And the fact stated is evident with very little reflection; for if this law is ignored in the prosecution of the work, if the work was finished and not by right rule, it would be so unlike him, having been fashioned by another law, that it would bear no resemblance or likeness to his will, or heavenly things.

It is not only a question of the building up and growth of the work that we are required to look to, but manner and means as well; and it will be found just as vain and useless, for us as any other people, to do our work, "teaching for doctrines the commandments of men."

The law was given for the purpose of preparing a people to be the Lord's. That part relating to things spiritual and the spirituality of man, for the purpose of directing the growth and development of his spiritual nature; of so guiding and leading him as to bring him into closer communion and more perfect rapport with those things which relate to heaven and the divine being. That relating to temporal things, to so direct and govern him in these, as to bring into subjection the evil and grosser nature, such as covetousness, selfishness, strife and the many unjust desires to which we are subject; and to aid in the development of those qualities closely allied to the spiritual, of morality, virtue and beneficence; and thus bring out the higher qualities of the human heart and character. On the principle that "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And this love, as the other, is

manifest by the works of the law. "For this is the love of God, that we keep his commandments and his commandments are not grievous." He will remember Jesus' cause and its interests; care with a more willing heart for the poor and needy, and go forward with kindness to the suffering, relieving the destitute; "visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world."

Thus, the law of Christ governing in both spiritual and temporal relations, will certainly accomplish the work whereunto it has been established; for God is true and his covenants are certain. But should his law not be permitted to govern, it can not and will not bring about that peace in which our hope is bound; since it is only under its operations that the building up of the kingdom of righteousness is possible. There is manifestly a higher and more controlling purpose to be seen in the commitment of the law relating to temporal matters, than that of worldly gain, or the bringing of a few coffers into the treasury. If wealth, or means, were all that is lacking in order to the building up and establishing the kingdom of God, he who created the wealth of the world and controls all things, could readily supply the want; but there must be a prepared people as well as means; and he who is unchangeable has established the way of this preparation, the regeneration and development of the children, and this preparation must first be made. "Prepare ye the way of the Lord and make his paths straight," is fairly illustrative of the principle.

This brings us to face fairly the issue of the relationship of the work to, and our respective duties under, the law. And it will become well the purpose of this article, if we shall succeed in clearly pointing out some of those which are termed duties in temporal things, together with some proper reasons for their performance; treating the subject, if possible, as to the parties and their obligations; the intent and purpose of the giver; the amount required under the law; and the method and manner of giving.

I. OF THE PARTIES AND THEIR OBLIGATIONS.

The church in the New Testament is likened to a family; a household; temple; body; and in the body "every one members one of another"; in the temple as "lively stones"; children of the house over which is Christ; a family whose branches extend into heaven: implying clearly in each illustrative symbol, a relationship of duty, of mutual obligations, and dependence on the part of the membership upon each other, and upon Jesus who is the head. Hence, the leading and chief characteristics of this association are and were to be, the unity of the Spirit; of intention; of works; of faith, and hope; for to be a member indeed, one must "put on charity, which is the bond of perfectness," and labor for the full ac-

complishment of the one purpose of the body, as he would for the success of an undertaking only in his own interest.

Endeavoring to keep the unity of the Spirit in the bond of peace, in one body, and one Spirit, even as ye are called in one hope of your calling.—Ephesians 4: 3, 4, Inspired Translation.

By the discharge of these duties and obligations under the law do we work righteousness, "put on robes of righteousness"; and they who fail to labor in accordance with their abilities, are even in a worse condition than they who build of wood, hay, or stubble. These last do not take heed how they build, and their works will not stand in that day, when "the fire shall try every man's work of what sort it is." But of the former, it is said, they are "slothful servants"; "have not on the wedding garments"; they had not attempted to do the bidding of the master of the house, and must be expelled therefrom.

So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12: 21.

The rich and the poor are to abide the principles of the law, and each let their works be manifest in the same according to the ability given to perform. (See Book of Covenants, 56: 5.)

The apostle urging these common duties upon the church at Corinth says:

Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week *let every one of you* lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Corinthians 16: 1, 2.

The only exceptions possible under this instruction would be to those who have not anything; and of whom it is stated, "ye shall impart of that which you have to give" for their relief.

The revelation of 1831, is also thus general in its application to parties, for the particular blessings which it promises, are not only for a part, but made to, and desirable on the part of all.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day.—Book of Covenants 64: 5.

This again, is in harmony with the general application of the law as it related to Israel under the prophets.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, *even this whole nation*.—Malachi 3: 8, 9.

When Jesus refers to these duties on the part of the people he associates them with those matters

considered more worthy under the law, and urges the importance of fulfilling this part with all others:

But I say unto you, Woe be unto you, Pharisees! For ye tithe the mint, and rue, and all manner of herbs, and pass over judgment, and the love of God; these ought ye to have done, and not to leave the other undone.—Luke 11: 42, Inspired Translation.

The duty originally, is made as general as the gifts and blessings of God, of life and the means of living, unto the human family; and is one of the agencies that has been ordained by him who is the judge of all, by which to try the human family, as he saith through the prophet:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3: 10.

The instruction to the Saints, in 1873, should encourage them to vie with each other in works that are good and calculated to benefit mankind.

Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith.—Book of Covenants 117: 12.

When David celebrated before the Lord the gifts made by the willing hearts of Israel he unfolded the theory upon which man may justly be called upon to aid the work of the kingdom of heaven. He says:

Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.—1 Chronicles 29: 13, 14.

Clearly, then, if we have part and lot in the kingdom, we are of the *parties* referred to, as having duties connected therewith; either in being specially engaged in sowing the seed, the good word of the kingdom, or in the position of one who, "ministereth seed to the sower," or possibly both; let us therefore not deceive ourselves as those who have no "oil in their vessels," but labor that our vessels may be found filled, and ready to meet the hour of necessity, when the cry shall go forth, "Behold, the bridegroom cometh; go ye out to meet him."

II. OF THE INTENT AND PURPOSE OF THE GIVER.

To perform the duties required under the law, it is necessary both for the attainment of the objects for which the law was given, and as a complete compliance with the same, that we do so voluntarily; from pure motives; in faith; and with full intention and desire to fulfill all that our heavenly Father has enjoined. In support of this general principle the following citations are given which are sufficiently explicit without comment.

Jesus says:

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.—Matthew 6: 1, 3, 4.

He that giveth, let him do it with simplicity.—Paul, Romans 12: 8.

Behold, the Lord requireth the heart and a willing mind.—Doctrine and Covenants 64: 7.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9: 7.

And again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God.—Book of Mormon, p. 178.

In the scriptures of the Old Testament the same good will is taught as having been required on the part of Israel, and without which there could be no acceptable offering.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.—Exodus 25: 2. Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.—Deuteronomy 15: 7, 8.

It is not by "close fists," nor with doubtful countenances, that the work must be done; but by "opening the hand wide"—"with the heart willingly."

Indeed, this is the only way we can fully comply with any requirement in the kingdom of God. And because men do not reach this plane of action, moving "by the renewing of the mind" and conversion of the heart in their work, they must fail of the reward promised in this life, and be of the number of whom it is said, they "seek to enter in, and shall not be able." Whether we will or not is optional with ourselves; nevertheless the testimony of God standeth sure; and the promises are made to those who obey him from the heart, fervently. Under such a principle of action as this it is not possible to treat man as a mere machine; neither to force or oppress a people.

There is no room for the "do as ye are told" policy, or the popular church schemes for "fleecing the flock" to take root. For men and women act under the conviction of an enlightened conscience and more from the principles of force entering into the government of beings in the divine life of conviction of duty and desire for good.

(To be concluded.)

One must be in earnest about some good thing, or he remains one of the multitude.

IS AVARICE TRIUMPHANT?

"Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich."

The excessive love of gain seems to predominate in the greater part of this world, and, as the unceasing clamor for wealth is heard day by day, we listen and wonder what the outcome will be. There is a plausible though indirect solution of it as follows: James says, "Ye have heaped treasure together for the last days," and shows clearly that the concentration of wealth in the last days must be the work of Satan, and not of God. That the world, with its corrupt monetary system, can not be reformed, for a complete reorganization is necessary; that the love of money is the root of all evil, or greed for gain is the world's great crime for which destruction is the only remedy.

If our Lord and Savior were allowed to govern men's actions, and the perfect law be adhered to, then this world of ours would certainly undergo a change. Now the Saints of the Most High must be instrumental in bringing about this change; for the love of God must engender humility and honesty. We are exhorted to diligence, but let the love for our brethren, neighbors, and all with whom we come in contact be pure, and unselfish; for, sooner or later, our gains, honest or illgotten, must be left behind. "The foundation of my everlasting kingdom," he saith, "truly shall be laid upon the earth in the hearts of men; but the building is with God, eternal in the heavens. The tomb through which I have passed is the gate, and all who would come after me, and enter in, must follow in my footsteps." So let us, as Saints, thrust in our sickles and reap while the day lasts, that we may treasure up for our souls everlasting salvation in the kingdom of God.

DAISY FAULKNER.

To many of us *our* world is made of little things. The grasshopper is a burden, and an unkind word will break us. A bit of crepe induces a multitude of memories, and we are ready to weep. A little epigram awakens the lost ideal and sets the tide of a new purpose shoreward. A hand-clasp often makes us love a man and take him into the bosom of our life for weal or woe. Tremendous issues lie in the trifles, and a word has again and again been a fulcrum of incalculable leverage.—Selected.

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One great reason why so many live and die without accomplishing anything is that they are not deeply in earnest about any worthy thing.

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As long as men remain indifferent they remain inferior.

Of General Interest

A MODERN RESCUE AT SEA.

The *Outlook* for February 6 contains Captain Ranson's account of the rescue of the passengers from the ill-fated Republic. His story of the long search for the Republic and the methods used in locating her is of surpassing interest, and besides the thrill of adventure it gives one an understanding of the methods and appliances in use on modern sea-going vessels. The editor of the *Outlook* contrasts the conduct of the passengers and crews of the various ships involved with the conduct of the crew of the vessel that figures in a certain account of shipwreck recorded in the Acts of the Apostles. In the latter case the crew attempted to escape in the one boat at hand leaving the passengers to perish. In two thousand years a change for the better has taken place if the two incidents are representative of their times. We quote Captain Ranson's account:

On the morning of the disaster we had already made the Nantucket lightship by the submarine bell. The Baltic was inward bound for New York from Liverpool, and we were going at a reduced speed in a very heavy fog. We had located the lightship about midnight, and had proceeded about eighty miles to the westward. At seven-fifteen on that Saturday morning the wireless operator came rushing up to me on the bridge,—he did not take time to write the message on the usual printed form, but had put it down on the first slip of paper he could lay his hands on—and handed me this message: "The Republic dangerously. Latitude 40:17 north; longitude 70 west." You can see from the wording of this message, from which some such word as "injured" is apparently omitted after the word "dangerously," in what urgent haste it was sent. It came from the wireless station at Siasconset, on the island of Nantucket. My first move was to throw the helm hard a-starboard and make for the position of the Republic with all possible speed. We knew her latitude and longitude, and our job was to find her in the thickest kind of fog. At that time we were sixty-four miles from the position given us in the first message from the Republic, but of course she was drifting all the time, and during our twelve hours' search I estimate we traveled two hundred miles in our zigzag course before we found her, and all within a sea area of ten square miles.

But before I go on with the story I might explain the three scientific methods which we employed in our hunt for the drifting Republic. These were wireless telegraphy, the submarine bell and telephone system, and Sir William Thompson's apparatus for sounding. Wireless telegraphy you are doubtless familiar with. Almost all passenger vessels, as well as naval ships, are supplied with it, and can communicate with each other or with the stations on land within a radius of two hundred miles. A wireless message can not convey to you the definite position of a moving vessel. The electric waves from a wireless instrument move in a circle. It is like throwing a stone into the water, and the stronger you throw the stone the farther the wavelets go; so, if you get a distress call, the vessel sending it may be anywhere in any direction within a circle of two hundred miles, of which the sending vessel is the center. Of course a vessel in trouble can send her latitude and longitude, and that helps to locate her. But if you are in a fog and have lost your reckoning, wireless will not help you much in regard to the position of the land. But a submarine bell will. The Nantucket light-

ship, like all modern lightships in this country, Great Britain, and the Continent of Europe, has a submarine bell which is kept constantly ringing—by compressed air I believe. The sound waves go out below the surface of the water and can be heard for a distance of seventeen miles by passing ships with the proper instruments installed. On my ship, for example, there are two apertures on either side of the bow which you might call submarine ears. They are connected by wires with a telephone receiver on the bridge. By listening at this telephone and switching the instrument from the starboard "ear" to the port "ear" and back again, you can hear the faint tones of the lightship's submarine bell when you get in range of it. If the tone is louder through the starboard "ear" than through the port "ear," you know the lightship is on your starboard side. If the tone is exactly the same through both "ears," you know the lightship is dead ahead. This apparatus helped me greatly, as I shall explain later, in finding the Republic.

The third method I employed, in connection with the wireless telegraph and submarine bell, was Sir William Thompson's sounding apparatus. The Baltic was equipped with this appliance, and we could take soundings to the depth of one hundred fathoms while going at full speed. Employing the ordinary method of a sounding lead attached to a rope, you have to stop your ship dead to take a sounding. The modern appliance is attached to a wire like a piano string, and it goes to the bottom, records the depth, and is hoisted to the deck again without the ship's speed being retarded a second. Moreover, the weight at the end of the wire is filled with a substance—often just common brown soap—to which some of the soil or sand or mud of the bottom of the sea sticks. An examination of this material, which is frequently described on the charts or is known from previous experience, helps to locate your position.

This explanation will enable you to understand a little better, perhaps, how we pursued the Republic all day long, like a hound on the scent, and finally found her, at about half-past six in the evening, after steering and zigzagging about all day. The Republic's position, as I have already said, kept constantly changing in the fog, and, as fast as I could get to a point of latitude and longitude noted in the last wireless message received, Captain Sealby on the Republic would have moved, involuntarily of course, to another. I was getting wireless messages thick and fast all the time from Captain Sealby on the Republic, from the Company's office in New York, via Siasconset, and from the other ships which had joined in the search for the Republic in response to the "C. Q. D." distress call, of which we have heard so much during the past few days. This is a general danger signal to all ships equipped with wireless apparatus within range, and warns them to be on the alert to render help if necessary. The initials "C. Q. D." may naturally be supposed to stand for "Come Quick! Danger!" The message I received was as follows:

"Hear general call and message repeated. Republic fifteen miles south of Nantucket light vessel. Requires immediate assistance. Do utmost to reach her. "SIASCONSET."

Among the ships responding to the "C. Q. D." message were the *Lucania*, *La Lorraine*, the *Furnessia*, the *New York*, and the *Gresham* and the *Seneca*, the latter two being United States Government vessels. You can easily imagine that our operator was kept pretty busy receiving these messages and sending them to the bridge, and that on the bridge we were kept busy, not merely responding to them by wireless replies, but changing the course of our ship in response to the directions or instructions which they gave. As a matter of fact, it may literally be said that my ship, the *Baltic*, was steered some of the time by Captain Sealby on the

Republic. For example, read these messages from Captain Sealby:

[Here Captain Ranson selected from a pile of a hundred or more telegrams written on the thin paper blanks of the Marconi Company the following dispatches, apologizing for their somewhat bedraggled appearance, which he explained was due to the fog and rain that enveloped the Baltic's bridge, where they had been received and read.—Editor *Outlook*.]

"You are getting louder. Keep steering east-southeast. Listen for our ship's bell. "SEALBY."

"Steer southeast now. "SEALBY."

But it was not only these direct instructions that helped me, which were received, of course, after we were near enough to the Republic so that she could hear our whistle and the bombs we were firing. Some of Captain Sealby's telegrams helped me by inference. For example, quite early in the day I received this wireless:

"Have picked up Nantucket by submarine bell bearing north-northeast. Sounding thirty-five fathoms. "SEALBY."

Now this gave me very important and useful information. I knew that the Nantucket lightship's bell could be heard by the submarine telephone not over seventeen miles, and that therefore the Republic must be within a radius of seventeen miles from the lightship. Consequently, when I could not hear the submarine bell myself, I knew that I was outside of the Republic's position. In the second place, I knew the Republic was in thirty-five fathoms of water. So we kept sounding continually, and as soon as we struck forty fathoms we changed our course to strike thirty-five fathoms, for I knew there was no use of our being in forty fathoms when they were in thirty-five; and so it was when we got near enough to the Republic for them to hear our whistle. When I received a message from Captain Sealby saying, "We heard your whistle, but it has gone out of range now," we immediately changed our course to get within range again. Here are some of the messages received during the day that indicate the kind of wireless conversation that was continually going on:

"Lucania says please listen for his four blasts."

"Republic says we can hear a bomb to the west of us. Is it you?"

"La Lorraine says he hears Republic's bell, and is steering straight towards him."

"La Lorraine says tell Captain Ranson we are blowing a *whistle*, not a horn. Please make as much noise as possible."

"Have not heard Lucania, but she is still around. Am in touch with Lorraine. "SEALBY."

"Lorraine and Baltic ask Republic if he hears bell, bomb, or whistle. He replies he hears steamer's whistle, and thinks we both must be close to him. "BALTIC OPERATOR."

"Republic operator says, 'We are sinking rapidly.' We are keeping everything clear and standing by for Republic's signals. "BALTIC OPERATOR."

"Captain Baltic: Am cruising round trying to locate you. "CAPTAIN LUCANIA."

"Captain Baltic: There is a bomb bearing northwest from me. Keep firing. "SEALBY."

"Siasconset says hear from Republic; says to Baltic to hurry; they are sinking fast. "BALTIC OPERATOR."

"Tell Captain Ranson steer northeast at once. "SEALBY."

"Furnessia [which had turned round to render assistance—The Editors.] now thirty-five miles west Nantucket. Will take three hours to get back. "SIASCONSET."

"Captain Ranson: Can we be of any assistance? If not, will proceed to New York, as we have hardly enough coal to reach port."

"You are very close now. Right a-beam. Come carefully. You are on our port side. Have just seen your rocket. You are very close to us. "SEALBY."

These messages, taken at random from scores of others, may seem somewhat matter-of-fact to you, but I can assure you they meant a good deal to us on the bridge of the Baltic, and they indicate how we had to feel our way. After twelve hours' search zigzagging and circling in the fog, changing our course as each new bit of information came by wireless, we at last found the Republic. We came within a hundred feet of the ship before we could see anything, and then we saw only the faint glare of a green light they were burning—like the illumination you burn on the Fourth of July. The ship's sidelights we could not distinguish, and that was why there was no real use in sending up rockets, although we did so constantly on the chance of their being seen. The passengers had already been taken aboard the Florida, so there was no anxiety about them. The Florida was still well afloat and there was no danger of her going down, so the first thing for us to do was to transfer the crew from the Republic to our ship. Later we steamed to the Florida and took off the passengers of both ships. As far as I could ascertain, the number taken from the Florida was 1,516 people. There was quite a nasty sea running, and a thick fog. We went to leeward; we did not dare to go to windward of the Florida, as we should have been blown on top of her. The process of transfer was simple enough. We started at eleven o'clock on Saturday night, and the crews of the three ships, the Republic, the Florida, and the Baltic, rowed back and forth in the Republic's lifeboats, and finished the next morning about eight o'clock. Both passengers and crews behaved remarkably well, but I am sure it seemed to them a perfectly simple and natural thing to do, although of course somewhat uncomfortable. The unusual thing about it was that the Republic's passengers were transferred twice for reasons of safety within a comparatively few hours, on the open sea and in small boats. This has never occurred before in my experience.

You ask why Captain Sealby felt that he must stick by his ship even at great personal risk. It is true that he and his second officer were the only ones on board when the Republic finally foundered, and were thrown into the sea and rescued with some difficulty on account of the darkness. They ran this risk, not in the least to indulge in pyrotechnics, for Captain Sealby is not that kind of a man, but for two very good reasons. First, it is a tradition of the sea that a captain must stick to his ship until the last hope is gone, and that then he must be the last one to leave her. In the second place, if he should abandon his ship even with the conviction that she was hopelessly lost, and then some other vessel or seaman should come along and save her, his own judgment could very easily be questioned, and his reputation as a resourceful and trustworthy commander would be irretrievably ruined. As to the work involved, it was hard for everybody concerned, but that is a part of the trade. During the time of the search I was where I had to be, of course, on the bridge. I went up about six o'clock Friday morning and stayed there until we docked at one o'clock on Monday afternoon—about eighty hours. Food? My food was brought to me up. Sleep? Why, no, I was there on the bridge walking around. I couldn't have slept even had I gone below. However, that is nothing unusual; we often have two or three days on the bridge without rest in bad weather, and the effect is usually that one can not sleep for

some time afterward. For instance, on Monday night, after I got ashore and was free from all responsibility, I could not sleep.

Yes, all these modern appliances which aided us in our search for the Republic add greatly to the safety of passengers. These modern devices for safety in navigation correspond to the block signal system in railroad travel. Of course we have our lookout up on the crow's-nest, who calls out "All's well," just as the lookout did before modern safeguards were thought of. We have had the submarine bell apparatus on all the White Star ships for about five years. It is comparatively recent invention. American? Yes, an American invention—from Boston, I believe.

I see no reason to think that we have reached the climax of invention for safety devices in navigation. There is always something new. Who would have thought ten years ago of wireless messages to be used in saving life at sea? Nobody dreamed of it; and it is quite possible to conceive that other discoveries may be made of equal benefit to navigation. There is no question about it—the passenger on a well-equipped transatlantic liner is safer than he can be anywhere else in the world.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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Parental Responsibility.

FLORENCE R. SMITH.

My paper this evening is on parental responsibility, and I feel incapable of presenting to you all its beautiful and characteristic features; I see before me many mothers who will be able to understand the great privilege and greater responsibility which has been bestowed upon them from that divine source whence flows life. There have been times when I have paused in wonder and astonishment in meditating upon the creation of man and how God, the creator of this universe, yes, of worlds upon worlds, chose woman to be a helper with him. And as he presented to her the tiny spirit he also gave her the privilege of giving it physical life, of molding that little soul, body, and spirit. Or we might say he has given us the framework and we are to finish and beautify.

I will agree with you it is a work that causes one almost to shrink, the responsibility is so great and humanity is so human. As we look around us we see mistakes strewn all along our path where others before us have trod, and in sheer weakness we shrink from the path of motherhood.

How often we hear said, "God is love." Do not these little ones come from God? Are they not a part of God, made in his own image? The very breath we breathe emanates from him, and this great gift to woman comes with the purest love the world has ever known.

It has been said and truly so, "The hand that rocks the cradle rules the world." She is a queen in her own home. She is the legislator of the household. She is the judge that sits upon the throne of love and all severity should come from love in a mother's hand. And while anxiety of mind may come at times, causing tears to flow, and sleepless nights, always bear in mind, this work has been given you from

God and he wants you to do it cheerfully, thoughtfully, and prayerfully. This kind of a parent need have no fear her prayers will fall to the ground unanswered. God's guiding hand who knows how and when to "temper the wind to the shorn lamb," will remember hers.

The first thing to be considered in the line of duty is, How shall we feed and clothe these little ones? We might hear one say, "Oh, that is easy enough; clothe them as you feel you can afford and make them eat what you have; this catering to children I have no use for."

This is your first mistake. You are tilling the ground now. Be sure that it is cleared of stones, take time to clear it of weeds, that the first strong wind will not snatch your tender plant from you leaving a desolate waste. How often we have seen a little baby, perhaps not more than ten or fifteen months old, munching a hard, greasy doughnut in its chubby hand. And perchance you will hear the mother say, "See how my baby likes doughnuts; it is hard and good for his teeth." Can you imagine anything more disastrous to the life of an infant than that soggy mass lying on that frail stomach to sour and cause colic? The little digestive organs are incapable of doing this unnatural work, consequently the little suffering body becomes impoverished, weakens, and finally drifts away to the unknown shore—strewn with little barks of like conditions.

God in his great wisdom, I believe, has provided every mother with that fountain of sustenance where her offspring might draw and be nourished until the child shows teeth. Then I understand, if the baby is not too young, nature calls for stronger food, such as milk, wheat cereals, and light fruit sparingly.

Some time ago I was in the company of two young girls of Irish parentage and one was the picture of health and strength, her flesh white and firm, cheeks all aglow with color and beauty of youth, so much so that I remarked to the elder one how well her cousin looked.

She made answer, "You would never think she had been subject to fits when she was a child, would you?"

I answered, "I never should; tell me what has caused this great change?"

"Well," she replied, "I hardly know. The doctors did all that science suggested and that did not help, when one said we must now resort to diet. Take meat away entirely, give simple food, such as milk, vegetables, cereals, and fruit plentifully. The result is what you see."

To me it was wonderful. I have not forgotten the lesson, and yet to Latter Day Saints this is nothing new. God has told us what is good for man and he never errs.

Now in regard to clothing, which we all will confess is most necessary. Yet you may not agree with me when I say, Dress your growing children, your youths and maidens, in the costumes of the day. Not conspicuous by its many color and not to create pride, but in sweet simplicity of modern times. When God said he would have a peculiar people, I do not think he meant peculiar in dress. Have we not heard remarks like this, for instance?

"I met Jennie Blank to-day and she looked just lovely."

"Is that so? What did she have on?"

"Well, I do not know what she did have on, but she was very neat. I noticed that, and so wholesome looking that one could not help but feel the budding dignity of approaching womanhood."

Then again, is it not just as easy to dress your children in garments that will fit instead of being a spectacle of ridicule in the eyes of their companions.

Patched pants or darned stockings are no disgrace to any child, but ragged garments are humiliating to the most sensitive child, and jesting remarks from their associates are

like north winds, chilling budding inspirations and dwarfing its early bloom.

It has been said, "Appearance goes a long way." "First impressions sway most people's minds." Perchance there are mothers who are poor and do not know how to make over their children's garments, never having the opportunity to learn. But is this hardly an excuse to-day when there are so many sewing-schools you can send your growing girl to once a week or to attend yourself one night a week and there be taught the art of making and making over to the saving of your own pocketbook and the satisfaction of knowing how? Do not lose sight of the old adage: "Where there's a will there's a way."

But we find there is something else to do besides feeding and clothing. How shall we educate them? This subject has been so widely written of by able and more efficient writers that I feel it almost presumptuous to express what I might think of the matter. However, this much can be said: Give great consideration to the education of your children. When I say consideration I mean "be wise." Perchance, while you are sending your fifteen-year-old boy or girl to school, debts are accumulating. There are younger ones to be clothed and fed. Your wife has had a long siege of sickness or perhaps little Johnnie is a cripple and needs constant care, and yet the rent must be paid, fuel and food must be bought, till it becomes a constant fight to keep the wolf from the door.

Did it ever occur to you parents that the son should share the anxieties and aid in lifting the burdens? The boy of fifteen will be made more of a man—the kind the world needs, by giving up school for one or two years to help lift the debt than by remaining at his books, conscious that his parents are troubled and distressed over bills and that he is adding to their expense. A parent who shields him from a knowledge of these difficulties does him a great wrong. However much they desire to give him a happy childhood, they must remember that a sense of personal responsibility is one of the greatest factors in the development of character. Benjamin Franklin and Abraham Lincoln were not pampered darlings of parents who shielded them from all care. Both were doing their share of self-support and aiding others at the age of sixteen. Innumerable other cases could be cited among the greatest men of history. Now, do not think for one moment that I do not favor education by speaking as I have, because I believe education is the greatest problem of civilization the world has ever presented to the human race. It is the means whereby men have attained almost unlimited heights. How many of you that have seen children that had not passed the age of ten or twelve years working in a mill or factory! My heart has turned sick at the very sight. Children battling for life with a millstone hung on their necks. This is what I call crime and a great injustice to our offspring, dwarfing not only mind but also soul and body.

Give your children a fair chance, a common-school education, to say the least, and then if poverty is knocking too hard at the door, place in your boy's hand the staff of self-reliance, faith, honesty, and industry. Knowledge is power; ignorance is inexcusable.

Can we not all thank God for good books? Are they not voices of the distant and the dead and make us heirs of the spiritual life of past ages and in touch with the revealed word of God to-day? Books are true levelers. They will enlarge your thinking faculty, give it quickening impulses, and lead the mind upward to all that is glorious and divine in the world of intellect. Encourage your boy or girl to read the very best. I would suggest that the church literature be scattered plentifully around your home; but not that alone, for are we not admonished to read all good books?

The brain is a harp of many strings and that all might be attuned with all that is beautiful and elevating, strengthen with proper material, and pure and complete harmony will be the result.

Emerson says, "Man is his own star and the soul that can render an honest and a perfect man, commands all light." One need not pine for want of intellectual companionship when they can drink deep from the fountain of knowledge drawn from the pen of so many writers that time will not allow me to mention. Keep your home clear of cheap novels; such literature will ruin the prospects of the brightest child and has done so. As the seed is sown so the fruit will be. And if parents are careful along these lines almost unconsciously they have builded a spiritual foundation for their children to stand upon, and their social environment will be of the very best because their training has made it so.

I believe a parent's most trying time with a son is from the age of fourteen up to manhood; and with a girl, sixteen years up to womanhood. At that time a boy will want to wade out in deeper waters. There is a love of the venture-some naturally there, and if he feels the draw-strings of mother's apron holding him back, he wants to cut loose and show mother he is capable to look out for himself. He thinks he would like to smoke cigarets like the other boys, or have a quiet game of pool, perhaps an occasional vaudeville. This is all innocent pleasure to him. He fails to see the whirlpools. True, they are but small at first, but as he wades out farther he feels the strong suction which gradually drags down to degradation and ruin.

It is at this time his eyes will be open to the danger-signals his mother had planted along the way, like these, for instance: "My son, your moral worth will be graduated by the amount of temptation you overcome. Victory depends upon the nature of the conflict and the odds overcome. Tell the truth at all times and under all circumstances, and you will be as much a hero as one crowned on the battle-field. Dare to stand for the right though you stand alone. Forsake evil companions, for by your associates you will be judged."

As his eyes turn back, he remembers her sayings. How often he had rushed in from school in boyish hurry and found mother praying God to protect her boy. And like bread cast upon the waters it returns after many days. These tender memories, like an anchor to the soul, steady him from a shipwrecked life and after the storm he reaches safety in the harbor of rest secure.

One of the most serious blunders parents frequently make is concerning the occupation or calling of their sons. The world is full of square men in round holes. Many have made shipwrecks of themselves and of their prospects by rushing thoughtlessly into some business or profession for which nature never intended them. Dean Swift says,

"Brutes will find out where their talents lie.

A bear will not attempt to fly.

A foundered horse will not oft debate

Before he tries a five-barred gate;

A dog by instinct turns aside

Who sees the ditch too deep and wide."

Have you not heard parents make remarks like this: "I intend my son shall be a doctor when he gets through school." Or it might be a lawyer, when perhaps the boy's natural adaptability would be as foreign to these professions as the north is to the south. Let every mother teach her boys that life is duty, and if they are taught how to wash dishes and sew on buttons, they will be the better for having known how. Teach your boy to be industrious, to work and to fit himself

for some occupation in life; but let him choose what that work will be.

Also, that it is not money or rich, influential parents which make a success of life, but honesty, perseverance, and industry. Some of the greatest men the world has ever known were the sons of poor and obscure parents. Demosthenes was the son of a cutler. Franklin was the son of a tallow candler and soap-boiler. Napoleon was of an obscure family. Daniel Webster was a farm boy. Cornelius Vanderbilt laid the foundation of his vast fortune with fifty dollars given him by his mother. Stephen Girard left his native country at the age of twelve years as a cabin-boy. He was never too proud to work, and when he became a rich man he delighted in telling that he commenced life with a sixpence and he declared a man's best capital was his industry.

Teach your children that in spite of all adverse circumstances they may by hard work, close application, and unconquerable perseverance, rise above the low places of poverty and obscurity, or if they never shine in the galaxy of the great ones of the earth, they may fill their lives and homes with blessings and make the world better that they had lived.

The old adage says, "All work and no play makes Jack a dull boy," and as a little pleasure is like sunshine to the clouded brow, what will the nature of the pleasure be for our children? As I am talking principally to parents of Latter Day Saints, I would advise that this pleasure be found in the company of church associates. For instance, if the young are trying to get up a supper or garden fete for some good cause, let us as parents give them our hearty support and encouragement. Or, perchance, it might be an entertainment and tableaux suggested: let us enter heartily into their pleasure like silent partners, as it were, advising them along proper lines, and grand results will be achieved. And this drifting away from the pale of the church to outside amusements will be less noticeable. Do not expect your children to keep step to a dead march. God has strewn the earth and the heavens with beauty and with gladness. Let us take into our home-circle all innocent pleasure, all brightness, and all good cheer, and ever remember the sweetest type of heaven is home.

Encourage your children in the art of music. Many people say, "O, my children have no musical talent; it won't pay to give them instructions." The joy and pleasure of music at home can not be valued in dollars and cents. Your sons and your daughters may never achieve renown as great musical artists, nor receive the applause of entranced audiences; but they may bring peace and rest to the home gathering. And when they go out into the world to build homes for themselves or to meet the temptations before them, there will be this bond of song to bind them to the old home, and then will gather around them the strongest holiest influence of life.

There are two very important points that I have not yet touched, and one is a command from God to parents found in Doctrine and Covenants 68:4, like this: that parents who fail to teach their children to understand the doctrine of repentance, faith in Christ, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin will be upon their heads, that their children shall be baptized when eight years old, and they shall also teach their children to pray and to walk uprightly before God. How will we teach them to pray? How walk uprightly? Is there any better place than the family altar? Gather your little ones around you and teach them to talk to God that they may know him as a father and a friend, one who is interested in them every day. If you would have them grow up good and pure, be good and pure yourself. If you would have them truthful, be truthful yourself, and

never let that child look back and say, "My parents deceived me; what they said was not so." Oh, my dear friends, this is a serious subject! We are all children, and God, the loving father of all, has given us a perfect example. May we render unto him a just account.

PROVIDENCE, Rhode Island.

Request for Prayer.

Bro. Claud Brown, of Xenia, Illinois, has been afflicted for some time, and earnestly desires the prayers of the Saints in his behalf, that if it be God's will he may be restored to health again.

Letter Department

SANTA MONICA, California, January 6, 1909.

Dear Herald: The HERALD and *Ensign* are my chief sources of church news. At present the aged have very poor show of obtaining anything to do in any of the public works, as many others besides myself are out of work of any kind. I have not been able to get a job for more than a year, and other thousands are in the same fix, and my children have been the mainstay in supplying my necessities, both food and clothing. And so far a bountiful heavenly Father has made provision for my necessities, for which I try to be thankful, and praise his holy name.

What terrible calamities have recently befallen the inhabitants of Egypt and Sicily! Thousands have perished, of whom there will never be even a simple record. Truly the God of heaven seems to be calling them to repentance through and by the power of the elements. And if these are the beginning of sorrows, where shall the final end be?

In gospel bonds,

R. R. DANA.

FAIRLAND, Oklahoma, January 11, 1909.

Dear Herald: It has been some time since I have written a letter to the HERALD, and thought it might not be amiss. Oh, how much help, how much comfort I always find in the columns of our dear church papers! There is so much in the "Mothers' Home Column" to aid, especially us younger mothers! I have only one little girl, but I know I need the counsel of older heads, and I seldom hesitate to accept offered advice.

It has been some time since I have had the privilege of listening to a real good sermon. I love the work as much, or a little more than ever before, and wish to continue onward and upward until I shall finally receive the crown of everlasting life.

Once more the grim messenger of death has entered our home and taken a loved one, this time a dear little brother, but we always try to believe it is all for the best. Each year for three years, now, the angel of death has entered our family and taken one or more from us, until it seems that God is trying us to the utmost. Still, he has said he must have a tried people.

We have been having quite a discussion recently over the pride existing in the church. That is, members of other churches hold it up before us, saying the poorer class of Latter Day Saints, no matter how religious, can not associate with the wealthier element because of their ridicule, their slights, and coldness. A very dear friend of mine, and a Latter Day Saint, is, I fear, going to the Holiness band, though I can not see how it is possible for any one to leave so grand, so glorious a religion as we have for a mere theme, or fad; for I can see little more in it. This person talks so much of our pride, and says there is none of this worldly pride in the Holiness band. Oh, Saints, do let us be more

humble, more prayerful for the erring humanity than we ever have before. Let all of us who are haughty and proud abolish this from us, and make our brothers and sisters and outsiders as well, feel at home when they are among us.

It is not impossible for us to follow the meek and lowly Jesus, or he never would have asked us to do so. Let us each and every one strive to set an example worthy of imitation. Ever praying for the upbuilding of Zion, I am,

Your sister in Christ,

FLORENCE I. DUNCAN.

SAVANNAH, Missouri.

Mr. Blair: Have you in stock, or could you secure for me the discussion of Forscutt and Shinn, held several years ago? I had it and loaned it to an infidel, and since that time he has never mentioned infidelity to me; but claimed he lost the book. If you can secure me one, I certainly will appreciate it, and pay you for trouble. I hope some day soon to be a member of the Reorganized Church. This place is full up with churches, seven in all, population, two thousand, and no Latter Day Saints.

I have been reading your literature for some time, and I have the first preacher to show me where the Latter Day Saints are in error. The preacher that carries a D. D. is easy to handle, and this is what has put me to investigating. Your sermons on different subjects, and by different men, will convince any fair and honest seeker, of the truth, which I am glad has come to me; and all the pleasures of this life would not be worth to me what I have learned through reading your books. I hope your success will reach to the highest mark; and whenever a Latter Day Saint preacher comes to this place, he can eat with me, and I will see that he has enough to carry him out of town.

Yours very truly,

E. N. BYERGO, Agent C. G. W. Ry.

ALMORA, Minnesota, January 15, 1909.

Editors Herald: I came to Almora, the home of Bro. and Sr. Frank Horn, whom many of the missionaries of Iowa and Minnesota will kindly remember, a few days ago, to engage in holding a few gospel services. Thus far we have had a fair attendance, considering the intensely cold weather, and hope that some good may result from our effort. During my visit home, over Christmas and New-year, I performed the sad rite of preaching two funeral discourses. The one, Mrs. Rebecca Whiting, aged seventy-three years and four months, wife of Sylvester Whiting, for many years associated with the faction of the old church known as the Cutlerites; the other, Mrs. Ellen S. Murdock, aged twenty-five years, eight months and fourteen days, wife of Andrew Murdock.

The writer returned home from mission work in North Dakota, just before Christmas. The past few months have been spent in visiting the following vicinities, Lawton, Loma, Calvin, Dunseith, Bontary, Minot, Harvey, Carrington, and Roosevelt. Some good meetings were held at most of the above-named places on Sundays, though it seemed hard to get an attendance evenings during the week on account of bad weather and other unfavorable conditions. Not the least among the hindering causes was the indifference by the people of the world to all religious work, which seems to increase as the years go by. This, however, can not be said of most of the Saints of North Dakota, as nearly all the scattered Saints of the above-named places did all they could to assist me. I shall long very kindly remember many of them for their kindness to me.

Bro. J. J. Phay, of Roosevelt, was suffering intense pain from an injured eye-ball; received some relief by administration. Sr. Desde Graham was very sick with ulcers of the stomach, and suffered much pain at times; with in a hospital

at Minot. The writer, for one, will be very glad when the sanitarium is fitted ready for use, that many who are called to suffer in affliction may go and find favorable opportunity for administration and the exercise of faith in the Lord, which is often not the case in the world's places of caring for the sick. Also hope the Lord may hasten the time when greater spiritual power will be given to the ministry of the church in their labors, that all may learn *diligently* and *wisely* to discharge their duties according to *their office* and calling. How can we expect more to be given until the above conditions are reached, individually or as a whole? Let us press forward.

Some are investigating the truth here in this northern region, and we hope may obey in time.

Reading of the terrible disaster in Southern Italy, one is led to wonder where the next stroke of divine judgment will fall.

The writer is encouraged in the work of the Lord, believing the evidences within and without the church are multiplying to prove the hastening of God's work in the latter days. So may it hasten on.

L. HOUGHTON.

WESTOVER, South Dakota, January 22, 1909.

Dear Herald: I wish to say that I feel myself one of the isolated ones; that I do not know just how far it is to the nearest branch; but the nearest I know of is three hundred miles—Sioux City. We have been here now nearly five months. My wife and I have not heard a sermon in this time—that is, a sermon of the true vine, but I can say I have got some investigating the truth. I have my Book of Mormon in one family, and have distributed many tracts and papers. We get the *HERALD*, *Ensign*, and *Journal of History*. These give us lots of good reading. Were it not for them we would starve to death, I fear, for spiritual food; but I can say the blessed Master feeds me quite a little, too, more than I deserve. At least I think so. I can not see wherein I deserve anything, as I consider myself an unprofitable servant at the best I can do. I will be pleased to learn where the nearest branch is to me, and I would ask you to remember us to our heavenly Father, and plead with him that he will forgive us of all imperfections, and abundantly feed us with the bread of life, which will enable us to enter his heavenly throne, where we may be in peace with our loved ones who have gone before.

In gospel bonds,

BYRON AND ADA MOORE.

GOODERHAM, Ontario, January 15, 1909.

Editors Herald: We are still rejoicing in the angel's message, and can truthfully say we know we have obeyed the truth, and that this is the Lord's marvelous work and a wonder. We have had many a spiritual manifestation to establish that fact. To God be all the praise, honor, and glory.

The first to sow the good seed, to melt some of the rocks here, was Uncle J. H. Lake, followed by W. J. Smith, McIntosh, A. E. Mortimer, S. W. Tomlinson, and others. They all worked hard to reach the people with the gospel. Last, but not least, we have had our worthy brethren, J. T. Thompson and David Pycok. We did not have the privilege of hearing David, but we hear David is the man. But J. T. Thompson is a good preacher and a rapid speaker, and just anchors his audience for whatever time he wishes to speak to them. He converted two good people, sister-in-law, and daughter. I feel sure they will be a credit to the church. Made lots of friends to the work, and I am sure his work is not finished here yet. I hope those in authority will take note of this, and use their influence in having him sent back here again. I believe there will be something accomplished here yet.

We have a day and a night shift, and I have bought about

three dollars' worth of tracts and Voice of Warning, and we talk, and keep the thinking class reading tracts through the day, and the Lord gets after them at night by his Spirit, and gives them to understand that it is his work they are thinking about. I am proud of our little tracts. They are just the thing to hand to your friends. But every one of them should have on a nice blue or red dress, and the photo of the author. It gives them a nice appearance, and when you see a man's photo, you like to hear what he has to say. Without the neat little cover they look slouchy; like a slouchy-looking preacher, you don't care whether you hear him or not. Another thing that would be a good help to the young Saints in sending out tracts to their friends, would be a nicely printed letter to remove prejudice from the minds of the people, leaving room to insert the name and date, that they could copy from, sent out with each lot of tracts.

Yours in the narrow way,
CHESTER H. LAKE.

KNOBNOSTER, Missouri, January 17, 1909.

Dear Herald: I always desire to write something that will edify and help some poor, struggling soul to press onward in this good work; and if this letter is found containing something of that kind, be it little or much, I will be amply paid for the effort.

I love this work. It gives me more comfort than anything in this life can give; and I desire to press on in the great battle, although beset with trials, and with the evil always on the alert. Still, I know, by the help of God, and a determination and sacrifice on my part, I will be able to come out victorious in the end.

I have been greatly tried by sickness; but God has been with me through it all, and the many grand testimonies he has given, and some through my children, that I would be permitted to live, have been a great comfort to me, and worth all I have passed through. During my severe sickness last summer, the Lord gave a testimony to my son Alvin, fifteen years old. He came home from his work in the evening. I had taken worse that day, and he felt so bad he did not come in to see me until near bedtime. I knew he would come in before going to bed. So he did. And he came up to my bedside crying, and kissed me, and said, "Mamma, when I came home, I was tired, and I sat down on the plow to rest, and I was wondering if you would live or die; and the Spirit of God rested on me, and said, 'Your mother will live to be an old lady.'" Oh, how I rejoiced, and told him how thankful he should be that God would speak to him, and tell him such good things.

So I grew better and got up, and took worse again, and had a very trying time. I became almost deaf; was so blind I could not tell which my children were, only by feeling them; was so weak I could hardly move. My family gathered around me thinking I was passing away. The Saints came and prayed for me, and Bro. Will Haden administered to me, and I felt the great tears fall from his eyes down on my face. Oh, what a petition he did send up to God in my behalf! The Saints prayed and sang several songs. Dear Saints, it seemed the very heaven was opened to me, and just as soon as the meeting closed my sight came back, and I looked around me and saw the room was full.

That night, my little boy, six years old, went to bed crying, thinking I was going to die. In the morning he came into my room and said he had seen an angel. I asked "Where?" He said in his room. I asked, "Where did it come from?" He took his little hand and showed me how it came, right down through the ceiling, and came up to him. I said, "Maybe you were dreaming." He said, "No, mamma, I had my eyes wide open." I asked what she looked like, and he said, "Oh, so pretty, with a light all around her head, and the

room was all shining." I said, "Maybe you had a light in your room." He said, "No, we went to bed in the dark; we had no lamp in our room." I asked, "What kind of a dress did she have on," and he said, "White, like the snow." I asked, "What did she say to you?" He said, "She told me not to be afraid, my mamma would not die; that she would get well and get fat and live to be an old lady," but said I would pass through lots of sickness. "She said, 'I can not tell you any more now; but do not forget about me,' and went away." I said, "Where did she go, out of the door?" He said, "No, she went right back up through the ceiling, and the room got all dark again." I asked him if he was afraid, and he said no. So, dear Saints, these things are worth all we suffer. The Saints had asked for a message, and it surely came. She further told him there had been six angels there that night. Must have been during the prayer-meeting. So I am glad of these things, and very thankful God sent them through my children, for they will be stamped upon their memories for all time; and when they see it being fulfilled it will increase their faith, as well as mine, in God's promises. The work here is still progressing, although some things have occurred to bring us sorrow in our branch; still the work moves on, and some are investigating, and some being added to our number, for which we say, Praise God.

We came here two years ago from Santa Cruz, California. Many of the dear Saints there will remember us. I just received a letter from Sr. Stone, at Dos Palos, California, also a picture of the reunion at Irvington, California, last September, with seventeen of the elders taken, and so many faces I knew, especially Bro. J. B. Carmichael, of San Jose. I thought of the many times he had been at my home and preached in my house, and baptized my little boy Alvin, and it made me shed tears. Oh, how I long for the time to come when all God's children will be gathered in one great reunion where there will be no more parting; but all joy, and harmony with God's will; and rest, oh, sweet rest from all our labors.

Pray for me, dear Saints, that I may ever be found faithful, and always a defender of this good work. My prayer is that God will bless all his children everywhere, and help them to struggle on and come up higher until the end. With love to all,

Your sister in Christ,

NELLIE MARTIN.

ELKHART, Indiana, January 10, 1909.

Dear Saints: I have felt a desire many times to write to my brothers and sisters through the HERALD, but the thought generally comes, What can you write that would be of interest? and I would put it off until that desire would leave me. Now, dear Saints, that desire came to me again this morning while we were having family prayer. I wanted to be alone so I could write. I have hurried with my work, and now that the baby is taking her morning nap, I am trying to fulfill that desire. I hope if there is any other mother or Saint that feels as I have felt, that they may not let such desires slip by for it may be God has a purpose in giving us such desires.

I am a mother of three children, and my daily prayer is that I may present the gospel to them in such a way that they may understand and obey, and do much good for the Master in their time. I feel discouraged at times, when this great responsibility rests upon me, seemingly greater than at other times, and I am led to wonder, Am I correcting them aright? Have I or do I exercise enough patience? Am I living so as to be an example for them? To all this wondering I receive no reply, but I think, Well, I will do the best I can, and pray God to help me to do better. Dear Saints, my heart is full of that great desire to come up higher, and my

eyes are filled with tears as I write you these few lines this morning.

I have stepped aside and have no doubt displeased my heavenly Father, but I desire with this new year to start anew, and I beg an interest in your prayers, that I may be a living example to those around me.

We have lived here in Elkhart just two months, and we earnestly hope that God has a people here, and that in the near future we may be able to get things in shape, and that some one may be directed this way to do some preaching.

Our home is always open for any Saint, and would be glad to have them stop off at any time they may be passing through this way. Bro. S. W. L. Scott passed through here on his way home, December 28, and had time to take supper with us; and, to say we were glad to see him would not half express our gladness. I hope we as Saints may come up higher, and be prepared for that great and glorious day.

Your sister in the one faith,

311 North Third Street.

MRS. A. A. WARD.

TORONTO, Canada, January 18, 1909.

Dear Herald: Your welcome and thrice-blessed pages come freighted with good, wholesome, spiritual, and intellectual food from and to all parts of the civilized world, and wherever the glorious gospel message of "peace on earth and good will towards man" has found or made a quickening entrance into the soul of mortals.

Your many thousands of readers and well-wishers will, I am convinced, bid you "God-speed," in these opening days of the new year; without the remotest fear of incurring the ban once pronounced by an apostle of the Lord to the effect that he who biddeth a certain individual "God-speed is partaker of his evil deeds." Nothing is grander or more ennobling than to read of noble deeds achieved in the vineyard, or (to change the metaphor) the army of the Lord, except, perhaps, an humble and devoted attempt to *emulate* those deeds.

It is physically impossible to peruse our beloved HERALD'S columns without being made to see how gigantic an amount of real hard, unselfish, and self-sacrificing work is being accomplished in our beloved Leader's cause and kingdom without any ostentation or parade, or "to be seen of men"; for the Master has already declared that "such have their reward" in this life (and consistently can not expect it in the life to come).

The mental pabulum provided in your columns is, as a witty writer once said upon a different subject and occasion, "extensive and peculiar" (like Mr. Samuel Weller's knowledge of London), and if but one tithe of what is now being written concerning tithing is true, then I can only say that tithing must be a tremendously thorny topic, and one that presents almost any and every possibility except that of reasonable agreement as to what *tithing* really means!

Certainly, if tithing means, as we are most authoritatively assured—a "tenth of all thine increase," and inasmuch as it is certain that we "brought nothing into the world," and equally certain that we can "carry nothing out of it," then I should think that the tithe means neither more nor less than a tenth of all that we now possess; be that possession great or small!

Nor can I see much "equality" in the fact of one man giving (like the widow's mite) all that he has, and another man paying, or rather contributing simply a tenth of what he does not happen to need, and calling that small contribution a tithe of his increase unto the Lord.

However, there is no doubt but what the opponents or disputants will carry on the controversy "to a finish," but whose "finish" it will be I dare not venture to prognosticate (not having either connection with or affinity for "old Moore's

Almanac"); but the probabilities of the case are, I think, strongly in favor of the supposition that the "finish" will be that of a number of persons not otherwise concerned in the argument.

I sometimes fear that the disputations inaugurated and sustained in the HERALD'S columns are sustained and carried on with but scant regard to the feelings and susceptibilities of the large proportion of "rank and file" readers of our official organ; and with perhaps a preponderating desire to get the better of one's theological opponent, than to elucidate the subject in dispute; but perhaps I am mistaken, and we will agree to "waive the point," as the lawyers say.

One word in conclusion respecting the claims and methods of the church of Christ, commonly known as "Hedrickites" (or at least the leaders of that body). If they have even a small percentage of *proof* in support of the absolute veracity of the statements which they are sending out broadcast to this and other countries, respecting the martyred Seer of Nauvoo (proof, I mean which could stand the strain of cross-examination in any court of law, and before any judge of the land), why did they not produce this proof or evidence at the time when (above all else) it would have immeasurably and incontestably elevated their cause upon a pinnacle of fame and solidarity, from which no subsequent efforts or exertions, either of our own or of any other people, could by any known probability have displaced or dislodged it?

Like a celebrated individual of olden times, "I pause for a reply." But as, judging by past experience, the pause threatens to be an extremely prolonged one, I will advance—with the reader's or rather with the Editor's kind permission—to my second inquiry, which is this: Why do they not produce their "strong reasons," if indeed they have any to produce; and by meeting or challenging in the open light of day, and in the limelight of publicity of debate, to which all would have access, either in person or by favor of the ubiquitous reporter, have the advantage of a free and unbiased hearing or perusal of this important issue in all its many bearings and ramifications?

I have not thought it wise to lengthen this letter by alluding to the good work still going on here under President R. C. Evans, as doubtless the branch recorder or reporter will have made your numerous readers acquainted with the progress of affairs long before these hastily scribbled lines appear in print. No doubt the Editor has much pressure of matter upon his valuable space; and no hurt will be felt by your correspondent if, indeed, they never appear at all. I remain,

Yours in bonds,

F. R. TUBB.

OMAHA, Nebraska, January 16, 1909.

Editors Herald: Time passes so rapidly that it seems almost impossible that so much time has elapsed since I have penned a line for the columns of the church paper; but there are so many more capable of writing for these columns that I feel to hesitate; and then the thought presents itself to me, that if all would think as I in regard to this it would be only a matter of time till "our church paper" would be no more, and this we must not suffer to take place, for we must all work while yet it is day. Soon the night cometh when all work is done; so it behooves us not to idle our time away. In the great Book of Life each page is as a day of our lives, and each day those pages are being filled with the works we accomplish and those we neglect. When our Life's race is run we will each leave behind us here on earth a record, and as this record will, page by page, become yellow with age, and its pages will be scanned by some with the purpose of following the precepts, so let us all try to live so our life's

record will be worthy of imitation. Our lives will be just what we have in mind to make them, a bright and happy life. Lending a word of comfort and cheer here and there, is as a Godsend to suffering humanity, for we know,

"There are lives that may be brightened by a word of hope and cheer;

There are souls with whom life's blessings we should share.

There are hearts that may be lightened, of the burdens which they bear,

Let us take the blessed hope of the gospel there."

How many in our vast land are carrying burdens seemingly greater than they can bear? How many there are hungering for the gospel truths of which they never have heard! As I look out into this vast city and see and hear of the terrible wickedness and crime that is going on, it makes me feel sad, and I feel if I could only lend a helping hand to some poor sinner, and show him as best I could this glorious gospel, for it is all to me in this life.

"All the pleasures of revelry, pastime, and mirth,

All the joys that the world can afford,

Can not once be compared to the peace and the bliss
Of a day in the house of the Lord."

SR. IDA L. JONES-SNOW.

SAGINAW, Michigan, January 18, 1909.

Dear Saints: We are living in the latter days. We have a work to do. No other can do our work. We must do our own work. God has blessed us in many ways, and at many times. What can we do in our weak way for God and the advancement of this gospel? There is a work for each to do. We can never, to my mind, repay God for all his blessing; but we can do his will. We can obey the plan or commandments he has placed before us.

Sometime, when least expected, we may meet some one who is bitter, very bitter, against our beloved gospel, the pure and true gospel of Jesus Christ. If we have not studied the words of God contained in the Bible, the Book of Mormon, and Doctrine and Covenants, how can we answer? Can we defend the gospel? If not, would our light be very bright? Sometime we may meet one who will not listen to the truth. Then if we do not let our light shine, through our good works, what will be the result? Will we be able to do our duty for the gospel? But if we let our light shine, may he or she not be apt to think more of the truth than before, and have a reason to listen to the gospel of truth?

And again, if we study the word of God well, and we meet any one who would like to talk on the work, or the gospel, would we not be prepared to tell them all about it, or even to meet an argument on gospel points from either the Bible, the Book of Mormon, or the Doctrine and Covenants?

Ah, dear Saints, let us prepare ourselves to meet any of these things. Let us live before God and man to lend a willing hand in time of need. Let us put on the armor of truth; and, with the help of God, do the work that is before us to the honor and glory of God.

Your sister in the hope of Zion,

NELLIE M. ANGLE.

WAKEENY, Kansas, January 23, 1909.

Dear Herald: I have just been perusing your columns, and they bring joy to my soul. In reading the letter from Bro. Page, in which he states that necessary finances are not forthcoming, I felt like I would like to assist in making his appeal stronger. While I have not money to send him, having to leave the mission field at times myself to get finances for mission expense, and also to support my family, am made

to know the condition Bro. Page is in, and I appeal to you of his district where he labors, and especially you whom he labors among, to see to it that his hands are loosed that he may have opportunity to do what the church sent him out to do. It is a deplorable condition that prevails in some places, where no one thinks to give the missionary the necessary money to travel, and he has to stop spiritual work to work for that which perishes with the using. Dear Saints, let us awake and untie the hands of our missionaries, that more and better work may be done. Do not think the missionary is wanting too much, and is after the money. He will preach whether he has the money given him or not. If not donated he will have to leave off preaching and work for wages until he has his purse replenished, and then he goes at his God-appointed work again, but the church has lost, the missionary has lost, and the layman has lost his opportunity of keeping that preacher in the field.

This last fall the writer and missionary in charge made a trip of about five hundred miles by team, and did not receive one cent donation on the entire trip. Missionaries can not subsist this way.

May God bless each one, and help us do our part. Wife and I are near Wakeeny, with meetings announced for Sunday night. Have done very little work the last two weeks, owing to bad weather and other hindrances. Expect to move eastward from here after our series here. Please say to Bro. W. E. Peak, that there are two ladies, non-members, living at Council Grove, Kansas, who say they do not fully understand our doctrine, and are very anxious for an elder. What can be done?

Bro. Ransom Hoskins is again in our midst, and I understand is ready to put on the missionary harness. May God bless and assist him. God's blessing be upon all his people, is my prayer, in Jesus' name. Amen.

JOHN A. TEETERS.

CALVERT CITY, Kentucky, January 25, 1909.

Editors Herald: In the month of September, 1908, I dreamed I was living on a place my mother owned before her last marriage. I was standing looking out of a window towards the east, and saw a great cluster of bright stars; they would disappear, and return again; continued so for a short time. I was, it seemed, busy with my work, and again looked out at the window, and saw something very bright, nearly square, and in the center of this appeared two very bright objects. One of them appeared to resemble the moon, only golden color (I think the other object was somewhat round), the second object was brighter and seemed more glorious than the one shaped like the moon; and at each corner of the square appeared a real large star, and two angels dressed in white had hold of the square one at each upper corner, bringing it towards me, and it seemed to be so bright its rays glistened upon the earth; and it seemed that my mother and I jumped out of the door, so happy we could not stay on the ground, and there descended a great line of white doves from the square unto us; and my mother said to me, "This is a sign for us to go and meet our Savior"; and I thought we followed the doves and flew around a while in the air, and then came back. I thought the bright square went on to warn other people of the end of the world, and we waited for it to return, and we were intending to go with it; and in the east where this object started from there seemed to rise a very dark cloud, and it began raining, or a mist of rain falling, and in the west where it was going it seemed that the elements were a ball of fire; and after this had all passed over, or rather while passing over, there was quite a large number of children sitting on a wood-pile watching it, and my youngest sister was sitting on a log by herself, and seemed to be crying, crying because I would not let her

be baptized at the reunion (she is quite young yet, and has never spoken about being baptized). Mother and I then seemed to be standing in the door and mother said to me, "Poor children, I feel sorry for them." And then I woke up. I would like this published in the HERALD, and I would like to see the interpretation printed, or receive the interpretation individually from some one that can give me the correct interpretation.

I was eighteen in November, 1908, was baptized at Pilot Oak, Kentucky, 1906, by Elder C. L. Snow, confirmed by Elders E. L. Henson and J. R. McClain. I have been greatly impressed with my dream or vision, and would like to hear what others think of it. You will please find inclosed money order for fifty cents, which please send to the proper address as tithing. I am desirous of doing my duty, and know it is a duty we all should be very careful to remember. I am not accustomed to writing for publication; and this is my first attempt. I have received so much spiritual help from reading the HERALD and *Autumn Leaves*, I feel like I wanted to give the readers a part of my experience, hoping it may be of some light to some one. I have no greater desire than to know that I am acceptable with my heavenly Father, and desire to do my duty as a true, brave, and strong soldier of the cross.

May the blessings of our heavenly Father be with all those of his children that seek to do his bidding, is my prayer, in the name of Jesus Christ, our Savior.

Your sister in the cause of truth,
OTHA COOPER.

GRINNELL, Iowa, January 26, 1909.

Editors Herald: I held a splendid meeting at Colo, Iowa, the first part of this month. Four fine, intelligent persons were baptized, one a married lady. And a letter from Bro. Lhommedieu to-day stated that the lady's husband is also ready for baptism. I will try to get up there soon and attend to the baptism. There are others there who do not know what they are waiting on. The Holy Spirit was present in a very marked degree at the baptism and confirmation of those four. A young lady had an open vision while standing beside the water, which was very comforting to her and her folks. Another one had a fine vision while I was confirming him. The gentleman who is now ready for baptism told me that he had the strangest kind of feeling come over him while I was confirming his wife. The Spirit carried the truth of this work to his innermost soul, so that he is now fully convinced of the truth of the work, and will soon be in the church.

I was called to Eastern Iowa to administer to Sr. E. Thomas, at Center Junction. There our old comrade and fellow laborer, Warren Tournier, president of Eastern Iowa District, met me, and we went to Green Valley church, where the writer had the pleasure of speaking to the Saints. Oh, what a change there within the last ten years! Only a few outsiders at the meeting; our dearly beloved Bro. James Johnson was called to the paradise of rest a short time ago. How strange it seemed not to find him at his post. Others have moved away, which considerably cuts down the number in attendance. A few new ones have been added. There are some others there who know that they ought to join, but are waiting, waiting, but can hardly tell what on.

From there I went to Baldwin, and found our little Bro. J. B. Wildermuth busy with a series of meetings, and he was very glad to get a little help. The house was full to overflowing with very attentive listeners. Some are very near the kingdom, and I think will come in soon. The writer spoke four times while there; had the best of liberty while telling the gospel story, which never gets old. Bro. Wildermuth is doing a good work at Baldwin. They have a fine,

energetic branch, a splendid Sunday-school, with Sr. Hale at the helm.

Brn. Hill and Farr have also had a hand in the work there, and have done good work, and are well spoken of. The weather got so bad, and the roads so muddy, and the nights so dark, that we closed the meeting. In all my days I have never seen the fog so thick as it was some days and nights. On the 23d the fog was so thick that we could not see the headlight on the engine more than thirty feet away at nine o'clock in the morning. The trains were all late on account of the dense fog.

May God bless every effort put forth for the good of his people, and for the glory of his name. What a shock it was to us all to hear of the terrible death of Sr. Cecil Eckhart! Her friends have our sympathy. I have known her ever since she was a baby. She was a fine girl. God comfort the bereaved.

In the faith,
J. S. ROTH.

Extracts from Letters.

Elders Smith and Burr are holding services in a suburban schoolhouse in East Springfield, capital city of Illinois. Begun in the schoolhouse last Monday evening and thus far the prospects are promising; increasing audience and seemingly a good interest. We await results.

News From Branches

SAN FRANCISCO, CALIFORNIA.

In reading the editorial "Concerning 1909," in the first number of the HERALD for this year, I note a request that "live" branch presidents furnish occasional items from their branches. Your correspondent, desiring to be among the "live" ones, and believing that the suggestion is timely, has decided to add this one to other duties pertaining to the great gospel work.

The San Francisco Branch has had to contend against great difficulties since April 18, 1906. The great earthquake and fire on that date not only destroyed the city but practically obliterated our branch as well. Of a once prosperous branch, only a "handful" was left. These few have never once thought of giving up the fight nor of deserting the good ship Zion, even though she had been dismantled by the storm, her "pilot" and many of the "crew" having been swept away by the "gale." The "mate" stood by, and the "laddies" hove to with a will, until the ship was "righted" and placed on an even "keel."

Since that time quite a number of our old members have returned to our ranks, some have been received from other branches, and several have been added by baptism. All these means have contributed to our growth, until now, we are thankful to say, the work here is on a solid footing once more.

For the first time in the history of the branch, we met on Sunday, December 20, in our own church. Though the building was not entirely completed it was good to be in our own home. The sermon on this occasion was by Bro. C. E. Crumley, and was instructive and edifying. The gas fixtures not being in place, we dispensed with the evening services, and a number of our members took advantage of the opportunity to visit our sister branch at Oakland, which is under the able management of Bro. J. M. Terry.

We are now meeting regularly in our new church, and can appreciate a pure atmosphere and clean surroundings, after having for so long a time held services in a hall used for worldly revels, where the very air was impregnated with tobacco smoke and the odor of intoxicants. We now have a suitable place in which to hold our district conference which

meets here on February 26. We hope for a large attendance.

The election of branch, Sunday-school, and Religio officers passed off quietly, the Good Spirit dominating at all of the business-sessions. With few exceptions the former officers were sustained in their several positions. Bro. H. D. Simpson, the newly elected Sunday-school superintendent, has taken hold of the work with a will and gives promise of being the right man in the right place.

Two more precious souls have been added to the fold here. On January 3, the writer had the privilege of baptizing Mr. and Mrs. J. B. Root in the font at the new church, being the first troubling of the waters of the font. May many others follow.

JOHN A. LAWN.

48 West Avenue.

SCRANTON, PENNSYLVANIA.

The Saints of Scranton are like Saints in other places: they are not always on the mount, neither are they always in the valley. They have their trials, and they have their times of peace. There are noble souls here, and it does one's heart good to hear the earnest desires expressed.

There is one drawback to the work here, and that is, the Saints have no house of worship. They are compelled to worship in a hall, which seems to be objected to by a great many people; but we hope ere long the Saints will take advantage of a very generous offer made them by a large-hearted brother, one who is always ready to assist in every good work. I understand the Saints here have appointed a building committee to solicit money and spy out a suitable location.

We have a Sunday-school here nicely officered with young Bro. Walter Lewis as superintendent, a worthy young man whose heart and soul appear to be in the work, whose efforts for its advancement, and standing, as a school, are commendable.

Religio work is quite a factor for good here also. At present it has its president, Bro. William Davis, a young man capable of doing much good along this line, providing he is humbly and prayerfully sustained by its members, and the other officers elected to assist him. Quite a lively interest is shown in this department of the work here.

There seems to be a wave of religious excitement passing over Scranton just at present. Reverend Doctor Torrey, with a staff of assistants, is holding forth in a tabernacle built expressly for a three months' crusade against sin. All churches believing as he does, and who are willing to work along the same line with him in saving souls (?) are invited to participate in the great movement. But those who do not believe in the never-ending torment or damnation of the wicked, are not wanted, so of necessity it excludes the "Saints" as well, also the "universalists," because neither of them are willing to believe that the wicked are turned into hell and there, asbestos like, burn in a literal fire all through the countless ages of "eternity," so we feel honored instead of slighted in being excused from participation in such a perversion.

Our appearance at "Old Forge" at the home of Bro. Fallison Jones has stirred the Methodist preacher and he is awfully indignant to think that the "Mormons" have gotten so close to them. Well, poor man, he is afraid some of his sheep have been following the wrong shepherd, and they have heard the call and some of them have turned their ears and eyes toward the fold of Christ, and perhaps he himself is afraid of the divine light of the gospel of Christ. Poor Paul was stricken blind when he saw the great light, and the only means of recovering the same was under the hands of an ordained minister of Christ. Of course this poor soul does not want to subject himself to any such thing.

I visited home folks over the holiday, returning here to

complete the conference year with God's help, and shall continue to do what I can for the furtherance of the great work of God intrusted to us.

ALBERT E. STONE.

Miscellaneous Department

Conference Minutes.

NORTHEASTERN ILLINOIS.—Conference met at Plano, Illinois, January 23 and 24, 1909. J. W. Wight, F. M. Cooper, and J. Midgorden were chosen to preside, with W. E. Williamson and C. H. Burr secretaries; Charles Blakely chorister, and Mary Anderson organist. Moved and carried that the revised rules of order be adopted and that all resolutions previously adopted by the district in conflict therewith be hereby rescinded. Statistical reports: West Pullman 38, loss 1; Unity 25, gain 2; Plano 166, loss 1; First Chicago 158, gain 5; Mission 122, gain 1; Central Chicago 133, gain 1; Sandwich 60, loss 3. Officers reporting: President F. M. Cooper, and vice-president J. Midgorden; Elders Arthur Allen, J. E. Vanderwood, E. M. Wildermuth, and Thomas Hougas; Priest G. F. Howard. The auditing committee reported Bishop's agents' accounts correct and the report was accepted as follows: Cash on hand last report \$4.32, receipts \$1,140.07, expenditures \$1,147.36, balance due J. Midgorden, agent, \$2.97. W. E. Williamson, treasurer, reported on hand last report \$7.46, receipts \$21.83, paid out \$25.32, balance on hand \$3.97. It was moved to refer the matter of the ordination of Bro. Harry Passman to the minister in charge, district president, and missionary in charge of Chicago. Delegates elected to represent district at General Conference: Bro. and Sr. F. M. Cooper, J. W. Wight, C. H. Burr, Arthur Allen, Alice Heavener, Melvina Heavener, Velma Miesenhelder, Sr. C. H. Burr, Bro. and Sr. Henry Southwick, J. E. Vanderwood, Lester Wildermuth, J. Midgorden, Bro. and Sr. Elias Hayer, Margaret Fredericks, James Camp, Bro. and Sr. Fred Johnson, William Vail, Grace E. Johnson, Mary Anderson, Lottie Kier, Agnes Parks, Sr. William Vail, Lon Williams, Henry Williams, Ada Quick, Bro. and Sr. E. J. Lang, W. J. Sloan, R. N. Burwell, and J. E. Goodenough. Preaching Saturday evening by Elder Arthur Allen. At 9 a. m. Sunday, prayer-meeting, Brn. C. H. Burr and C. E. Gaylord in charge. Three were confirmed at this meeting by Elders J. W. Wight and F. M. Cooper. Preaching at 10.30 a. m., by Elder Eli Hayer. Sunday-school from 12 to 1 p. m. Preaching at 2.30 p. m., by Elder J. E. Vanderwood, and at 7 p. m., by Elder J. W. Wight. Adjourned to meet with Mission Branch, June 5 and 6, 1909. W. E. Williamson, secretary.

NORTHEASTERN KANSAS.—Conference convened at Blue Rapids, December 12, 1908, at 10.30 a. m. W. E. Peak, Samuel Twombly, and M. F. Gowell chosen to preside. M. F. Gowell elected secretary pro tem. After a short address to the conference by G. H. Hilliard, the following branch reports were read: Atchison 80, Blue Rapids 112, Fanning 96, Idylwild 63, Netawaka 51, Topeka 48. Those of the ministry reporting were: Elders W. E. Peak, Samuel Twombly, M. F. Gowell, W. H. Murphy, H. Green, Mahlon Smith, and Frank G. Hedrick; Priest A. C. Ingle; Teachers G. W. Shay, and George R. Ketchum. Committee appointed at last conference upon the matter of disorganizing Idylwild Branch, reported against disorganization. The report was accepted and committee discharged. By vote Atchison was selected as the place of meeting of the next conference, subject to call of the president. Preaching during conference by Bishop G. H. Hilliard and Elder Dowker. Frank G. Hedrick, secretary.

MOBILE.—Conference convened with Three Rivers Branch, December 5, 1908. W. L. Booker was chosen to preside, with N. L. Booker assistant; Edna Cochran secretary; Mamie Gill and Gladys Ruble were chosen organists; N. L. Booker chorister; Bro. Cunningham janitor; John Young and Reuben Mizell ushers. Branches reporting: Three Rivers, Theodore 85, Bluff Creek 95. Official reports: Elders F. P. Scarcliff, N. L. Booker, W. L. Booker, W. J. Booker, and G. W. Sherman. Bishop's agent's report: On hand last report \$12.19, collected \$17.25, paid out \$29.22, balance on hand 22c. Treasurer's report: On hand last report \$1.10, collected \$6.20, paid out \$7.92. Auditing committee consisting of F. P. Scarcliff, John Young, and A. E. Goff, was appointed to audit Bishop's agent's books. Their report shows that the report is correct. The presidency of the conference were given authority to appoint speakers; the nature of meetings was determined by the assembly. Three preaching-services and one sacrament-meeting were appointed. Motion prevailed

that the conference grant renewal of license to those in the district who request them. Conference adjourned to meet with Bluff Creek Branch, March 6, 1909, at 10 a. m. Edna Cochran, clerk, Vanleave, Mississippi.

Convention Minutes.

MOBILE.—Sunday-school association met in convention with Three Rivers school, December 4, 1908. The secretary being absent, N. L. Booker was chosen secretary pro tem. Schools reporting were Theodore, Three Rivers, and Perseverance. Motion prevailed that we request the superintendent to provide for a home department. Convention adjourned to meet at 3 p. m., on Friday before the next district conference and at the same place. Edna Cochran, secretary, Vanleave, Mississippi.

NORTHEASTERN ILLINOIS.—Convention of the Sunday-school association convened at Plano, January 22, 1909, at 2 p. m. Reports of superintendent, secretary, and treasurer read and approved. The following officers were elected: Sr. F. M. Cooper superintendent; George Howard assistant superintendent; Mary Anderson secretary and treasurer; Harry Passman member of the library board. The following were chosen as delegates to General Convention: F. M. Cooper, Jennie Cooper, Alice Heavener, Velma Meisenhelder, J. W. Wight, J. E. Vanderwood, Henry Southwick, Clara Southwick, Charles Burr, Arthur Allen, Melvina Heavener, Mary Anderson, Grace E. Johnson, Sr. Charles Burr, Lottie Williamson, Lester Wildermuth, John Midgorden, Elias Hayer, Annie Hayer, William Vail, J. M. Blakely, J. A. Daer, Hazel McGinnis, Sr. Fred Johnson, Lottie Kier, E. M. Wildermuth, Lon Williams, Fred Johnson, Margaret Fredericks, Earl Rogers, E. J. Goodenough. Mary Anderson, secretary, Seneca, Illinois.

MOBILE.—Religio society met in convention with Three Rivers local at Escatawpa, Mississippi, December 4, 1908, at 7 p. m. The president and vice-president being absent, W. L. Booker was chosen to preside and N. L. Booker was chosen secretary pro tem. Locals reporting were Three Rivers and Theodore. Albert Miller, president of the home department, reported the work of that department in a discouraging condition. Convention adjourned to meet at 7 p. m., on Friday before the convening of the next conference and at the same place. Edna Cochran, secretary, Vanleave, Mississippi.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints and Friends of Sheffield, England, District: Please take notice that upon recommendation and request of the district conference of Sheffield, held January 9 and 10, 1909, at Claycross, England, Bro. John Austin, of 30 Melbourne Road, Springvale Road, Sheffield, England, has been appointed Bishop's agent of said district. Notice is hereby given of the appointment of Bro. Austin, as such agent, and we recommend him to the Saints of the Sheffield District for his work in this capacity.

Bro. Austin was formerly an agent under Bishop Thomas Taylor and later a solicitor for Bishop's agent C. H. Caton, for this district, and we trust that the Saints will be forward in assisting him in the duties of his office, and that the district of Sheffield in its financial work may be prospered in the present year.

Trusting the Lord may especially bless each one, in behalf of the Bishopric,

Very respectfully submitted,
E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, February 1, 1909.

Bishop's Notice.

To the Saints of Northern California District; Greeting: I wish to congratulate you on the way you have sustained the fund the year just passed, and trust the Lord will bless you the present year.

Our present need compels us to ask all who can to help us meet the demands.

At Chico you may pay to Sarah Boydston; Sacramento, James Lawn; Oakland, J. M. Terry; Santa Rosa, B. N. Fisher; San Jose, Bishop E. S. Chase; in my absence at San Francisco, John Lawn; or send remittances to me direct by bank draft, post-office money order, or Wells Fargo & Co.'s, money order.

CHARLES A. PARKIN, Bishop Northern California.
SAN FRANCISCO, Cal., 18 Clement St., February 2, 1909.

Bishop's Agents' Notices.

To the Southern Indiana Saints: As we are approaching on into the year 1909, we are glad that God has spared us and blessed us with what we have, and all truly should be thankful to him for all blessings at his hand. Therefore, let us all stand fast to the principles of truth, and all, I am sure, can rejoice on account of this glorious gospel of these the latter days. And as we rejoice in the blessings that God has bestowed on us, does it not behoove us to so live that we may enjoy still more of the rich blessings in store for us, by living pure and godly lives, and ever be on the watch lest the tempter betray us?

Now, we are in another year, and before it closes upon us will you not see that you have kept the law of tithing? "We must not rob God," Malachi tells us. (Also read Deuteronomy 14: 22-25; Hebrews 7: 1, 2; Doctrine and Covenants 64: 5; 106: 2.) I am sure that after reading these texts and careful thought and prayer, you will do your best, if ever so little. Remember we must live the whole law of God. We have the missionaries among us preaching the angel message. We have the poor to care for also, and God knows we can help some if only a little. We hope you will send your tithes as soon as possible. May God bless you.

Address all mail to Silver Grove, New Albany, Indiana.
JOHN ZAHND, Bishop's Agent.

Quorum of Twelve.

The members of the Quorum of Twelve are hereby reminded that at the last session of the quorum it adjourned to meet on March 16, 1909, at 2 p. m., in Lamoni, Iowa. It will be expected that as many as conveniently can will attend this meeting. The importance of the work assigned has not lessened and each member should feel to bear his full share of the responsibility imposed and thus give the best service possible to the cause. It is left discretionary with each one to decide as to the necessary preparation to be made for the occasion. Each one can best judge for himself. All should strive to make this a profitable and peaceful session, acceptable to the Lord, and approved by good men and women.

WM. H. KELLEY, President.

LAMONI, Iowa, February 5, 1909.

First Seventy.

To the Members of the First Seventy; Dear Brethren and Collaborers: On December 10, 1908, I sent to each of you a blank on which to report the labor you had done from March 1, 1908, to March 1, 1909. With the report I sent a request, with information why the request was sent. I have received replies from only thirteen, so that I do not know whether the blank report has been received. If any have not received the blank report please notify me at once. Those who have received the request will please comply as soon as practicable. As soon after March 1 as it is possible, please send me your report for the year to my home and mission address, 1205 Filmore Street, Des Moines, Iowa.

February 1, 1909.

J. F. MINTUN, Secretary.

Third Quorum of Elders.

As the time of General Conference is drawing near and the time to report to your quorum will follow, we hope to see many present to take part in our deliberations. Those not expecting to be present will please report in writing by sending your reports to the secretary, Charles P. Paul, Stewartsville, Missouri. Please do not neglect this as the quorum will be compelled to drop names of those who have failed to report in the past two or three years. This does not speak well for elders in Israel. So be prompt by sending in your report before March 25, 1909.

H. J. THURMAN, President.

An Appeal.

We ask the brethren throughout the church to help us start a library for the South Sea Islands Mission.

We are very much in need of early publications of the church, such as *Times and Seasons*; early editions of the Doctrine and Covenants are very much needed, as the native members of the Brighamite church say they have been taught that all the revelations as published in their Doctrine and Covenants, including the polygamous revelation, were published in the lifetime of the martyrs. We also need *Journal*

of Discourses, as their elders deny every extract we publish from those books. In fact we need all books that will help in the battle with that abomination in these islands. They have from ten to twelve elders circulating about among the islands all the time. They also publish articles in their paper which need to be answered.

We also need good reference books, a good Bible commentary, and anything that would be useful from which to take extracts for our mission paper.

A book from a brother here and there throughout the church will be a light burden on all together and a great help in this difficult mission. Your brother in gospel bonds,

PAPEETE, Tahiti.

C. H. LAKE.

Priesthood to be Organized.

At the Kirtland District conference, to be held at New Philadelphia, Ohio, March 13 and 14, 1909, an effort will be made to organize the priesthood of the Ohio, West Virginia, Kirtland, and Pittsburg Districts into quorums.

I would like to have all those holding the office of elder, priest, teacher, or deacon, and who are members of either of the districts mentioned, attend this conference if possible, and those who can not attend will please write me at once, giving name, address, and office held, and state whether or not you desire to be enrolled in your proper quorum. We need a good attendance in order to start this work right.

G. T. GRIFFITHS, Missionary in Charge.

185 West Eleventh Avenue, COLUMBUS, Ohio.

Change of Conference Date.

Alabama District will meet with Pleasant Hill Branch on February 27 and 28, 1909, instead of the 28th and 29th of January, as published in former issue of HERALD. We will be glad to have all branches report and all missionaries present, also the local elders from Florida and Mobile Districts are invited to come. J. R. Harper, president.

Conference Notices.

New York and Philadelphia District will convene with the Brooklyn Branch, corner of Park Place and Schenectady Avenue, Brooklyn, New York, February 20, 1909, at 4 p. m. Branch secretaries are requested to send statistical reports of branches to the secretary at as early a date as possible. R. E. Hockman, secretary, 156 West Ontario Street, Philadelphia, Pennsylvania.

Kentucky and Tennessee District will convene at Bethel Church near Cottage Grove, February 27, 1909. Election of officers and of delegates to General Conference are some of the matters to be attended to. Let all meet with us who can and bring a good spirit with you. All of the priesthood who can not meet with us, please send reports to J. J. Adair, secretary, or myself before the conference. J. R. McClain, president.

Clinton District will convene at Eldorado Springs, Missouri, March 6 and 7, 1909. Delegates to General Conference will be elected. Reports and communications sent by mail should reach the undersigned before March 4. A. C. Silvers, secretary, Walker, Missouri.

Far West, Missouri, District convenes with Stewartville Branch on February 27 and 28. Delegates will be chosen to represent the district at General Conference. Let branch secretaries send in their reports together with delegate credentials, as also each branch president send in the report of the labors of the officers of his branch one week prior to sitting of conference. Charles P. Faul, secretary, Stewartville, Missouri.

Eastern Colorado District will meet in conference with Colorado Springs Branch, February 27, at 10 a. m., and continue during the 28th. A large attendance is desired. Branch clerks should mail reports to the undersigned. W. E. Wolfe, secretary, Wray, Colorado.

Convention Notices.

Des Moines District Religio will meet in convention at Des Moines, Iowa, February 26, at 2.30 p. m. Would like to have the district well represented as it is election of officers. Hattie Clark, vice-president.

Zion's Religio society of Northern California District will meet in convention at San Francisco, February 26, 1909, at 10 a. m., in the new church. Take Market Street car at the ferry; transfer west on Eighteenth Street; get off at Danvers

Street; turn to left and walk one block. Secretaries of locals please send in your reports and credentials at once. A large attendance is hoped for. Delegates will be appointed to General Convention. Pauline O. Napier, secretary, 2130 Jay Street, Sacramento, California.

Utah District Religio convenes Friday, February 26, at 2 p. m., in the Federation of Labor Hall, corner Fourth South and State Streets, Salt Lake City. All interested in Religio work are invited to attend. The Lord requires the heart and a willing mind of the Religio workers. Mrs. Annie V. Layton, secretary, 225 I Street, Salt Lake City, Utah.

Zion's Religio Society of the Eastern Colorado District will convene at Colorado Springs, Colorado, February 26, 1909. It is desired that all locals shall be represented. Mrs. M. A. McColey, secretary.

The Sunday-school convention of Eastern Colorado District will be held at Colorado Springs, Colorado, Friday, February 26, at 2 p. m. Mrs. Louisa Fishburn, secretary.

Utah District Sunday-school association will convene at Salt Lake City, Utah, on Friday, February 26, 1909, at 10 a. m., corner Fourth South and State Street. Mrs. Jennie Winholz, secretary, 801 Washington Avenue, Ogden, Utah.

Marriages.

VOTAW—WHEELER.—In San Jose, California, January 17, 1909, at the residence of the bride's brother, Bro. A. S. Votaw to Mrs. Luella Wheeler. Elder C. W. Hawkins, president of the San Jose Branch, performed the ceremony. Bro. Votaw is manager of the Morgan Hill Mercantile Company, and is a man well respected in the town in which he lives.

Died.

HANSEN.—Rachel May McIntosh was born October 19, 1866, near Gallands Grove, Iowa, and died near Earling, Iowa, January 26, 1909. She was married to Bro. William Hansen December 5, 1883; to them were born twelve children, one son having passed beyond. She became a member of the church May 29, 1888. She was an affectionate and self-sacrificing mother, and obliging neighbor, and a devoted Christian. With fortitude and patience she endured the affliction that slowly drew her from the embrace of loved ones. With calm submission and a bright hope she peacefully fell asleep. Funeral services at the Saints' chapel, Gallands Grove, January 31, by Elder Charles E. Butterworth. The attendance was large, showing that Bro. Hansen and family have the sympathy of the entire community.

BEAN.—Eliza Holmes, daughter of Wentworth and Elsie Holmes, was born January 11, 1838, at Smithfield, Maine; was married to Jacob Emerson Bean, July 12, 1857. There were born to them nine children, Rose, Joseph, Ellen, Grace, Edith, Wilbur, Burton, Leon, and Ruby. She united with the Free-will Baptist Church in 1859. In December, 1895, she united with the Reorganized Church, being baptized by Elder John T. Kinnaman and confirmed by Elders J. T. Kinnaman and D. S. Holmes, December 30, 1895. She remained a faithful Saint till called to her home beyond on January 29, 1909. Funeral was held at the Buffalo Prairie church, January 31, 1909. She was laid to rest in the cemetery adjoining the church to await the morn of the first resurrection. Funeral sermon was preached by Elder O. E. Sade.

ROBERTS.—Columbus W., died at his residence near Buchanan, Tennessee, November 23, 1908, at the ripe age of 71 years, 5 months, 12 days. He married Malinda Ellner Thomas, July 19, 1860. To them were born four children, Frank Roberts, Anna E. Willoughby, N. Ella Adair, Alma Ettabell McClain. His wife and all four children survive him and were all present, except Anna. He was baptized September 3, 1876, by R. J. Anthony, and was the first to obey the gospel in that locality. Funeral November 24, 1908; sermon by J. M. Stubbart.

WALKER.—J. M. Walker was born May 11, 1839, in Fredericktown, Ohio; died January 28, 1909, at the home of his daughter, Mrs. T. R. Bothwell, Pittsburg, Kansas. He came to Holden, Missouri, in 1866. He had been a member of the Baptist Church for many years, also member of the Grand Army. Heard the gospel preached while living near Humansville, and on January 20, 1907, he was baptized by Elder George Jenkins. He lived faithful until death. While living at Holden he was beaten out of a considerable sum of money by corrupt men. His financial trouble caused much grief, which resulted in Bright's disease which took him to the realms of the blest, where no one can be deceived by false

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

men. The funeral was preached in the Holden church by Elder George Jenkins. His remains were laid to rest in the Holden Cemetery. The citizens of Holden say no better man ever lived in Holden; he bore this name at Humansville as well. A large crowd of the best citizens were at the funeral. He is survived by a wife and eight children: Charles A., Robert D., Will V., Harold, and Mrs. T. R. Bothwell, of Pittsburg, Kansas, Edna M., M. Gertrude, and Emma, of Kansas City, Missouri.

JONES.—Frances Angelina Jones, wife of Elder D. R. Jones, passed away from earth life at her home near Sheridan, Nevada, on January 15, 1909, at the age of 69 years. She was baptized in 1868 by Bro. W. W. Blair. She leaves of immediate relatives, a husband, six sons, and one daughter, with grandchildren and great-grandchildren a goodly number. Elder J. M. Terry was telegraphed for, but on account of the great floods in California he could not attend. She sweetly rests from her toils and sufferings in paradise.

THOMAS.—William D. Thomas, of Netawaka, Kansas, was found dead in his bed on the morning of January 28, 1909. He was born March 11, 1833, in Breconshire, South Wales. Came to America in 1854. Was married to Elizabeth Hopkins March 4, 1860, at Syracuse, Ohio. Baptized into the church about 1865 at St. David, Illinois. Came to Jackson County, Kansas, in 1868. He leaves his companion, who has walked by his side for forty-nine years. Funeral was held in the Congregational church, as the Saints' church was too small for the audience; sermon by A. H. Parsons, his lodge brethren of the Masonic order performing their part as pall-bearers and at the grave.

Lincoln and His Soldiers.

Lincoln's life was filled with striking contrasts. For this careless captain of a company of unruly rustics in the Black Hawk War to become the commander-in-chief of a million soldiers, a mightier force of warriors than any conquering monarch of modern times ever assembled, was perhaps the strangest fortune that befell him. In four years he called to his command two and a half millions of men, probably a greater number than followed the eagles of Napoleon in all his twenty years of campaigning from Arcola to Waterloo.

Yet this unparalleled martial power never touched the ambition of Lincoln. He cared nothing for the pomp of

arms, the pride of rank, or the glory of war. This man who could say to ten hundred thousand armed troops, go, and they would go, come, and they would come, held himself to be no more than the equal of the least among them. While he stood toward all as a comrade rather than a commander, they looked up to him in perfect trust, and delighted to hail him as Father Abraham.

It was enough for him to touch his hat to a general, but he liked to bare his head to the boys in the ranks. He himself created generals by the hundreds, but in his eyes the private soldier was the handiwork of the Almighty. The reported capture of an officer and twelve army mules in a raid near Washington only moved him to remark, "How unfortunate! I can fill that brigadier's place in five minutes, but those mules cost us two hundred dollars apiece." He never to the end solved the mystery of the uniforms, and could not tell a general from a colonel by his epaulettes. . . .

The sympathy of most men who get to be presidents, governors, or statesmen can be reached only through their heads. It becomes a thing of the mind, filtered and cooled by an intellectual process. Lincoln's sympathies always remained where nature herself placed them, in the heart, and thence they freely flowed, unhindered by reflection and calculation. Kindness with him was an impulse and not a duty. His benevolence was far from scientific, yet he was so shrewd a judge of human nature that he seldom was cheated.

The stone walls of the White House no more shut him in from his fellows, from the hopes and sorrows, the poverty and the pride of the plain people, than did the unhewn logs behind which he shivered and hungered in his boyhood home. A mother's tears, a baby's cry, a father's plea, an empty sleeve, or a crutch never failed to move him. . . .

This interest on his part was no fickle, unsteady freshet of gushing sentimentality which overflowed one day and dried up the next, no alternating current of strength and weakness. Mercy flowed in a constant stream from its fountain in his great heart, nourishing the fragrant flower of charity under the withering blasts of war.

The "Youth's Companion" in 1909.

The amount of good reading given to subscribers to the *Youth's Companion* during the year is indicated by the following summary of contents for this year:

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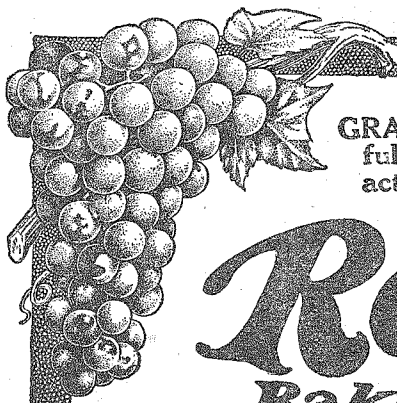
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

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

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Editorial

WHY DO THE INNOCENT SUFFER?

Sin is always followed by suffering. The sinner is not the only one who suffers. Others suffer (for a time at least) as much and sometimes more than he. His violation of law involves the innocent in more or less serious difficulty. This is a matter of common observation and has led individuals to doubt the wisdom, justice, and love of God, or to deny his existence.

Yet what we observe is the natural result of laws and principles that if understood we would not change if we could. In the first place, to absolutely interdict the results of sin it would be necessary to prevent individual violations of law. In our present state of development this could only be done by taking away man's free agency. As a result of such a step man would find himself where he *could* not sin; but his progress toward the state where he *will* not sin would be for ever barred. We would not surrender our free agency if we could.

Granting man his free agency, the only way to prevent the innocent suffering from the abuse of that agency on the part of the guilty would be to segregate each individual, shut him off by himself where he could neither harm nor benefit others. As man is naturally gregarious, this could be done only by force or by changing human nature so as to imbue each individual with a constitutional dislike for all others. Either course would stop all human progress and prevent the perpetuation of the race.

It is an unavoidable accompaniment of human association that the acts of individuals affect others; and as long as evil persists in the world the innocent will suffer, at least temporarily, for the deeds of the depraved.

Interdependence is constantly increasing; and it is accepted as a scientific fact by writers on sociology and economics that it will increase in proportion as civilization becomes more intensive. We are not intellectually independent. Schools, churches, and periodicals constantly increase the circle of intelligences that touch each other at some point with a consequent increase of intellectual interdependence. We may live in Lamoni; but some thinker in London may lead us to a radical change of opinion.

It is extremely difficult for us to be spiritually in-

I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—Abraham Lincoln.

dependent, nor is it desirable for us to be wholly independent in that way. There is to be a spiritual interdependence, and the strong are to help the weak. (Romans 15: 1.) All men are weak at some point and may be helped by association with those who are strong at that point. Yet this interdependence has its serious phases, one of which is that if some particularly intimate friend becomes skeptical or is led into error, we are quite likely to be more or less influenced by him and to assume his attitude. If some leading church representative falls from grace, unless we are very careful we suffer a spiritual shock.

The greatest danger incident to the undeniable fact that we are influenced in our intellectual and spiritual life by our associates is our tendency to associate more exclusively with those who are of our type of thought. We find them congenial; those who are not of our type are held at a distance, perhaps even hated and persecuted, according to the intensity of our intolerance. The result of this restricted association is that we are weakened where we are weak and fortified where we are already strong. We can not wholly escape the spiritual influences of our contemporaries. Safety lies in being broad enough to be brothers with all classes,—those who see as we do and those who see otherwise,—drawing from each such good as we can and trusting to the superior influence of the Holy Spirit to help us resist the evil.

John Locke speaks of a certain class of men who seek truth but fail to make progress, and says:

Error and truth are uncertainly blended in their minds; their decisions are lame and defective, and they are very often mistaken in their judgments: the reason whereof is, they converse with but one sort of men, they read but one sort of books, they will not come in the hearing but one sort of notions; the truth is, they canton out to themselves a little Goshen in the intellectual world, where light shines, and, as they conclude, day blesses them; but the rest of that vast expansum they give up to night and darkness.—Locke on "The understanding."

We are not even physically independent. The food that we eat is assembled from all points of the compass, from the Arctic regions and the Tropics, from the Orient and the Occident,—oranges from California, wheat from Minnesota, canned corn from Maine, bananas from the West Indies, spices from Ceylon. Thousands of men and women in different parts of the world helped to produce the clothing that we wear. Our "wants" are constantly increasing and the ability to supply them is increasing, but it means an increased dependence on others, a closer, world-wide association.

This interdependence has enormously increased as we have perfected our transportation facilities. It brings its blessings and its perils. An industrial war far distant may annoy us or even endanger our lives. A strike in the coal-fields may mean an empty

grate at our home. A plague breaking out in the far East may travel straight to our shores by the first fast liner. It is a matter of days as opposed to years in a slower age.

It is no longer a matter of indifference to us that on the other side of the globe there are millions of people who are filthy, famine-ridden, and morally rotten. The pestilence that they breed to-day may be ours to-morrow. Nor is it greatly more or less our concern that our own cities within five, ten, or a hundred miles of us maintain certain quarters as bad as anything found in Singapore or Bombay. Quarantining of disease is ineffectual as a world remedy; segregation of vice is ineffectual. Humanity is too closely knit, the only remedy is the regeneration of all. In fact when we speak of the innocent suffering the results of evils existing in the world the term is not always justified. Are the so-called innocent classes entirely innocent so long as they have not exerted their powers to eradicate evil and reclaim the wicked?

Man cannot now disassociate himself. Such is not the way of God even if it were practical. He never sanctioned the cloister. Man may bury himself in the desert or the monastery far from the sight of fair women, far from the allurements of riches, far from the appeal of strong drinks. But he is buried. He will not harm others; neither will he help others. God does not pay enough attention to him to erect a tombstone. God stands for the race. When he calls men to seclusion he sends them back to the world again, as he did John the Baptist, to spend and be spent in the interest of others. He never hesitates to sacrifice the individual. He never blesses the individual without the solemn charge to pass it on.

The race can not exist and advance without personal association. Association means that the mental, spiritual, and physical conditions of the individual will be modified by the mental, physical, and spiritual conditions of other individuals. And it may happen that one man's act will bring suffering upon another man who was not responsible for the act. One man's act may cause another man unhappiness. A young man commits murder and is hung; his poor old mother is broken-hearted and some one wishes to know where God was that he did not protect the pious and worthy mother from the consequences of her son's folly. He could have prevented the mother's suffering in either of two ways. No other way occurs to us and our judgment does not sanction either of those. He could have taken the young man's free agency away, in common with that of all other men, for it would not do to give free agency to one and deny it to another. Or he could make fathers and mothers so indifferent and callous that they would not suffer even if their children did sin.

Such a condition would be worse than the most grievous unhappiness. If we could examine into all like individual experiences we would find sound philosophical and scientific reasons for the fact that the innocent are permitted to suffer as a result of the guilt of others.

Certain dread diseases are the direct result of long-continued moral depravity. An innocent man or woman may become accidentally inoculated and endure as great suffering as comes to the guilty. The only way to avoid such a contingency under present conditions would be for divinity to make certain classes constitutionally immune to such disease. Such a decree of immunity would immediately convey to them the suggestion that they could indulge in the *liaisons* hinted at without incurring the penalty that is inflicted upon others,—a suggestion that would be too potent for some to resist. The exemption would immediately convey the idea of privilege. Cicero says, "The greatest inducement to guilt is the hope of sinning with impunity."

In cases where physical disturbances of the earth or its atmosphere destroy communities and such calamity is supposed to be or in fact is an act of Providence sent upon or permitted to come upon the ungodly, it often happens that the innocent suffer, especially when their innocence is negative, with heredity and environment all working to develop positive wickedness in them later on. We mean by this that little children sometimes perish in calamities that come upon the wicked, and we may conceive that such will be more probable when the taint of blood and the deprecation of their surroundings makes it certain that they would soon grow up to share the prevailing wickedness. Where there is positive righteousness present it has been instrumental at times in securing a special dispensation. We are not always safe in saying every time a city is destroyed that God did it as a punishment; but it is certain that he has destroyed cities and nations in times past because of wickedness, and it has been urged that the innocent perished miserably at such times. Perhaps so; but if we could understand all the forces bearing upon the event we would understand how inextricably the lives of the so-called innocents were associated with the lives of the desperately wicked, and we would see that they could have been spared only by instituting conditions less desirable even than those that obtained. Sometimes the cancer must be cut out clear down into the living tissue.

While it is true that by our own works we stand or fall, in our decision as to what those works shall be we are influenced by others and we in turn influence others. We enjoy much good from the labors of others; and at times suffer because of the acts of others. When unrighteousness is entirely purged

out our association will bring blessing and blessing only. When the apex of development for the race under earthly conditions is reached those who persistently refuse to reform will be segregated and the race will move on mutually helpful. Until then each must strive to live so that he will draw out the good of his fellows, negative so far as he can their bad influence over him, and conduct himself so that none other shall suffer because of his acts.

ELBERT A. SMITH.

ABRAHAM LINCOLN.

Abraham Lincoln's speech at Gettysburg, Pennsylvania, at an anniversary of the battle of Gettysburg, contains less than three hundred words, yet it is given a high place among the great speeches of all times. It is a classic, and with President Lincoln's second inaugural address, makes the two most valued speeches by our great President.

At the time it was given President Lincoln expressed himself as dissatisfied with it. Edward Everett, whom very few equaled as a speaker, and who delivered the oration of the day when Gettysburg was dedicated as a national cemetery, knew and felt that Lincoln's few words would stand long after his able oration would no longer be known.

Lincoln's prophecy that "the world will little note, nor long remember, what we say here," was true of all but what he himself said on that occasion.

The Senior Editor has had the unique distinction of having been called upon by the citizens of his locality to take part in memorial-services to all of our martyred presidents, and recently gave a Lincoln reminiscence in the columns of the *Des Moines Capital* which we expect to reproduce at an early date.

The Gettysburg speech of President Lincoln is as follows:

"Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we can not dedicate, we can not consecrate, we can not hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be

dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this Nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people shall not perish from the earth."

QUESTIONS AND ANSWERS.
CONCERNING PRIESTS.

Replying to an inquiry addressed to the Editor of the HERALD with reference to the duty or prerogative of a priest as found in paragraph 10, section 17, of the Doctrine and Covenants, with regard to presiding or taking charge of a prayer-service while an elder is present, we have this to state: The law as found in the paragraph named makes it the duty of the priest as well as of the teacher and deacon to assist the elder or elders whenever occasion may require, as see the last sentence in the paragraph. In any unorganized assembly of the church either for prayer, preaching, or business purposes, the one holding the highest office is by prerogative entitled to preside, take charge, and administer according to the design of the meeting. Branch and district organizations, as well as stake, are the creatures of growth and when organized, are independent organizations so far as administration in their own affairs is concerned. The rule as adopted by the church (see Book of Rules on Branch Organization), provides that where a branch organization is perfected, the branch officers, elder or elders, priest or priests, teacher or teachers, deacon or deacons who have been regularly chosen by the organization, are the accredited officers of the branch and are authorized by the voice of the church to take charge of the several services which may be held by the Saints of that branch. It is the prerogative of the elder who may have been chosen, if he be present, to take charge of the meeting. If he be absent, it is the prerogative of the chosen priest, or in his absence the teacher, or if elder, priest, and teacher be absent, it is the deacon's prerogative to take charge. It does not change the rule of the organization if there be other officers of the church, members or not members of the branch, present at the meeting. However, the presiding elder may, if he deems it to be proper, request any officer present to take charge, he himself being present at the meeting; and this same privilege, to so request an officer to take charge, is the right of the priest, teacher, or deacon in the absence of other officers of the branch.

A rigid rendition of the rule, in paragraph 10,

would involve the necessity of the meeting being without a qualified officer to preside and take charge, providing that there was an elder or elders present not able to speak the language used in the service, and consequently there could be no meeting, if the rule adopted by the church as published in the Book of Rules did not hold good. The prayer-service is of the same character, so far as those taking charge may be concerned, as any other meeting to be held by the branch.

We have answered this question so much that it seems to us that persons who read the HERALD and who may be acquainted with the law should take notice and not attempt to reiterate the question every time it may come up for discussion or agitation.

In all general assemblies of the members, where an organization has not been perfected, the highest officer present is the recognized one to take charge. If there be two of the same class of officers, then the eldest in years should be chosen, all other things being equal.

NOTES AND COMMENTS.

In an address to Stanford University students, E. C. Mercer, a former college man, stated that one out of every three men who drift into the rescue stations on the Bowery is a college man gone wrong on account of drink.

Elder T. W. Williams recently addressed the faculty and students of the San Bernardino High School. His subject was the "Commercialism of war." Those who know Bro. Williams as a speaker need not to be told that his address made a favorable impression. The San Bernardino *Daily Sun* eulogized the address very highly.

LAMONI ITEMS.

The college and schools of Lamoni observed Lincoln day in appropriate manner. The veterans of the Civil War and the Spanish-American War served supper at six o'clock, followed by a interesting program. Elder Heman C. Smith was the principal speaker. Other addresses by veterans of both wars were much enjoyed. Elder John Smith acted as chairman.

Speakers at the Brick Church on Sunday were Patriarch Joseph R. Lambert in the morning and Priest W. R. Dexter in the evening. The weather being quite cold attendance at all meetings was smaller than usual.

"Very positive men have a great need of being very right, otherwise they may be very wrong."

Original Articles

THE CHURCH; AND DUTIES OF THE SAINTS IN TEMPORAL THINGS.

BY THE BISHOPRIC.

[EDITORS' NOTE.—This article is reprinted at the request of the Presiding Bishop. It appeared in the SAINTS' HERALD, March 1, 1884, and was signed by G. A. Blakeslee and E. L. Kelley of the Bishopric at that time. Parts I and II appeared in our last issue.]

III. OF THE AMOUNT REQUIRED UNDER THE LAW.

That with which man is blessed here, he is in some sense under obligations for; he can not at will and independently of himself create or make it; neither the sunshine, the dew, nor the rain is at his command, much less life and all of its attendant blessings. These we may consistently and fairly attribute to the Creator and upholder of all that is good; to him, as we are taught by the apostle, who is not "worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." Being then so blessed and obligated in our lives, trusted with that which is not our own but another's, it is highly proper that the test of our faithfulness to duty and development of soul herein, be made before the commitment to our trust of "the true riches." And men are expected here, to show by their works, the proper qualities of soul, of honesty, benevolence, and charity; rendering a just and true account as required, in *proportion* as they have been blessed with the things of life; and this, before admittance to the association of the worthies who have obtained "a good report," and "kept the faith," even with the offering of life itself. The apostle says: "Let every one of you lay by him in store, as God hath prospered him."

"Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required." The revelation of February, 1831, reads:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken.—Doctrine and Covenants 42: 8.

And the twelve were with him [Jesus], . . . and Joanna the wife of Chuzza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.—Luke 8: 1, 3.

These citations clearly show that men are justly required to remember the treasury of the Lord, and in proportion to their several abilities; to give of their properties according to that which they have; even according, "as God hath prospered him." This rule is certainly founded in the principles of justice; it deals fairly with man, and in its relation

one with another, and, therefore is equitable; it is according to that which is acknowledged to be the divine code; and hence right, because according to the law by which we are to be judged when the rewards for right- and wrong-doing are to be meted out to every one.

Just what the proportion is, to a certain extent, is also specified, and definitely settled by the law. The amount so fixed comes under the head of, and is denominated "tithes"; this term being used in the Scriptures so far as pertaining to duties of persons under the gospel economy, or observances with regard to temporal things in the church, to denote:

1. A tenth part.
2. Surplus property consecration.

The first, is that which has been applicable to the church in all dispensations and under all conditions. This was the portion Jacob vowed he would give to the Lord while he journeyed to Padan-aram, if he should be blessed with bread to eat and raiment to put on, saying:

And the place of this stone which I have set for a pillar, shall be the place of God's house; and of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28: 22, Inspired Translation.

This tenth was also of the increase as is more definitely ascertained from the history of the observance of the rule by Abraham, and the further fact, that whatever was required for a full compliance with the law, was of the newly acquired, and not of that upon which the tenth had already been paid. It is said that Abram, who complied with this law—

Gave a tenth part of all.—Hebrews 7: 2.

One tenth part of all that he possessed.—Book of Mormon, p. 241.

And again—

Gave a tenth of the spoils.—Hebrews 7: 4.

These statements particularizing the observance of the law by the "father of the faithful" are guiding illustrations of the duties required of the faithful ones, who, like Abraham, obeyed the gospel. As was his duty he paid to the high priest a tenth of all with which the Lord had blessed him, all of which at the time was increase; for when he started out in life he had only that of which he had need, being yet in his father-in-law's house, and hence when he makes the offering, to "the keeper of the storehouse of God," he faithfully consecrated "one tenth part of all that he possessed." Afterwards when he returned with an increase from the slaughter of the kings, he also renders the just tribute to the high priest, "of the spoils." This view is in harmony with the plain history of the transaction as it is set forth in the Inspired Translation of the Scriptures:

And Abraham gave him tithes of all he had taken.—Genesis 14: 20.

Wherefore, Abram paid unto him [Melchisedec, the high

priest and keeper of the storehouse] tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.—Verse 39.

This was afterwards required of all the children of Abraham, both by promise and the covenant; wherefore it is said:

Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Proverbs 3: 9, 10.

Again:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of Hosts.—Malachi 3: 10-12; and Book of Mormon, p. 468.

After delivering these, with other words of the Prophet Malachi, according to the record in the Book of Mormon, the statement is made:

And now it came to pass that when Jesus had told these things, he expounded them unto the multitude, and he did expound all things unto them, both great and small. And he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations.—Book of Mormon, p. 469.

In the specific instruction to the church, in our own time, it is written:

Verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).—Doctrine and Covenants 64: 5.

And again, in the year 1861:

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing.—Doctrine and Covenants 114: 1.

Do not overlook the idea; that the law is to be fulfilled. Of all people we should fully appreciate the reason for this. The law then is binding upon the church at the present time, and should be executed; put in force—administered; as any other relating to the body—the church. The Twelve and Bishop, upon whom is laid the duty of execution, are agreed as to what this law is, and also the manner of execution; and whatever differences in opinion may have been said or thought, hitherto, to have existed between these quorums, it will be proper for us in this connection to state, that upon a comparison of views touching the principles generally governing under the law, during the Kirtland Conference, April, 1883, there was found, at that time, to be entire agreement.

Neither ought it to be supposed that where one of these quorums act touching this law the other is at variance; for since members in each must in the

day of final account answer as to their acts with reference to the same, due deference to each other and the judgment of each as brethren, must be recognized in order to conform to the common rules of courtesy between man and man, saying nothing of the audacious presumption it must be for one of these parties to act contrary to the wishes of the other in the execution of this law, when the Lord has laid the responsibility of the same upon all.

As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.—Doctrine and Covenants 114: 2.

We conclude then, that if these quorums are to give an account of their action in this matter in the day of judgment; the members to whom it is to be administered, the church generally, must also give an account in that day in the matter of obedience to the same.

The inquiry is made direct then, since the law is in force and equally binding upon the body as any other, What does it require of each and every member? The answer must of necessity be: Entire, full and complete obedience as any other.

And it may not be amiss, to here remind the brethren of the fact, that when they teach faith, repentance, baptism, a godly walk and conversation, etc., they make no half way work of it; and the Saints would feel horrified generally, should they find any of their number teaching and practicing half repentance, half baptism, or half of the Christian graces only. But it would be just about as consistent to immerse a man's feet or hands, or sprinkle a little water on his head and call it a full and hearty compliance with the ordinance of baptism, as for one to undertake to comply with the law of tithing, by giving the fiftieth, seventy-fifth, or one hundredth part of the increase.

But, it is persisted, what is the increase? The answer is: Whatever a man has been blessed with in the way of means over and above the living: Of all the riches which he possesses, which God has given more than that which he has need.

It may be thought that this would call for a large sum in many instances. Doubtless it will in a few. But it must be remembered that it will be no more of a burden to the giver, if the heart is right, than the poor man's dollar, or the widow's mite. And when the wealthiest shall have done their whole duty, the amount of the consecration, will not it is likely equal an hundredth part of the offering of Abraham, the father of the faithful, which he paid after he had returned from a sojourn of a few years in Egypt; for, he "was very rich in cattle, in silver, and in gold." And he "paid tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." The question also arises: If a person has been making contributions in the shape of free-will offer-

ings for a number of years, is the law still applicable and binding unto him?

If he has been faithful and done simply his duty in making free-will offerings, he has thus far certainly done well; for, as will be seen hereafter, this is a duty required under the gospel covenant; and a person should take such an interest in the cause of Christ and humanity as to scatter these special blessings all along life's pathway; and such will have a recompense therefor in the resurrection of the just, if they are just. God so bestows his especial blessings upon us when we ask him and are in need, and whether we are worthy or not. But such act on the part of a person would not be a compliance with the law of tithing as set forth in the scriptures, unless at the time when it was done the party intended to so comply with that law and distributed the proper amount, and to the proper person as provided therein. There is no doubt but while Abraham sojourned in Egypt and all along his course of life, such bestowal of offerings were received from his hand and which proved to be blessings to the recipients; but notwithstanding this, he complied with the law in all of its requirements and rendered a true account to Melchisedec the keeper of the storehouse for the church.

Specific instruction, secondly, is given as to the amount of the offering, under the head of "surplus property"; which, under the state or condition of the society at the time, was made the first duty of the saints, or the "beginning of tithing." Unlike the general law of tithing referred to herein, it does not seem to have the rule applicable under all conditions of the body; but, that relating under certain circumstances, as it would only be possible under such to carry out the intention and provisions of the same.

Perhaps the most correct and simple explanation that could in a few words be given of this part of the law, would be that, it is the specific rule governing as to the amount of the gift under the law of consecrations, which provides for an exhibit and inventory, or "the laying of all things before the bishop"; and contemplating the mutual transfer of properties, for beneficiary rights and inheritances, and the adjustment of inharmonious relations between the rich and the poor.

To execute this, requires:

1. A place and duly organized body; Zion or a stake.
2. Assisting officers in these stations who are not necessary to the enforcement of the law referred to in the revelation of 1861.
3. Ability on the part of the Bishop to carry out the undertakings on the part of the body.
4. A people who are united in faith, spirit, the

truth, sentiment, habits, pursuits, rights and interests and who will willingly conform to the law.

It is not claimed by the Bishopric that this law is binding upon any, except possibly, those claiming to act under the direction of the revelations and settling upon the land of Zion (that specifically so termed in this connection); but as to these, nothing in this article shall be construed as a formal opinion with regard to the obligations of such. Attention is simply called to the fact that it is definitely stated that he who shall go up unto the land of Zion making preparation beforehand, fully realizing the responsibilities and obligations of such a step, shall "be accounted as a wise steward. This is also an ensample."—(Doctrine and Covenants 72: 5; also to W. W. Phelps, September, 1832.)

It may be said that the Saints in Zion are no more circumspect, and no more readily conform to the law of the kingdom of Christ, than those of any other place. But it should be remembered that more is required of such, and that if there is nothing of this nature to be gained by the removal, parties can not be considered wise who go.

Notice is called to the matter for the reason that it is not desired that any shall go there under a misapprehension of the attending obligations and duties; and also to prevent perhaps, as great a stampede from the land hereafter, as there is now a feeling in that direction.

In every age of the church it has been an easy matter to find persons who were willing to go up and inhabit; sit down to the feast; but not so easy to find those who were willing to make the sacrifices required and fully abide the law governing.

It will not be questioned, that the instruction to the church at this time is "to stay," or "settle in the regions round about," as may consistently be done. (Doctrine and Covenants 102: 6, 7; 117: 11.)

The statement is also made, that:

It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established.—Doctrine and Covenants 117: 11.

Together, these avoid the conditions named for the successful carrying out of the law set out in section 106, or "surplus property"; a fixed place (and this included certain officers) being requisite in that, to the successful working of the rule. 1. The land of Zion. 2. All the stakes. Perhaps at the time the revelation was given the only places strictly apply so the terms could be properly executed were Far West (where it was given), Kirtland and in what was strictly termed Zion.

Where the rule of surplus properties is carried into effect there is necessarily associated in the execution certain officers with fixed duties (and consequently attaching responsibilities), viz: The First Presidency and High Priests, which are not in terms

or by implication, except in so far as the Twelve are under the direction of the Presidency, made parties to the execution of the law spoken of in the revelation of 1861.

The Twelve, whose duties are "to build up the church and regulate all the affairs of the same, in all nations," whatever its condition, are named with the Bishop, (whose duties also are general and resulting, whatever the state or condition of the body,) as the responsible officers in the execution of the law of tithing then referred to; and thus by the terms of the regulation we have a proof that the law therein referred to of "tithing" was that binding upon the church in all conditions and circumstances, and is in agreement with all that is written upon this law as coming through the head, and the fact that the Lord in his instructions is ever in harmony with his own word, and that his ways are not crooked, whatever men may think in regard to the same.

When we take up the revelation of September, 1882, and read: "Nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the reorganization of my church be more fully established, and a greater unity of understanding between them be obtained," we are again reminded of the unalterable decrees of the "Just One," and the fact that if man would attain to the excellency of things promised, he must observe the directions pointing the way to the same.

There is no specific instruction with regard to the amount required under the law of consecrations so far as it relates to "free-will offerings"; neither is there with regard to just how long a man shall pray or preach; yet, as these other duties, this also is closely enjoined as a proper observance for all of the faithful, not only for an especial work or gift to the Lord through the Bishop, but such offerings or donations should be made for the especial objects also of defraying incidental expenses of meetings, the repairing and building of churches and in aid of such enterprises as a majority of the members of the branch may decide to engage in for the good of the work. Circumstances and ability to perform will govern as to the amount with the wise; and a person should be very careful in his work in this, that he fail not to enter into the measure working heartily for the success, although the decision of the majority may have been contrary to his own judgment and wishes as to the wisdom of the undertaking itself.

It should be remembered that seldom any step is undertaken for the real good of the work without having a minority party in opposition; for all have not alike examined, and perhaps been unprejudiced alike in their examinations, of the step; but after a decision has been reached it is in harmony with

the highest principle of government in the kingdom of God, as the Republic, that the minority shall then submit and enter into active support of the measure which is now made the act of the body. A man can not be true to the body, true to the interests of Christ who is over the body, and be, do, or act rebellious in such cases. True he is not bound to change his mind as to the feasibility of the measure; but he is bound to respect the principle, "that the will of the majority is the highest law," and this, in whatever government in which the people have had given to them the privilege and right to decide upon a matter. And the minority must show that respect by conforming to the order until such time as through the instruction and education of the body it may determine otherwise. The true theory and underlying principle touching this is incorporated in the instruction of the wise king Mosiah to his people upon the question of what is the best kind of government:

Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction, even as he has hitherto visited this land.—Book of Mormon, p. 202.

Whatever may be said of the dealings of God with the human family, he has always honored his own laws respecting them, and among which is that of man's agency; coupled with the rights and privileges which he has recognized as belonging to the church, is found that of action by its members in branch, conference and general assembly capacity upon certain matters belonging respectively to these bodies; and when due action is taken by these upon such matter, good order, good government, and good membership, all demand due respect and good will toward the same until it is rescinded by this same body or reversed on appeal.—Don't fail to get the true position. Must conform until such change is made, not refuse to conform till the change; and he who will not so respectfully conduct himself toward the decision and act of the majority, must cut the ridiculous figure of occupying the self-important and conceited position of not only knowing more than the entire majority that adopted the course, but of also being able to see further into the undeveloped future than he who gave the law permitting the act of the majority to stand as the act of the body; and thus he becomes a law unto himself. The fact of so many complaints being brought to the attention of the Bishop of persons refusing absolutely to do anything toward the help of branch, district and other work of the body because forthwith their policy was not adopted, calls forth spe-

cifically an allusion to this matter, and it is hoped that the Saints will readily see that if they can not always have their plans adopted, they can accept of the next best, or the best that can be put in operative force; waiting patiently till the majority can move higher. No doubt all plans and theories which are formulated by man are to a great extent imperfect;—having been instituted by imperfect beings, or as they looked through a darkened glass and saw the light;—nevertheless, it is right and proper that we should go forward and do the best possible, without waiting for what we know to be a perfect rule, or to receive a revelation to do in all things.

In the revelations it is stated:

Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves.—Doctrine and Covenants 58: 6.

In concluding with reference to the amount required under the law in the present condition of the church it may be concisely stated:

1. That it is the duty of each and every one, if they have not already, to at once comply with the law enjoined under the system of tithes which has prevailed where the gospel has been preached and accepted in the different ages.

2. Make such other contributions as may be within their power and as necessity demands, in the way of free-will offerings.

Together they are termed consecrations—offerings set apart in a right spirit and devoted to the work of God and the well being and happiness of man. (See Doctrine and Covenants 82: 2; 42: 8, 9.)

The first, consisting of a tenth of what a man has (for which he has not paid) more than he has need: call it the increase, interest or amount, it makes no difference. This is put into the hands of the Bishop, the head of the treasury, "the keeper of the storehouse."

The second, consisting of such things as a person from the due appreciation of the demands and necessities of the work of God, or wants of his fellow man may from the desires of his heart bring forward and give as a special offering: and hence a free-will offering.

These are also paid into the hands of the Bishop, into the storehouse, but usually kept separate from the tithes. (See 2 Chronicles 31: 11, 12, 14; Nehemiah 13: 13.)

Contributions are also properly made to branch treasurers for incidental expenses; means handed the traveling ministers as their immediate necessities may require and a person wishes to aid and has ability so to do, after having fully complied with the law to the church; and such also to persons not in the ministry if one desire to so use his means;

and all tends to benefit the giver, if done in the right spirit, more than the recipient; and it is thus "more blessed to give than to receive"; but a person can not be his own bishop to distribute the things which are required to be placed in the treasury of the church. This brings up the fourth statement for consideration:

IV. THE METHOD AND MANNER OF GIVING.

Upon the question of just how to give, who to, and in what manner there has been so many suggestions and plans by first one and then another in the past, that it would indeed be wonderful if any had been fully complied with. It is much easier to suggest new ways and not carry them out perhaps, than to put in force and full operation that taught in the books. The gifts of the patriarch were to the proper party, the one duly appointed to receive as has been seen already; to the one authorized and set apart to receive these things and to look after the wants of the poor and care for the church. The Lord through Malachi says: "Bring ye all the tithes into my storehouse."

In the time of the Savior's personal oversight and work, it was well understood that whatever was given for these purposes was placed in the hands of the treasurer; the one who "carried the bag"; and the custom was for him to look after the wants of the disciples, together with those of the poor and needy. (See John 12: 6; 13: 29.) The Book of Covenants says: "And they shall be laid before the Bishop of my church and his counselors." And is to be distributed for the preaching of the gospel, the poor and needy, etc., as appointed by the High Council, the Twelve, and the Bishop and his Council (see section 42, paragraphs 8 and 10; and section 114), and as a preparatory fund to be used for the general good of the body as the work shall progress.

To carry out this law and as a means to assist in placing the consecrations in the proper place, the revelation of 1873 directs that the Bishop may also "choose and appoint Bishop's agents, until it shall be wisdom in me," says the Lord, "to ordain other bishops, in the districts and large branches of my church." (Doctrine and Covenants 117: 10.) The Bishop has endeavored to comply with this instruction and agents have been appointed wherever it has been thought necessary to the interests of the work and the execution of the law.

The question is often raised, whether the districts can appoint these agents; and in some districts the discussion of it has been the order of the conferences. This with a few other inquiries may be answered in this connection:

1. As to the appointment of agents. The very term, "agent," ought to determine who should appoint. It is not common for one party to appoint

an agent for another without a reason therefor. If he is in some way incapable of doing his own business or has specifically delegated the right to another to act for him then it may be done. It has not yet been questioned but that the Bishop was prepared to act, and he has never delegated the right to others to appoint. These facts are quite sufficient to determine the matter. But it is further plainly settled by the law itself: "The Bishop of my church may also choose and appoint Bishop's agents." He is the one to act in this in all instances. In doing so he often consults with parties both in and outside of the district where the appointment is to be made; the object being to get good and acceptable men; and districts may as in the case of other church officers sustain by vote the appointment; but can not receive the resignation of an agent, appoint an agent, prosecute an agent or in any way interfere with his duties, except through the principal, the Bishop. This rule is essential to the protection of both principal and agent in their work. If the agent is unfaithful, derelict in duty, unjust, or an extortioner, it is proper to quietly report the act wherein, to the Bishop.

2. Agents in their respective districts are required to report to the district conferences all of the receipts and expenditures by them of tithing or offerings of whatever nature, together with the names of the parties so contributing or receiving the same; and the conferences may examine and approve or disapprove of the same and are requested so to do; and should the agent fail or refuse to render such showing the Bishop ought at once to be notified of the fact. This is for the information, satisfaction, and protection of the district, the Bishop and the church.

3. Agents are required to keep separate account of all tithing and free-will offerings coming into their hands and make report of the same to the Bishop. This may be done by them sending in the report when made for the district conferences, or as heretofore annually. The names then together with the amount paid into the treasury are entered to the proper accounts upon the Bishop's books and thus due record is kept for future use as provided in the revelation.

Every member's name in the church should appear upon this record however numerous have been the complaints of negligence in this regard in the past, it is now confidently expected on the part of the Bishopric, that the entire church membership will from this time forward see to it that this part of the law is carried out as any other.

To this end the agents are instructed to make a complete record of all the members in their respective districts leaving spaces opposite the names in which to enter the consecrations of the Saints (tith-

ing and free-will offerings), as they shall be handed in, and thus with the number which the Bishop will enter directly upon his books, he will have the name and amount contributed of every member in the church. The record should be as complete as possible to make it, and especially contain the name and the amount paid as the "tithing" of every member not specially engaged in the ministry and as many of these as may in any way have an increase of funds.

They are also to receive and enter all free-will offerings made in like manner and thus it is hoped the record may be comparatively complete by the first of April next.

This is the manner of carrying out the law as it is set out in the books and we urge that it be fulfilled.

It will not do either, to suppose that it is best to wait for a more convenient time. It is to be a work of sacrifice; done not without an effort; not by giving something you can as well do without, but by earnest, appreciable effort in giving.

We ask the brethren, everywhere, are you ready to come forward and do as is required of those who are to be favored by the Just One; occupy as we have prayed for the way to open and let Zion be seen by the light of your works?

Are there any who do not desire to have their names placed thus with the faithful, or who would for all their earthly gains be willing to have it said to them: "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not."

But, says one, that language applies to those who were never members, to the goats not the sheep. That argument would not in the least help the matter; for if such strong language as is found in the condemnation was to those who never accepted the gospel of Christ, how much stronger must be that, to those who had become acquainted with the privileges of the brethren and the "good word of God" and then did not these things?

Let us remember that it is not simply the act of coming into the fold that will distinguish the sheep in the day of retribution, but it is also in the work of taking on the clothing of the sheep; performing good works: "In every nation he that . . . worketh righteousness, is accepted with him." And it is plain to be seen that although a person may have been directed into the right fold and mixed all his life long with the sheep, if he has not lived and acted like one during his probation, he is likely to come out a different type in color, disposition, and desires.

The body is in great need; sick, afflicted, hungry, naked, occasionally the members imprisoned, and

Jesus in the instruction reminds us of the fact that these conditions would be those of his own people and to them, many would not do what was in their power, and binding upon them as a duty. "Inasmuch as ye did it not to the least of these [my brethren], ye did it not to me." Let us then not be found slothful servants neither undutiful children, but arise and in a oneness of works, move forward as the Master has directed.

The work of enrollment and collections will greatly be accelerated by each member taking upon him or herself the task of seeing the agent if he should be too bashful to attend to his duties in this regard. By placing the name and the amount of the offering upon a slip of paper, or in an envelope and handing it to the agent or the person in the branch selected to receive these consecrations for the purpose of forwarding to the agent or the Bishop, you will greatly aid these officers in their work. They will have sufficient to enable them to enter these items upon the record at their convenience. Do the Saints comply thus with the law the treasury will have plenty to meet all just demands and to spare: to this end was the law given and we believe it equal to all the emergencies. This done, and the incidental expenses of branches are easily met by the little contributions the Saints desire to make from time to time, and thus the "passing of the hat" at our services may, as it ought, fairly be dispensed with without any loss to the treasury.

Be sure that the agent is not permitted to miss you. Would you like to be forgotten in this grand and glorious work? The time will come when it will be found to the welfare and interest of all to have these names in the right place, and to this end with you we shall strive and labor. With the united, earnest and intelligent efforts of all, as sought by the church, and as becomes the spiritual house, the kingdom from above, these calls for spiritual laborers from every part of the land may be fully answered. Ministers of the word will no longer be compelled to cease their labors and look after worldly affairs, the mammon of the life, in order "that the gospel may be free," but with love and confidence in their hearts, that their families shall have protection in their absence and to Jesus the mediator and head of the church, they will "forsake all," the comforts, blessings, cares, joys and happiness of home, family and friends for the love of the Master, and the interests of that kingdom that is "righteousness and peace and joy in the Holy Ghost." The ebbing life will soon in full return to the branches, and in the reanimation of all through the power of the Holy Spirit, the church may arise and again stand upon its feet.

The wants of the aged and necessitous will then everywhere be met, and peace and plenty return to

the barns and presses of the Saints; for God will in the richness of his love bountifully bless them. The gospel of the kingdom will go forth to all the world "for a witness" and then shall the end come. Are we all ready to so live and enjoy? Praying ever for the blessings of the Holy One upon you, we are in bonds of love,

G. A. BLAKESLEE.

E. L. KELLEY.

GALIEN, Michigan, January 22, 1884.

The Round Table

A Department Devoted to Zion's Questions.

THE THREE BUGS.

Three little bugs in a basket,
And hardly room for two!
And one was yellow, and one was black,
And one like me or you;
The space was small, no doubt, for all;
So what should the three bugs do?

Three little bugs in a basket,
And hardly crumbs for two;
And all were selfish in their hearts,
The same as I or you;
So the strong ones said, "We will eat the bread
And that's what we will do!"

Three little bugs in a basket,
And the beds but two would hold;
And so they fell to quarreling—
The white, the black, and the gold—
And two of the bugs got under the rugs,
And one was out in the cold.

He that was left in the basket
Without a crumb to chew,
Or a shred in which to wrap himself
When the wind across him blew,
Pulled one of the rugs from one of the bugs,
And so the quarrel grew.

So there was war in the basket;
Ah, pity 'tis, 'tis true!
But he that was hungry and cold, at last
A strength from his weakness drew,
And pulled the rugs from both of the bugs,
And killed and ate them too!

Now when bugs live in a basket,
Though more than it well can hold,
It seems to me they would better agree—
The black, the white, and the gold—
And share what comes of beds or crumbs,
And leave no bug in the cold.

—Selected.

SHALL THE BISHOP MAKE ALL DEEDS?

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—Doctrine and Covenants 42: 8.

This contemplates giving only that portion you can spare to the poor, hence you deed to the Bishop only a *part* of your own. Not all! Paragraph 9:

Every man shall be made accountable unto me, a steward over *his own* property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

The clear meaning in this statement is in harmony with paragraphs 8 and 10. He turns over what he has to impart, or can spare, in paragraph 8; and it refers to either class, those having it of their own, or those reserving it from the Bishop. Paragraph 10:

And again, if there shall be properties in the hands of the church, or any individuals of it, *more than is necessary for their support*, after this first consecration which is a residue, to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.

The above plainly infers that the man who has more than he needs will keep enough for himself and family, and deed or give his surplus, or what he has above his needs, to the Bishop for the poor and needy. This is in perfect harmony with section 106, where it says, "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion." Like section 42 this teaches they keep what they need and turn over the balance. Section 82: 2 teaches clearly that parents may give inheritances to their children; and they go to the Bishop only in cases of necessity:

All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances.

If their parents have enough for them, they do not go to the Lord's storehouse, or the Bishop, but the parents would deed them an inheritance. Just the same, he who has a sufficiency for himself keeps it, and deeds the Bishop the balance; he would have no need of the Bishop deeding to him what the Lord says he shall keep. But some say, He must lay all things before the Bishop, and therefore he has nothing left. Let us try to understand this. When we lay before the Bishop our inventory, containing a true statement of all we have, and all we owe, with number and condition of family, also our occupation, we then have laid all things before the Bishop; and he only takes (with our consent) what we do not need. The law does not say we shall deed all we have to the Bishop, then the Bishop deed back to us what we need; but it does say we give all above our needs for self and family. The balance we keep under the law of consecration.

But, say some, section 51 says the Bishop shall give every man his portion. Let us see what it does say: After stating to the Bishop that they must be organized according to his laws:

If otherwise, they will be cut off; wherefore let my servant Edward Partridge, . . . appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion; . . . and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; . . . but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land.

We have already seen that parents can give inheritances, and that no one is required to deed to the Bishop what he needs for his family; and section 51 says he appoints every man equal according to his circumstances, needs and wants. As some already have deeds to more land than they need, the Bishop would require them to turn over that portion only which they had more than they need. The balance they would hold by agreement with the Bishop, under the deed they already had; which is according to the laws of the land, and also according to the law of God, as already cited. This does not say the Bishop shall give every man a deed, but when he shall appoint a man his portion he shall give him a writing which shall secure unto him his portion. If a man's circumstances are such that he needs nothing, he gives to the Bishop a deed to his surplus; and has a deed to what he keeps; just as good as it would be if he deeded it to the Bishop and the Bishop deeded it back to him.

It could not make the title better by paying for two transfers, and going back to the one that made the first transfer. There would be a waste of time and money in those transfers; and it is all to be done and made sure according to the laws of the land. When a man has a good title, and clear abstract, that title can not be made any better, according to the laws of the land.

We are to take all the revelations, and let each have its proper bearing on every other revelation and their relation thereto, and we will find them harmonious everywhere. If a man has twice as much land as he needs and deeds half of it to the Bishop for the poor the Bishopric is satisfied he needs all he keeps or wants to keep. He has a good title according to the law of the land; the Bishop then gives him a certificate, certifying that he has fully complied with the law of the church. Would he be in any better condition if he had made two transfers, wasted the money spent in transferring and recording, and the title no more in harmony with the law of the land than the title he had before? Parents can give inheritances, and this includes making the deeds.

The law in sections 42 and 106 only requires our surplus or what we have above our needs, and the

Lord has said, Let nothing go to waste. (See section 119.) Therefore, I do not believe he would command us to waste money in making useless transfers that would be no more in harmony with the law, as given to us, than before those two extra transfers were made. My advice would be to be satisfied when you have a good title to your inheritance or home, and use your extra money to help the poor.

G. H. HILLIARD.

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HOW AND WHEN TO GATHER TO ZION.

It is a self-evident fact that mistakes have been made by some of our people in gathering into the "stakes"; but, as God gave command to gather, the mistakes must be in *how* and *when* we gather; and to try to point out God's plan is the purpose of this article. The same trouble exists in doing things among God's people of all ages; a seemingly unconscious desire to be contrary. In the early days of the Reorganization the Saints wanted to gather, and the church said, through and by General Conference, that there was no stake appointed to gather to. In 1901 (see Doctrine and Covenants 125: 10), two stakes were organized, and in 1906 (see Doctrine and Covenants 127: 7), the principle of gathering is reaffirmed; yet there seems to be an invisible force whispering in the ears of some of the Saints that it is not time yet. The time is *now*, if we go according to the law; but it is *never* time if we do not honor the law.

For the purpose of giving us the best opportunity to best provide for our spiritual, social, and material needs, and to better accomplish the salvation of our fellow men, God has designed Zion. He knew that all men would not be willing to accept the gospel; so, instead of waiting for the accomplishment of the impossible, he proposed from the beginning to gather out from among the wicked those that would be righteous and willing to live according to God's holy law.

Any persons have a right, if they choose, to gather to Zion; but if they want to honor the law and be blessed, and be a blessing to others, they must go according to God's plan.

In a council held by the Presidency, the Twelve, and the Bishopric, in 1894, in obedience to a command of God (see Doctrine and Covenants 122: 13), the following was their action: "Resolved that all parties wishing to change their location be recommended to correspond with the bishopric for information."—Doctrine and Covenants 123: 12.

In An Address to the Saints, in May, 1903, by the same class of men above referred to, we have the following, on page 11:

It is right and proper then, that all should file their inventories with the Bishop; make a full and complete showing without reservation, as a solemn and sacred act in their stew-

ardship before the Lord, so that the law may be administered in equity and righteousness. This act is referred to in the law as laying "all things before the Bishop in Zion."

This is in harmony with the law which says (Doctrine and Covenants 72: 3), "For according to the law every man that cometh up to Zion must lay all things before the Bishop in Zion." And in paragraph 5 of the same section we have the following, "Let them carry up to the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward." We feel safe in saying that the substance of what that certificate contains will be that the individual and his family are good, and loyal Latter Day Saints, industrious and of good repute among their neighbors, and that they have been faithful in observing all the requirements of the temporal law, that they have paid their obligations that they owe the Lord in tithes and offerings, and consecrations, or made provision to do so.

When shall we go? When it will be a benefit to the church, ourselves, and an injury to no one else; and this we shall know when we lay all things before the Bishop, and so honor the law of God and be accounted as *wise* stewards if we do as the law directs. And when the Bishop says, "Come, I have a place for you," we will be blessed in our work, and be the means of blessing others; and the work of the redemption of Zion will be hastened, and it will not make any difference whether we have a cent in our pocket or a big bank account, the all-important matter is that we go there according to the law, and then there will be less disappointment, and many of the Saints that are now deprived of some of the benefits they could have will have cause to rejoice, and Zion will prosper, and many that now sit in darkness will rejoice in the glorious gospel of the Son of God.

EDWARD RANNIE.

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THE REDEMPTION OF ZION.

This was the hope of Israel, the Nephites, and is the hope of Latter Day Saints. I do not wish to say or do anything which would in the least diminish the hope in any one, of the final redemption. But when I read in the revelations of God to the church that the redemption must be by purchase, and when the authorities of the church claim that there is not money sufficient to purchase the land, owing to the high advance in land values, and also understanding the fast concentration of wealth in the hands of a few great capitalists, with the middle class being forced down and out to compete for jobs with the day laborers, who are also failing in the struggle for existence, I ask, Oh, when will Zion be redeemed under this competitive, capitalist system?

I believe that when the law was given the church

could have redeemed the land by purchase, the land then being very cheap. But the value of land is beyond our reach, and will remain so as long as a few men have an individual right and title to the earth. But the Bible says, "The meek shall inherit the earth." The meek are the poor and oppressed. Now, is it not plain to any reasonable mind, that as long as this system of individual ownership of the earth exists, it is absolutely impossible for the poor to receive any inheritance on this earth? As this system of individual ownership has robbed the poor of their natural inheritance, will we not have to change the system, and inaugurate a system that will dispossess the robbers? Will this not have to be done before Christ comes, inasmuch as he says, When I come ye shall have no laws but my laws?

If there is not sufficient now to redeem Zion, when can we expect the redemption under this present system? Can we enter commercialism and compete with the trusts, when millionaires are going down in the fierce competitive struggle? Have we slept on our rights, neglected our opportunities, and thereby fulfilled the saying of Christ, "The children of this world are wiser in their generation than the children of light"? Then, will we not have to wait for the redemption until we have an economic and industrial system which will give us all an equal opportunity? Will some of our wise men arise and explain?

E. D. BROWNLEE.

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OUR VISIT TO A MENNONITE COLONY.

AN EXPERIMENT IN COMMUNISM.

Not long ago a party of us visited a Mennonite colony of South Dakota, and as we saw many things that interested us, the writer thought an account of our visit would be of interest to the readers of the HERALD.

There are several colonies of this peculiar people in this State, all under one head and governed by the same laws; as near as the writer could find out there is one man the head of this sect and each colony has a leader, all working under the direction of the head man. The idea of this colonizing is to have all things in common as is spoken of in the Bible, each one of the members of the sect to have what he needs and none to have more than another, none to be rich and none to be poor.

These people buy a piece of land and raise stock and grain to buy more land with, this they continue to do till they have as much land in a body as in convenient to work and all live in the same set of buildings. When the colony gets too large for the land, or when there are more men there than are necessary to work the land, they take what they can spare of people, implements, etc., and move to another location which has been purchased in the meantime,

and there repeat the operation, "raise hogs to buy more land to raise more hogs on," as the saying is.

The colony that we visited is fourteen miles from Huron and is composed of twelve families, in all eighty-five people. They have two large houses of eight rooms each, and each family has a room to itself; but the cooking, eating, washing, etc., are all done together in separate buildings. The bakery is a large brick oven, so large, in fact, that two or three people could easily sleep in it. The bread is baked twenty-five loaves at a time and the pans that it is baked in are about sixteen by twenty inches. Each pan contains one loaf, and these are placed in the oven and a fire of hay made and the bread is baked in that way; the hay shed is built on the side of the bakery and the firing is done with a pitchfork.

They all eat at long tables, seated on benches, the one at the head of the table taking one of the loaves of bread under his arm and cutting it with a long knife, as it is needed.

The washing is done by horse power. Several baskets of clothes are placed in the washer at a time and the horse started up; the water is heated in large iron caldrons over a brick arch. The rubbing and rinsing are done in a kind of vat, two or three women working at a time.

There are several other buildings devoted to the manufacturing of brooms, shoes, clothing, etc., a carpenter shop, granaries, poultry houses, sheep barns, hog barns, horse barns, cattle barns, and each department has a headman to care for it. The buildings are mostly made of stone with shingled roofs, and as they have among their number masons, carpenters, and painters, and as there is plenty of stone on their land, it is an easy matter for them to build their buildings at a very little expense.

This colony has thirty-two hundred acres of land, and is farmed with eighteen pairs of horses. They raised this year, eight thousand bushels of wheat, six thousand bushels of other grain, two hundred loads of corn. This grain is all handled by horse power and placed in the granaries with elevators through a hole in the roof. The feed bin in the horse barn will hold five hundred bushels of grain and is filled in the same way.

They have at the present time five hundred geese, but have had over six hundred at a time; the poultry yard is indeed a sight to behold. Those large geese, hundreds of hens and chickens, and thousands of pigeons flying around and cooing, make it a very busy place at feeding time.

We neglected to find out how many cattle there are on the ranch, but they are milking forty cows at the present time. They also have two hundred hogs and one thousand sheep.

The people seem to like to have visitors come to

see them and they take pains to show them around, explaining all the details. Their dress is very plain; the men all dress alike, and whether at home or in town their clothes are the same, a pair of "jeans," cut after a style of their own, a vest, and a short frock which comes down to the hips. Neither the vest nor the frock have buttons, but are kept together with hooks and eyes such as women use.

The women wear dresses made with tight-fitting waists and very full skirts made of flannelette, and they all wear a kind of shawl over their heads in place of a hat; this shawl is worn continually, day and night, and is only taken off when the head is too warm or to put on a clean one. The little girls wear long dresses made in the same manner as the women, and all wear aprons. The women comb the little girls' hair in a very peculiar manner, two small braids from the top of the head along the forehead to the ear, the hair being caught in as it is braided. The women comb their hair but once a week, usually on Sunday; then it is braided in two braids and done up in the back.

It is said that if one of the members of this sect at any time becomes dissatisfied with his lot, he can go; but he can take nothing with him except what he has on his person; and if he goes, he goes for good; he can not return.

Each one is allowed a little money when he goes to town, but as their needs are small outside of what they get on the ranch, the money is invested by the head ones for the entire body.

One of the strange things about these people is that they are so very filthy; it would be difficult to describe how terribly dirty they are, the women especially, and the children look as if they played with the pigs. It is hard for the writer to understand why they are so lax in this respect, when one sees how industrious and even skilled they are in some things.

Possibly a solution to this is that, like all the rest of the religious world, they hold tenaciously to some things and let the rest of the law go by the board as of no account.

E. E. WILLARD.

HURON, South Dakota.

Opportunity.

"Master of human destinies am I!
Fame, love and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace—soon or late—
I knock unbidden once at every gate!
If sleeping, wake—if feasting, rise before
I turn away—it is the hour of fate,
And those who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore.
I answer not, and I return no more."—John J. Ingalls.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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

Daughters of Zion Reading for March.

THE WOES AND JOYS OF THE BACKWARD CHILD.

The minds of grown-up people differ in quickness of perception, ability to remember, amount and quality of information, and power of concentrated thought. Why should there not be as wide a difference in children's minds and why should not we understand this, instead of expecting them to have as great reasoning powers and as much experience and knowledge of the use of words as we have gained in our longer lives?

Because a child is backward at school, we suppose he is idle, stupid, or even half-witted. Sometimes this is true, more often he has only not yet waked up. Some one has said that the only difference between bright and stupid children is their amount of experience; this seems rather too broad a statement. Another writer declares, "Stupid children need to be stimulated, but this can never be done either by applying an irritant like sarcasm or by glossing over their difficulties to spare their feelings." They need to be understood, to have time devoted to interesting them and making matters clear, then luring them on to think and talk.

Sometimes the teacher seems to them to be talking a strange language for they have not grasped the fundamental principles. Many learn very slowly. That which is easy of comprehension to one child at ten years of age may be still beyond the understanding of another at twelve.

Many children are sent to school very young, and not being attracted by anything they find there, unless it is the companionship of other little folks, they tire of the daily routine and cry when their parents insist upon regular attendance. The brain aroused at first, becomes dormant, its development is arrested until something or somebody is found to arouse its activity again.

School life is supposed to furnish the stimulus of competition, but when the child is always at the foot of the ladder of learning, always incapable of getting on faster, the incentive is gone. It is not pleasant for the backward child to be lower than the other; success is sweet even to the young. The child fails in examinations, is forced to repeat the grade, generally with little accession of knowledge, so sometimes fails a second time, then comes discouragement and no desire to try any more. He hates to go to school, and who blames him? He has missed the small victories, and all the enjoyments of the bright, quick youngster, so he either has a good time and annoys his teacher with his mischievous pranks, or frets himself half sick over his failures.

More children than we realize are handicapped by disease or frail constitutions. It is not easy to have a clear brain for mathematics or history when your head or back aches and insidious disease is sapping your vitality; try it and see. Defective hearing, often not marked enough to be distinguished as deafness, causes the child to fail to catch the teacher's words.

Such children do not belong in the public school unless a special place can be made for them. The teacher has only a limited time to devote to each individual, for she has to

keep order and bring forty or fifty others up to the standard of promotion. It would not be fair to keep the class back to the rate of the slowest. The dull child needs daily supervision and special instruction. As a blessing to the backward child comes the tutor or private teacher, who, strange as it may seem, prefers the stupid little pupil to the superficially brilliant one who knows to-day and forgets to-morrow, yet who in reciting sails serenely along with an air of condescension. The private teacher explains the difficulties in arithmetic, helps over the obstacles in geography by introducing many bright books of travel, watches the spelling of every word in every lesson, and makes the grammar seem a new study. Progress is made as fast as the pupil learns the work, no waiting for laggards, no hurrying on before a subject is understood. The pupil recites the whole lesson, so no obscure points can remain, for the teacher's whole energy is expended on the one individual. The child ceases to be afraid to express his slow-coming ideas, loses his abnormal sensitiveness when no one laughs at his mistakes, is no longer nervous over his lessons. He has found a playfellow and at the same time an instructor who sympathizes with his failures, and praises his few achievements. This new method of going to school is fascinating. The mother may undertake the home training of the child and succeed, but the novelty of the tutor coming in for a few hours daily, brings better results.

The teacher does not need a wide experience or a special training, she will have both before she finishes with her first pupil. There ought to be found in every community some one to undertake such work. She needs only a fair education, common sense, patience with slow results, ingenuity in using her fingers, fondness for children, and the power to tell what she knows. She must adjust herself to the child's life and surroundings. She needs an abundant supply of materials which are not expensive; string, mucilage, paste or glue, paper, cardboard and cloth; then she and the child will find out what they can make.

The teacher assists in all the youthful plans for the day, always keeping in mind, however, the work she means to accomplish. She goes to the barn to see the rabbits or the white mice, she climbs to the attic to see the new playroom or workshop, she consents to have lessons there or in the tent in the yard, she makes as much noise as the boy, she even endures the mongrel's society when she abhors dogs, because the child loves this beast. Sometimes as her work goes on she will manufacture every conceivable thing from an evenly-wound string-ball to a high-art calendar. She gets mucilage, chalk, and acids on her hands and clothing, but soap is cheap. They are a happy couple, this backward child and the teacher. Yet all the fun is the reward of well-learned lessons. In theory children should get their lessons because they ought, in actual practice they need much incentive and often a visible reward ahead of them.

The average youngster just loves to make things, or to see the teacher do it; if lessons must be prepared first, then he will get those. Some enjoy having stories read aloud. Few children are so dull as not to like this. One little girl who could do arithmetic only by means of beans or toothpicks, dividing and multiplying them, would attempt any lesson, however difficult it seemed to her, in order to hear a chapter from the *Flaxie Frizzle* books. She had not liked to go to school but would start half an hour early that her teacher might get more time to read to her.

The average backward pupil is a very poor reader, jumbling words in grand confusion, skipping punctuation marks, and dashing over big words. So the reading aloud is prefaced by a page read by the child, with many interruptions from the teacher and frequent repetitions by the reader, until he learns to read well.

Some children like to play games after lessons. These can

be made helpful, such as playing store with toy money for currency and imaginary quantities of dry-goods and groceries represented by different kinds of paper, or anything obtainable. . . .

The private teacher also finds many subjects beside the regular lessons to interest the growing mind. First it is weaving paper mats and raffia baskets, or cutting and folding bright colored squares to make a variety of objects. A box of letters for spelling and the spelling-board are two valuable devices; there is also the self-verifying number and word work.

Drawing and coloring are favorite occupations, for everybody likes to daub with paint or rub on crayon. Much neatness and accuracy of eye and fingers can be taught by this coloring work. The Dixon pencil company makes excellent crayons, smooth, strong, beautifully tinted, not waxy like the ordinary ones. With each box comes a neat holder which helps to preserve the crayons when in use.

From simple drawing the work goes to complicated geometrical figures made from paper also, and to the use of the compass, another tool fascinating to all little folks.

If the child expresses a desire to study about birds, animals, flowers or stars, let him do it along with the common school branches. Let him dip into chemistry and geology. One of the dullest boys who ever tormented a school teacher was a brilliant student of natural history. Many a child revels in chemical experiments with their strange odors; forbid only the dangerous things, a small explosion occasionally will do no harm. What is more delightful or healthful than to wander in the fields, tapping stones with a hammer?

The Detroit Home Kindergarten furnishes an excellent system for the teacher or mother to use with the younger children. For a small sum they send each month a supply of material, colored papers, pictures, cards for outlining, everything necessary for the month, with full instructions for their use, as well as songs and stories.

The educational publishing companies can also supply quantities of excellent material and books to supplement the regular school-books. The current magazines are full of suggestions and it does not take the child long to learn to look for these and to get the teacher to help him make the objects described. Dan and Lina Beard have given to the child-world several valuable books of information about doing things and making toys and useful articles from every kind of material. They are practical aids, as any child can do most of the work with a little assistance. There is no end to the things the teacher and the little one can do.

But sometimes all these devices will fail with a stupid child, for it seems to be utterly impossible for some to learn certain things. One girl of sixteen who could work examples in percentage correctly could not spell words of one syllable like "cob, fell, feel." If you have struggled along with the child until he is fourteen or sixteen years old with no apparent results, if every lesson is learned under protest or by compulsion, then if there is anything in the wide world which the child can do and will do willingly, set him at it, if it be blacking boots or scrubbing floors. You may as well decide that he has no aptitude for book-learning and must study in the school of experience. The boy may be able to become a good carpenter, a skillful carriage-maker, a faithful laborer in a shop or factory, even rising to prominence in his position; the girl may become an excellent cook, a good seamstress or a successful clerk, or better still a delightful home maker. It is an open question how far we shall compel our children to learn that for which they have no taste or which they find difficult to attain.—Carrie A. Ritter in *American Motherhood*.

Questions on March Reading:

What is necessary on the part of those who would give help to the backward child? What may be the effect of sar-

casism? How do children vary in their power of comprehension? What is sometimes the effect of sending children to school too early? What incentive is lacking to the dull child in school? What are sometimes the results from discouragement? How may children be handicapped by disease or physical defect? At what disadvantage are such children in the public school? What greater benefit may they receive from private instruction? How may abnormal sensitiveness hinder the progress of the backward child? What relation should the private instructor bear to the child in his charge? Why can this work be better done by a tutor than by a member of the family? Could not the mother or older sister accomplish nearly as much for the child? (It is for the benefit of those in the home who undertake such work either for the children who must be taught entirely at home, or for those who are slow with their school work and need encouragement at home, that these methods employed by the private teacher are given in this reading.) What practical hints can be gained from the suggestions here given? What inducements may be offered the child at home for well-learned lessons? What does the average child love to do? How may a child's love of stories be made the means of improving his own ability to read? What may the school of experience do for the child who does not succeed with book learning?

Program.

Hymn No. 365 Saints' Hymnal; prayer; reading from "Home Column" with discussion; paper, "How far shall we compel our children to learn that for which they have no taste, or which they find difficult to attain?" roll call; business; closing prayer.

Letter Department

Erskine Street, Goodwood Park,
ADELAIDE, South Australia.

Editors Herald: Having a small donation to send to Graceland College, I thought to kill two birds with the one stone by also writing you a few lines concerning spiritual things in this far away land.

Firstly, I may say that our cause has suffered a considerable set-back as a result of the bad conduct and consequent fall of one who for some time had been a prominent figure in our work—a seventy. Many were deceived into believing him an angel of light when at the time he was walking in darkness. Others by the spirit of discernment saw through the veneering of sanctity and were as a consequence not greatly shocked when the denouement came. Those who trusted in him received such a blow that some have lost faith entirely; others are holding on under great difficulties. People outside the church have, naturally, derided and pointed the finger of scorn, and in an endless variety of ways the Devil has raged and raved against the church and its members. I suppose there is not one person in the mission who has the work of God at heart that has not suffered keenly as a result.

The writer was by proper authority called to Melbourne to exchange pulpits with our erstwhile brother, and whilst there had the following spiritual presentation: I saw a huge octopus (devil fish) suspended above the Richmond, Melbourne, Branch, its tentacles hanging and encircling it on every side. The branch seemed quite unconscious of the fact that this monster had it in its grip and parasite-like was sucking out its life bloodspirit. They felt that something was checking the flow of spiritual blessing, but did not seem to know what it was. The more I prayed and pondered upon this presentation the more certain I became that this slimy creature typified certain qualities in the leader,

hypocrisy and adultery being the chief. I therefore resolved to do my utmost to break its power. I seized it by the vitals and seemed to be suspended in the air whilst it angrily threw its tentacles around and slimed me from head to foot.

This was spiritual—a mental picture—if you will. The literal part of it was that I discovered irregularities in his conduct and attacked him and instantly discovering the lawless one, I concluded that I would retire from his pulpit and ask for my own to be returned. This was granted by the missionary in charge, but not before this brother had slimed me all over in both missions, and since my return to South Australia, I, with the local ministry, have had a hard task setting things in order.

One month after my resignation from Melbourne and my return to Adelaide, this brother disappeared, it subsequently transpired, with a young lady, deserting his wife and only child. It is a matter of public notoriety that he was arrested on a charge of wife desertion, was convicted, and is now in jail undergoing a sentence of nine months hard labor. He has also been cut off from the church and divorced by his wife.

Such happenings as this show unto us that the power of the Devil to deceive is not diminished, nor the power of God to reveal and punish any less potent. It is also a warning to us all, and especially to the priesthood, to steer clear of the two most fascinating powers—powers that the Devil has ever used against the church and its servants—I mean filthy lucre and lust for women. The eldership must be content with poverty and not try to ape the parsons of Rome or the Reformation, for that leads to a desire for money to maintain worldly pomp and consequently to the adoption of doubtful means of obtaining it.

A man may indulge these and continue to preach, but instead of the Spirit of Christ he will have the spirit of Satan counterfeiting and deceiving.

I am thankful to say that we have greatly overcome adverse conditions thus created in this field, (yet there is nothing to boast of,) and we are now getting our message before hundreds by preaching upon the street. We pray that God for his work's sake will keep us from evil and help us to maintain our integrity as ministers for Christ.

The conflict is severe and trying, but we feel that the sweetness of the overcomer is worth striving for. It is lasting, whilst the pleasures of carnality are brief and closely followed by shame, misery, and lasting degradation.

May we all be enabled for His sake to keep on the straight road and may God grant the inestimable gift of true repentance to those who have been led captive by Satan, is the prayer of your brother in gospel bonds,

December 22, 1908.

J. H. N. JONES.

LLANSAMLET, Wales, January 19, 1909.

Dear Herald: We have started once more on a new year, which brings us one year nearer the great millennium which all the true Saints of God are hoping and praying for. Before we go on very far, let us look back and review the year that has gone, and try to see how many mistakes we have made.

Now in the village where I was born there is a brick tower with a timepiece placed within to tell the people the time of day. This tower was erected to the memory of a certain person who lived and died in that neighborhood. Inscribed upon the front wall of the tower were these words: "Redeem the time." Now whatever was meant by those words I fail to understand, for it is evident that the time that is passed can never be redeemed or brought back again. That time is gone for ever. You and I can lament or bemoan all our mistakes and shortcomings, but we can not go back

over the time to rectify anything that may be wrong. Well, what shall we do, some one may ask.

We may start the year 1909 by renewing our covenants with our heavenly Father and live the life we profess, that we may be the children of the light in spirit and in truth, for the name of Latter Day Saint alone will benefit us nothing unless our hearts are clean before the Lord. Now we can not go back over our time again, but we have a privilege open before us in this way. We can make some amends and atonement for the past by being more diligent, more humble, more prayerful, and more active in the service of the Master.

We are not all qualified for the same line of work in this the Lord's vineyard. All are not orators, all are not called to the ministry, but every one has a work to do in some form or another. Now we as Saints have received testimony from the Lord that has fully convinced us of the divinity of the latter-day gospel. Many of us have received wonderful blessings, and yet withal we are selfish, when we should be anxious that our friends and our neighbors should also be partakers of the joys and blessings with us. We are privileged to know beforehand of many things that take place upon the earth. Some things near at home and some things far away, but the Lord is warning his people and calling them up higher. Alas, many heed not the warning voice of God at all, and consequently have to suffer!

Concerning us as a branch of the church, everything is not as well as it should be. I am sorry to say that instead of our numbers increasing, they are decreasing. We have lost four by letter of removal to other branches, but that was foretold by the gift of prophecy. A part of the prophecy I remember was this, that while the Saints were divided and not in full unity, the adversary would cause them to be scattered about, which prophecy is fulfilled, for while many doubt the voice of the Spirit, the word of God is sure and can not fail.

There are others here who are cold and indifferent, who take no interest in their own salvation, neither in the salvation of others. Presumably they forget for the time that the day will come when they will have to give an account before the great Judge of all. He who will judge with righteous judgment. My heart feels sad at times when I think how awful it will be for those who have tasted of the goodness of God and then turn their backs on him. Should this meet the eye of any one who is in such a condition, I pray that it will prove beneficial to them and that they will renew their covenants and get nearer to God.

There are a few here who still hold fast to the "rod of iron" and try to do the will of God. We have had many manifestations of his power here, especially in the healing of the sick. I am glad to be able to say that each time my little children have been unwell, I have always complied with the teachings of the Apostle James. I have called for the elders of the church according to James 5: 14, and it has made no difference whether the administration has taken place in the assembly of the Saints or in the home, they have always received the blessing.

There is one thing that is noticeable among the officers here, as regards the teaching. Recently there was a remark passed in this way: That unless we received the spirit of prophecy we have not received a testimony. Now there are many in this church who have not received the gift of prophecy, although in the church many years, while some only a short time, and that saying naturally has a tendency to hurt their feelings; also it makes them doubt the divinity of the church. While if these statements were more fully explained it would be edifying and comforting. From remarks I have heard, some of the Saints are not so intelligent as others, and do not realize that there are diversities of operations, but it is the same spirit that worketh in all.

I trust that this shall be a prosperous and spiritual year for us all, and let us each one be up and doing faithfully, striving to uplift the church in righteousness and to extend the kingdom among the children of men, that when our life's sun shall set in its western sky, and we leave this world of toil and care and tribulation, we may be accounted worthy to enter into the rest prepared for those that love God and keep his commandments.

I remain your brother in the one faith,
F. SIMMONDS.

COUNCIL BLUFFS, Iowa, January 21, 1909.

Editors Herald: The time of holding the next Southwestern Iowa reunion has been set from August 13 to 22, and Council Bluffs is the place selected by the committee.

The branch, at their regular business-meeting January 6, reappointed the local committee that had charge last year and also settled on Walnut Grove as the place of meeting. This is the same place it was held last year. No better place could be selected. There is plenty of room for all and good pasture near by. Keep it in mind, all ye Saints in Southwestern Iowa and Southeastern Nebraska, and come and make this your season's outing and get spiritually fed at the same time.
C. A. RILEY, Committeeman.

ELSIE, Nebraska, January 21, 1909.

Editors Herald: Perhaps it will be surprising to some when my name comes before them. My heart has often longed to be where I could attend church and be with my children, but it seems to be the Lord's will that we be among the isolated that there may be another new opening for the gospel to come in. I often think of the good pieces I read in your columns. I wish that I too could write something that might be edifying. While there are times that trials come that make me feel sad and depressed, I feel thankful that I have obeyed the truth, and the everlasting gospel, and often feel that Spirit which causes me to rejoice. I am not ashamed to tell any one what I believe, neither have I made enemies by telling them I am a Latter Day Saint.

Bro. C. W. Prettyman came here on December 21, and preached thirteen grand sermons. We had a fairly good crowd after Christmas was over. Some attended every night. We believe some are very much interested, and some are very nearly ready to obey the gospel.

This is a thinly settled and very desolate looking country to people coming from the East. While the country is subject to hail and drought, crops have been good the past eight years, and a man who has a few cows can make a living, even if crops fail, as there is money in cream the year round. This is a very good climate. The country in this vicinity is a little rolling; no timber, but lots of unimproved prairie, and good water. We live three and one half miles from a railroad town. Elders are always welcome in our home. We have written two letters to Bro. W. M. Self and have received no answer from him. We would like to hear from him.

My prayer is that God may bless those he has called to do his work, and that we may soon have more preaching here, that those who are earnestly seeking the truth may be gathered into the fold.
MARY E. DICKEY.

DES MOINES, Iowa, January 14, 1909.

Editors Herald: Inclosed are articles that have appeared of late in the *Register and Leader*, which shows the fairness of this valuable paper, entitled "Disloyalty of Utah Mormons," and "Joseph Smith not a polygamist." I believe I previously sent to you the articles to which these are replies. This is not the only good work the *Register and Leader* has done of late, not the least of which is a refusal to carry any

advertisements for the sale of liquors and patent medicines of a questionable character. This is certainly the best evidence of an advanced movement for purer literature, and eliminates that feature of the great papers that has made them somewhat objectionable as family papers, or ones that should be placed in the hands of the rising generation.

In the city of Des Moines there have arisen men of the various churches, laymen, who have started a movement to suppress all Sunday amusements, such as theaters, baseball, and the kinds of amusements that have been previously conducted at Ingersol Park during the summer time. This started with the Men's League of the Central Presbyterian Church, and is indorsed by the Ministerial Association, and there are being appointed laymen from every church to meet and plan the campaign to be conducted in favor of morality and advanced civic righteousness for the city. It is expected that an ordinance will be presented to the city council under the initiative and referendum feature of the Des Moines Plan, associated with the proper number of signatures, asking its adoption, and it is expected to carry this effort to its ultimate. The fathers and men, as well as the mothers and women of the city, have felt the demoralizing influences of these Sunday amusements until they are intensely in earnest, and somewhat decided what their duty is to the coming generation of boys and girls.

At the election of officers of the Des Moines Branch the same officials were reelected: E. O. Clark president, J. R. Epperson priest, C. F. Merrill teacher, and Fred Chandler deacon. The priest and teacher have each chosen two assistants, and the work of purifying the branch of recalcitrant members has begun, the result of which will be the saving of the member in transgression from his sins, or the saving of the church from the barnacles that have been hitherto a clog to the wheel of spiritual progress and the preaching of the word. We are anticipating much good to follow the work of these men of God.

One of the most pleasing features of the work the gospel is doing here is the reclaiming of the erring. One of the erring ones who has felt the severest results of his sins has renewed his covenant with the Lord by a very humble and unreserved confession of his sins, and an acknowledged sorrow therefor, and is taking up his spiritual duties in the church actively, as well as ceasing to do evil, and this is being followed by works meet for repentance, and the Saints are giving the encouragement to the sinner that is so much needed, while they condemn the sins committed. Truly the sons of the leading officers of the church are beginning to feel that there is that in life of vastly more importance than has hitherto been sought for, and that their time and talents are required in staying the progress of sin, and warning others of the sad consequences that follow a participation therein, and that there is nothing done in secret but what will be made manifest; and when sin hath matured and is manifest the most excruciating suffering is felt by those who remember what the Lord has done for them in days past, and what opportunities have been previously neglected. God bless the erring ones, and may they be given strength and righteous fortitude to recover, and may God inspire his Saints with the spirit of trying to convert the sinning Saint from the error of his ways, and while we may condemn the sins being committed in the most unmeasured term, and make no compromise with the world, yet may we show the proper disposition towards the sinner, that is, show mercy to the sinner, but not toward the sin.

The Religio local met and elected as its officials, Joseph G. Carpenter president, Sadie Castings vice-president, Nellie Robinson secretary, Guy F. Mintun treasurer, with the other offices filled by competent officials, and they are beginning with a commendable zeal for their work, and if they endure

faithful will be a help to the church, and the work they are now engaged in will be a help to them; the development will fit them for enlarged usefulness, and add to their enjoyment of the work of the gospel.

The Sunday-school has for its officials, Sr. Orpha Emslie superintendent, Ray Chandler assistant superintendent, Alice E. Mintun secretary, Mary Allen treasurer, with the other officials necessary, and their work is commending the wisdom of the choice made, and not the least in the kingdom is the department known as the Sunday-school in the development of a righteous generation, and hastening the redemption of Zion.

The Ladies' Aid Society is seeking to enlarge its sphere of usefulness, and with unity of action considerate with resolutions made, the results accomplished will be a great help to the work of the church as well as the individuals making them.

God is awakening to active service these departments for good, and the individuals composing them as never before, and there seems to be a deeper sense of what the covenant made with God at the waters of baptism and renewed at the Lord's table from time to time, means. The Lord has by the voice of his servants given warning and instruction, and they have cried against the sins that are so easily besetting the Saints in the cities, and especially in these last days, and the Spirit has borne witness of these warnings and instructions in such a prominent way that responses are being made in the lives of the wandering ones by the power of overcoming and in seeking a closer relationship with God. Increased spirituality is very noticeable in the prayer-meetings and in the homes of the Saints, and a joy is expressed on the countenances of several that gives pleasure to all.

While the cottage missionary efforts are not bringing the results desired as yet, still there is one very encouraging feature now appearing, and that is the requests of several non-members of the church to hold cottage meetings at their homes. This is a late feature, and with joy we comply with the requests. There never has been the prospects for saving souls as appear at the present time, and to make these prospects a realization we need means and helpers who have time to carry measures into execution, and the increasing spirituality of the Saints, so that those who are investigating may see good works, and feel the power of God when in their associations. While we can not cite to any particular part of the mission where there is special interest more than another, yet there seems to be a gradual growing demand for the features of the gospel heretofore opposed because of prejudice resulting from false traditions in days past, or that have been thought were no longer needed. There is being felt, and this feeling is clearly manifest on the part of minister and membership, a need for these features of gospel work that heretofore was thought to have been done away, such as, there is but one living and true church upon the face of the whole earth, and the desire that this organic as well as tacit unity may be brought about by an agreement upon one gospel theme; the indwelling of the Holy Spirit, now plead for by Evangelist Scoville, now holding meetings here in the Central Christian Church, but condemned as no part of the Christian economy by the leading representatives of that church (the Disciple Church) so short a time ago, and in so prominent a way as to be the basis of opposition that we have had to meet when in discussion with that people. And it will be remembered that this feature of the gospel was opposed by no less a personage than Alexander Campbell, one of the recognized originators of the Disciple movement; the healing of the sick by the prayer of faith and the anointing of oil; and in the authoritative official recognition by the Almighty, of those who profess to represent Christ as ministers. All this portends that we are approaching the

time when of necessity there must be an enduement of the servants of God, and it should inspire every lover of souls to bring themselves in a more fully consecrated condition before God.

One who is at all observing can not but notice the improvement in the literature of the church, the least of which is certainly not in the HOPE, for the improvements made in that paper is by *strides*, in my opinion; and does the Religio continue its work, there will be developed such literary talent as will fill all the papers of the church with much improved literature, so far as it may be thought advisable to occupy the paper with original articles, and I can not think but what this will be done if what is original is superior to what may be selected.

The movement now being made for the enacting of a constitutional amendment of the State prohibiting the manufacture and sale of spirituous liquors as a beverage, is taking very satisfactory shape, and the men selected as officials of the temperance element of the State are men of wisdom, and while not extremely radical, they never will acknowledge defeat or retreat till it becomes a necessity, and they have placed the time of necessity as never.

With an abiding faith and an increasing hope in the glorious ultimate of the gospel, and the final gathering of the people of God, I am,

J. F. MINTUN.

Cure for Smallpox and Scarlet Fever.

Editors Herald: Here is a receipt for smallpox and scarlet fever that appeared in the HERALD some years ago. It has been tried for smallpox and found to be a sure cure. If of use to you, all right; and if not, no harm is done.

Sulphur of zinc, 1 grain; one half teaspoonful sugar mixed with two tablespoonfuls of water. When thoroughly mixed, add 4 ounces water. Dose: One teaspoonful every hour. Children, smaller doses. Either disease will disappear in twelve hours.

Yours truly,

A STUDENT.

A Dream.

Not very long in the past I had the following dream:

I saw Bro. J. W. Wight come to where I was. He and I started together until we came to a large building, and he says, "We will go up in this place." We started to climb the stairs, Bro. Wight keeping one step ahead until we got to the top of the first stairs; then we turned to the left and went up three or four more steps. This brought us into a large room which was of a beautiful red. We walked across to the other side of the room from whence we came and sat down, there being only two chairs in the room. These sat by a large arch door with large red drapery. Directly in front of us was a large stand of fine workmanship, and on this stand lay a large book. I learned this was the judgment room. We had not sat there more than one minute until the Lord came into the room. He walked directly in front of us and passed on into another adjoining room from which he soon returned and walked up to this stand and opened this large book and began to read. I could not understand all he said, but he said this man would be assigned to the place of punishment. Back in another room from whence the Lord first came I could hear groanings and great distress. We sat there for a while and then the Lord closed the book and returned to the room from whence he first came, passing through this arch door, and by our right side, but we had no fear while we were there. Then I awakened. Will some one interpret this dream?

N. A. HILL.

BELDING, Michigan.

"Love will help us to bear a great deal."

News From Branches

MALAD CITY, IDAHO.

Inasmuch as I have been informed that the Church Recorder thinks that the Malad Branch is dead, I take this method of telling him and others it is a mistake, as we are not all dead. Still we can not boast of very great doings, though we have had Bro. Evan A. Davis and Bro. John Davis of the Utah Mission laboring with us; but it is hard to get the people out to listen to what they have to say. The people here are like those of old, "Why not let us alone? We are quite satisfied with what we have, and you have nothing new to give us, but to tear our work down." They are willing to compromise with us. If we will let them alone they are willing to leave us alone. They do not remember the saying of the prophet of old, that God would send hunters and fishers to hunt them out of the holes of the rocks; and if any one can tell me to what people the Lord had reference, but those people in the Rocky Mountains, I miss my guess.

I feel thankful to God that he is so mindful of his people out here, to send fishers and hunters after them, and my sincere prayer is that he will capture many of them; for I believe there are many good people out here; but the trouble is, the cunning of priestcraft pulling the wool over their eyes. I have attended some of their meetings, and really I did not think it possible for the evil one to have much power over them. We shall treat them with all the kindness that is guaranteed in the gospel of our beloved Father, that per- adventure we may gain some of them.

I would also ask your columns the favor to say the following: Is it not rather late for some of our wise or unwise brethren to find so much fault with section 106, and try to mislocate said revelation, and place it on the shoulders of Brigham Young? It has been a long time in the book, and we as a people have contended and are contending that no one has a right to take from nor add to.

Your brother in gospel bonds,

E. T. RICHARDS.

ST. LOUIS, MISSOURI.

On the first Sunday of the new year an active sacramental service was enjoyed. Testimonies of thankfulness and determination of renewed effort were expressed. Saints from Alton, Sr. Bell, of Lamoni, Bro. and Sr. Morris and Sr. Hoover, of Southeastern Illinois, were in attendance. Brn. Mussell and Ruch of Bevier were also with us recently, and Bro. William Sparling, from Dakota.

Edifying and soul-cheering sermons were delivered during the month of January by Brn. Tanner, Archibald, S. A. Burgess, Morris, and Paxton.

Twenty-one names were received on certificate of baptism, the result of good work done by Bro. Paxton at Bourbon, Missouri.

The branch priesthood meeting was held the evening of January 4, when section 105 of the Doctrine and Covenants was considered.

The Cheltenham Branch occupied their new edifice January 3, which is indeed a credit to them. Bro. Tanner preached the opening sermon, and our choir rendered the singing.

Sunday-school and Religio are moving along nicely, endeavoring to do all that is possible to instruct and interest the young, and also the older ones.

Our dear Sr. Bettie Hansaaker passed from this earth-life January 16, leaving a devoted husband, Bro. Charles, and little daughter Ruth. The funeral-sermon was preached by Bro. Tanner. They have our sincere sympathy in their hour of trial.

Our branch officers are diligent in attending to the arduous

task of cleansing the branch of all evil, watching over the flock, guiding and feeding them, and assisting them to follow in the path of the Master.

Your sister in Christ,
2739 DeJong Street. ELIZABETH PATTERSON.

CHICAGO ITEMS.

The comparatively open winter makes for the better attendance at all services. The general church is prospering, likewise the Sunday-school and Religio. The Religio is taking on new life of late, and making the study of the Book of Mormon all the more interesting.

In previous items we wrote encouragingly of certain enterprises of the South Side people to secure church property; later we were compelled to report their misfortune in being discomfited, for the time, by the property in view being set on fire. The writer has not heard directly, but quite authoritatively, that the branch has purchased a lot, and has almost if not wholly completed negotiations for the purchase of the ruins of the erstwhile prospective church, which consists of the original four walls which are in very good condition, foundation, floor, etc. With some little expense this could be repaired and made as good as new, and the idea that it was a patched-up affair would be generously offset by the consolation that the tabernacle of man-styled righteousness had now been purified by fire.

All Chicago is ablaze with "Old Glory," waving from every archway, corner, flagstaff, and even streamers across the streets, while everywhere is to be seen the portrait of Lincoln, small size, life size, and even some twenty times life size.

Some men gather around the monument of the hero, others do reverence at the martyr's tomb. To the one it is the love of the powerful and successful, the builder of an empire, and the digger of graves. To the other it is sympathy for the man who suffered, and the love for the cause he bore. But in Lincoln, the love of the hero finds its hero; the sympathy for the martyr, its martyr. Gracefully are they both supplied in this great man of perilous times.

Not always is the martyr a fanatic; rather is he the man who sees through a matter, divining the good and the evil, and it is his misfortune to have opened his mouth against the popular throng. He has lived ahead of his times, and has paid for his cause, with his blood.

2270 West Twenty-fifth Street.

J. H. CAMP.

JOPLIN, ARKANSAS.

It may be that some of the Saints would like to hear from this part of the field, and how the work is moving. I came here about a year ago. The people, at that time, had not heard the angel's message. Last summer I had the pleasure not only of telling the story, but of baptizing seven; and since that time others have been baptized; and now we have a lively little branch, known as the Crystal Spring Branch; and I do hope it will be a channel through which many honest people will receive the waters of salvation; and we have reasons to believe that it will. The work is growing here. I believe in the near future opportunities for preaching will be great. My work is increasing, wherever I preach there is a request to come back. The Lord has helped me when telling the gladsome message. The happiest moments of my life are enjoyed while trying to show people the old Jerusalem gospel, restored. Let me say here, it is the grandest thing in this world. We have one hindrance here, and that is our mode of travel, there being no railroads in this part. We have to make our way through the country on foot. For this reason we can not get in the time that we could if we had public conveyance.

There is very good interest in places. A short time ago, I did some preaching at Dewey. The house was full, and good

interest. One lady said, "I will declare that man must be inspired." And at Hot Springs, at what is known as the Garden Schoolhouse, the house was full, and good interest. They have sent me word to come back. I am now at Joplin. Commence a meeting here to-morrow. Will continue as long as interest demands, then will go to Horseshoe Bend. I heard from there to-day, inquiring when I am to come back there. That is a new opening I made not long since. Some are interested.

I would like to see more letters from the folks in Texas. I saw one from Bro. E. W. Nunley, but it was too short to count. Try it again Bro. E. W.

W. R. STANDEFER.

Miscellaneous Department

Quorum of High Priests.

Those members of the Quorum of High Priests who have changed their post-office address since last April, please notify me immediately of the change, as the time is almost here for me to send you the report blank.

Your fellow servant,
ROBT. M. ELVIN, Secretary.

LAMONI, Iowa, February 12, 1909.

Eighth Quorum of Elders.

On December 23 a circular letter was mailed to each member of the quorum. If you have not received it kindly advise the undersigned. Only one letter has been returned, that of William N. Potter, Clinton, Iowa. Any one knowing his present address will confer a favor by dropping us a postal. Report blanks and licenses to quorum members will be sent to reach you not later than March 1. If any of you have changed your address kindly drop us a card; also if you have any subjects you would like to have on the program, kindly advise us at once or it will be too late to be sent out with the report blanks.

Sincerely, your brother,
S. A. BURGESS.

1626 Pierce Building, St. LOUIS, Mo., February 3, 1909.

Organization of Priesthood.

To the Priests, Teachers, and Deacons of the Far West District: Please take notice that at the district conference which convenes at Stewartville, Missouri, February 27, steps will be taken towards organizing priests', teachers', and deacons' quorums. We would be pleased to meet all in the district holding either of these offices at the above time and place. All come if possible, and if any can not come, please notify us of your whereabouts and of your desires concerning being received into the quorum.

HEMAN C. SMITH,
of the Ministers in Charge.

Special Notice.

To the Missionaries of Mission No 3: The last report of the conference year, for January and February, 1909, will be due March 1. Your promptness in reporting to me at Lamoni, Iowa, on that date will be appreciated.

Sincerely,
J. W. WIGHT.

Information Wanted.

Will all Saints who have children attending the Haskel School at Lawrence, Kansas, or any other Indian school, please inform at once, J. E. Page, 814 South Cottage Street, Independence, Missouri.

Resolution of Appreciation.

The following preamble and resolution was adopted by unanimous vote at the Far West, Missouri, Sunday-school convention: "Whereas, Sr. Mary Kinnaman has taken interest in our Sunday-school in a moral and financial way, and Whereas, The school deeply appreciates the interest thus manifested, therefore be it, Resolved, That we express our

appreciation of Sr. Kinnaman's efforts, and extend to her our sympathy in her affliction. Resolved further, That the secretary be instructed to draft a copy of these resolutions and forward same to Sr. Kinnaman." ANNIE BUSH, Secretary.

"Religio Quarterly."

ORDER EARLY.

Bro. Deam, manager of the *Zion's Ensign*, where our *Religio Quarterly* is published, says: "We have orders now that all mail of the second class not sent out on the regular mailing day must be kept till we have an amount on hand or must pay for a pound though it be but one copy. Even though we mailed seven *Quarterlies* we would have to pay a cent and get a voucher therefor, and a fraction over a pound is counted a pound. So you see it would make a great inconvenience and an extra expense to the society to mail orders as they come in. Now every paper must be paid for as mailed. In fact, the post-master refuses to accept small amounts of second class mail. So people who do not get their *Quarterlies* right away must not complain. We mail only about one third of the *Quarterlies* at the regular mailing time. Can you not make a request through the papers for subscribers to have their orders in early?"

It is earnestly hoped that Bro. Deam's request in this matter will be heeded just as far as it is practicable to do so. The *Quarterly* is being published on a very small margin since the reduction in price last convention, and the expense should be kept as low as is possible. Of course it is impossible to avoid some late orders each month, but much of the ordering late could be avoided. One good way to avoid much of it is to subscribe by the year and thus save money to the subscriber and save much annoyance, some expense and not a little inconvenience to the publishers.

For the work's sake,
J. A. GUNSOLLEY, President.

Correction of Conference Date.

The notice of Kirtland District conference, published in *HERALD* of February 3, should give date, March 13 and 14, not March 14 and 15.

Conference Notices.

Sixteenth semiannual conference of the Independence Stake will be held at the Central Church at Ninth Street and Lydia Avenue, Kansas City, Missouri, convening at ten a. m., Saturday, March 13, 1909, holding over Sunday, the 14th. Statistical, delegate, and ministry blanks are being mailed to the different branches which should be filled out and mailed to reach me not later than March 3, so I may have them in time to make up my report for General Conference. Delegates will be elected to General Conference; come prepared to elect them as expeditiously as possible. Prepare any matters you wish to present to conference, and mail them to the secretary so they may be presented in their proper order. W. S. Brown, secretary, 2143 Belleview Avenue, Kansas City, Missouri.

Pottawattamie District convenes at Council Bluffs, Iowa, on Sunday morning, February 28, at 9.30 for prayer-service, and at 10.45 for preaching. Business session on Monday, March 1, at 10 a. m. All reports and other business papers should be in the hands of the secretary on or before February 22. J. Charles Jensen, secretary.

The Idaho District will convene at Hagerman, Idaho, March 20, 1909, at 10 a. m. Election of delegates to General Conference and other business to be attended to. Saints will make an effort to have the new church ready for the conference. Let all attend. Send all reports to J. W. Condit, Bliss, Idaho. William Glauner, president.

Conference of the Northeastern Texas and Choctaw District will convene with the Wilburton Branch, February 26, 1909. The branch clerks will please have their reports in before that date. D. A. Harder, secretary.

Convention Notices.

New York and Philadelphia District association of Zion's Religio-Literary Society will convene in regular business-session, Monday, February 22, 1909, at 2.30 p. m., at Saints' church, corner Park Place and Schenectady Avenue, Brooklyn, New York. Election of officers and delegates to General Convention. A joint Religio-Sunday-school institute will be held Sunday, February 21, 1909. An invitation is extended to the

officers of the General Association and members of other districts to be present. Benjamin R. McGuire, secretary.

The Ohio District Sunday-school convention will be held on Friday, February 26, 1909, preceding next district conference at Columbus, Ohio, in the G. A. R. Hall, North High Street. All are invited to attend, as a profitable and successful convention is anticipated. Jeanette Williams, secretary, Wellston, Ohio.

The Pottawattamie District Religio association will convene at Council Bluffs, Iowa, Friday, February 26, 1909, at 2.30 p. m., for business. Religio session at 7.45 p. m. We desire as many as can to attend. All Religio members have voice and vote in convention. Floy M. Wind, secretary, Council Bluffs, Iowa.

Pottawattamie District convention will convene at Council Bluffs, Saturday, February 27, 1909, at 11 a. m. Schools will please send in their reports and credentials soon as possible. Let all Saints attend who can and make this convention a success. Cora Scott, secretary.

Request for Prayer.

Sr. Viola Bergstrom, Seattle, Washington, requests prayers for her husband, Bro. Emil Bergstrom, who has been operated on, that he may not have to undergo a second operation, as appears necessary when she wrote.

Marriages.

CRICK—WILSON.—At Grand Junction, Colorado, January 6, 1909, Bro. William Crick, of Independence, Missouri, and Sr. Alice C. Wilson, of Salt Lake City, Utah, were joined in the holy bonds of matrimony, at the home of Mr. and Mrs. Guy McKinney, Frederick M. Smith officiating. Bro. and Sr. Crick, who are well and widely known among the Saints, are spending the honeymoon in Southern California, but will be at home to their friends in their Independence home after March 15.

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Lincoln's Colossal Figure.

Lincoln was fifty-two years old when he was inaugurated as president, in March, 1861, and he was fifty-six when assassinated in April, 1865. There are hundreds of people still living who knew him, thousands who at some time heard him speak, and scores of thousands who remember having seen him. Yet so momentous was his period and so great were his qualities that he already stands forth as one of the great figures of history, as certain of immortal fame as any other man who has ever lived. What he might have been able to accomplish if he had lived to complete his second term is beyond any one's power to conjecture. He would probably have become involved in a serious controversy with Congress. His point of view was very different from that of the harsh and implacable leaders who were responsible for the reconstruction policy and who undertook to convict President Andrew Johnson of high crimes and misdemeanors. His death was a great calamity, but doubtless it has helped to give that touch of peculiar dignity, pathos, and heroism to the

THE SAINTS' HERALD

ESTABLISHED 1860.

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accepted historical figure of Abraham Lincoln that so tragic an ending of a great career at its moment of climax must have bestowed. If he had fought Congress through four bitter years on its reconstruction policy, and then lived long afterward as an ex-president, the historical portrait would have lacked something of the bold, statuesque outlines that it now possesses.—From "The progress of the world," in the American Review of Reviews for February.

Abraham Lincoln, the Boy and the Man.

To those who are interested in the life of Abraham Lincoln this masterly story of Mr. Morgan's will appeal. There are no digressions to discuss political questions, though the stirring events through which the great war President lived are sketched graphically and truthfully. There is a broad humanity in the author's treatment, a sympathy in his portrayal of the character of the boy Lincoln whose great mind, born in poverty and obscurity, rose above misfortune to the highest office in the gift of the people.

Lincoln's early struggles, the striving for an education

which seemed impossible to obtain, his business failures and many wanderings, his defeats and victories as a lawyer, all these are told impartially and vividly. The story should be an education and an inspiration to every one who reads it.

Mr. Morgan draws a dramatic picture of Lincoln in war time when opposition and internal dissension were rife and the black clouds of defeat hung over his armies, through all of which his great spirit rose above the trials of his office, and his plain common sense as well as strength of character guided the nation in its hour of need. The author makes no attempt at philosophy or argument. But there is a power in description that makes the characters and scenes for ever remembered. The pathos and power of that great sad life is constantly emphasized, and the sidelights on character and surroundings have a potent charm.

The book is not written in a fatherly manner to children, but Mr. Morgan has seized on those traits and deeds which appeal to young and old, making a clear, vigorous story of Abraham Lincoln, the best short biography of the martyred President ever written.

The Chicago Tribune, in an editorial January 4, stated that everybody should read one of three books before "Lincoln Week" and after referring to Morgan's Abraham Lincoln, the Boy and the Man as the best of the three named, said: "It tells the life story well. It is interesting. It is well written. It gives the significant facts one wants to know."

This book is published by the New York publishers, The Macmillan Company, 66 Fifth Avenue.

The Visit of an Old Friend.

To-day the editor received a copy of that reliable seedsmen's catalogue, Vick's Garden and Floral Guide. It was a look at the face of an old friend, and was hailed with joy. The Guide improves with age; the illustrations are up to date photo-engravings, finely printed, and are direct reproductions from nature. The Vegetables and Flowers in colors on the covers are so attractive that one delays opening the book—but when it is opened the pleasure is only increased. The Corn, Lettuce, Onions, Radish, and Peas are superb, and the Asters, Poppies, Petunias, and Sweet Peas, are—well, just write to James Vick's Sons, 143 Main Street, Rochester, New York, for a copy. It is free, and it is really something for nothing.

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



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

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A BUSY YEAR.

The business year which closed on February 1 was probably the busiest year ever experienced by the publishing department. An inventory of the stock of the Herald Publishing House by Elder Charles Fry, of the Auditing Committee, showed a stock of merchandise on hand, part of which is finished and part in the process of finishing, amounting to over twenty thousand dollars.

It can be seen that if this merchandise could all be converted into cash, within the near future, the publishing department would be in a position to do far greater good. A catalogue has been sent to subscribers of the HERALD, and we would be pleased to send them to all who will make request. Branch presidents and book agents can lend material assistance by urging the membership to supply themselves and their friends with the books of the church.

The most important work done the past year was the publication of the small edition of the Book of Mormon in short verses. The book is now on sale and we are receiving words of appreciation from many. We have had repeated calls for Joseph Smith and His Progenitors, by Lucy Smith, and this book is once more in print, selling for seventy-five cents in cloth binding. FRED B. BLAIR, Manager.

Editorial

THE IMPOTENCE OF LYING.

It is said that several distinguished Americans were visiting an English school. The teacher invited them to test his pupils on their knowledge of American history. So the leader of the party asked one little girl to name two remarkable facts regarding George Washington. She replied that he was an American and he never told a lie. The idea that Washington's reputation for veracity is rendered doubly remarkable because of the fact that he was an American furnished the astonished questioners food for thought and the examination was closed.

It is a venerable tradition that the Father of his Country never told a lie. The usual version, based on the cherry-tree incident, has it that he *could not* tell a lie. This disability has not attached to all Americans; and it is charged abroad that the art of picturesque and varied lying, both extensive and intensive, is perfected in the land of the free and the home of the brave. This may be simply a ruse on the part of other nations to distract attention from themselves.

At least it is of note that one modern nation can point to a chief citizen who is reputed to have adhered strictly to the truth. Boyhood, courtship, business, politics, social functions, all offer such seeming inducements to indulge the habit of prevarication that probably few men would care to assert that they had never, never told an untruth. It is further to the credit of America that a prominent professional man has risen to strike a blow at the most subtle of all untruths, the one that slips out under the guise of humanitarianism.

Doctor Richard C. Cabot, of Boston, whose modern methods of uniting medication and philanthropy were reviewed in the SAINTS' HERALD January 13, has written an article entitled the "Impotence of lying," from which we quote:

I was brought up as most physicians are, to be truthful whenever possible, but to lie when the patient's interest absolutely demanded it, when sympathy, tact, and kindness forbade our telling the apparently wounding or dangerous truth. After practicing medicine seven years on this principle, I gradually became convinced that no man was skillful enough to make a success of lying unless he kept in constant practice. The occasional liar does not always succeed even in fooling his patient, although he often thinks he does.

After these seven years of lying I tried the truth, and for

the last eight years that has been my steady practice. Let me explain, first of all, just what I do and do not mean by telling the truth. I do not mean emptying my mind of all its contents before every one or on every occasion. It is no one's duty to buttonhole all his friends on the street and give them a dissertation on their faults and weaknesses. It is no one's business to force truth on people when there is no reason to suppose that it can do them any good. But it is every one's business to be fair and square, to deceive no one, never to be double-faced.

In the field of medicine the temptation to speak the lie of kindness is strongest, perhaps, in regard to the future progress of disease, but it is also powerful in diagnosis and in treatment, as a few examples will show.

Until quite recently it was a common practice among physicians to tell the sufferer from early phthisis [tuberculosis] that his disease was "bronchitis," or that he had "weak lungs." It was thought harmful to "alarm the patient," and unkind to make him face the facts. Of late this pernicious habit has begun to go out of fashion as regards phthisis, because the fresh air and full feeding treatment now generally adopted "gives away" the nature of the malady. Publicity and the wider knowledge of disease by the general public are making it harder and harder for physicians to conceal from themselves the harm that deception works. Here, as in so many other fields, tuberculosis is the entering wedge making for the saner treatment of all disease. We know that to get the best results in treatment we must have the cooperation of the patient; in fact that he, with God to help him, must do most of the work.

But in relation to many other diseases we physicians still try to treat the patient like a dummy who is passively pushed, molded, and manipulated from without according to methods that he does not understand. Take heart-disease, for instance. I recently knew of a case of heart-disease in a prominent Bostonian who consulted a fashionable Boston doctor for severe pain, due in fact to the heart-trouble. The doctor wishing "not to alarm the patient" told him that "neuralgia of the stomach" was his malady. Not long after the patient met at his club another and still more fashionable doctor, an old friend of his. The following conversation ensued:

Patient: "Sam, what is neuralgia of the stomach?"

Doctor: "There's no such disease."

Patient: "What should you think of a doctor who made that diagnosis?"

Doctor: "Either he doesn't know his job, or he is trying not to alarm his patient."

Patient: "I see."

It is nearly impossible to arrange that all the liars shall tell the same lies. Slight divergencies upset the whole plan. Publicity and the increasing intelligence of the public are forcing us to take the patient into *our* confidence, if only to gain *his* confidence.

One of the hardest of tasks for those of us who have given up lying is to convince people not to lie to the insane. Almost every one,—clergymen, social workers, college professors, and intimate friends included,—will lie to any one who is, or is suspected of being, insane. He is outside all the pales of morals. Does it work? Not at all.

The superintendent of a large asylum for the insane once wrote me: "Two out of every three of the patients in our asylum suffer from misrepresentation made to them before or after commitment by their friends. Patients are absolutely misled as to where they are going, and find themselves in an asylum without anticipating it. Consequently they are unwilling to believe anything that is said to them inside the asylum. If their friends and pastors can deceive them, surely the asylum doctor will. So our hands are tied."

Of course the lie works long enough for the liar to shift

the responsibility. It is in the next chapter that the breakdown comes,—round the next corner of the road, or even on the same straight road, but in the dim distance, where his short-sighted eyes can't follow. . . .

"Oh, of course I never believe what doctors say," a girl of twenty said to me once. "I've helped them lie and fix up the letters to mother too often myself."

Lies work only so long as confidence is firm. But every lie undermines confidence, as in the two examples just given. So-and-so makes it more and more difficult to make either truth or falsehood effective. Finally, as in the story of the boy who cried "Wolf," the truth itself becomes powerless. Lies have undermined both themselves and it. . . .

The short-sightedness of the conscientious liar is nowhere more strikingly shown than in the lies which most doctors tell as a part of *treatment*,—the lies known as *placebos*, or bread pills.

A *placebo* is a medicine given, not for its virtue as a drug, not for its genuine physiological action, but because (though inert) it will make the patient think he is getting something of real value to his tissues. It is given to make him believe that something is being done for him, when this is not the fact. Such a drug works only so long as the patient is deceived. Imagine the doctors saying frankly: "I give you this medicine (quite harmless, I assure you) for its effect on the mind. We must beat Mrs. Eddy in her own game, and by producing faith and hope in you benefit the condition of your stomach and bowels."

Of course such frankness would spoil the whole game. One must carefully and minutely explain the method in which the drug is to be dissolved and taken just so many minutes after breakfast. One must go through all the forms of prescription-writing and elaborate directions, or the whole structure of lies will fall.

But where is the harm of all this?

Look at the patent medicine industry and find the partial answer,—one of the ill-effects of teaching people to believe that most diseases can be cured by medicine in a bottle. The people sum it all up. They find the total result of the doctor's numerous and costly visits in a row of medicine bottles on the shelf. The medicines are cheap. The doctor is expensive. Why not skip the middle-man and get the medicine direct? So the patent medicine industry thrives.

Babies are not born with a desire to swallow a drug every time they have a pain. They learn that lesson later. From whom? Ultimately from the doctors whose wise habits have been handed down through the aunts and grandmothers.

So the bread-pill habit among doctors produces and maintains the patent-medicine habit among patients: robs the patient of his health and the doctor of his living. Suppose the doctor told the truth, refused to give drugs except in the few diseases where they are really of value, and spent his time in discovering and eradicating the bad habits of eating, drinking, smoking, loafing, and sexual vice, which produce most of the diseases for which doctors are called. People wouldn't think they could squeeze out the middle-man and get that sort of advice out of a medicine bottle.

"Well," people say, "that is all very well in theory, but suppose people demand drugs?" They can be taught not to demand them, and to trust their doctor all the more when he does give a drug because he so often doesn't.

"But if telling the truth makes the patient worse, would you still tell it?"

If the diagnosis is really clear and certain, I find that the patient has usually suspected it long before his friends and nurses have come to the point of discussing the propriety of concealing it from him. He looks with a pitying smile on their efforts to deceive him. If the diagnosis is in doubt, as is so often the case, we can truthfully tell the patient *that*,

and go on with our business of cure. I have many times seen friends amazed at the calmness—even relief often—with which the sufferer learns the truth which they, the healthy but faint-hearted friends, could scarcely face. I have never known a patient made worse by learning the nature of his disease. . . .

Publicity—the turning on of the light from all sides, as has happened recently in the political and commercial life of our country—has its beneficent effects in hastening the decay of lying. Where all is known, lying is impossible. When the effects of our lies come swiftly back to us (as they tend to do when publicity educates the public and disseminates truth through a million agencies) we soon learn the shortsightedness of falsehood. The man who robbed Peter to pay Paul would have been less likely to do so if Paul had previously read of the robbery in his morning paper. Anticipating this, the robber nips his own act in the bud,—finding that it is vain to try to buck the universe!

For with reality against him, that is exactly the liar's task. He is trying to cut off the branch on which he sits, to destroy the credit and confidence that makes it possible to deceive any one. Because God is in his world, because goodness is in the very nature of things, we fight against reality, against the universe, when we raise our puny voices to lie. It is sin because it is self-destruction,—the effacing of our own last act by our next act, the attempt to face north and south at once.

Not merely in medicine, but in the social world, the business world, this law holds true. I have described its working in my own profession because there it has come home to me most strongly, but I can not help seeing it everywhere that I have the opportunity to get close to the facts. A house divided against itself can not stand. Such an edifice every liar tries to construct,—and with one hand he tears down what with the other he builds up,—in a murky, dusty light. But the light is growing, and he will soon see his folly and desist.—*Sunday School Times*, January 23, 1909.

"Thou shalt not lie" (Doctrine and Covenants 42: 7), is the modern, short, concise, English version of the old commandment. It is not modified in any way anywhere in Holy Writ. Yet man has modified this commandment to suit himself and has imagined many exceptions.

In the Book of Mormon we find a remarkable prediction concerning the last days:

And there shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin: yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this.—2 Nephi 12: 10.

The thought that the fear of God and a profession of religion will counteract a little indulgence in falsehood and general iniquity is perhaps not confined to any one denomination and is not a new idea at all; but probably never in the history of the world was it worked harder than during the past fifty years. Men in all walks of life assume that a profession of religion will serve as an ample cloak for irreligion.

The attempt has even been made to make a lie the tool of religion. It has been held and taught, mostly privately, that one is justified in lying a little to advance the cause of Christ and to establish the church or foster her interests. We are not aware that such an idea is held anywhere in the true church of

Christ, of which the SAINTS' HERALD is representative; we trust that it never will obtain a foothold therein. The position is utterly false. The cause of truth can be served only by telling the truth. The church needs no man to lie for her. Her worst enemy is misrepresentation, whether without or within.

Covering a broader field is the old doctrine that the end justifies the means. It has long held a place in war, in business, in love, in friendship, even in so-called religion. No worthy end ever justifies any but worthy means; and no lie is worthy of manhood or womanhood.

There is the polite lie, the lie of convenience, the humanitarian lie, and, worst of all,—perhaps rarest of all, the malicious lie. We do not care to enumerate others, not wishing to be accused of having too intimate a knowledge of our subject.

The humanitarian lie appeals with the subtlest force to those of higher sensibilities,—to save a sick man anxiety by lying to him! It seems a justifiable thought; but Doctor Cabot strikes it hard on sound philosophical and scientific principles. And Doctor Cabot is a man of broad experience. At present he holds the position of physician to the out-patients of the Massachusetts General Hospital, physician to the Massachusetts Eye and Ear Infirmary, to New England Hospital, member of the American Association of Physicians, member of the American Medical Association, counselor of the Harvard Medical Alumni. He is in a position to know.

We believe with him that it is not always necessary to tell the truth, it is best at times to be silent; but if a man speaks at all let him speak the truth.

E. A. S.

A TAINTED DOLLAR.

The following is very readable and contains some ideas worthy of consideration:

(A sermon preached by Bob Burdette in the Temple Baptist Church, Los Angeles, California. Text: "The gold of that land is good."—Genesis 2: 12.)

And why shouldn't a metal so pure and precious be good?

What is Tainted Money Anyhow?

Here is a dollar bill that has found its way to church this morning, and presents itself at the altar of worship with the offering. Look at it! Dirty, grimy, smelly, old and wrinkled, and many stains. Where have you been all last week, old dollar bill? "Well, I've been going about doing good, for the most part. I've bought food for the hungry and helped to pay the rent for the poor. I came to town Monday with a poultry rancher and got a smell of live poultry on me. He bought some commercial fertilizer with me, and I took on a new taint of phosphates and acids. That man paid his butcher with me and I got a suggestion of ham rinds added to me.

The Butcher Bought Kerosene with Me, and I enriched my breath with new complications. The oil man bought some tobacco with me. The tobacconist paid his taxes with me, and I got paid out to a street sweeper. He got a drink with me, and that night while you people were at prayer-meeting, I sat in a poker game, changed hands a

dozen times, and the bartender got me in the morning. He paid his fare with me. The conductor turned me in to the company and I was paid out to a machinist, who was a good Catholic and bought fish with me on Friday. The fish man paid me to a cobbler for mending his seaboots, and the cobbler paid me to a plumber, who repaired a sewer connection for him. The plumber bought a beautiful little book for a birthday present for his little daughter, and the bookseller brought me here.

Ain't I Welcome?

"Well, old dollar bill, part of your record is rather shady, isn't it?" "Well, yes, I've walked in the dirt and tried to keep clean. Don't you want me?"

Poor old dollar bill,

I've Known Men Just Like You.

Men who stained their names, and shamed their lives and smeared their characters with the dirt of evil ways—men a hundred times dirtier than yourself. And I've known them to find their way to church just as you've done—brought here by some one else. I've seen them down at the altar of grace and mercy on their knees; their eyes blinded with tears, their hearts broken with penitence. And we received them gladly. Only the angels in heaven, sinless and holy, were gladder than I—only Christ, the Savior, and the loving All-father were gladder than the angels. It is the mission of the church not to turn away the defiled, but to gird herself, kneel down and wash the travel-worn and dust-stained feet of the wayfarer. Poor old dollar bill. You have been

In the Devil's service

once or twice or thrice, last week. But it is Sunday morning. You have found your way to the church; you have made your way to the altar—you offer yourself to the service of righteousness, standing right between the offering of one of the best and honestest deacons on earth, and that of a pure, sweet mother in Israel, who is a living saint. What will be your pleasure, brethren? Is this grimy old dollar bill, with all its dirt and smells "tainted money," or is it as good as the "gold of Havilah"? Shall one of the ushers bring a pair of tongs and drop it out of the window, or shall we receive it into the offering in "good standing and full fellowship"?—*Baptist World*.

NOTES AND COMMENTS.

The employer's liability bill recently passed the Senate of Iowa by vote of thirty-seven to eight. This bill provides that contributory negligence on the part of an employee shall not necessarily bar him from recovering damages as the result of an accident. His negligence, however, will be taken into consideration by the jury in fixing the amount to which he is entitled. Under the law as it now stands, no matter how negligent the employer may be, if the employee is negligent he can not recover damages in case of accident. At this writing the House has not passed upon the bill.

"The American public has become accustomed to think of the Indians as a 'vanishing race,' and far too many people suppose that the questions comprised in the phrase 'the Indian problem' have already vanished. Such people will be much surprised to learn on as excellent authority as that of the Reverend T. C. Moffett of the Indian Department of the Presbyterian Board of Home Missions that the In-

dians of the whole country are actually increasing in numbers; and this statement is supported so far as the Navajoes are concerned by Mr. W. R. Johnston, of Tolchaco, Arizona, who says that the rate of increase for that one tribe is at the rate of about thirty-three per cent every ten years. Of the twenty-seven thousand Navajoes, Mr. Johnston describes no fewer than twenty-two thousand as at present practically untouched by the gospel, and that means in this case, untouched by Western civilization.—*The Indians' Friend*, February, 1909.

A press dispatch from Oklahoma, February 17, announced the death of Geronimo, one of the most noted of the Indian warriors of times gone by.

We trust the following is a correct report of the prohibition movement in Utah:

"SALT LAKE CITY, Utah, February 18.—If the action of the house of representatives on the Anti-Saloon League bill providing for state prohibition is any indication of the general sentiment in the legislature, the saloons of Utah will soon be compelled to seek new locations, or suspend operations altogether. After defeating various amendments submitted by the opposition, the most important of which called for the legalizing of county dispensaries, the house passed the prohibition bill by an overwhelming majority, the vote being forty-two to two, with two other members absent and not voting. Two of the forty-two, however, voted with the friends of the bill merely for the purpose of moving a reconsideration later.

"The passage of the measure in the senate will meet with more opposition than in the house, but the public pressure is quite strong, and the success of the bill is not at all unlikely. The church bodies of Utah, including all denominations, are urging the legislature to grant absolute prohibition, and the Mormon church, which has heretofore been a strong factor in shaping legislation, is especially active in the interest of this measure. Action will be taken by the senate in a few days."

LAMONI ITEMS.

Sunday was a most beautiful day and almost everybody took advantage of the spring-like weather. Attendance at all meetings was larger than usual. Patriarch A. H. Smith spoke in the morning and Elder J. T. Hackett in the evening. Speakers at the Homes were Elders Charles Albertson and J. M. Stubbart.

Since the first of the year we have received more letters than we have been able to publish. Brethren will please be patient. We are using their letters as fast as possible, and hope to slight none.

Original Articles

GATHERING, SURPLUS, TITHING, AND EQUALITY.

To the Saints of the Independence Stake: The duty of administering the law of temporalities in the stake having been imposed upon us, thy brethren, we desire to greet you at the opening of the year, and set forth the law upon the above topics, as we find it in the books of the church.

GATHERING.

Having in our work as special officers to meet conditions which relate to the gathering, it will be well to make some inquiry as to the law appertaining thereunto. It is evident that many of the Saints have reached the conclusion that the time has come to gather in and about Jackson County, Missouri, where they anticipate Zion shall obtain some time in the near future with all her beatitudes.

Our heavenly Father seemingly had a purpose in establishing Zion of the last days, and it seems to have been in his mind from the beginning, for he said unto Enoch:

As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah. . . . And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. —Genesis 7: 67-70, I. T.

Zion shall be a place of safety, a place of refuge for the pure in heart.

Christ said:

For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven. And they shall gather out of his kingdom all things which offend, and them which do iniquity, and shall cast them out among the wicked; there shall be wailing and gnashing of teeth.—Matthew 13: 42, 43, Inspired Translation.

With an unalterable decree it has gone forth from the Father that those who gather must gather in his way and keep his commandments or they will not be able to abide in Zion.

“Gather my saints unto me; those that have made a covenant with me by sacrifice.”—Psalm 50: 5.

It is by sacrifice we are to make our covenant with God, that we may be permitted to dwell with his people when the heavens and the earth shall tremble; the wicked shall slay the wicked and the poor among men shall rejoice in the Holy One of Israel; when great tribulation shall be among the children of men and the pure in heart shall be preserved.

To those who first gathered upon this land of Zion in 1831 the Lord said:

Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also

concerning this land unto which I have sent you; for verily I say unto you, Blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye can not behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow, after much tribulation. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.—Doctrine and Covenants 58: 1, 2.

And again he said:

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory according to my commandments.—Doctrine and Covenants 59: 1.

It is useless for Saints to come to Zion's land with any other motive than to do just what God requires of every man. One of the first and all-important conditions is,

And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys according as the law directs.—Doctrine and Covenants 58: 7.

This instruction was given about the time the land of Zion was dedicated: this was to be a pattern to every man that came to this land, and every man that expects to stay must comply.

Who are prepared, and who is preparing to stay?

Each might ask himself, Am I? If not, how long will the Father wait upon me to place myself in harmony with the work I have so many times testified that I loved with all my heart?

We have had some experiences in meeting and corresponding with Saints in reference to Zion and the gathering, and found that it is but a small minority that seems to really sense the conditions and who are willing to comply with the law appertaining to the gathering.

Let not your gathering be in haste, . . . but let all things be prepared before you.—Doctrine and Covenants 98: 9.

A certificate from the judge or bishop in this [where you live] part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.—Doctrine and Covenants 72: 4.

How many have come with certificates, certifying to the fact that they have complied with the law of temporalities?

The gathering, we are informed, should not be in haste; hence, as God makes no difference between the rich and the poor, all should make their arrangements before and if they fail for the lack of knowing, then when they do know, they should adjust themselves in harmony with the law.

And the last thing that Saints who have means should think of is to come to Zion and buy up land to hold for an advance in price to enrich themselves

at the expense of their brethren. If we do as Martin Harris was commanded (and this we should), there will be no speculations, as condemned in the last revelation to the church. The direction to come up higher and be pure and clean, should come to us with greater force and we should energize our souls to a closer walk with our covenant and with God. As none but the pure and good are to remain, and since it is to be a place of safety, purity, let us ask ourselves individually, What am I doing to bring about that glorious condition?

SURPLUS.

Surplus is the means of eradicating selfishness, and the step toward equality which must obtain before Zion can be redeemed: "But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish."—Book of Mormon, 2 Nephi 11:15. This corroborates the revelation to the church, section 101, paragraph 2:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

But, says one, there are so many ways set forth, whom shall I believe? The question, Who is made responsible for the teaching of the law of temporalities, ought to be inquired into. What is everybody's business, as a rule, is generally nobody's business, and confusion is the result. Hence the Lord said:

The Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto, and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to.—Doctrine and Covenants 126:10.

The claim of Latter Day Saints is that the "law of the Lord is perfect"; therefore, a correct rendition of the law governing this department must obtain, that unity may be had, and who is it that is under special obligation to teach and look after this department? "Let every man learn *his duty*, and to act in the office in which *he is appointed*."—Doctrine and Covenants 104:44.

It is a legal phrase that civil liberty rightly understood consists in protecting the rights of the individuals by the united force of society; society can not be maintained, and of course can exert no protection, without obedience to some sovereign power; and obedience is an empty name if every individual has a right to decide how far he himself should obey.—Blackstone. (See also Doctrine and Covenants 85:8.)

Every man in the church should consecrate his life service, ability, and success to the establishment of God's kingdom, and no man should possess any more in proportion to his needs than another for his individual benefit, for this is forbidden.

The Lord said that "he would not be mocked" in those things that he commanded to be established as an everlasting order for the benefit of the church and the salvation of man, both poor and rich. This principle of the law, "surplus," is in force now; and it would have been better for us not to have been born into this world than to turn a deaf ear to the revelations of God in this regard.

He that turneth away his ear from hearing the law, even his prayer shall be abomination.—Proverbs 28:9.

For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have; for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind? . . . And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done. I say unto you, woe be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich, as pertaining to the things of this world.—Mosiah 2:4.

Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants.—Mosiah 9:9.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.—Doctrine and Covenants 83:8.

To this church and people the Lord said in February, 1831:

Behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, . . . And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.—Doctrine and Covenants 42:8, 9.

The Saints will notice by this paragraph that the surplus which is turned over to the church is retained by the church, but the amount kept by the individual or consecrated to him can not be taken from him. He is a steward over this and answers to the Lord. (See Doctrine and Covenants 51: 1.)

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.—Doctrine and Covenants 42: 10.

And the storehouse shall be kept by the consecration of the church, that widows and orphans shall be provided for, as also the poor.—Section 82: 2.

There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—Section 98: 10.

Are the evidences in hand that we, the people of the church now, are any more willing to obey than they were then?

They might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom.—Section 102: 2.

Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, . . . and this shall be the beginning of the tithing of my people.—Section 106: 1.

Those who have come into the stake organization with a certificate certifying that they have complied with the financial law. Those who have failed to do this should see the Bishop and place themselves in harmony with the law.

And after that those who have thus been tithed, shall pay one tenth of their interest annually; and this shall be a standing law unto them forever. . . . It shall come to pass that all those who gather into the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion.—Section 106.

This subject of surplus and inventories was discussed by Joseph Smith the Seer, in answer to questions asked by Bishop Partridge:

Brother Edward Partridge; Sir: I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this he can not be

acknowledged before the Lord, on the church book.—Church History, volume 1, page 300.

As early as October 16, 1866, the leading ministers of the Reorganization said, "We do earnestly entreat all the Saints to remember, that all their 'surplus property' is the Lord's."—Church History, volume 3, page 454. We quote this to show that not only the Seer taught, but that the early ministers of the Reorganization also taught the same principle; so that it is no new doctrine, as some have supposed.

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion.—Doctrine and Covenants 64: 7.

Jesus said:

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give unto you that which is your own?—Luke 16: 11, 12, I. T.

The same thought is expressed in the Book of Mormon: "For withholding your substance, which doth not belong to you, but to God."—Book of Mormon, page 151.

Yet some one may say that the revelation known as section 106 has not been accepted by the church; hence we quote:

That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.—Action of the General Conference, June 12, 1852, No. 6.

Whereas, We accept the revelations heretofore given to the Reorganized Church of Jesus Christ of Latter Day Saints, through the present presiding officer thereof, as being the word of the Lord to his church, equally with those published in the Book of Doctrine and Covenants.—September 13, 1878, No. 216.

Resolved, that we recognize the Bible, Book of Mormon, and Doctrine and Covenants as the only standard works of the church.—April 15, 1892, No. 368, General Conference Resolutions.

With these facts before us and the revelation of April 16, 1902:

In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, [or surplus] . . . the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto.—Doctrine and Covenants 126: 10.

Here was the golden opportunity for our loving Father to inform his children of the incorrectness of section 106 and its corresponding texts, if it were man's or Satan's work.

TITHING.

Of this much disputed principle we shall here give an exegesis and see if the spiritual atmosphere in some quarters can not be made more wholesome in the rendition of facts.

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible

and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings.—Doctrine and Covenants 42: 5, given February, 1831.

And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all that he possessed.—Alma 10: 1.

Jesus commended the Scribes and Pharisees for paying *tithes* and condemned them for omitting the weightier matters, "judgment [righteous judgment], mercy, and faith, these ought ye to have done, and not to leave the other undone."—Matthew 23: 20, I. T.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.—Malachi 3: 7, 8.

And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law.—Hebrews 7: 5, I. T.

This principle was recognized by Jacob:

Of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28: 22, I. T.

And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. . . . And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—Leviticus 27: 30-32, I. T.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.—Deuteronomy 14: 22, I. T.

In confirmation of Malachi 3: 7, 8, we quote the statement made by Jesus in the Book of Mormon: "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."—3 Nephi 11: 3.

In proof that the church of God was among the children of Israel we cite the following:

Yea, I have always remembered the captivity of my fathers; and that same God who delivered them out of the hands of the Egyptians, did deliver them out of bondage; yea, and that same God did establish his church among them.—Alma 15: 12.

Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God.—Doctrine and Covenants 83: 4.

"Search the scriptures"; was the beautiful exhortation of the Christ, "for in them ye think ye have eternal life: and they are they which testify of me."—John 5: 39.

"Behold, I am the law, and the light; . . . therefore keep my commandments."—Book of Mormon page 451.

With these plain and definite statements from the Bible and Book of Mormon touching tithing, and

the amount under the law required, *one tenth*, can we not venture to inquire as to what the Book of Doctrine and Covenants has to say on this all-important subject?

Behold, now it is called to-day [how long] (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of *my people*; for he that is tithed shall not be burned.—Doctrine and Covenants 64: 5.

Notice this was given September, 1831.

In evidence that tithing was understood by the leading elders of the church and members as delegates we quote the following:

That the law of tithing as given in the revelation of 1838 [section 106] and referred to in the revelation of 1861, is applicable to the church in its present condition, and should be observed.—General Conference Resolutions No. 210.

These quotations show that *tithing* did not originate with B. Young and company. We quote from *Millennial Star*, October, 1842, as follows:

We here give notice that Bro. Hiram Clark has been specially commissioned by the authorities of the church at Nauvoo to receive and forward the tithes and consecrations.

These facts make it apparent to every one who will stop to think carefully and prayerfully that tithing is and always has been a principle of the gospel; and consecration called a surplus is a principle to be applied especially under stake organization. For the people that asked, "O Lord show unto thy servants how much thou requirest of the properties of thy people for a tithing," were not ignorant that one tenth was the general principle; but now what more under stake organization?

Conditions are essential to proper administration.

Common consent has said that this law should govern this church and we are informed by the Presidency, the Twelve, and the Bishopric, when they met in joint council at Lamoni, Iowa, May 1, 1903, and formulated an address to the Saints:

The word *tithe* means *tenth*; and the rendition of a tithe referred to in the Bible, is the turning into the hands of the bishop appointed to receive the same, the tenth part of what a man has, over and above his indebtedness; or "a tenth of the increase."

The exhortation in section 104: 44, "Now let every man learn *his duty*, and to *act* in the office in which *he is appointed*, in all diligence," corresponds and confirms section 126: 10.

Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the *tithing* of my people: behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion, . . . but if she [the church] observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.—Doctrine and Covenants 94: 3-5.

EQUALITY.

This is one of the subjects that is occupying the

attention of man in almost every clime, and it is a subject that demands attention from those whose duty it is to speak upon such matters and point out the way that God hath said:

I desire that this *inequality* should be no more in this land [America], especially among this my people.—Mosiah 13: 4.

There should be an equality among all men; that they should let no pride nor haughtiness disturb their peace; that every man should esteem his neighbor as himself, laboring with their own hands for their support.—Mosiah 11: 18.

The inequality of man is because of sin and transgression.—Alma 15: 10.

And they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them.—3 Nephi 12: 2.

And they had all things common among them, therefore, there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.—Book of Mormon, page 478.

Jesus said, "If ye are not one ye are not mine"; and "that they may be one" and love one another "as thou hast loved me" were illustrative of the Christ life in gospel work and the apostle of New Testament times observed the law of equality, "all things common," and while the Bible fails to tell us all about this law, we have in the revelations of God to his people in this age sufficient to enable us to understand, with the aid of the Spirit of truth, the system perfectly.

The reason for a departure from all things common in the days of the Book of Mormon time was, they

were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes.—4 Nephi 1: 7.

It is apparent to the student that when pride enters the heart of God's children they soon forget the interest they have in one another, and begin to manifest selfishness. But when the Zionistic condition obtains, the blessings of God rest upon the people as the following language indicates:

And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them.—Doctrine and Covenants 36: 2.

Wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs.—Doctrine and Covenants 51: 1.

In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Doctrine and Covenants 70: 3.

Is it not apparent to you, dear Saints, that we ought to arise and consecrate our lives more fully, and also all that we have, as provided in the word of God? As our Father hath said that "he will not be mocked" and

to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.—Doctrine and Covenants 77: 1.

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the *common property* of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.—Doctrine and Covenants 81: 4.

God has designed that equality should obtain, and has set forth the plan by which we shall work, and said:

It must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my Saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Doctrine and Covenants 101: 2.

While it is true that the earth is full and there is enough for all yet man has been made an agent unto himself and it is left with every individual to exercise his agency; but he is answerable to God in the day of judgment. He is left free to act, to comply or not, and the church can not compel him; however, his condition is the same as the man who refuses to obey the gospel in being baptized when the gospel is preached to him. Jesus said he shall be damned. He who refuses to obey the temporal law, which is a part of the gospel, the revelation says "shall with the wicked lift up his eyes in hell, being in torment." The Lord's way is for each member to comply with the gospel in its fullness. Every person is obligated first to pay *one tenth* (for this was the gospel law from the beginning) of their increase, and all we have is an increase up to the time we pay our *tenth* or make arrangements with the Bishop to do so; and then if we have anything of our holdings that can be spared even at a sacrifice, this should be cast into the treasury, and this would be our surplus or consecration under sections 42 and 106. When we are all converted to God's plan and do our duty with a willing mind and heart, there will be no poor; equality will be a demonstrated fact, and every worthy man and woman will have a home and an opportunity to make a living, and each will be a contributor, as far as his ability will permit, to the

benefit of the whole body; "by hundreds or by fifties, or by twenties, or by tens, or by fives, . . . and let not any man among you say that it is his own."—Doctrine and Covenants 101:12. And this condition can not obtain until we do our duty as members, and deliverance can only come to us from our present condition

by your diligence and humility, and prayer of faith. . . . And inasmuch as ye are humble and faithful and call on my name, behold, I will give you the victory.—Doctrine and Covenants 101:13.

Faultfinding and grumbling will never lead us toward the Zion condition; hence the sooner we place ourselves on record as doing our *own* duty the sooner "all things in common" will obtain, not as some have supposed, but as God hath ordained.

Webster says, "All things in common—belonging equally to more than one, or to many indefinitely, belonging to the public or to all mankind, serving for the use of all general. 'Such actions as the common good requireth.'—Hooker."

The law of the Lord being perfect we can rest our faith in the principle of all things common that it was the same in the Bible, and Book of Mormon times as the Lord has revealed to us.

Some people have strange ideas of the principle of all things common. The revelations given to the church ought to be sufficient on this matter.

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.—Doctrine and Covenants 81:4.

This means the common property, treasury, or storehouse, of the church, or that which has been given to it by the consecrations of the people; as also found in section 42, paragraph 8:

Behold, thou wilt remember the poor, and consecrate of thy properties for their support, . . . with a covenant and a deed which can not be broken; etc.

This became the common property of the whole church,

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, . . . it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.—Doctrine and Covenants 42:10.

This is common property and should not be sold nor disposed of, nor used in any other way except as indicated in this revelation.

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.—Doctrine and Covenants 42:14.

This paragraph indicates that the people will have their individuality and carry on their own business or stewardship, and if they obtain more than would be for their support, they are required to give it to the storehouse, and it would then become the common property of the whole church.

The Lord directed that every one who has a stewardship and can improve on *his property*, or whatever line of business in which he may be employed, is required to cast into the treasury by "hundreds or by fifties, or by twenties, or by tens, or by fives," it matters not how much he contributes, it is the common property of the whole church. (Doctrine and Covenants 101:12.)

The law clearly indicates that when the law of Zion is fully carried out, every man shall have his individual stewardship and inheritance, but the treasury or storehouse shall be the common property of the whole church.

Those who want the condition to obtain when there will be no poor and Zion may take on her beauty and equality be the watchword, come and demonstrate your desires by helping as pointed out by the word of God and putting what you have that belongs to God in the hands of the Bishop so he may do his part.

Pure and clean thoughts must be ours and an earnest desire to do our part with cheerfulness.

May the good Father let the light of his power shine into our souls so that we may be able to understand and abide in his truth, is the prayer of your collaborators.

RODERICK MAY.

A. H. PARSONS.

B. J. SCOTT.

INDEPENDENCE, Missouri, February 12, 1909.

March.

The March-Wind-Elves are jolly sprites! Look out for they are here!

They're wild and boisterous and their pranks are very, very queer;

With little fans they'll toss your curls, they'll give your caps a fling,

And make them mount into the air like kites without a string; And then they'll paint each cheek and ear with red, until it glows,

And, deary me!—they might, perhaps, splash freckles on your nose!

—S. Virginia Levis in the March *St. Nicholas*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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

On Daddy's Lap.

When the shades of night have fallen,
When the sun has gone to sleep,
And the stars, like diamonds, brilliant,
From the blue begin to peep,
In my favorite chair I'm seated;
On the door a gentle tap,
And dear voices break the silence
"Want to sit on daddy's lap."

So I lay aside my paper,
Though I'd like to scan it o'er,
And a tad 'gainst either shoulder
Asks a story—"Just one more."
Then I tell them "Orphan Annie,"
"Doodle Bug," "Three Bears," mayhap,
Till the place is filled with laughter,
When they sit on daddy's lap.

Then we drift to Bible stories,
Of the Christ, the spotless One,
Eyes are closed, the lips are silent,
And my gladsome task is done.
To the land of nod they've journeyed,
'Tis no fitful, restless nap;
For the night they're safely anchored—
Fast asleep, on daddy's lap.

And I sit here by the firelight,
Dreaming dreams of future years,
Of my babies—such no longer—
Till my eyes are wet with tears.
And a prayer ascends to heaven:
"Father, bless each little chap;
Keep him pure as at this moment,
Safe at rest on daddy's lap!"

—Arthur Tisdale White.

Dear Sisters: It may be of some interest to other local organizations and to mothers who have not the privilege of attending the meetings of the Daughters of Zion to know something of the character of the meetings and the progress of the Independence local.

A few months ago a change was made from the week-day meeting to Sunday afternoon, (third Sunday in the month) immediately following the prayer- and testimony-meeting. This change has resulted in increased attendance and interest, the attendance averaging, we believe, from thirty to forty; and there is no lack of interest from the beginning to the end of the meeting.

While this is not even a fair representation of the mothers of this branch, we feel the interest is deep in the hearts of those who do attend, and the influence must spread and will encircle all sooner or later.

Sr. B. C. Smith, our proficient presiding officer, holds us well to the lesson, at the same time making the discussion of the same entirely informal.

Sr. Abbie Horton, our faithful secretary, has a lively interest in the weal of the Daughters of Zion.

The meeting previous to the last, we consider was one of very great importance as to points of vital interest to parents and children. The subject of the prescribed reading was, "To whom does the child belong—the state?" and was given by Sr. Mabel Briggs.

A very excellent paper was read by Sr. Kate Ward, taking up the line of conduct a child should render to be a good citizen in his manhood. Following this paper a general discussion was had touching upon various points of good citizenship, as follows: the appearance of home premises; the care of our back yards—beautifying them when possible and in every instance having neatness and cleanliness; educating the children in the care of garbage and all refuse—have a place for it that there be no scattering.

School conduct was quite generally discussed as being a factor toward good citizenship. Many innovations were here brought in, such as the defects of the present school system in its requirements; faulty positions at writing; written spelling for punishment—causing poor penmanship; unsanitary conditions;—public drinking-cups. At this point Sr. Emma Kennedy related what she had read in regard to an observation made of children's public drinking-cups: Glasses were placed for the children, instead of the customary tin-cup, for one day. They were then broken up and placed under a microscope where it was found on one square inch two hundred and fifty disease germs: diphtheria, typhoid, bronchitis, etc., and quantities of human decayed skin, all unobservable to the naked eye.

Is this not appalling? Should not parents consider these things? Shall we say we are powerless to correct these conditions? "Agitation purifies," and a little commotion in one's mind upon these subjects may stir us to do something toward a betterment of these conditions. One way to modify the danger of contagion by the use of public drinking-cups, is to educate our children to drink plenty of water at home, or provide their own cup.

We can not recall all the good thoughts that were brought out by those present at this meeting, but a few have been given that may serve for thought and which could be elaborated upon by others to the edification of the readers of this column.

GRACE L. KRAHL.

Request for Prayer.

I wish for prayers for my sister who is very sick, that, if it be the Lord's will, she may be restored to health again. She is not a member of the church, but a very good woman, and, I think, would obey the gospel plan if she only had a chance to hear it preached; but she never has had an opportunity. I have talked with her and given her papers to read, and she thinks what I say all right as far as she understands it. So I would kindly ask you to give in her name for prayers, and oblige a sister. Her name is Mrs. Clarissa Harrison. May God bless and heal her.

Your sister in bonds,

MRS. FLORA REED.

COODY'S BLUFF, Oklahoma, February 17, 1909.

You'd scarce expect one of my age
To speak in public on the stage;
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by.
Large streams from little fountains flow,
Tall oaks from little acorns grow.

—David Everett.

Letter Department

Eternal Punishment.

Many statements in the Scriptures, when taken alone, will not bear a literal interpretation, or application of all that the exact words seem to imply. As for example the following from Saint John 5:24: "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation, but is passed *from death unto life.*" (Emphasis by the writer.)

And again: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him up from the dead, thou shalt be saved."—Romans 10:9. Also verse 13: "For whosoever shall call upon the name of the Lord *shall be saved.*"

These statements must be qualified by other gospel readings, getting the bearing of each to get the true meaning of the whole. No argument is needed to prove that point. Now let us study the doctrine of eternal punishment from the same standpoint, as touched upon in the three books, Bible, Book of Mormon, and Doctrine and Covenants.

The Bible tells us the wicked shall be turned into hell with all the nations that forget God. It also tells of a God-inflicted punishment called eternal punishment, because God is eternal, which punishment has been prepared for the "Devil and his angels," "where their worm dieth not and the fire is not quenched," *and men have added,* "and they never come out." Three Hebrews were once cast in a fiery furnace where their worm did not die, nor was the fire quenched; but they came out and the fire burned out. The Bible also tells of sermons being preached in hell and that every one who goes there will come out and *all* stand before God to be judged. The judgment is to determine how much of reward is due those who have already received punishment, and also to determine what number of the prisoners are classed as "angels to the Devil" that they may return to receive "their part" in the lake of fire whose flames ascend up for ever and ever, which is the second death.

The Bible mentions several very limited things by the term *for ever*—circumcision for instance. When Jonah was three days in the whale it mentions the waves rolling over him "for ever."

So if the condemned are to be tormented for ever and ever, we might multiply that three-day-for-ever and be perfectly safe in saying that the "for ever and ever" punishment will last at least six days.

The reader need not take that thought seriously, and if he wishes to smile he has my consent, but the fact remains that "for ever" as a Bible term is used in speaking of a limited time. No man has authority to say that the punishment of the damned in the second death state will come to an end, and I fail to find authority even in the Book of Mormon for saying that it will not.

I believe the statement in Doctrine and Covenants, section 18, is right where it says: "It is not written that there shall be no end to this torment; but it is written endless torment. . . . Endless punishment is God's punishment," explaining that he is endless, he is eternal, etc.

A study of the entire subject with that key of divine revelation in hand will flood more light upon the subject than any other one statement in the books, and will harmonize the whole.

The Book of Mormon does not say their torment shall have no end. It teaches in more places than one that "their torment is *as* a lake of fire whose *flames* ascend up for ever and ever and has no end." It says, "From whence they can no more return," and brings in the necessary qualifica-

tion in another place by saying, "because they have no power." The spirits now in prison can not return, for the same reason, but Christ can bring them out and says he will.

Book of Mormon also says the state of punishment is eternal as the life of the soul, and so is the state of happiness. The state of happiness is to be as eternal as the life of the soul, yet it is not impossible for sons of God and angels to fall from that state. (Lucifer's fall for instance.) Why would it be thought then to be impossible for some change to be wrought upon those in the opposite state or condition?

Inquirers were looking into the matter of eternal punishment, and trying to discover whether it would ever come to an end, when the Lord gave information in the following language: "The *end* thereof . . . no man knows; neither was it revealed, neither is, neither will be revealed unto any man *except* to them who are made partakers thereof: nevertheless *I show it* in vision unto many, but straightway shut it up again, wherefore *the end* . . . they understand not, neither any man *except* them who are ordained to this condemnation."—Doctrine and Covenants 76:4, and the inquirers concluded *there could be no end.*

Inquirers were looking into the mouth of a fearful shaft which had been digged in the earth, and as they could see no bottom were wondering whether there was a bottom, when the superintendent of the diggings stepped up and informed them as follows:

"The awful depth of the shaft is nearly incomprehensible, wherefore the depth is not given to any man *except* to them who go down, and the *bottom* is only shown to a few at times by means of a flash-light. But the awful depth and the *bottom thereof* is never known to any *except* to them who descend."

And the inquirers decided there was no bottom.

Question: What was the matter with the inquirers?

Very truly your brother,

U-R GUESS.

The Chatburn—Chism Debate.

HOW CHISM WAS MET ON THE 666 GAME.

Dear Herald: As you are the safe depository and trust of important experiences, I transmit for safe keeping the following brief summary of the eight days' discussion with J. W. Chism at Waurika, Oklahoma.

During the summer of the present year, while I was preaching here at Waurika, domiciled with C. J. Craven, the only family of Saints in this part of the State—some of the fighting element of the Campbellites became incensed and sent for J. W. Chism to expose our error. On January 23, he came with much pomp and splendor, "would expose the false doctrine we had been teaching, whether we remained or ran." Regular church propositions signed up, and the debate was on. We affirmed our church, kept close in, gave him no handles of any kind. This angered Chism, and in his frenzy he showed his real colors, jumping onto Joseph Smith with all the vindictive spleen and vituperation he could command. "Old Joe a fraud, liar, scoundrel, sheep-thief, vagabond, polygamist, villain, impostor, scalawag,—Book of Mormon a fraud, balderdash, Spalding story," etc., was the stock in trade. When reminded that Joseph Smith was not on trial, but the church he founded, he retorted, "When Old Joe was disposed of and his angel, who was the Devil transformed into an angel of light, the whole fraud went down together." His effort or negative against the church was absurd, irrational, unreasonable, nonsensical, and foolish—he succeeded only in gaining the ill-will and contempt of the audience. In our retorts and arguments, we were often cheered. Chism would angrily cry out, "Cheer him through, he needs it." Perhaps his overdoing was the best argument against him. His last and "big gun" was his exegesis of

Revelation 13. Joseph Smith was the beast spoken of, and the number of his name was 666—he made quite a display on the blackboard in writing the name “Joseph Smith,” and placing under each letter the Greek numeral, adding a letter or two to “Joseph Smith” as he said, to Greekezize it, and made it figure up to 666. In reply we stepped up to the blackboard—wrote his name “Jehu Chism,” placed under each letter the Greek numeral, added two or three letters, and it figured up 666. Then we read it, “Joseph Smith, the beast of the Bible, 666. Jehu Chism, the beast of the Bible and Texas, too, 666, ditto.” Of course the audience roared. Chism’s rejoinder, “It is hard to debate with ignorance,” is all the notice he gave it. Of course we knew no Greek, nor does Chism in our opinion.

His affirmative of his church was as weak as his negative—the same old dodge. We are the old original church, and have all the organization, faith, and doctrine, only the continuation does not need them. They were only for the Christian Age, first century, etc., etc. Such guns are too antiquated and insufficient, nor do they have even bruising power any longer. It was flat failure, and even his own people were disgusted.

The chairman, Mr. Houser, an infidel, says, “Chism was snowed under, and did not make a point; and, in my opinion, his own people will have no more use for him here.” We offered to repeat the debate any time, and any place he would choose, but he did not answer, much in striking contrast to his blow and bluster at first. Suffice it to say, J. W. Chism fills the bill of Isaiah 50:11: He that kindleth a fire and compasseth himself about with his own sparks, will lie down in sorrow.

We must admit he is the best scripturian we ever heard, and in many ways an honorable and fair debater, much better than some others we have met. A few points given in our summary will indicate his position, and some of his arguments made in his affirmation.

Paul said: “We have not followed cunningly devised fables.” Chiasmism is cunningly devised, because

1. It is a flaw of Scripture without meaning or application to “Campbellite Churches.”

2. Fable—because merely to read Bible history of Christ’s church and say we believe it, therefore we have it, is a fable that any child can see.

3. Should I read of a great feast the king made one thousand years ago, and because forsooth I believe the history of it, therefore I am fed on the same feast—is a fable pure and simple.

4. I read of Rockefeller making a hundred millions of dollars and how he made it in the oil business, I believe the history published of it, therefore I have his fortune, is an idiotic conclusion and an indication of a crazed brain.

5. Therefore “Jehu Chiasmism” is a cunningly devised fable—a fraud of the first water.

6. A church built on the Bible, and Bible alone, without any of its realities as promised, viz: Faith, doctrine, practice, or organization, is a myth, a will-o’-the-wisp, without substance in fact.

7. Faith, prophecy, and spiritual manifestations did not originate with the Christian Era, therefore could not terminate then.

8. The Spirit was promised, “If I go away.” Its functions, all the gifts, and to “testify of me” unlimited, to every race and age.

9. Christ did not organize a local church. That was the functional power of the apostles, therefore without apostles there could be no local churches.

10. If revelation, gifts, and signs following believers were limited to Christian Era, then repentance, baptism, life, joys, or punishments, were also limited to the same age. For the

above reasons, and many others, Jehu Chiasmism is a myth, nothing in substance or fact. T. W. CHATBURN.

How I Settled the Tithing Question.

When I first became a member of the Church of Jesus Christ of Latter Day Saints, I was interested in tithing; and, as I did not understand it myself, I sought for some explanation from others older in the work than myself; but it seemed every one I asked gave me very little or no satisfaction; for none of them seemed to have the same idea about it, which puzzled me greatly, and brought no more light. So I decided to settle the matter as far as I was concerned individually, for I was determined to do my duty to the best of my ability; and if tithing was a command of God’s, I wanted to obey that, too; so I asked the Lord to help me to do his will, and bless me in so doing; and, whether my decision was right or wrong, the Lord knew I was honest in my desire to do my part, and was willing also; and, for lack of a better understanding I would do the best I could. Here is the way I managed: Not having any surplus, when I became a member of this church, I had nothing to turn over. I was sewing at that time, so I gave a tenth of all I took in; not a tenth of what was left after expenses were paid, but a tenth of all I made, and the Lord blessed me.

I kept that rule up, till a few years back, when I was keeping boarders. Then I found if I took a tenth of all I took in, it did not leave enough for expenses. Here was a dilemma sure. I began to investigate again. Just prior to this time, I had heard Bro. Ellis Short preach a sermon at Webb City conference on tithing; the first I had ever heard; and in conversation with him afterward he explained “a tenth of what was left”—when I had asked the question which was giving me so much trouble. So I adopted that plan. (It never seemed exactly right, though.) Then, after all expenses, *actual*, not unnecessary ones, were paid, I gave a tenth of what remained. [This is in harmony with the position of the church, so far as that part of the financial law is concerned. See “An Address to the Saints.”—EDITOR.] I do not advocate this as the method for the church to follow. Far from me to think of such a thing even; but inasmuch as there was so much confusion on the matter, I adopted this plan for myself alone, which I think was wise for me, as the tithing question does not seem to be understood any better now than then, judging from what we read in the church papers on the subject.

There is one feature about tithing that could be improved on, in my opinion; and that is this: To stop the elders’ families paying tithing on the small pittance they receive from the bishops (if I were a bishop I would refuse to accept it). I can not understand why they should pay a tenth of all the monthly allowance. Why is it not right for them to pay all expenses out of it, then a tenth of what is left, like some others do? [Neither the church nor the Bishop has ever required elders’ families to pay a tenth of their allowance.—EDITORS.]

I have been a member of this church about nine or ten years, and have listened to and read all I have seen written on tithing, and no definite opinion has been reached so far as I can see, and some are even attacking the Doctrine and Covenants. It does not seem right or wise for us to discuss subjects in our church papers to be read by everybody, when the argument becomes so warm that we almost accuse each other of dishonesty,—not that we have anything to hide, or keep secret, but because there may be a weak brother or sister that perhaps has not had evidence by the Spirit that this work is of God, consequently of divine origin, that might stumble over the seeming discourtesy we pay the leaders of the church. The command “to feed my sheep.” and “my

lambs," should be remembered when writing to the papers, as well as in the pulpit; and why not, when fundamental principles underlying the church government, or any other matter pertaining to its welfare of great importance, are not understood by those holding the priesthood, get together and thrash the matter out to the satisfaction of all? Then there will be unity of purpose, and unity of teaching. It seems to me when matters of grave importance, like tithing, are not understood by the priesthood, they are the ones who should get together with the heads of the church, with fasting and prayer.

[This is precisely what was done in May, 1903, and as a result the document, "An address to the Saints," was adopted by the Presidency, Twelve, and Bishopric, and later it was adopted by the whole church. Until revised or rescinded it represents the church on the law of tithing. Contrary teachings represent individuals. A reprint of "An address to the Saints" will be found in HERALD for November 25, 1908. Read it.—EDITOR.]

This would settle the matter for ever; [?] and not have so much contention going on in the papers for the weak ones to stumble over. Of course, there may be individual opinions, but I think there should be unity of understanding when there are fundamental principles involved, so the sheep and lambs could be fed on the right kind of doctrine.

It does not seem wise to attack the church government, or the heads of the church. Not that I think men or a set of men infallible; but because when God restored the gospel in this age he certainly knew what he was doing. So I would say, brethren, have a care what you say, for everybody to read. *Have a care.*

When I was born into the kingdom of God, I was tangled up in a matter which I was very anxious to settle in the right way, and after finding the true church, I reasoned that the members must be a perfect people, so I felt sure I could get the kind of advice I needed in regard to this matter; consequently I decided to ask a certain elder for instruction the first time the opportunity presented itself. However, before that time came, the Lord showed me the elders were not more perfect than any other member, who was trying to live right. While they held the priesthood, and had authority to officiate in the oracles of God's house, and held the key to the mysteries of the kingdom of God, they had been called from a people traditionized, prejudiced, and with individual personality and opinions, as myself, and were to be made perfect by living the gospel law; but were not perfected by the mere act of accepting it, hence just as liable to make mistakes as self, unless led by the Spirit of God.

This knowledge has been a great comfort to me, and we members should fast and pray often for the priesthood, because their responsibility is so much greater.

This discussion on tithing reminds me of a sermon I heard once, and the poor Doctrine and Covenants was taken as the mount, and great emphasis was put on "not by constraint or command," but as the individual saw fit to decide for self.

Well, the first time I saw the man's wife after *that* sermon, I asked if her husband used tobacco. She said, "Yes. Why do you ask?" I replied, "Because of that sermon he preached."

I would say to those who have a "hobby" to ride, to look well to the *stirrups* before you *mount*. Let us do our duty, one and all, asking God for wisdom.

HELEN LOGAN SHERWIN.

That Damaging Contradiction?

Editors Herald: Will you permit me to throw a little light on those passages of scripture which are bothering Bro. Stubbart? We sometimes dodge from shadows, especially when in

the heat of debate, with no time to reflect and study. Mr. Barron's three quotations from the Book of Mormon refer to no one but those who "having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead," etc.—Doctrine and Covenants 76: 4. While the one that he opposed against them (see Doctrine and Covenants 18: 1) refers to another class altogether, even to the "goats" "who are found on my left hand; nevertheless, it is not written that there shall be no end to *this* torment," etc. (Italics mine.) Compare Matthew 25: 33, also Doctrine and Covenants 76: 7, where we read of those who shall occupy the celestial glory. It is said of them, "These are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times, . . . for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High," etc.

So there is not a shadow of conflict there; and they are doubtless both correct. The first was written of the Devil and his angels, while the latter was written of those who shall enjoy celestial glory after their debts are satisfied.

There are many things on which the books are not sufficiently explicit; many things not yet revealed; and this church is broad-gauge enough to allow its representative men to state what they, as individuals, believe along lines where the church has not spoken. Any statement prefaced with the personal pronoun "I" or "I believe" can neither be made to represent or misrepresent the church on such unrevealed principles: nor is there any danger of it being made a test of fellowship.

It seems to the writer that after a thorough study of the three books, having an understanding of the elastic nature of the English language, we should not be embarrassed by having to meet anything that can be presented along the line of eternal judgment. Few men, if any, have reached perfection in this life. Paul says, "Now we see through a glass darkly." "Now we know in part." Great and good men sometimes err in judgment, and if their candid opinions should not altogether harmonize, relative to the things not revealed, it should by no means detract from what they do know of things that have been revealed. So when Mr. Barron descends to call a book a "fraud" because the writers of the book did not know the things that God had not revealed to them, or to others, he placed himself in no enviable position.

Now, Saints, since the Lord has told us plainly relative to the torment of the Devil and his angels, that "the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof," I think that we should have the same respect for the opinions of men written to-day as for the opinions of men anciently written. So we need not chafe, or fear that men are drifting from the books; for the books do not reveal to us that which God has not revealed to the writers of the books.

The terms *endless punishment*, and *the vengeance of eternal fire*, etc. etc., therefore related to the nature and not to the duration of their suffering; and all that we can glean relative to its nature is that it is God's punishment, or that it will be administered in eternity.

We have these things to meet in debate, with whoever wants to pick flaws, therefore we should be acquainted with our

books; but really we should be much more deeply concerned with the things that are revealed, with the things that will effectually prevent this ever being revealed to us as individuals.

D. R. B.

The Lord's Prayer in the Book of Mormon.

Dear Herald: In your issue of December 16 one of the missionaries makes the following statement: "Recently, the question was asked the writer, 'Why does the Book of Mormon give the Lord's prayer, "Lead us not into temptation," instead of "Suffer us not to be led into temptation," as the Inspired Translation has it?' Unable to answer it, the matter was made a subject of inquiry of the Lord. . . . while certain other matters were being presented in a dream, I asked the question, 'Why does the Book of Mormon read that way?' Immediately a voice replied: 'It is through the imperfections of men. Many times my servants have quoted me incorrectly. But the sentiment in the main, is good.'"

The brother expressed his satisfaction with the dream, and seemed to believe that it threw light on the matter. If I gather the thought correctly, the statement made in the dream suggested that the reason the King James version and Book of Mormon read alike was because of "the imperfections of men." That is just the point our critics raise. How did it happen that where the prayer is quoted in the Book of Mormon it reads just as it does in the King James version? How could two men, having no acquaintance with each other, make exactly the same mistake? The dream does not explain the matter at all to my mind in the above thought. Yet, I believe, just as in the dream it is stated, that it was an error because of the imperfections of men, and their liability to misquote. I have reasoned the matter out as follows: In the first place the prayer does not read the same in the Book of Mormon as in the King James version. Two requests of Christ, made in King James' version, are omitted in the Book of Mormon.

In July, 1884, a committee who had been appointed by the church examined the original manuscript and compared it with the Palmyra edition of the Book of Mormon. They discovered three hundred and twenty-eight errors made in the Palmyra edition. The committee, two of whom were Joseph Smith and W. H. Kelley, made the following statement, published in the HERALD, August 23, 1884:

"The manuscript shows different writers also, in the spelling, as some, particularly Oliver Cowdery, spelled more correctly. The writers evidently spelled as Joseph pronounced the words. *There is no evidence that we could gather that the words were kept before the vision of Joseph till correctly spelled, as some imagine, but they were written as pronounced, and when read to Joseph would of course sound as he had pronounced them.* [Italics mine.—C. Ed. M.] Proper names, which Joseph could not always pronounce, and which the amanuensis did not know how to spell, were spelled out by Joseph; also any word that he could not pronounce. These are clearly properly spelled. . . . The punctuation is deficient in a large part of the manuscript; yet there are pages where the punctuation is found and made at the time of the writing without doubt. In other parts whole pages are punctuated with a pencil."

It is evident from the above, that the "imperfections of men" entered largely into the manuscript of the Book of Mormon, and I think the Lord's prayer is practically the same in the Book of Mormon as in King James' version, for the following reason: The Lord's prayer was known by heart by "everybody" when the manuscript was written, certainly by Oliver Cowdery or Emma Smith, or whoever was the amanuensis when the particular passage under discussion was written. No doubt Joseph read very slowly from the plates, and when he started the Lord's prayer, the amanuensis, know-

ing it from memory, wrote ahead of Joseph's reading. The two omissions referred to above bear unmistakable evidence that the prayer was written from memory, and through human imperfections the requests, "Thy kingdom come," and "Give us this day our daily bread," were omitted. If the Book of Mormon prayer was a plagiarism from the Bible, pure and simple, such omission would hardly have taken place.

The two omissions could easily have occurred because the writing being done while another was reading aloud, more or less mental confusion was possible. As an illustration of the reasonableness of the above position, I will relate an occurrence which took place at the Akron reunion several years ago. Bro. Lake was giving some patriarchal blessings; Elder Paul Hanson took them down in shorthand. Bro. Lake quoted part of the twenty-third Psalm, but instead of quoting, "I will fear no evil," he substituted "harm" for "evil."

Bro. Hanson took it in shorthand, as quoted by Bro. Lake, but when he wrote it out in longhand, he ran ahead of his notes and wrote it correctly, but found his mistake later on. I wrote out the blessing on my typewriter, and noticed Bro. Hanson's correction. From this point of view, I accept the statement made in the dream, that it was written in the Book of Mormon as it is because of the "imperfections of man" and "their liability to misquote."

C. EDWARD MILLER.

PITTSBURG, Penn., 72 Miller Street, December 30, 1908.

Is It Heresy?

Editors Herald: Owing to my busy life and other reasons, I have not written to the HERALD for some years, but as the writer of the Tennessee debate has tried to make it appear that I am guilty of teaching false doctrine, and as one of "the leading men of the church" publishing that which is "embarrassing" and "contradictory," placing myself in such condition, by said teaching, that it may be a question with some as to whether I should be "barred of communion," I venture to ask space in the HERALD to defend just what I have written or preached, explain my position, and ask a few questions.

The good brother exposes what he thinks to be my folly, as follows:

"To prove that we teach universalism, he introduced R. C. Evans' tract, "Future punishment," and quoted, "I abhor, despise, denounce, and condemn the doctrine of eternal torment and unconditional election."—Page 15. And, "I believe that Christ was manifest in the world to destroy the work of the Devil, to destroy death, to rescue all from the grave, to enlighten humanity, to save the lost, to redeem the fallen, and finally restore perfect harmony in all God's vast universe."—Pages 16, 17.

I admit that the above expresses my faith, and with your permission I will try to give a few reasons for the hope that is within me.

Bible universalism, as I understand it, means that the divine government will so control that in the end there will be a moral harmony of the universe, God will reign supreme over all his vast creation.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Corinthians 15: 24-28.

That all things in heaven and earth were created to give

honor and glory, pleasure and praise to God, that it is his will that all shall be saved, and that his will shall not be overruled by the Devil or any one else, is evident from the following scripture:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Colossians 1: 16.

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy *pleasure* they are and were created."—Revelation 4: 11.

"For I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, saying, My counsel shall stand, and I will do *all my pleasure*."—Isaiah 46: 9, 10.

"For this is good and acceptable in the sight of God our Savior; who will have *all men to be saved*, and come unto the knowledge of the truth."—1 Timothy 2: 3, 4.

"For I am not come to judge the world, but to *save the world*."—John 12: 47.

But before I take up the paper complained of, further, on this question, permit me to take up the passage that makes me an offender. I will be careful to quote it point by point, so the reader can see if I am in conflict with the word of the Lord.

"R. C. 'I believe that Christ was manifest in the world to destroy the works of the Devil.'

"Bible. 'For this purpose the Son of God was manifested, that he might destroy the works of the Devil.'—1 John 3: 8.

"R. C. 'To destroy death.'

"Bible. 'That through death he (Christ) might destroy him that had the power of death, that is, the Devil, and deliver them, who through fear of death were all their lifetime subject to bondage.'—Hebrews 2: 14, 15.

"'For he must reign till he hath put all enemies under his feet, and the last enemy that shall be destroyed is death.'—1 Corinthians 15: 25, 26.

"R. C. 'To rescue all from the grave.'

"Bible. 'For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth.'—John 5: 28, 29.

"'As in Adam all die, even so in Christ shall all be made alive.'—1 Corinthians 15: 22.

"R. C. 'To enlighten humanity.'

"Bible. 'I am the light of the world.'—John 8: 12.

"'In him was life, and the life was the light of men.'—John 1: 4.

"'That was the true light which lighteth every man that cometh into the world.'—John 1: 9.

"R. C. 'To save the lost.'

"Bible. 'For the Son of man is come to save that which was lost.'—Matthew 18: 11.

"'Christ the Savior of the world.'—John 4: 42.

"R. C. 'To redeem the fallen.'

"Bible. 'That he might redeem us from all iniquity.'—Titus 2: 14.

"'Having obtained eternal redemption for us.'—Hebrews 9: 10.

"R. C. 'And finally restore perfect harmony in all God's vast universe.'

"Bible. 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power . . . that God may be all in all.'—1 Corinthians 15: 24-28."

The reader will see that every word complained of by the brother is in complete harmony with the word of God. If this is heresy make the most of it, or in the words of another and better, "But this I confess unto thee, that after the way

which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."—Acts 24: 14.

But perhaps it is proper that I give my argument from the tract complained of. After quoting many parsons and church books on the subject of eternal torment, I made the following argument:

"My soul sickens with the most profound disgust and abhorrence as I read this fearful misrepresentation of every principle of justice, law, equity, mercy and love.

"The doctrine of eternal pain, of never-ending torture, of perpetual spite, of deathless agony, represents our heavenly Father to be more devilish than the worst conception of all the mediæval devils that have ever been recorded. It contradicts all scripture, and teaches men to despise God, and lose all faith in the religion of Jesus Christ.

"By the tears, groans and pains of my Lord, by his perfect sacrifice, by his complete atonement, by the omnipotence, benevolence, and never dying love of the All-father and by his expressed will that Christ should be the Savior of all men, especially of them that believe, I abhor, despise, denounce and condemn the doctrine of eternal torment and unconditional election.

"Here are some statistical reports that show clearly the popular doctrine regarding God's dealings with his creature man. Statisticians tell us that 'since the creation of Adam, about one hundred and forty-three billions of human beings have lived upon the earth. Of these, the broadest estimate that could be made would be less than one billion, were saints of God.' Mill. Dawn, vol. 1, page 99. Now if it be true, that this life is only probation, it follows that over one hundred and forty-two billions have gone down to a burning hell for ever.

"There are over one billion heathens in the world now. It is admitted that the life of mankind now, does not exceed thirty-three years and four months. It follows that this whole mass of heathens will have died within the next thirty-three years and four months, and consequently there will die on an average 30,000,000 a year, 2,500,000 every month, 576,923 every week, 82,191 every day, 3,524 every hour, 58.7 every minute, one nearly every second.

"In other words, God creates and damns one pagan soul every second of time, every tick of the clock, every pulsation of the human heart. This making and damning souls has been going on since the creation of man, or death. For more of this kind the reader is invited to read the remarks of Reverend Sawyer, D. D., on the Congregational American Board Report, Springfield.

"'One billion souls are dying in Christless despair at the rate of nearly one hundred thousand a day.'—General Booth.

"'Not one half of the fourteen hundred millions have ever heard the name of Jesus.'—Mill. Dawn, vol. 1, page 92.

"'There are now living 1,000,000,000 heathens; Buddhists 485,000,000, Brahmins 120,000,000, Mohammedans 225,000,000, Parsees 1,000,000, Jews 8,000,000, Pagans 202,000,000. There are 390,000,000 Christians divided into 190,000,000 Roman Catholics, 84,000,000 Greek Catholics, 116,000,000 Protestants.'—See Encyclopedia Britannica and Johnson's Encyclopedia.

"'Mr. Brerewood divided the world into thirty parts, nineteen of them are professed heathens, altogether as ignorant of Christ as if he had never come into the world. Six of the remaining parts are professed Mohammedans, so that only five in thirty are so much as nominally Christians. Since this computation was made, many new nations have been discovered. All heathens, many of them inferior to the beasts of the field, more savage than lions.'—John Wesley, sermon 65, 'General spread of the gospel.' Now let us learn from

that great and good man, John Wesley, what he thought of the fifth part of the world that made claim to be Christians. 'Put Papists and Protestants together—and what manner of Christians are they? Are they holy as he that hath called them is holy?—Is there that mind in them which was also in Christ Jesus? and do they walk as Christ also walked? Nay, they are as far from it as hell is from heaven.'—John Wesley, sermon 65.

"Now the great question is: What has become of those now dead, and all the rest that will yet die. The world answers as follows—Atheism answers, they are eternally dead. There is no hereafter. They will never live again. Calvinism—They were not elected to be saved. God fore-ordained and predestined them to be lost, to go to hell, and those that are dead that were not elected to be saved, are now writhing in agony, where they will ever remain, without hope.

"Armenianism answers—We believe that God excuses many of them on account of ignorance. Those who did the best they knew how, will be sure of being a part of the 'church of the first-born,' even though they never heard of Jesus.

"While this last view is perhaps more merciful, yet it makes ignorance ground of salvation. Now the Bible teaches that the gospel of Christ is the power of God unto salvation.—Romans 1:16. Now if ignorance saves one, it will save all, so that we need not Christ or the gospel. Surely this is denying Christ and the gospel, and putting a premium on ignorance.

"Some may say, now that you have proven that the doctrine of a literal, perpetual hell, and unconditional election is false, and you have submitted the statistical reports concerning the awful darkness of the world, what are your views regarding the final destiny of man?

"I will cheerfully present my views on these important matters, in as brief and concise a manner as possible.

"I believe that Christ was manifest in the world to destroy the work of the Devil, to destroy death, to rescue all from the grave, to enlighten humanity, to save the lost, to redeem the fallen, and finally restore perfect harmony in all God's vast universe.

"In support of this I invite the reader to carefully and prayerfully read the following scriptures: Hebrews 2:3-9; Luke 2:10, 11; Romans 5:12-18; John 1:7-9, 23; John 3:16; John 4:42; John 12:32-47; 1 John 3:8; Hebrews 2:14; Revelation 1:18; Revelation 4:11; Isaiah 46:9, 10; 1 Corinthians 15:22-28; Philippians 2:12, 13; 2 Corinthians 5:14, 15; 1 Timothy 2:6; 1 Timothy 4:10; Daniel 7:14.

"That the sinner will be punished is evident from the scriptures and I fully believe that for every idle word, for every unkind deed, man must give an account to God.

"We can conceive but three reasons why God should punish his disobedient children. First from motives of revenge, spite or hatred.

"Now the attributes ascribed to our heavenly Father are: Power, justice, goodness, love, fatherhood. These attributes forbid us to surmise that God will punish from the above stated motives. Why, a good earthly father would not punish his child from motives of spite, hatred or revenge.

"The second reason is: He might punish his disobedient children for the good of other members of his family, who might learn obedience by the suffering of those punished. But this reason must fall, because we read that all will be judged when the books are opened, hence it will be too late to learn by the suffering of another.

"The only true motive of God's punishment is for the best possible development of his disobedient children to eradicate evil, burn out the dross, purify the gold, after they have

'paid the last farthing,' suffered according to their works of evil. They will see that the 'chastening' has been 'for their profit,' and that 'afterwards it yieldeth the peaceable fruits of righteousness' and they are made 'partakers of his holiness' and yet bow the knee in holy reverence to the love of God. Hebrews 12:5-11; Revelation 3:19; 2 Corinthians 5:10; Colossians 3:25; Matthew 5:25, 26; Matthew 18:23-35.

"That the heathen nations and the sinners of the more enlightened portions of the world may hear the gospel in the intermediate state between death and the resurrection, and that the work of punishment, reformation or salvation will be accomplished is very evident, from the following and other scriptures: Isaiah 14:12-17; 24:7; 61:6; Ezekiel 31:16-18; 32:17-32; Zechariah 9:12; Isaiah 49:8, 9; Psalms 16:10; 88:5; 68:17-20; Ephesians 4:9, 10; 1 Peter 3:18-20; 1 Peter 4:6; Luke 23:42; 16:19-31; Revelation 6:9-11; Revelation 1:18; Revelation 20:13; Jonah 2:2; Philippians 2:10; Revelation 5:3-13; John 5:25-29.

"Thank God, Jesus will win back the world, suffering will end, death be destroyed, and peace will cover the earth. Then God, who is called Father more than two hundred and fifty times in the New Testament, will demonstrate to all, that he has ever loved his children, and that he created them for his pleasure and society.

"Oh, how beautiful the facts in the case are, compared to the cold, cruel, revengeful story as told by the theology of Christianity [so called].

"Surely the creeds misrepresent our Father. Thank God the angel message of salvation, peace, pardon, and redemption has come and we may now see that the goodness of God leadeth man to repentance, and loving service.

"When we see the wisdom, love and power of God, in sending Jesus Christ to restore all things we feel to say: O, thou sun of righteousness, shed thy light o'er the universe till all shall be baptized, 'neath the halo of thy power. Shine on thou bright and morning star, till the darkest corner of the universe shall be illumined with the brightness of thy glory. O, thou Rock of Ages, may all the mariners on humanity's wild, white, crested, foamy sea, find safety in the towering omnipotence. O thou Lily of the Valley, reflect thy purity till the last wandering soul shall learn to love thee and become pure as thou art. Bloom on, thou Rose of Sharon till the atmosphere of the universe shall be freighted with the aroma of thy love. When the universe shall bow before thee and the voice of a great multitude, like the voice of many waters and mighty thunderings, shall cry Alleluia! for the Lord God omnipotent reigneth! When every creature which is in heaven, and on earth and under the earth shall take part in thy coronation service, saying: Blessing and honor and glory and power be unto Thee. Reign through eternity thou monarch of all hearts, thou darling of God, thou Redeemer of humanity and Savior of worlds."

But again you will see by the brother's statement that because "I abhor, despise, denounce, and condemn the doctrine of *eternal torment* and *unconditional election*," I am not sound in the faith. Please permit me to present the doctrine of unconditional election as taught in the text-books and by the leading ministers of the churches. I quote from the sermon, "Future punishment," complained of:

"Now I desire to call your attention to another doctrine that, in connection with the literal flame theory is a combination that the whole sense of human justice revolts at, I refer to the doctrine of fatalism, unconditional election, and foreordination, as held by the Presbyterian, Baptist and Congregational churches, and some of the leading men of the Church of England. I will let their representative ministers speak for them.

“By the decree of God for the manifestation of his glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death. These angels and men predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it can not be either increased or diminished.”—Presbyterian Confession of Faith, third chapter, sections 3, 4.

“Query.—If it be true that God, before the foundation of the world has decided how many to save, how many to damn, that number can not be ‘increased or diminished,’ why preach, pray, hope, or try to do right? The die is cast, the doom is sealed. Obeying the gospel will not save, refusing to obey will not condemn.

“But lest you might think I am making this worse than it really is, I will let their own leading men explain their doctrine.

“Calvin says: ‘Predestination we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind, for they are not all created with a similar destiny; but eternal life is foreordained for some and eternal damnation for others.’

“And Calvin again says of God’s design in relation to sinners: ‘He directs his voice to them, but it is that they may become more deaf; he kindles a light, but it is that they may become more blind; he publishes his doctrine, but it is that they may be made more besotted; he applies a remedy, but it is that they may not be healed.’

“Peter Martyr, another confrere, says: ‘God supplies wicked men with opportunities of sinning and inclines their hearts thereto; he blinds, deceives and seduces them; he, by his working on their hearts, bends and stirs them up to evil.’

“Zachius, the Swiss reformer, declares that ‘The reprobates are bound by the ordinance of God under the necessity of sinning.’ And Beza, his countryman, says, ‘that God hath predestinated, not only unto damnation, but also unto the causes of it whomsoever he saw meet,’ and John Knox says, ‘The reprobates are not only left by God’s suffering, but are compelled to sin by his power.’

“Toplady, a Church of England Calvinist, among other awful utterances, says: ‘The sentence of God which rejects the reprobates is so immutable that it is impossible that they should be saved, though they have performed all the work of the saints, and, therefore it is not true that those who perish through their own fault might have been saved through grace if they had not ceased laboring for saving grace.’—Reverend Doctor Lantry, in the *Toronto Globe*.

“From the above quotations as cited by one of Canada’s most brilliant pulpiteers, it would appear that the great reformers referred to, have represented our heavenly Father as being all that the general people have accused the Devil of being guilty of.

“Query.—Is it true that God ‘compels people to sin,’ ‘tempts’ and ‘inclines men to sin,’ ‘stirs them up to do evil,’ ‘blinds,’ ‘deceives,’ ‘seduces’? That he called millions into existence on purpose to damn, roast and burn them in hell’s flames, making them ‘blaspheme,’ ‘screech’ and ‘writhe’ in excruciating agony, ‘all for his own glory.’ Can all this unspeakable, horrid, devilish, cruel, inhuman conduct be charged against God? Yet the priests and parsons of the sectarian churches have so revealed him to the world.

“I will now submit one more statement from the celebrated Doctor Hopkins, and ask your careful consideration of the most God-dishonoring, soul-discouraging paragraph that was ever preached by mortal man.

“God has revealed it to be his will to punish some of mankind for ever, you know not but what you are one of them, whether you will be saved or damned depends entirely on his will, and supposing he sees it most for his glory, and the general good that you should be damned, it is certainly sure

that you will be damned. On this supposition then you ought to be willing to be damned, for not to be willing to be damned, in this case is opposing God’s will.”—Doctor Hopkins’ Works, volume 3, page 145.”

We have heard much regarding the words *eternal, everlasting, for ever*, yet all are shown to be limited, when referring to *duration*. Read Psalm 104: 5; Ecclesiastes 1: 4; Isaiah 13: 13; Matthew 24: 35; 2 Peter 3: 10; Revelation 20: 11; Revelation 21: 1; Jonah 2: 3-6; Exodus 21: 6; Leviticus 25: 46; Genesis 17: 8; Genesis 48: 4; Genesis 49: 26; Isaiah 54: 10; Jude 7; Ezekiel 16: 44-63; Matthew 10: 15; Matthew 11: 24. Now read and think.

Time and space forbid that I go more fully into other matters that have been referred to at this moment, but I wish to ask a few questions, and then let the matter rest for the present.

Referring to the vision found in Doctrine and Covenants, section 76, where it speaks of the condition of a certain unfortunate class, it says:

“Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I the Lord, show it by vision unto many; but straightway shut it up again; wherefore the end, the width, the height, the depth and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly!”

Here we are told the persons referred to are those that once were the children of God, born again, saved, redeemed, loved God and followed him; but in a dark and cloudy day, when the trials were hard, they “suffered themselves through the *power of the Devil*, to be overcome.” Now, if it be true that Christ is to destroy the works of the Devil, destroy death, be the savior of the *world*, will God’s power be limited

just to the extent that he can not save those once obedient children? Or if he has the power to save them, is his mercy, love, pity, and pardoning power limited? If the "end of their torment" is revealed to many by the Lord in vision, as it plainly states, why is it considered heresy to believe there is an end? When the words, *endless, eternal, everlasting*, loom up before you, with their sectarian meaning, would it not be right for you to look at the word of the Lord on the words and meaning thereof, as found in Doctrine and Covenants, 18: 1, 2.

"And surely every man must repent or suffer, for I God am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth; yea, to those who are found on my left hand; nevertheless, it is not written that there shall be no end to this torment. . . .

"Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of godliness, how great is it? For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name; wherefore,

"Eternal punishment is God's punishment.

"Endless punishment is God's punishment."

This is the word of the Lord. Why then should one pass this by in a debate as "A quibble"? Is it right to pass the word of the Lord by as a quibble?

Now we will look at Doctrine and Covenants 36: 7. The Lord herein states that "Endless and Eternal is my name." He tells Enoch (that holy man that never tasted death) that there has not been so great wickedness as among his brethren, so great had the brethren of Enoch sinned, that the Lord said, "Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them." Surely this is about as bad as you can find anywhere; yet the Lord says later on in the same revelation that he will shut them up in a prison and they will suffer for their sins, and till "his chosen" shall return "unto me," "and until that day they shall be in torment."

You see, notwithstanding all their wickedness and their former high standing as the "brethren of Enoch," they have an end to their torment.

Now just one more from the Doctrine and Covenants, section 43, paragraph 7: "And the wicked shall go away into unquenchable fire; and their end no man knoweth, on earth, nor ever shall know, until they come before me in judgment."

Will you say that at the time of judgment they will not know the end of their torment, or, worse, that there will be no end?

Now a few lines regarding the sin concerning which it is written, "It shall not be forgiven him, neither in this world, neither in the world to come."—Matthew 12: 32. Let me ask, Did it ever occur to you that this only shows that the unfortunate that commits this awful sin is not granted pardon in this present world? He dies unpardoned, and not only so, but he is not pardoned in the world to come; that is, he is not permitted to come forth in the first resurrection and to enjoy the glory of the millennial reign. He is not redeemed in "the due time of the Lord," the period promised, no, he loses that, but do you think that the fatherhood of God, the brotherhood of Jesus has lost its power? He that is to destroy death, to destroy the power of the Devil, (and remember, we are told they were overcome by the power of the Devil,) will he refuse to help, or will he acknowledge that he can but will not, will he forget that all his punishments are for the

correction of those that have been led astray by the power of the Devil? Oh, think of it when you have spent years in telling the world of God's pardoning love to all mankind, will you say that his love has a limit? When it comes to some of his children that have done wrong when overcome by the power of the Devil, will not this spoil all your story about the fatherhood of God? Let the Lord speak as to his fatherhood:

"Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee."—Deuteronomy 8: 5.

"My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Proverbs 3: 11, 12.

Now let me present a picture, as painted by one of our brethren and published by the church press: "Let us take a view of a father chastening his son. We shall suppose this boy to be fifteen years old; he has disobeyed his father's command, and the father now proposes to chastise him. The boy is tied to a tree. A red-hot iron is brought forth and applied to his body; again and again this heroic treatment is applied, all the while the boy's screams are rending the air; his pleas for mercy are pouring into his father's ears, and his agony is fearful to behold; but there is no cessation of the punishment. The boy faints in a dead swoon, but the father is determined to show him how much 'he delighteth' (?) in him, so he continues to apply the torture as long as there is a throb of the pulse, a spark of life left in his boy's body—the boy 'in whom he delighteth.' During this time the rest of the family are standing around shouting, 'Glory; Hallelujah,' along with other expressions of gratitude and happiness. Now you would say that man is a brute, and the whole family are worse than heathen cannibals, such a thing would not be tolerated anywhere in all this land."

Now this story is told to show how the sectarian world believed that God will punish those that obey not the gospel in this life, and we have thought it was grand, in that it exposed the awful conception they have of "our Father." Would you have me literalize the passages referred to, and thus make God, our God, "our Father" just as cruel and spiteful toward his own blood-purchased children, those that he has saved, redeemed, those that are born again, as the world thinks he will be to those that are not of his family? We have thought that Father will be more pitiful, more merciful, more lenient, more patient, more forgiving to his own family than to those not of the number.

Granted that they must suffer for every unkind word spoken—for each unkind deed performed, "but he will not keep his wrath for ever." Ah, take a look at the story of God's love and the final redemption of his wandering children as seen in the parables of "our elder brother." Then tell me that some will be everlastingly happy while some will be everlastingly miserable. The prodigal son returned; the shepherd sought for the wandering sheep until he found it; the woman looked for the lost piece of silver till she found it. All, all tell the wonderful story of God's love, and so it seems not heresy to me to think that God will watch for the wandering boy till he returns. Then will he place the best robe on his shoulders, and the ring on his finger, and shoes on his feet, and say in heartfelt joy, "This my son was dead and is alive again." Jesus is the good Shepherd, and as such he will wander over the hills and across the valleys till he finds the lost sheep, and tenderly will he take it into the fold again.

But lest I weary you I will close by quoting some questions propounded by Elder J. S. Roth, in the *Ensign* for December 28, 1905:

"1. Would endless punishment be for the good of any

human being? 2. If God loves his enemies, will he punish them any more than is for their good? 3. If God loves friends, if he loves his enemies also, are not all mankind objects of his love? 4. If God loves only those who love him, what better is he than a sinner? 5. As 'love thinketh no evil,' can God design the ultimate evil of a single soul? 6. If any man does wrong in returning evil for evil, would not God do wrong in doing the same? 7. Would not endless punishment be in return of evil for evil? 8. If God hates the sinner, would it not be natural for the sinner to hate God? 9. If God loves his enemies now, will he not always do the same? 10. Would it be unjust in God to be kind to all men in a future state? 11. If all men deserve endless punishment, will not those who are saved miss divine justice? 12. Does divine justice require the infliction of pain from which mercy recoils? 13. If God would save all men but can not, is he infinite in power? 14. If God can save all men and will not, is he infinite in his goodness? 15. Did God desire universal salvation when he created men? 16. Will God carry his original designs into execution? 17. Can God will anything contrary to his knowledge? 18. Did God, when he created man, intend that a portion of his creatures should be endlessly wretched? 19. If he did not know all at the creation, is he infinite in knowledge?"

The italics in this paper are mine.

January 23, 1909.

The same,
R. C. EVANS.

News From Branches

FIRST KANSAS CITY BRANCH.

At our last business-meeting, seventeen were received by letter of removal. It was decided that all the priesthood belonging to the branch report to the branch meeting every three months on blanks to be furnished them by the secretary; and our brethren and sisters who are experts in shorthand writing are to be invited to try to be present at all our prayer-meetings, and write down the beautiful expressions given by the Spirit in tongues and prophecy. Bro. LaRue was instructed to prepare some suitable tracts for distribution.

We omitted, last writing, to report the death of our beloved Bro. John C. Glassell, who died December 19, 1908.

Mr. and Mrs. F. C. Whitmyer were baptized. Their conversion was largely the result of our cottage-meeting. Also Miss Gertrude Howden and Mr. L. F. McDonald from Iowa, Bro. LaRue officiating.

Our cottage-meetings on week evenings are progressing well. We have just opened another new place at the house of Mr. and Sr. F. J. Cox, at Euclid and Michigan Avenues. Opportunities are almost everywhere in this city. All we need is hustlers.

F. C. WARNKY.

2424 Wabash Avenue.

PITTSBURG AND MONONGAHELA, PENNSYLVANIA.

Am writing this in Pittsburg, called the "scandal city." Whether our town needs a moral fumigating any more than other American cities of its size may be questioned and doubted; nevertheless it has been in the limelight for some time because of the Hartje divorce case, the Thaw trial, etc., and now councilmanic unfaithfulness on a large scale has again attracted the eyes of the country this way. A trap was set for a councilman, and he fell into it. He was photographed while in the act of accepting a bribe. The papers call it a "photograft" and the town the "steal city."

It is timely that attention be drawn to the greater side of Pittsburg, where for so many years God's people have proclaimed the gospel message. This is a city of tremendous pro-

ducing power, whose clouds of smoke is its colossal crown of industrial kingship. Through its gateways passed last year one hundred and twenty-five million tons of freight, or over eight per cent of all the railroad traffic of the United States. It has made possible the extension of railroads, the marvelous development of electricity, the transformation of cities, the building of the sky-scraper, the multiplication of the comforts of life. This city of varied labor pays out one million dollars every day in wages. Here is a city of blazing furnaces, (as Mark Twain, I believe, viewing it at night, said it was "hell with the lid off,") of busy factories of miracle-working processes, the like of which are to be seen nowhere else on earth, of mechanical genius, of splendid creative genius, of great business organization, of culture, and of art. New York is a banking and shipping office; Chicago a grain elevator and stock yards; St. Louis a store, and Washington a law-office, but Pittsburg is the world's forge and anvil and the United States Steel Corporation the blacksmith. Marvelously has Pittsburg overcome many almost unsurmountable difficulties and gained many noble triumphs of commerce, of art, and of culture. This is the larger side of the "scandal city."

Many years have the people of God been meeting in various parts of the city, until about six years ago they obtained a church of their own, located at the corner of Colwell and Miller Streets, near the center of the city on one of the side streets. Here is where the pioneer Sunday-school of the Reorganization was started. Many able servants of the Lord have lifted up their voices calling sinners to repentance and encouraging the faithful. This branch has sent a number of ministers in the field, and others who hold prominent positions in the church once called this their home. It will be thought that such an old branch in such a large city would have quite a large membership, and for convenience, that there would be a number of branches throughout the town. But such is not the case. There is only one organization, of about one hundred and forty members, very much scattered, only about two or three families living in the city proper. It is difficult to reach the outsiders, who apparently are indifferent to our message. Even when the president of the church has been in the city for services, and his presence announced through all the papers, the strangers who came within our gates were few.

We must give more attention to holding what we have and depending upon keeping our children within the fold to increase the membership instead of expecting the increase to come from without, to any large extent.

In the northern part of the town a Congregational church has erected a large structure, the first floor of which has the regulation church architecture, and is used for church purposes, but the floors above are modern flats, and no doubt bring in a nice income, (a suggestion for prospective builders of city churches).

Where the membership is so scattered, car-fare is quite a large item for the whole family. Where it is possible to do so, the church should be built in a locality where the Saints can live within walking distance, so the children can go to Sunday-school and be raised in the church.

A couple of faithful sisters and a brother are doing a good work at Monongahela resulting in the organization of a Sabbath-school of over forty members. On the first Sabbath of December, four fine, intelligent people presented themselves for baptism, the direct result of the labors of these sisters. And another one was baptized by the writer last Sabbath.

On January 4, Ephraim Thomas, who for many years had been a member of this branch, passed away suddenly at Kirtland. The writer accompanied his oldest son, Harry, to Kirtland and conducted the services, laying the remains away in the old Kirtland Cemetery.

72 Miller Street.

C. ED. MILLER.

Miscellaneous Department

Conference Minutes.

LAMONI.—Twenty-fourth conference called to order at ten o'clock, February 6, 1909, by Elder John F. Garver. The missionary in charge, Heman C. Smith, assisted by the stake presidency, was made the presidency of the conference; L. A. Gould and W. R. Dexter secretaries. Branches reporting: Lucas, Leon, Graceland, Hiteman, Lone Rock, Centerville, Pleasanton, Evergreen, Greenville, Davis City, and Lamoni. Ministry reporting: John Smith, J. F. Garver, H. A. Stebbins, A. S. Cochran, C. J. Peters, M. M. Turpen, J. R. Lambert, R. S. Salyards, M. Traxler, E. B. Morgan, D. Campbell, David Keown, C. W. Dillon, George Hicklin, L. G. Holloway, Parley Batten, William Anderson, and J. S. Snively. Report from stake Sunday-school association received. Stake library commission reported, and asked that an appropriation of five dollars be made for library purposes. The request was granted, to be paid out of the stake fund. Elder D. Campbell was elected to succeed himself as a member of the library board. The report from the Fifth Quorum of Elders was received. Request of Wirt Branch that it be permitted to change its name to Ellston, was granted. Afternoon session opened at 2.30 p. m., with Elder John Smith in chair. Additional ministerial reports: R. M. Elvin, Nephi Lovell, O. B. Thomas, and J. A. Gunsolley. Reports of stake bishop and auditors were received. The secretary was authorized to purchase a new record book. At this juncture Elder H. C. Smith took the chair. The following officers were sustained: John Smith, president; John F. Garver, counselor; L. A. Gould, secretary; W. R. Dexter, assistant secretary; William Anderson, bishop of stake; R. J. Lambert, counselor to stake bishop; stake high council. The following names were approved for ordination: From Hiteman Branch, William Wilson, elder; D. J. Williams, priest; Lone Rock Branch, Earl Jones, deacon; Evergreen Branch, Roy M. Young, priest. Delegates to General Conference: Heman C. Smith, John Smith, John F. Garver, Alexander H. Smith, William Anderson, Leon A. Gould, Sr. John Smith, Sr. Heman C. Smith, Sr. John F. Garver, Elijah Sparks, Ed. Weedmark, John Hougas, A. K. Anderson, Samuel Shakespeare, Andy Turnbull, Lucy L. Resseguie, Aletha Tilton, Flora Scott, A. L. Keen, D. J. Williams, A. W. Boden, Sr. Frank Hitchcock, Duncan Campbell, Mary Banta, Roy Haskins, Sr. Roy Haskins, D. D. Young, Carrie Silsbee, Annie Allen, Jessie Campbell, Bro. and Sr. Burch, Daniel Anderson, W. A. France, Arthur Lane, John Weedmark, Elizabeth Blair, Anna Salyards, Sr. H. A. Stebbins, B. F. McDaniels, Bro. and Sr. Walters, Maude Snively, George Blair, Nina Smith, Sr. Joseph Lambert, Anna Dancer, Sr. John Lovell, Bro. Hartshorn of Lamoni, Rufus Willey, Martha Lester, Asa Cochran, C. I. Carpenter, Bro. Orton, Elbert A. Smith and wife, Moroni Traxler, Jessie Morant, Nellie Anderson, Sr. Morgan, Bro. and Sr. Hartshorn of Davis City, Sr. Daniel Anderson, James Martin, Sr., Roy Young, Lorenzo Hayer, R. M. Elvin, Columbus Scott, R. S. Salyards, H. H. Gold, Joseph Roberts, D. F. Lambert, Charles F. Church, Bro. and Sr. Joseph LaFrance, William Wilson, Edward Giles, Stella Barker, J. M. Stubbart, Bro. and Sr. H. S. Wildermuth, J. R. Lambert, J. S. Snively, H. A. Stebbins, Minnie Nicholson, Nellie Prall, Sr. Denio, George Day, Sr. David Miller, Sr. David Williams, Richard Lambert, Israel Smith, W. R. Dexter, Bro. and Sr. David Anderson, Sr. Carter Scott, Roy V. Hopkins, Frank Weld, O. E. Green, Charles Morey, George Morey, Sarah Alden, O. B. Thomas, Sr. E. B. Gaylord, Birdie Lovell, Sr. M. E. Salyards, Oscar Anderson, David Keown, Price McPeck. In case of division on any question, the full delegation not being present, those present are authorized to cast a majority and minority vote, the full vote of the stake. At the close of the evening preaching-service, a report from the stake Religio association was received. At the Sunday afternoon sacrament-service, Roy M. Young was ordained priest by Elders Heman C. Smith and John Smith, and D. J. Williams ordained priest by Elders John Smith and Heman C. Smith. Time and place of holding next conference left to stake presidency.

NORTHERN NEBRASKA.—Conference met with the Omaha Branch February 6, at 10 a. m., J. R. Sutton chosen to preside; Anna Hicks secretary pro tem. Branches reporting: Decatur, Blair, and Omaha, showing a membership of about 504; Columbus not reporting. Reports were read from six of the ministry. Election of officers: J. M. Baker, president, with privilege of choosing assistants; Anna Hicks, secretary, with privilege of choosing assistants. She chose James Huff. James Huff was elected a member of the library board.

Twenty-one delegates were elected to represent the district at General Conference, with power to cast the majority and minority vote in case of division. H. S. Lytle, Bishop's agent, reported: Balance on hand and received, \$1,833.48; expended, \$1,741.67; balance on hand, \$90.81. Audited and found correct. Adjourned to meet at Omaha, June 5, 9 a. m., for prayer-meeting, and 10 a. m. for business. Anna Hicks, secretary, 3019 Pinkney Street, Omaha.

Convention Minutes.

FREMONT.—Sunday-school association convened at Shenandoah, Iowa, February 5, 1909. At 9 a. m. was social service in charge of Brn. C. W. Forney and E. S. Wilcox. At 10 joint business-session with Superintendent Joseph Arber in chair. District officers reported. Reports from seven schools of the district and the report of the district were read and accepted. At 11 institute work in charge of C. W. Forney. At 2.30 p. m. business concluded. Moved and seconded that the election of officers be postponed until June convention. Carried. Twenty-five delegates were chosen to General Convention. At 3.30 institute work in charge of Joseph Arber. At 8 an entertainment on the theme, "What relation does the home bear to the Sunday-school," was very nicely rendered. Adjournment to meet at the same place and just preceding the next conference. Mabel Redfield, secretary, Glenwood, Iowa.

NORTHERN WISCONSIN.—Sunday-school convention held at Valley Junction, Wisconsin, Monday, February 1, 1909, at 9 a. m., Superintendent W. P. Robinson presiding. Remarks on the work in general by W. P. Robinson, also remarks by L. O. Wildermuth. Report of home class superintendent read, also of secretary. Report of treasurer as follows: June 10, 1908, on hand \$5.91, receipts \$2.09, expenditures \$1.10, on hand January 31, 1909, \$6.90. Treasurer's books audited and found correct and report adopted. By motion the courtesy of the floor was extended to visiting members. Election of officers resulted as follows: S. E. Livingston, superintendent; L. O. Wildermuth, assistant superintendent; Archie Hook, secretary-treasurer; Sr. Ivy Fisher, librarian. Delegates chosen to General Convention: W. P. Robinson, L. O. Wildermuth, J. W. Wight, Jerome Wildermuth, Eli Wildermuth, Freda Fisher, Perla Moore, J. W. Hooker, Leroy Colbert. By motion delegates authorized in case of a division to cast a majority and minority vote. Motion carried that delegates chosen and present at General Convention be empowered to cast full vote of district. Paper, "Duty," by Sr. Ivy Fisher, read; also paper, "Unselfishness," by Sr. Minnie Lampman, read. Motion carried that secretary forward those papers to editor *Exponent*. Adjourned to meet at call of superintendent. Archie Hook, secretary-treasurer, Nekoosa, Wisconsin.

Bishop's Agents' Notices.

To the Saints of Central Michigan District: God said in Malachi 3: 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."

The storehouse of the Central Michigan District has become empty, none of the elders' families receiving their full allowance for last month. Will we not bring our tithes in the storehouse that we may receive God's blessings?

Dear Saints, let us remember that this work is a work that one man can not do alone, but it will take the united effort of all to advance this great work which we love so dearly. If we would each and every one put our mites together we would have enough and to spare. Do not think because we have not much to spare that we can do nothing; but remember the widow's mite: it was more in the sight of the Lord than all that the rich men had cast in of their abundance.

We have eleven hundred Saints in Central Michigan, and if we would only pay five cents per week, it would bring us in \$220 per month. Since our expense is only \$133, we would have enough and to spare.

The Lord has said that we were to be collaborators together, and while our brethren have left their home and families and all things that are near and dear to them, can we not spare five cents per week from our earnings that their families may have the necessities of life? We read in Doctrine and Covenants 64: 5: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall

not be burned (at his coming); for after to-day cometh the burning: This is speaking after the manner of the Lord; for verily I say, Tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts." Now to do wickedly is to disobey the commands of the Lord. In Doctrine and Covenants 101:1, we read "that inasmuch as those whom I have commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing." He furthermore says: "I, the Lord, have decreed in my heart, that inasmuch as any man, belonging to the order [the church], shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in this life, and shall be trodden down by whom I will, for I, the Lord, am not to be mocked in these things."

Now, brethren, let us consider: have we broken the covenant with which we are bound? When we stood at the water's edge we covenanted with God to serve him to the best of our ability as long as life should last. Let us ask ourselves this question: Are we not able to give the Lord at least five cents from each week's earnings? If we are and have not done it, we have broken one covenant and we are transgressors, and this is the reason we have what we call bad luck; but it is only God verifying his words.

Hoping all may keep their covenant with God, I remain,
Your brother and colaborer in the gospel,

GEORGE W. BURT, Bishop's agent.

BEAVERTON, Michigan, February 10, 1909.

General Conference Visitors.

A reception committee is now prepared to receive applications for entertainment from those who expect to attend General Conference. If you intend to attend the conference, and wish the committee to make provisions for you, write at once and give the following information.

Full name.

Sisters will state whether Miss or Mrs.

Say whether you will be alone.

If you apply for others with yourself, give full names of all persons for whom you apply.

If husband and wife, so state.

If accompanied with children, give ages or state whether it will be necessary to have separate beds for them.

When do you expect to arrive?

If you do not expect to stay until the close of conference, say how long you will be here.

The price of board and lodging has been fixed by the Lamoni Branch at \$3.50 per week. We can not promise special accommodations to any; but if for any reason you need other than ordinary entertainment, let us know and we will do the best we can for you. Assignments will be made in the order in which the applications are received, so we trust that you will write us promptly, and as soon as assigned, we will mail you notice of your assignment.

The smallpox situation is no worse. The authorities have it well in hand, and it is hoped that by the time conference begins, there will be no cases in our community.

Address all communications to the undersigned.

By order of the committee,

C. I. CARPENTER, Secretary.

LAMONI, Iowa, February 15, 1909.

Notice to the Priesthood.

All persons holding the office of elder, priest, teacher, or deacon, in the Lamoni Stake, are requested to attend a joint quorum meeting at Lamoni, Iowa, February 28, at 2.30 p. m., in the basement of the Brick Church, for the purpose of considering the subject of the "objects of quorum organizations," this meeting to be held under the auspices of the Fifth Quorum of Elders, Second and Third Quorums of Priests, Second Quorum of Teachers, and Second Quorum of Deacons.

The discussion will be led by one selected for the purpose. An interesting and profitable session is anticipated. Come and learn why there are quorums in the church, and why you should be identified with them.

By order of joint council,

C. I. CARPENTER.

LAMONI, Iowa, February 15, 1909.

Conference Notices.

The Southern Missouri District will convene with the Springfield Branch, March 13 and 14. All invited to attend

Send all reports to A. J. Fletcher, 2219 Kellet Street, Springfield, Missouri. A. M. Baker.

Northwestern Kansas District will convene at 10.30 a. m., at Atchison, Kansas, March 27, 1909. Frank G. Hedrick, secretary.

Convention Notices.

Ohio District Sunday-school association will hold their annual session at Columbus, Ohio, Friday, February 26, at 2 p. m. Program to be rendered in evening. Rothbe H. Kirkendall, president.

Sunday-school convention of the Northeastern Kansas District will meet at 2 p. m., March 26, and the Religio at 3 p. m., at Atchison. Mrs. Flo McNichols, 712 Commercial Street, and Miss Ethel Bays, 608 John Street, Atchison, Kansas, secretaries.

The Sunday-school convention of the Clinton, Missouri, District will be held at Eldorado Springs, Missouri, March 5, 1909, at 9 a. m.; also the Religio convention meets at 2 p. m., March 5. As this is our business convention for the Sunday-school, we hope the district will be well represented. Zora Lowe, secretary, Eldorado Springs, Missouri, R. F. D. 1.

The Sunday-school convention of the Kirtland District will be held at New Philadelphia at 10 a. m., Friday, March 12, 1909. The special business will be election of district officers and delegates to the General Convention. John W. Topping, secretary-treasurer.

Died.

PHILLIPS.—Lucinda J. Phillips, January 17, 1909. Born January 4, 1838, at Birmingham, Pennsylvania. Baptized March 13, 1898, at Fayette City, Pennsylvania, by Elder L. R. Devore. Funeral-service conducted by Elder C. Ed. Miller, assisted by the local Methodist minister, from the home of her daughter at Bell Vernon, Pennsylvania.

ROBERTSON.—At the home of his youngest daughter, Mrs. Emma Mock, at English, Indiana, January 21, 1909, at 10 p. m., the spirit of Bro. William H. Robertson departed from this mortal house of clay to the realms of rest and bliss. He was born March 14, 1834, in Clark County, Indiana; therefore his pilgrimage here was 74 years, 10 months, and 7 days. He leaves an aged companion, two daughters, four sons, one sister, two half brothers, ten grandchildren, and nine great-grandchildren. He was married to Cynthia Ann Baggerly, March 10, 1853. Of this union were born seven children, the eldest daughter dying in infancy. His loving wife was ever at his side to assist in caring for him in the hours of his affliction, and upon her he leaned in the minute of his death, which was due to organic heart trouble. His affliction was due to toils, hardships, and long marches, during the Civil War. He was out three years, in Company G, Sixty-sixth Regiment Indiana Volunteers. He received wounds during his service, from which he suffered a great deal during his sickness. Bro. Robinson joined the Christian Church when sixteen years old; lived a faithful member until he heard the angel message proclaimed by W. W. Blair, and was ready to accept and obey the gospel truths. He was baptized June 13, 1870, and was a faithful, consistent member until death. His children are: Norman A., Cleveland, Ohio; John W., Sulphur, Indiana; Charles A., Salem, Indiana; Willie O., Louisville, Kentucky; Emma Mock, English, Indiana; Clarinda Jobe, West Fork, Indiana. Funeral-services by Reverend Eskew, of the United Brethren faith, prayer by Reverend James Bobitt. He was laid to rest in Eckerty Cemetery to await the resurrection of the just. To know him was to love him. He was a hard-working, generous-hearted man. His home was a resting-place for the weary elders, and all others who came.

HARGRAVES.—Sr. Martha L. Hargraves was born in Cook County, Texas, on December 15, 1875. Her parents, W. P. and Rebecca J. Hargraves, are residents of Young County, Texas, living six miles west of Graham. She was baptized and confirmed in Young County, Texas, by Elder A. J. Moore, on the 10th of November, 1890. She lived a consistent member until her death, which occurred at Wichita Falls, Texas, on the 15th of October, 1908. She died after an operation and her Christian courage and fortitude was the subject of much discussion among the nurses and others connected with the hospital where she breathed her last.

MANN.—At her home, near Mondamin, Iowa, January 25, 1909, Sr. Martha Mann. Born in St. Charles, Illinois, July 2, 1856. Baptized at Moorhead, Iowa, August 15, 1891. She was the only one of her father's family to accept the gospel. She was a faithful Saint. Her intelligent testimonies, and

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upright life will long be remembered. She leaves husband, eight children, mother, three brothers, four sisters, a host of friends, and other relatives to mourn. Funeral from the Methodist church, the Saints' church being too small to accommodate the many friends. Sermon by Joseph Lane.

CLUM.—At Lamoni, Iowa, January 23, 1909, of heart disease, Bro. Lewis J. Clum, aged 69 years, 7 months, and 28 days. His wife died January 6, 1902. Two sons survive him, one in Alberta, Canada, the other in Oklahoma. The family came from Michigan to Lamoni, in 1887. Bro. Clum was baptized in 1890, by Bro. Columbus Scott, confirmed by Brn. Stebbins and Elvin. Funeral-service at the home of Bro. W. A. Hopkins. Sermon by Bro. H. A. Stebbins. Prayer and benediction by Bro. Columbus Scott.

SHAKESPEARE.—Near Lamoni, Iowa, January 25, 1909, Mary Edna, eldest daughter of Bro. W. T. and Sr. Jane Shakespeare, aged 21 years and 17 days. She was a great sufferer from childhood, and her release was a blessing. Funeral-service at the home in charge of Bro. D. D. Young. Prayer by Bro. J. S. Snively. Sermon by Bro. H. A. Stebbins. Body brought to Lamoni and buried in Rose Hill Cemetery, in the city of departed Saints.

BUTLER.—At his home in Lamoni, after nineteen months' illness, Bro. Charles J. Butler, aged 74 years, 1 month, and 4 days. He married Sr. Frances M. White, at Galien, Michigan, July 4, 1867, and was baptized there February 27, 1882, by Bro. W. W. Blair; confirmed by Brn. Blair and C. Scott. They moved to Lamoni April 7, 1886. His faithful wife, daughter, and grandchildren mourn his departure. Funeral-service in charge of Bro. Columbus Scott, assisted by Bro. A. S. Cochran. Sermon by Bro. H. A. Stebbins, all as he had requested.

TRIPP.—Sr. Grace F. Tripp departed this life February 2, 1909, at Mt. Pleasant, Iowa. Funeral-service at the Latter Day Saint chapel, at Fort Madison, Iowa, February 4, burial at Montrose, Elder William T. Lambert officiating. She was born April 12, 1879, at Montrose, Iowa. Married to Bro. Solomon Tripp, September 6, 1895. Baptized March 5, 1897, at Fort Madison, by Elder F. M. Weld, and confirmed by Elders J. H. Lambert and F. M. Weld. She leaves her husband and four children to mourn her departure, also her father, brother, and sister.

BENNETT.—Sr. W. M. J. Bennett was born in Canada, May 1, 1853. Her maiden name was Isabelle Taggart. Married August 13, 1872. Five children blessed their home, all of whom are living, and, with their father, mourn the loss of a loving mother and a faithful companion. She was baptized August 13, 1899; and was always an earnest worker for the gospel of Christ. She was patient in affliction, and ready to depart, and on November 15, 1908, the final call came. Funeral-sermon by Elder M. A. Somerfield, to a house filled with friends and relatives.

BOOTH.—William Nathaniel Booth was born at Kayswood, Utah, May 23, 1859, and died February 4, 1909. His parents early moved to Stockton, California, and in 1871 to Harlan, Iowa, and in 1905, William and family located near Danbury, where the family still reside. He was married to Miss Arvetta Blake March 13, 1881; three sons and five daughters were born to them, one of the daughters having preceded the father. He was baptized while young, and was made an elder May 7, 1894; at times was energetic and active in the

gospel. During his illness he expressed firm belief in Christ. He was a true husband, a kind father, an obliging neighbor, and a true Christian. The Modern Woodmen had charge of the procession, and held a short service at the home. The funeral-sermon was preached in the Methodist church at Danbury, by Elder Charles E. Butterworth, assisted by the pastor, Elder J. R. Tombleson. Remains were interred at Harlan, Iowa.

PATTERSON.—Elder John S. Patterson was born January 1, 1826, in Edinburgh, Midlothianshire, Scotland. Baptized July 15, 1866, at Kewanee, Illinois, by James Lord, confirmed by James Hart, and ordained an elder July 15, 1866, by James Hart. Died January 16, 1909, in Kewanee, from a stroke of paralysis. He was buried from the Saints' church in Kewanee two days after his death, Elder J. W. Wight having charge and preaching the sermon. He leaves no blood relatives on this side of the ocean, but by his stepson and other relatives by marriage was cared for as though he were their own.

COX.—J. H. Nephi Cox, born August 13, 1893, at Penygraig, Glamorganshire, Wales; died November 13, 1908, at Gilfach Goch, Glamorganshire. He was a very promising boy and well loved by all who knew him. He leaves a loving father, mother, and two brothers to mourn their loss. Funeral-services conducted by Elder Rees and John G. Jenkins. Interment at Trealaw Cemetery, November 17. Funeral-sermon preached at Gilfach Goch, December 13, by Rees Jenkins.

COX.—William P. Cox, born December 15, 1873, at Tony-pandy, Glamorganshire, Wales. Baptized November 6, 1892, by Elder John H. Edwards. Ordained an elder February 10, 1906. Died December 24, 1908. He was faithful and diligent in church work, a loving and dutiful son, and a kind brother. He laid down the mortal coil with a strong hope of a glorious resurrection. A loving father, mother, and brother are left to mourn their bereavement. Funeral-services December 28, by Rees Jenkins, who also preached the funeral-sermon January 31, 1909, at Gilfach Goch.

PUGHSLEY.—At Abercwmboi, Glamorganshire, Wales, December 27, 1908, Ethelia, daughter of Bro. and Mrs. John Pughsley. Was born October 2, 1908, at Ambergwmboi. Funeral-services by Elder Rees Jenkins, December 30, 1908. Interment at New Cemetery, Aberdare.

JENNINGS.—David J. Jennings, born August 17, 1876, at Lemars, Iowa. Baptized May 24, 1903, at McCook, South Dakota, by Oscar Case. Confirmed by Oscar Case and J. M. Baker. Died January 26, 1909, at Wasta, South Dakota. Funeral from Saints' church, at Sioux City, J. M. Baker in charge and preaching the sermon to a large congregation of relatives and friends.

Resolutions of Condolence.

At the recent Kewanee District conference, held at Rock Island, Illinois, February 6 and 7, the following preamble and resolutions were unanimously adopted:

"Whereas, In the death of our venerable brother, John S. Patterson, we feel that this district has sustained a loss, and

"Whereas, He has labored so many years in defending the cause we love so well and has been to many of us a father in the gospel, therefore be it

"Resolved, That we this day pay tribute to his memory, for we recognize his labors as having been of benefit to us, and we shall miss him in our homes and in our assemblies. We extend to his near relatives our sympathy. And be it further

"Resolved, That a copy of this preamble and resolutions be sent to the church papers and to the Kewanee local paper for publication, that a copy be sent to his family, and that it be incorporated within the minutes of this conference.

"JOHN B. JOHNSON,

"AMOS BERVE,

"O. E. SADE,

"Committee."

Why Working Women do not Marry.

In an article entitled "A substitute for matrimony" in the February *Woman's Home Companion*, Anna Steese Richardson proves conclusively that the majority of business girls of to-day do not marry because the men they might marry do not earn as much money as they do. Mrs. Richardson speaks with authority—she has a greater experience than perhaps any other woman in America. She concludes her article thus:

"The business woman of to-day is achieving financial success at the sacrifice of domestic content and maternal instinct. Is it worth while?"



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THE SAINTS' HERALD

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



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

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ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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Editorial

A LITTLE LAY SERMON.

Many events within the last year have attracted the attention and consideration of those who are interested in what is going on in the world. Two of these events have been calculated to stir the depth of feeling in those who are lovers of humanity, those who feel for their fellow men and are touched by the ills which they suffer and the calamities which happen to communities.

The most notable event of the year, as well as one of the most striking and far reaching in its effect was the earthquake at Messina, Calabria, and Reggio, Italy, with its accompanying storm and the heaving of the sea beyond its bounds, which resulted in so much loss of life and injury to property.

Out of the dark cloud of terror and grief following this terrible catastrophe in which over two hundred thousand human beings were instantly hurried to death or left to die by reason of grievous injury; there came an outburst of the innate charity of humanity no less great and wondrous than was the calamity which gave rise to it. That terrible blow of horror which swept the country that had stood for a thousand years in apparent security, found the bond of kinship between man and his fellow man still holding sway in the human heart, and millions of the living responded to the claim for sympathy and help which those who survived the storm demanded by their forlorn situation.

The other event, that of the great leviathan steamer Republic foundering at sea and sending out over the wide expanse of waters, by means of one of the latest developments of science, cries of distress and asking for immediate relief, found a wondrous response from others navigating the wide waste of waters who hurried to their rescue and saved thousands from a watery grave. This, too, stirs humanity to its depths and those rescued and their rescuers are in condition to receive congratulation that through divine providence there have been such wise means of communication placed in the wide field of the universe for the discovery and use of man.

Both of these events are sources of thought and consideration upon the part of those who believe that God has ordained all things created for the use and benefit of man during his occupation of the

Bro. U. W. Greene sends us an important notice too late for insertion in this issue. It will be of interest to all delegates to General Conference who will come through Chicago, and the project, if successful, will be of material assistance to them. Watch for the notice in our next issue.

• * •

Two common sayings often used are, "One can not bore a square hole with a gimlet," and, "Too many men are, in regard to their vocations, like round plugs in square holes." But a German inventor now brings us a drill which actually bores a square hole, incredible as it seems. Now let some genius perfect a system for making "square" men, and the world will bless him. Another inventor has a device which muffles the report of a rifle. It is called a "deto-nator." We do not recognize its commercial value; but a similar contrivance for taking away the sting of some men's words would be a real blessing.

earth; and there can be no room left for doubt that in all this the goodness as well as the wisdom and power of the Creator are manifest. Of the first of these events we give below a little lay sermon taken from the editorial page of the *Kansas City Journal* for February 21, which we commend to the readers of the *HERALD*, not only because of its eloquence of portrayal, but for the peculiarity and weirdness of the thought that the stroke bringing so much ruin of life and property might be intended as a rebuke of the Creator against the inequality of caste which had grown up in the thousand years of safety from disaster.

The recent earthquake in Italy has one curiously elemental result, one which goes back farther than the dawn of written history and reaches as far into the future as the fairest dream of altruism and human solidarity. In the twinkling of an eye, pride of birth and station, wealth and race have been reduced to the beggar's state and the very word *ancestor* has been, to all intents and purposes, blotted from the lexicon of many Italian children. In thousands of cases children too young to remember their parents' names, or to tell where they once lived, have been thrown prattling in primeval ignorance into the arms of the world, with only their pitiful plight to plead for them. They are too young even for grief. The frightful storm-cloud that blackened the sky of a whole nation and dimmed the sunlight of a whole world is to them but a film of raven fleece that long since disappeared with the returning sun of life and youth. In some cases a few richly embroidered garments of patrician make, testifying with the mute eloquence of gold to the parental love that is the same in all stations, are all that can distinguish between the common clay of the teeming tenements and the *rose du Barri* of the palace. In most cases even this is lacking.

Thus are family trees uprooted and genealogies worse than confounded. Proud lines that might have extended back to the Cæsars in unbroken flow of blood have their haughty current dried up, and for ever, in an instant. The little survivors of noble families and those of the squalid slums start their young lives as the children of primeval justice might have done—on an equal footing, with no artificial aids or hindrances, with neither wings nor weights save of their own providing to help them to the goal or to keep them from it. Dressed in the universal integument of humanity, there is naught to distinguish them as they stand ready for the race. No man may lay his hand upon one of them and say: "Gold and high born lineage shall make thy running easier than the rest and the goal already won." No man shall lay his hand upon another and say: "Thou art born to run and lose. Thou art of the sad many and it is for the many to toil harder than the others and win few prizes."

Nature is majestic in all she does. She is never small, even in her cruelty. She is either very hard or very tender. She is stupendous in her retributions and magnificent in her mercies. She is superb in her irony and, above all, tremendous in her justice, beyond the grand tragedies of the fine old Greeks. With what contemptuous ease she blots out the busy patterns in the sands on which men have toiled with infinite labor for thousands of years. There by the shores of Homer's "many-sounding sea" the little palaces were built of bits of colored marble and brightly sparkling stuffs, while the cheaper folk reared their huts of straw and mud. The people of the colored marbles wrapped themselves in still brighter cloths and fed on the dainties of the earth and sea, while the mud-men dressed in rags and skins and ate crusts and toiled. Between the two hostile and contending races a

wall was built, a wall of caste and "class consciousness" and envy and despising.

Then out of the sea came the Great Horror. Towns crumbled like houses of cards; populations were crushed like insects; stately piles became heaps of debris, bloody with the death of two hundred thousand victims. And like a picture painted by the lightning on the black easel of the storm, there is seen a group of children without name or rank, mark or distinction; just children of men, to whom "plebeian and patrician," "rich and poor," "high and low," can not be applied—back where the world started ten thousand years or more ago, as though it had been traveling in a mighty circle instead of mounting on the great spiral which the optimists have dreamed into being.

May not this be Nature's way of incarnating the equality and freedom of birth of all men; of teaching us that the past is not a weapon, that ancestors are not allies in any fair and equal contest; that the race can not be one in a fair field and with no favor when any advantage is held that is not won by the brawn or brain of the contestant himself? May it not be Nature's rebuke alike to the crude socialism that divides the belongings of the world among the worthy and the undeserving brothers alike and to the lazy cruelty of greed and gold that takes no thought of brotherhood at all? Here are some thousands of young lives, begun without silver spoons and depending for the issue on individual merit alone, not like swimmers of whom a few have life preservers and the many have burdens on their backs. If one sinks, it will not be because he did not have an equal chance with all the rest. If one swims, it will not be because he had undue opportunities, but because he made the most of the common chance. This is a grim, elementary, evolutionary philosophy of life, but it appears to be Nature's in this instance. There is a certain justice in it, at any rate, though the warm heart of the world will improve upon it and temper its inexorable justice with the mercy which Nature herself does not often teach.

CONCERNING BOOKS.

The glory of God being intelligence, it becomes necessary for us to acquire knowledge. In seeking knowledge we must read, and study what we read. We therefore should not read what is unprofitable to study. The question of fiction entering at this point, we will only remark that there is a diversity of opinion in regard to it, there being certain advantages to be gained from the reading of the proper kind, perhaps, and again, as some view it, certain things better to be avoided by shunning all kinds of fiction.

In this search, then, for the best, and to conserve time by reading only what is necessary, we find ourselves dealing with a large question. But there are aids in this eliminating and choosing. One can get a list of books on any subject by a little effort. The writer recently desired a short list of authorities on "political science." A letter of inquiry, with an inclosed stamp for reply, soon brought the desired list from the professor of political science and government in our State university, and with it, also, an offer of assistance whenever it might be required. This is simply suggestive.

One of the methods of knowing, beforehand, somewhat of the character of a book, is the book review.

From the publisher's standpoint, it is intended to create interest; from the viewpoint of the student, it is a medium of knowing if the book answers his requirements. A review, therefore, should be a faithful portrayal of the nature of the book, its treatment of the subject under discussion, and should, by all means, be given without any influence of bias, if possible.

We hold the idea that there are many books on diverse subjects which would interest our readers, and we will not now attempt to enumerate the subjects in mind. In view of this belief, we may give HERALD readers the benefit of an occasional book review.

We believe every Latter Day Saint should be specially interested in the literature pertaining to any and all phases of our work. A great many books have been published on "Mormon" questions; some for, others against, and still others treating their subject without prejudice; the latter, alas, being few indeed.

Recently certain writers of fiction have attempted stories with "Mormon" settings; they have spun their tales of love and romance about the framework of historical facts or what have been accepted as facts.

Psychic, ethical, and moral writers have made their contributions. All of these are interesting, some educative, but most of them are guilty of common ignorance and misunderstanding of the real facts as known to parties in the best position to know them.

We would ask HERALD readers to kindly send us the names of books, authors and publishers, coming under their notice, which have any connection with the history or faith of the Latter Day Saints.

"THE COURAGE OF CAPTAIN PLUM."

We have received from the Bobbs-Merrill Company, and reserve for future notice, James Oliver Curwood's new novel, *The Courage of Captain Plum*. Its interest to HERALD readers lies in its being a story connected with the sect which followed James Jesse Strang to Beaver Island, Michigan.

A BOOK FOR AMERICANS.

President Nicolas Murray Butler prefaces his interesting little book, *The American as He Is*, with the statement that "for a genuine understanding of the Government and of the intellectual and moral temper of the people of the United States, one must know thoroughly and well the writings and speeches of three Americans,—Alexander Hamilton, Abraham Lincoln and Ralph Waldo Emerson." He very properly, therefore, introduces each of his three lectures with quotations from these men.

These lectures were given by President Butler at Copenhagen University last summer and are

divided into three topics: "The American as a political type"; "The American apart from his government"; and "The American and the intellectual life."

In the first are shown the unity of the political views of the American people; the birth and growth of the Anglo-Saxon impulse; political parties, economic forces and tendencies of our national existence.

The second lecture treats of the self-reliance and the emotional temperament, our religions and religious freedom; business honor; the American as a citizen of the world; and sounds a warning against certain dangers to our citizenship.

In the third lecture, President Butler shows the basis of our culture, art, and architecture; presents various activities of American life along general lines of science, education, and literature.

The whole is a logical presentation and arrangement, and the divisions fundamental. It is a specially interesting criticism, given, as it was, by an eminent American to the student body of a foreign university.

The book is put out by the New York publishers, the Macmillan Company, 66 Fifth Avenue, and the price is one dollar net.

NOTES AND COMMENTS.

The question of prohibition has been agitating Utah for some weeks past. What is known as the Cannon Prohibition Bill passed the lower house; but it was defeated in the state senate, February 20, by a vote of twelve to six. The dominant church in Utah has posed as fostering the prohibition movement; but so far we have seen no reply to the counter charge that liquors have been and are now freely offered for sale at the church's coöperative store in Salt Lake City.

Doctor Cyrus W. Teed, the self-styled prophet and leader of the Koreshan colony in Florida, has not yet been resurrected, contrary to his prophecy and the belief of his followers. He died on December 22 of last year and was to have come to life in three days after death.

The Independent Religious Society at Chicago recently adopted resolutions defending Thomas Paine, "comrade and counselor of George Washington," etc. These resolutions were aimed at President Roosevelt, who, in a recent article, referred to Paine as a "filthy little atheist."

Turkey has produced a woman reformer in the person of Princess Fatima el Melmed. She is organizing the Turkish women into leagues, the members of which pledge themselves not to marry men who

take more than one wife. An exchange suggests the propriety of this lady coming to America and lecturing on the "one-husband" idea.

Sir Oliver Lodge says the boundary between the present and the future is still substantial, but is worn thin at places, and says we are beginning to hear now and then the comrades on the other side. He says: "What we have to announce is the reception of old but developing methods of carefully constructed evidence of identity, more exact and more nearly complete than perhaps ever before. The construction can exist quite as much on the other side of the partition as on our own side—indeed, most, if not all, of the inventive ingenuity has been on that side. There has been distinct coöperation between those on the material side and those on the immaterial side."

Our brethren of the Sandwich Islands will be pleased to learn that it is proposed to connect the various groups of islands in the Pacific Ocean by wireless telegraphy. This will put Tahiti in immediate touch with world affairs. At present their nearest cable station is at Auckland, twenty-five hundred miles away.

An illustration of simple faith is presented in the following story of the Scotch preacher, Doctor Walter C. Smith, the popular Scotch poet-preacher, who on one occasion tried to explain to an old lady the meaning of the scriptural expression, "Take up thy bed and walk," by saying that the bed was simply a mat or rug easily taken up and carried away. "No, no," replied the lady. "I canna believe that. The bed was a regular four-poster. There would be no miracle in walking away wi' a bit o' mat or rug on your back."

Pathetic stories are told of the French priests who have renounced their vows and have cast off their allegiance to the Catholic Church. A bureau established by them has sought the employment of these ex-churchmen, and while successful to a degree, it is said that they encounter much prejudice, and employers risk boycott by employing any of them.

The Washington *Times* makes the following statement in regard to Unitarianism: "Unitarianism is nothing more nor less than the liberal wing of the great Congregational body, which founded the first colonies in New England and gave the law to church and state. The foundation of the faith is that there is but one God—the doctrine of those who deny the Trinity. Denying the Trinity naturally means that they do not recognize the divinity of Christ." They recognize the divinity of Jesus, but reject the claim

that Christ is God,—making a distinction between deity and divinity. Yet they assert the unity of God. An exchange calls this a "hairsplitting religion."

LAMONI ITEMS.

Sunday was another beautiful day, and usual services were held. Elder R. S. Salyards occupied at the morning hour at the Brick Church and Elder Joseph Roberts preached in the evening.

At the Homes Elders C. E. Harpe and George W. Day were the speakers.

The small pox situation is such that there is no cause whatever to have any fears on account of it. Only two homes are now in quarantine and the warmer weather insures the successful stamping out of the disease.

Hymns and Poems

Selected and Original

Psalm 84.

How lovely are thy dwellings, Lord,
From noise and trouble free!
How beautiful the sweet accord
Of souls that pray to thee!

Lord God of hosts that reign'st on high!
They are the truly blest
Who only will on thee rely,
In thee alone will rest.

They pass refreshed the thirsty vale,
The dry and barren ground,
As though a fruitful, watery dale,
Where springs and showery abound.

They journey on from strength to strength,
With joy and gladsome cheer,
Till all before our God at length
In Zion's courts appear.—John Milton.

The German Te Deum.

(Martin Rinkart was pastor of his native town almost all his life. The Thirty Years' war saw him often with the army, and his service made him beloved through all the land. This hymn probably was written about the time of the thanksgiving services for the declaration of peace in 1647. It was translated into the English by Catherine Winkworth. In Germany it ranks next to "Ein' Feste Burg.")

Now thank we all our God
With heart, and hands, and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

O, may this bounteous God,
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in his grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

—Martin Rinkart.

Original Articles

TEMPLE PRIVILEGES.

Liahona, The Elders' Journal, a periodical published at Independence, Missouri, under the auspices of the Missions of the Church of Jesus Christ of Latter Day Saints in the United States, B. F. Cummings, editor, and D. H. Fowler, assistant editor, has a very peculiar editorial, taken in the light of antecedent events.

Many years ago, the church in Utah, in whose interest this publication is published, practiced the ordinance of sealing for eternity, which included the sealing by proxy; that is, a living person could act for the dead one, in sealing a companion for eternity, in which case it was understood to be the privilege of the proxy to represent the husband in all the privileges belonging to him in time, and to turn over the proxy wife and her children to the principal in eternity.

But in 1890, the then president of that organization, Wilford Woodruff, issued an official manifesto setting forth that they had been accused of solemnizing plural marriages, and declaring in the most solemn manner that these charges were false, and declaring that they were not teaching polygamy or plural marriage or permitting any person to enter into its practice, setting forth, further, that when President Woodruff learned that a marriage of this character was solemnized in the Endowment House, and was unable to learn who performed the ceremony, which was done as he declares without his knowledge, he declared that in consequence of this alleged occurrence, he had given instruction to take the Endowment House down without delay. He then makes the following declaration:

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the church over which I preside to have them do likewise.

There is nothing in my teachings to the church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy, and when any elder of the church has used language which appeared to convey any such teaching, he has been promptly reprovved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

But this editorial in the *Liahona, The Elders' Journal*, in its issue of February 6, 1909, gives instruction providing for proxy marriage in the Temple, as well as proxy baptism and other ordinances. The editorial is as follows:

"ADMISSION TO THE TEMPLE.

"A widow who is a subscriber to *Liahona, The Elders' Journal* but not a member of our church, has asked this question: 'If I obey the gospel by baptism, and conform my life to the rules and requirements of the church, can I go to the

Temple and be sealed to my husband, who died without a knowledge of the gospel; and can I have our children adopted to us, although they are not members of the church and do not now wish to join it, yet are willing to go with me to the Temple for that purpose?' I told the lady that it could not be, yet some of our elders have assured her that it is permissible. She seems very anxious to have this work done, and I would be pleased to have you answer this in the *Liahona*.

"Your brother,

"J. R. Y., Fruitland, N. M."

This widow is considering matters that vitally concern her welfare and happiness in the world to come; and because there are many persons among our readers who desire light relative to those matters, we will try to briefly answer the above inquiry.

This widow may become a member of our church by declaring her faith in the Lord Jesus Christ and his gospel, repenting of her sins, being baptized by immersion in water for the remission of her sins, and receiving the laying on of hands for the bestowal of the Holy Ghost. Thereafter she should become a member of a ward in a stake of Zion, and for a sufficient length of time should so conduct herself as to win the confidence of her presiding officers. She will then be given permission to go to the Temple. There she may arrange with some brother to represent her husband who is in the spirit world, in the necessary ordinances, including baptism and marriage for eternity, commonly called sealing. If her children are under eight years of age she may take them with her and have them united to her and their dead father for eternity by the ordinances of adoption, for little children are citizens of the kingdom of God and are entitled to enter his holy house without baptism.

But if her children are over eight years of age they are accountable for their own acts, and must be baptized before they can be entitled to any of the blessings or privileges of that sacred place; and to be united to one's parents for eternity is one of the greatest privileges that can be obtained in mortal life. One of the reasons why the Saints make the sacrifices involved in baptism is to become worthy to receive their blessings in the house of the Lord. And shall persons who refuse to make those sacrifices be permitted to receive those blessings? Assuredly not. The blessings of the Temple are an important part of salvation, and if they can be obtained without baptism, why not abolish baptism entirely?

But this widow loves her children, and longs to have them united to her and their father by a bond that even death can not break. She longs to see her family circle established on an eternal foundation. It grieves her to think that her children can not go with her to the house of the Lord. What shall she do? She must do as the angels do, as our Father in heaven is doing; she must wait. She yearns to gather her children even as a hen gathers her chickens under her wings, so also does our Father in heaven yearn to gather his children in like manner.

But he waits for the slothful, the unbelieving, the wayward and even the wicked among his offspring to learn that the paths of sin or of skepticism are not the paths of happiness—to learn repentance by what they suffer. So must earthly parents. But as the Lord teaches, reprovves, and encourages his children to repent, so should earthly parents do likewise; and they should understand that they greatly increase their influence over their children by faithfully keeping the commandments of the Lord themselves.

From this we deduct, we think legitimately, that the people of Utah are teaching and practicing this marriage by proxy. It may be that they would disclaim occupying upon the privileges to the extent

they used to do in such cases, but this appears to be treading dangerously near forbidden ground; and as President Woodruff's manifesto forbids the contracting of any marriage forbidden by the law of the land, would it not be well to think about this seriously? Does the law of the land forbid proxy marriages? If it does not positively forbid, it certainly does not recognize such marriages.

Our friends in Utah can not blame the public, if they, withdrawing into places sacred to themselves, where others are not permitted to enter, perform the same ordinances that they performed in former years, if the public suspect that the same practices will obtain.

When considering the instruction that has been given by the advocates of the plural wife system, regarding this very subject, suspicion must be aroused; for, according to the teaching of Orson Pratt, who has been called the great apostle of celestial marriage, it was expected that in cases of these proxy marriages they would live together in time as husband and wife, and deliver over their posterity to the principal in the resurrection. The following is his language:

But if, previously to marriage for eternity, a woman lose her husband by death and marry a second, and if her first husband was a good man, then it is the duty of her second husband to be married to her for all eternity, not for himself, but in the name of her deceased husband, while he, himself, can only be married to her for time; and he is obliged to enter into a covenant to deliver her up with all her children to her deceased husband in the morning of the first resurrection. In this case, the second husband would have no wife only for time, neither could he retain his children in the eternal worlds, for they, according to the law of heaven, would be given up to the wife and her first husband. Therefore, it would be the duty of the second husband to marry a second wife for time and eternity; for by marrying her for time, he could raise up an offspring which would bear up his name not only on the earth, but, with their mother, they would be legally his in the resurrection. The husband, in this case, must necessarily have two wives living at the same time, or else be deprived of a wife and family in the eternal state.

If a widower marry a widow, and each desires to have his or her former partner in the next world; then it is necessary that there should be three ceremonies of marriage: first, that which secures the widower to his deceased wife, second, that which secures the widow to her deceased husband, and third, that which constitutes the widower and widow husband and wife for time only. In this case, as in all others, the children in the resurrection go into the same family with the mother, the reason of this is, because the woman can only have a limited number of children here in this life, while the man, not being limited by the law of God to one wife, can have many children; therefore it is not according to the order of heaven, that the few children which a woman can have, should be taken from her, providing that she has a husband for eternity.—*The Seer*, September, 1853.

According to Brigham Young, there are several ways, or at least three ways, by which marriage could be consummated among that people. And though some of the rites and ceremonies hitherto practiced may have been abandoned on account of

the pressure brought upon them by the Government, yet if his exegesis is correct, marriage could take place without any such ceremony, and be recognized as being valid among that people. Brigham Young, in making his last will and testament, makes use of the following explanation:

To avoid any question, the words *married*, or *marriage*, in the will shall be taken to have become consummate between man and woman, either by ceremony before a lawful magistrate, or according to the order of the Church of Jesus Christ of Latter Day Saints, or by their cohabitation in conformity to our custom.

The third manner of consummating a marriage, according to Brigham Young, is governed only by their custom, and provides for no ceremony whatever.

Upon the whole, it looks rather suspicious to hear men of authority in the church teaching that a woman can choose another man to act as proxy for her husband in being sealed for eternity, and that in secret places where the public can not be permitted to enter, especially so when it is compared with past teachings, granting all the privileges of a real husband to a proxy during their lifetime.

If their marriages were performed according to the declaration concerning marriage in the first years of the organization of the Church of Jesus Christ of Latter Day Saints, as published in every edition of the Book of Doctrine and Covenants until 1876, (when it was removed to give place to the revelation on plural marriage,) which says, "According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority," no suspicion could attach that marriages were being consummated as Brigham Young says, without any ceremony, or that there was anything concealed when ceremonies were used.

HEMAN C. SMITH.



MAJESTIC THEATER, TORONTO, ONTARIO.

No doubt many readers of the HERALD, who have heard of the services in the Majestic Theater in past seasons, are anxious to hear how the work is progressing. This is our fifth season and we find the interest continues.

President R. C. Evans still packs the house, and, as in past seasons, many have been turned away. The crowd has now become a regular following. It can not be said they are coming out of curiosity. The curious stage is long since past. They are now seek-

ing truth and knowledge; and as I listen to Bro. Evans' plain, logical arguments and powerful appeals to come back to Christ and the Bible, and then scan the vast audience before us, the awful solemnity of the event floods my mind as I realize no tongue can make clearer the gospel, no better chance can come to mankind, no excuse remains for the thousands who hear. It is salvation or condemnation.

Last season various denominations gave us opposition with preaching services in other theaters; but without effect. This winter preaching services have been abandoned and moving picture shows have been substituted; but still the old Jerusalem gospel wins its way. Still those genuine old Latter Day Saint sermons, which have so often been met with mob violence, now hold thousands of eager listeners.

Possibly I deserve censure for allowing my mind to wander away from the sermon, as I sit on the platform; but knowing Bro. Evans for over twenty years, and in that time being a witness of some of those incidents which make up that interesting book, his autobiography, I can not but compare the present with the past. Present in my memory is the excitement which prevailed around my mother's home, years ago, when Elder Evans and a load of Saints were furiously attacked. Some of the occupants of the rig were shot, the rig itself presenting a battered appearance. How different now, when I hear the hearty applause of thousands, and see the warm handshakes of the crowds as they surge through the wide corridors of the Majestic after having listened over two hours to a sermon on the Book of Mormon or on the subject, "Was Joseph Smith a prophet of God?"

Again, as I sit in our church services, I meditate on our present conditions. A fine, large, comfortable church filled with a lot of young men and women, bright and happy in the gospel, alive to every opportunity to help on the great effort, from the east, west, north, and south have the honest in heart come, until three branches have sprung up and about six hundred people call each other "brother" or "sister"; and the churches in which they meet are worth about twenty thousand dollars, with only a three thousand dollar debt remaining. How rapid has been our growth since Elder Evans commenced his work here some few years ago!

I had handed me, by an outsider, a clipping from the *Evening Telegram* of nearly thirty years ago giving an account of a reporter's search for "Mormons" in Toronto. After an all-day hunt he came across one, and fortunately it was a "Saint." He met one always willing, always capable of defending the work she loved. It was Sr. Thomas Hattey. Those who knew her, know how she could account for herself in defending the work. The reporter

opened out upon her with ridicule and sarcasm; but the Spirit burned too strongly for her to retreat. Soon the reporter was sitting up, receiving information. From the interview we learn a branch had been organized and a small church built; but from one cause and another the work had become smaller until no regular services were being held. When an elder chanced through they had a meeting. But she expressed the splendid hope of better times in the future, which hope is now being realized.

As time passed on, Elder Evans and others came to the city, and did what they could to revive the work; but it was an uphill task. There was not a Saint in the city to give them a meal, Sr. Thomas Hattey having moved away. They had to walk out to the home of Sr. W. W. Ward, Toronto Junction, for meals, or go hungry. Only last night the same Sr. Ward and Bro. Evans were present at a ladies' auxiliary meeting, where they decided to purchase a privilege to run a restaurant at our great National Exhibition, to be held here in August and September, where they hope to feed thousands. Proceeds to apply on church debt.

Finally the field whitened for the harvest. Almost unnoticed the Saints were marshaled. Elder Evans came to the city. Then came the inspiration of a great work. The Majestic services opened upon us with greater proportions than the fondest hope ever anticipated. Almost swallowed up in it, the Saints have worked night and day for five years assisting President Evans, with the results before named. Over thirty thousand printed sermons have been given away and about eight hundred dollars' worth of church books sold.

President Evans preaches in the church every Sunday at eleven in the morning and Tuesday evenings, baptizing at almost every service, and so the work continues to grow in our city.

A. F. MCLEAN.

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"EARTHQUAKES IN DIVERS PLACES."

Perhaps one of the most regrettable facts with relation to the above, in our times, is the tendency seen at times to enlarge upon the real facts in an effort to "make good" when arguing with relation to the particular "time" or "day" in which we live. An inflation of truth always lessens its force and in the end will prove a boomerang to the one who pursues such methods. Truth, no difference how small it may appear, yet has within its folds the seeds of right that will, in time, bear fruit.

There is a most interesting article in the February number of *Munsey* on "The so-called 'tidal waves' which follow great earthquakes," by Professor T. J. J. See. From this article we learn that the whole of the Peloponnesus was shaken by a terrible

earthquake as early as 373 B. C. The Professor says:

Helike—"spacious Helike" as Homer described it—was the most important city in Achaia, and its obliteration from the sight of mortals naturally excited great wonder and astonishment among the Greek philosophers. Plato was then fifty-four years old, at the height of his intellectual powers, and at the head of the academy in Athens, while Aristotle was a boy eleven years old. Thoroughly as these wise men must have discussed the disaster, which long remained a subject of speculation among their followers and their successors, the awful fate of Helike continued to bewilder and perplex the wisest of the Athenian sages. Some ascribed the catastrophe to the wrath of the gods, because of the impious conduct of the people of the Achæan city; others assigned it to natural and necessary causes.

What HERALD writer or reader would be willing to-day to ascribe such fact to the gods of Grecian mythology, and yet is it not possible that we may be prone to ascribe to God that of which he is not guilty? Is it not more in harmony with reason and right to feel that when Jesus said that there should be "earthquakes in divers places" he uttered his knowledge of earth conditions? That he knew that as the earth reached nearer to the end of its existence there would be more of a "natural" tendency to belch forth its death-dealing power?

While I am a firm believer in the thought that these things are on the increase, yet I have no desire to reach conclusions relative to such matters that are wholly unwarranted and entirely out of harmony with the facts of history. To stand in the pulpit and declaim as though these things were unknown in ancient times would but subject such an one to ridicule in the minds of such of his auditors as had a knowledge to the contrary. In the times of superstition and its concomitant ignorance, auditors might have been caught with such chaff.

The Encyclopedia Britannica, under the head of earthquakes, informs us that,

the most complete of these statistical works is the *catalogue raisonne* compiled by R. Mallet and his son, Doctor J. W. Mallet. . . This includes notices of all recorded earthquakes from 1606 B. C. to 1842 A. D., and is thence carried on to 1850 from Perrey's annual catalogues. Between six and seven thousand separate earthquakes are recorded as having occurred in almost every part of the world, both on land and at sea.

As to the causes which produce an earthquake Professor See theorizes as follows:

The great depth and the enormous pressure of the sea water, with the aid of capillary forces, drive it through the rocky crust of the earth till it comes to the intensely hot strata some twenty miles below the surface. The earth is everywhere at high temperature inside, and steam is developed under the crust; when the pressure of the steam accumulates, it finally shakes the solid crust till it gets relief through some opening. We know how the lid of a teakettle on a stove becomes agitated and keeps on shaking till the steam escapes at the sides. The same thing happens when the waters of the ocean work down into the hot rock beneath the earth's crust; steam is developed, the rock slowly swells, and, finally, shakes

the crust above to get more space—which is usually effected by the expulsion of lava at the edges of the sea.

This theory is here presented upon the basis of theory alone and with the thought that it has no significance beyond theory alone. From a theoretical standpoint it perhaps offers as good a reason for an earthquake as can be given from such standpoint. The great heat of the Comstock lode of course is basis for the theory of the intense heat of the earth's interior, and water percolation is so common that the theory of the professor seems to be a feasible one, after all. That so percolating the friction between the heat and the water would produce steam goes without saying, and the great pressure of steam is too well known to need any manner of argument, so that after all it seems a rational theory.

The following tabulation is from newspaper sources entire and is given as a matter of interest in showing the increase and how measurably it is so with relation to our own time. It is well to consider that there is a wonderful development and there are more scientific methods of determining what we are yet willing to call a phenomenon than has heretofore existed. Yet withal I am in the faith that these phenomena are on the increase and betoken the near approach of the coming of our Lord. The main reason, if a reason need be sought, for so writing, is to seek to allay what to me is the irrational method of proclaiming that such phenomena belong exclusively to our day, for they do not.

NOTABLE EARTHQUAKES.

YEAR.	PLACE.	DEATHS
1137	Catania, Sicily	15,000
1158	Syria	25,000
1268	Cilicia	60,000
1456	Naples	40,000
1531	Lisbon	30,000
1626	Naples	70,000
1634	Linz, Austria	21,000
1667	Ragusa	5,000
1755	Lisbon	50,000
1851	Melfi, Italy	15,000
1856	Castellamare, Italy	14,000
1837	Lima, Peru	17,000
1857	Naples	10,000
1859	Quito	5,000
1861	Mendoz, South America	12,000
1863	Manila	1,000
1869	Peru and Ecuador	25,000
1875	Santander, Columbia	14,000
1879	Samarang, Java	100,000
1880	Manila	3,000
1881	Scio and several villages	4,000
1883	Casanaciola, Italy	3,000
1884	Andalusia and vicinity	1,170
1885	Granada, Spain	600
1887	Riveria and Southern Europe	2,000
1891	Japan	4,000
1893	Persia	12,000
1894	Japan	12,000
1895	Florence, Italy	3,000
1897	Chundernagore, India	35,000

1899 Tiflis, Transcaucasia	1,000
1902 Martinique	40,000
1902 Guatemala	900
1902 Andijan, India	2,500
1904 Abruzzi, Italy	500
1905 North India	35,000
1905 Calabria, and forty villages.....	16,000
1906 San Francisco	1,000
1906 Valparaiso	500
1907 Kingston, Jamaica	1,700
1907 Karatagh, Asia	1,500
1908 Sicily, Italy, estimated	129,000

In the above I have left out several of the lesser ones from the table from which the copy is made. The Chicago *Tribune*, in giving a list of the more destructive ones in its issue of December 29, 1908, gives one in Japan as amounting to two hundred thousand and one in India as the same, as I now remember it. These figures may be to an extent estimates and in many instances doubtless are. At any rate it is best to keep a cool head and make only conservative statements concerning such matters, as in all other things. It is a notable trait of an enthusiast to exaggerate, and that we can not afford to do. Stick to the truth even though our assertion of it comes to naught, in the minds of men.

It is only a wild enthusiasm that undertakes to prove its position by wild statement. Truth is safe and can always be relied upon and anything that has to be demonstrated by exaggeration had better be left as being unworthy our notice.

J. W. WIGHT.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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

"Only Jim."

"Oh, Aunt Ellen, is it really you? Well, this is a surprise, and you don't know how glad I am to see you," exclaimed Gertrude as she opened the door. "Do come right in. You must excuse the way I look," she continued apologetically as she glanced down at her torn wrapper; "I've been house-cleaning this afternoon, and I thought I wouldn't dress for supper, as long as there'd be only Jim. We'll come right up-stairs, and you can rest while I make myself respectable."

The elder lady followed her up-stairs to a pretty, daintily furnished room.

"There," exclaimed the young wife, as she sat down her guest's umbrella and valise, "this is my guest room. How do you like it?"

Her aunt surveyed the room approvingly.

"Very nice indeed," was her comment. "The pink paper is lovely, and those ruffled curtains are as pretty as can be. That's just what I like, a nice easy chair and footstool, and I'm so tired I'll try it right away."

"I have a number of my wedding presents in here," continued the younger woman. "Jim's grandmother gave me the hemstitched sheets and pillow cases and shams. That Madonna over the bed I guess you remember. Lucy Wheeler gave it to me. Those etchings were presents too, and Uncle John gave me the rocker. Jim bought the chiffonier last spring, and I made the scarf and the pink pin-cushion. His sister embroidered that apple-blossom pillow for me; she does such lovely work. Now I'll go dress, and you rest till supper time, for there's an hour yet."

An hour later they sat at the supper table, at which Gertrude, in a pretty sprigged lawn dress, presided. The beef-steak was done to a turn, the biscuits were delicately browned, the cutglass dish of peaches was flanked by a pitcher of rich cream. In the center of the table stood a low bowl of pink and white sweet peas, harmonizing with the delicate china.

Jim, as he took his place at the head of the table, glanced at his wife with mingled surprise and approbation.

"How pretty you look in that dress, Gertie, with your hair all fluffy. I always liked that blue dress, and what a fine supper you've gotten for us, hasn't she, Aunt Ellen?"

His wife flushed with pleasure at the unwonted praise.

"I thought I would get out all my nice china and best tablecloth in honor of auntie," she explained, "and I found just a few blossoms on the sweet peas for a centerpiece. I haven't had this china out for a good while. You see there's only Jim and the children at supper, so it really isn't worth while."

After the meal was over, the dishes washed, and the two children in bed, the aunt and niece sat together on the porch, while Jim excused himself to go to the post-office for the mail.

"Before I go to bed, Gertie," said her aunt, "I'm going to get you to play something for me. I always liked your playing. Don't you remember how I did?"

Gertrude shook her head. "Oh, I can't play a tune through now," she admitted reluctantly; "I don't really have time for my music. I'm sorry, too, for Jim's real fond of music, but somehow I've gotten my hand out, so I rarely touch the piano now. You see I have so much sewing to do for the children, and the housework, so the time goes."

The week of Aunt Ellen's stay passed rapidly, and the day before her departure she sat upon the piazza assisting her niece in the task of darning stockings.

"Well, Gertrude," observed the elder lady, as she critically examined a well-worn heel, "you seem to be pretty well fixed. Jim is a fine fellow, the children are real good, and you've got a nice, cosy little home."

There was no reply, and she was surprised to see a tear trickle down the young wife's face, and fall upon the blue sock she was mending.

"Why, what's the matter, child? Has anything gone wrong?"

"Oh, nothing," replied the niece hastily, as she wiped her eyes. "It's only, well—I've a good notion to tell you all about it. I never meant to tell a living soul, but I'm not happy, though I suppose I ought to be."

"Why, what's the trouble, little girl?"

Gertrude bent lower over her work.

"Well, auntie, I've always said I hated a jealous wife, and I know Jim loves me better than any one else. But he doesn't seem to care about staying home any more, and lots of times he goes over to the Deanes to spend the evening. I can't go for I can't leave the children alone in the house. But sometimes I sit here, and I hear Mrs. Deane playing the piano, and Jim singing, and it just hurts me terribly. There," she said with a little catch in her voice, "I didn't mean to tell any one, for it doesn't seem loyal to Jim. He's real good to me, and gets me everything he can afford, but I guess I'm getting old and faded." She wiped her eyes, and took up the blue sock again.

"I don't see why you should feel badly about his going out in the evenings," replied her aunt calmly, "as long as it's only Jim."

Gertrude dropped the ball of darning cotton in her surprise.

"Why, what do you mean?" she asked, astonished.

"My dear child," replied her aunt kindly, "during the week I have been here, I don't know how many times I have heard you use the expression, 'Only Jim.' You didn't always trouble to make yourself pretty for supper, because there was only Jim. You didn't take particular pains about setting the table attractively, because it was only for Jim. I noticed that while the guest room was really artistic, yours was plain and unattractive, because it was only for Jim. My dear girl," she continued, "Jim is the dearest one on earth to you, and the most important. I can remember when he used to come and call on you before you were married, how you used to fix yourself up for him, and look so pretty and sweet when he came to call. Now you are just as good looking as you ever were, only you just want to cultivate a little of the care you used to take of your personal appearance. I know it makes a difference when you are doing your own work, but Jim would be delighted if you would always take pains to look fresh and dainty when he came home.

"Don't wear wrappers to do your work in; they are for invalids. A shirt waist and washable skirt are much neater and trimmer. Then about your music. I can remember how you used to play for Jim to sing, and how he enjoyed it. Take up your music again, even if it is only for ten minutes a day, and you'll soon be able to play his accompaniments again. Maybe it seems odd to you to hear an old maid like me giving advice about husbands, but I have lived a good bit longer than you, my dear, and I've used my powers of observation. A great deal of this world's happiness is based on trifles, or what appear to be trifles. Now," she concluded, "I think I've preached enough, but I think if you take my advice, you'll be happier."

Gertrude threaded a needle meditatively.

"Well," she said, after a moment's reflection, "I believe you are right, auntie. I have felt as if as long as I was Jim's wife, and he loved me, it didn't make any particular difference. So I wasn't always particular about fixing myself up when he came home from the store. But I'll try your plan, and I'll take up my music. I love Jim dearly, and I didn't want to feel that he was growing away from me."

As her aunt left on the following morning, Gertrude bade her an affectionate good-bye.

"I'm so glad you came, auntie," she said, "for you don't know how I've enjoyed your visit."

"Yes, indeed," corroborated her husband. "Gertie has looked ten years younger since you've been here. I suppose it is rather dull for her here with just me and the children."

As the stage drove away, Gertrude turned to her husband, and slipped her hand in his.

"Don't say 'only me, dear,'" she said, "for don't you know that you are the one person in the world to me? I know I've gotten careless and haven't taken pains as I should, but I'm going to do better, for 'only Jim' is all the world to me."—*New York Observer*.

Notice.

All locals of Daughters of Zion Society, and others who have donations for the aid of general work of Daughters of Zion; also those contemplating sending money to the society for children's home fund, please do so by March 25.

MRS. M. E. HULMES, General Treasurer.

909 West Maple Avenue, INDEPENDENCE, Missouri.

"We should obey the Golden Rule."

Letter Department

BELVIDERE, Illinois, January 7, 1909.

Saints' Herald: Ever since visiting the British Isles last summer I have felt like writing to your valuable paper of things observed while there that might be of interest to your many readers. Bro. William Lewis told you all about our getting over there, so I will begin at Liverpool. After taking leave of the Saints that were not going our way, Brn. James Baillie, J. W. Rushton, and the writer set out for the station to find out about our trains. It being Sunday, there was no train for Scotland till after twelve o'clock. Bro. J. W. Rushton got away in the evening, so Bro. Baillie and I had to wait. On taking a walk down to one of the public squares, in Liverpool, we found seven men and one woman preaching the gospel of Jesus Christ, as they supposed, telling the people what to do to be saved, and asking Jesus Christ to come to their terms, despite the good book telling us all what we must do to gain eternal life. But how can they hear without a preacher? and how can he preach except he be sent? I looked upon the crowds of people as desirous of food, but had nothing to satisfy their hunger. I wondered how many would believe and obey the true gospel plan and get spiritual food for their souls, if they had it preached to them by one in authority.

Leaving Liverpool after midnight, we were in Glasgow next morning, and Hamilton that same day, and found a few scattered Saints, with whom I sorrow, owing to some trouble coming among them, almost breaking up their organization. And, as trade is poor, and all are working people, they have hard work keeping up a meeting-house. But I do pray that the Lord will bless them with the light and knowledge and prosperity that they need to carry out his divine will in that part of his vineyard.

Next day I went to Bathgate and had a very pleasant visit with my friends, and mother eighty years of age, after twenty years in America. We had some very close talks about the Bible and what Jesus Christ taught while on earth. They seemed to be quite well aware of the teaching of that age of the world, but did not suppose they could have that kind of teaching now, and had taken for granted the ways they had were all right; but anyway I believe the little talks made an impression on some minds at least; for I got three homes desirous to read *Zion's Ensign*, so I sent it to them for one year, fondly hoping it may carry some good tidings to them, and may be the means of opening up the way for better results.

Bro. James Baillie and I were thinking that a tent for Scotland, with two men who liked tent-work, would be a good thing to represent the church in that land. Also, I saw a gospel wagon which looked very convenient for getting it before the people and for the elders getting from place to place. One horse would do very well with a light, covered wagon, for the roads are generally good, only when the frost is coming out in the spring. But as to the expense of purchasing and keeping up, that is another consideration. I would like to hear from some one of more experience than I have, as to expense of either. It looks to me that some means of conveyance, at about the same rate of expense, would enable them to reach more places in the same year, when going through little villages, as in many they could preach from the wagon. Now this is only expressing my views of what could be done, to those who are desirous of getting the restored gospel before the people of that country, until they take hold and carry the work along themselves. I am willing to support whatever the church sets apart for that land, as far as I reasonably can.

Leaving Scotland, I went to England, and Cardiff, Wales,

where I met with a fine, lively conference of Saints, who are doing all they can to reach the people and forward this great latter-day gospel, and was much blessed by being there.

Leaving Cardiff, I went to Accrington and stayed a week with a brother and sister-in-law. While there I went to church with them and heard their preacher tell us a great deal about Jesus Christ and his apostles, and the many great blessings that people received at their hands in those days, giving us a good discourse; but about the finish he spoiled the whole thing by telling us we could not have them now. I told my friends that was where he and I differed. I told them we could have the same gifts and blessings, if we would live up to the same conditions they did, and sent them the *Ensign* to help them come to the truthfulness of that statement. My sister-in-law wishes to investigate this work; and I hope the Lord will give her light and knowledge that she may obey the truth.

Ever praying that the Lord may give each one of us the Comforter to lead and guide us through this life, and, finally, save us in the celestial kingdom.

Your brother in Christ,

R. F. D. 3, Box 52.

J. A. DAER.

SPRINGFIELD, Oregon, February 10, 1909.

Dear Herald: This is a part of the country where the gospel has never been preached. I have been doing all I can to warn my neighbors, and to get the gospel before the people. Some are quite interested. And I think if an elder were to come here and do some preaching in the near future, good could be done; but the enemy is at work doing all he can to destroy the truth the people have learned, and believe. My daily prayer is that he may not be successful in his effort. Oh, why will the preachers of the different creeds try to destroy the teaching of the Scriptures? Are they ignorant of the true gospel, or are they willfully blind to it? Looks to me that some would rather believe an error than the truth. But we are told in 2 Timothy 4: 4, that they turn away their ears from the truth. And so they do. I am alone on this part of God's footstool, with the exception of Sr. Bush, who lives three doors from me, and Sr. Adams, at Eugene; and, dear Saints, I ask an interest in your prayers that I may ever be steadfast in the faith that was once delivered to the saints; and ever be ready to give an answer for the hope I have.

I have taken the *HERALD* and *Glad Tidings* for several years, and *Zion's Ensign* for a few months; and, what joy and comfort and gladness is mine, when I read the letters from the dear Saints all over the land! And the sermons, what a help they are to me as well as to others who are interested! And the "Mothers' Home Column," what a help it is to me! It helps me to study my little seven-year-old boy's disposition and teach him right. I believe if every Latter Day Saint mother would read and study the "Mothers' Home Column," she would learn how to govern herself as well as teach those little buds of promise the way they should go. This is the first time I have written a letter to the *HERALD*; so I had best stop as it is quite lengthy. Ever praying for the advancement of this glorious cause, I remain,

Your sister in the one cause,

FLORA CRAWFORD.

MCKENZIE, Alabama, February 8, 1909.

Dear Herald: It has been some time since I have written to your columns. I often enjoy reading the letters and sermons from the brethren and sisters. I hardly know how I could get along without it. It is encouraging to me. It makes me feel like the good work is still rolling on. And, dear Saints, I surely do believe that this is the true work of God. And my desire is to live more faithfully every day,

and try to live worthy of the blessings the Lord has promised to his people if they would keep his commandments. My patriarchal blessing says that to every one that maketh the covenant to work righteousness, the promise is that the Savior will manifest himself; that he and the Father will come and abide with those that serve him.

Dear Saints, we all know the time is coming when we must lay this earthly body down, and must give an account of our sins, and be judged according to our deeds. Let us all try to live to meet that time when it comes. For we know not when the time shall come. So let us not be like sheep, without a shepherd, scattered here and yonder. Let us have our lamps trimmed and burning; and when Zion shall be redeemed, let us all be prepared to meet with the righteous ones.

I want all the Saints to pray for my husband and myself that we may come near to the Lord.

Oh, may thy Spirit guide our feet,
In ways of righteousness;
Make every path of duty straight,
And plain before our face.

Oh, may we see that glorious day,
And join with all the blest,
To sing aloud the Savior's praise,
And enter into rest.

Dear Saints, let us all try to live near to the Master. I trust that the Saints of Pleasant Hill Branch will have a nice conference, just three weeks from now, and that the Lord will be with us all. May God bless his people everywhere. I send my love to all. Your sister in the one faith,
MRS. KATIE BOOKER.

PILOT KNOB, Indiana, January 27, 1909.

Dear Herald: We came here on the 25th of this month and are going to hold meetings in the union church. We have held one meeting in Bro. Zahnd's house; there was a good crowd out. My father, William Dowker, is with me at present. There is much work to be done, but the laborers are few. My health has been poor and it seems that the climate does not agree with me. I have catarrh very bad. It has hindered me a great deal in my work. There are many noble Saints in this district, and there are some who do not take very much interest in the work. In September we held a series of meetings in New Albany, and at the close baptized three. Since then father baptized two at that place. We held a very successful series of meetings at Byrnsville. There were two baptized while there, and we feel that the Saints are feeling better spiritually, and that the officers are working in unity to care for the flock intrusted to their care. I believe that the greatest need of the work is to have branch officers that are alive to their duty. In order for us to have spiritual life abiding in us, we must be just as diligent in our service and worship to God as we are in the affairs of life. I have felt blessed in standing in defense of the glorious work. We find that many of the Saints in this district are negligent in regard to their duty in a financial way. Some we find do not understand the financial law of the church. We have tried to teach them the best we could. There are some who are trying to obey this part of the law, and some have the idea in their minds that the elders preach without any money, and they put the idea into practice. I wish to say to the Saints in the district that I have not been able to see, that I have tried to get to all the branches, and before the conference year is over that we will meet with them all if possible. We are kindly cared for by Bro. Christian Zahnd and his hospitable companion. Through Bro. Zahnd's efforts we have obtained the use of the union

church. He desires to have his neighbors and friends named.

I love to read the good articles and letters in the *HERALD* and *Ensign*, and I try to get the people to subscribe for them. Many places that we go they have none of the church papers to read, consequently do not know what is going on in the different parts of the church, and they miss the good instruction that one gets by reading them. The work seems onward in many parts, and the calls for preaching are more than we can fill.

Asking that the Saints remember us in their prayers, I am,

Yours in bonds,

DAVID E. DOWKER.

Silver Grove, NEW ALBANY, Indiana.

SEATTLE, Washington, January 22, 1909.

Editors Herald: In reading the *HERALD* I noticed an account of a debate held in Tennessee. I fail to find any of the sermons or tracts advocating "false" doctrines. There is enough in "Future punishment," "Faulty creeds," etc., to for ever silence any denomination on earth. The Book of Mormon, the Doctrine and Covenants, and the Holy Scriptures are very explicit and plain on the subject of man's destiny, and there is no need for us to apologize before any Tom, Dick, or Harry that may pass along spoiling for debate. The subject of baptism and authority will choke most of them without them trying to unveil the mysteries of God on subjects that even the Saints would be hopelessly enmeshed were it not for divine revelation.

Universalism, expressed in brief, is a belief in the final holiness and happiness of the whole human family and the ultimate pardon of the same. I see nothing unlovely, devilish, or heretical in such belief, and am sure that if practiced more among men the bulk of human suffering caused by man's inhumanity to man would cease. It is a million times more godly than Calvinism. There is still too much of that spirit among the Saints. Its horrible fangs are slow to loose from the traditions of men.

This sort of fear toward God never saved men. It is a doctrine of hate, spite, malice, vengeance, and evil. The world in its lost and carnal and devilish state is the result of this very spirit of evil. The queer part of it is that it invents all the tortures imaginable to punish man, still man will strive to be happy even if unholy. The murderer under life sentence will not long pine or fret. He will be happy. All outlaws are happy in a degree. The sinful world is happy in its folly and pleasure. Satan is happy in his sphere, and he rejoices in the high carnival of abandon helped on by Calvinism. God, like his creation, nature, is a constructor, —repairs, builds up, corrects, rectifies, replenishes, reforms, heals, etc. Punishment is the effect of transgression. Nature at once brings the forces into action that heal. I also "abhor, despise, denounce, and condemn the doctrine of eternal torment and unconditional election." I certainly believe that "Christ was manifest in the world to *destroy the work of the Devil, to destroy death, to rescue all from the grave, to enlighten humanity, or save the lost, to redeem the fallen, and finally restore perfect harmony in all God's vast universe.*"

ARTHUR GORBUTT.

CRESCENT CITY, Iowa, January 27, 1909.

Dear Herald: You are a welcome visitor at our home, as you come every week bringing glad tidings of how the gospel is winning its way, and bringing good news from far and near, with joy and hope, and encouragement for all.

Dear Saints, I rejoice with you in this latter-day work, and every day my faith grows stronger, and I truly have many reasons to feel thankful to my heavenly Father for the blessings he has given me from time to time. He has seen fit to let me pass through great afflictions and sufferings;

but through them my heart has been drawn nearer to God, and I can truly say with Job of old, I know my Redeemer liveth, and that he hears and answers the prayers of his trusting children.

Last summer I was laid on a bed of affliction about three months. I know what it is to come down close to the valley of the shadow of death, and know it was beyond all human power to have saved my life. One day my heart was so bad it seemed like my breath was lost. My husband was alone with me. I asked to be administered to, but thought I would be gone before he could get the elders here, when suddenly in walked Bro. W. M. Self, one of the missionaries. I was filled with joy, and told him surely the Lord must have sent him, as we did not know he was anywhere around, and he came just in the hour of need. He administered at once, but had to repeat it several times before I got relief. I was soon breathing freely again, and was much better; but for some reason the Lord let these spells return several times, and I felt my faith was sorely tried, and my suffering hard to endure. Several elders were finally called to administer, and I requested the branch here to fast and pray, and hold a prayer-meeting in my behalf; and my affliction was finally rebuked, under the administration of the elders, and I can truly say I was raised up by the power of God; and, though very weak, I was permitted to attend the reunion held at Council Bluffs, where I was greatly benefited, both in spirit and in body. And, for these blessings, I truly feel thankful to my heavenly Father.

I was not afraid to meet death, but I did not feel that my work here below was finished; and for my children's sake I desired to live longer, if it was God's will. I trust I may be able to spend the remainder of my days in his service. Hoping these few lines may encourage other suffering ones to have faith in God, and trust in him, in the hour of danger. Dear Saints, let us live near to God, and he will be near to us, and his loving watchcare will be over us at all times. And may the peace and blessing of God be with his people, is the prayer of

Your sister in gospel bonds,

CHRISTINA RASMUSSEN.

FANSHAW, Oklahoma, January 22, 1909.

Editors Herald: Another year has passed and gone, with all its sorrows and pleasures. Yes, dear Saints, we have passed another mile-post on life's road, and that means we are one year nearer the end. And while last year was passing it brought death and sorrow to all countries, which is common to all men; and earthquakes, and famines, and pestilence is the order of the day, and are like the finger on the sign-board pointing to the great day that is so close, the coming of our Savior back to this earth to reign a thousand bright years.

I returned from Tennessee and Kentucky in December to spend the holidays with my dear little family. I found the work moving along very well in my town, Wilburton. The branch is under the management of Bro. J. P. Brannon, who is doing all he can for the upbuilding of the gospel. We have a fine Sunday-school conducted by Bro. A. Z. Rudd. Bro. Rudd is indeed a noble Sunday-school man.

After being introduced to work in Oklahoma this winter, I preached a few times at Haileyville to some noble Saints, who have struggled very hard to build them a church to worship in; and they have got a good house, about completed. I preached some at Wilburton, and then came to Fanshaw, where I baptized the first people ever baptized at this place, about six years ago; and now we have a body of about thirty fine Saints. I have held a week here, had a fine meeting, baptized three fine young men, and a noble daughter of Bro. C. E. Gasses. Two others gave their names for baptism. While at home I had the pleasure of meeting Bro. I. N.

White and his wife. They spent a few days in Wilburton. Bro. White preached six sermons for us, and time only will tell the great good that his preaching did. Saints were built up in the faith of the gospel, and sinners were made to feel the great judgment that awaited them, if they did not repent.

I will go from here to Southeastern Oklahoma, and labor the rest of the winter. I have been anticipating attending General Conference at Lamoni this spring, inasmuch as I never had the pleasure of visiting that place; but learning of the financial condition of the church, I have come to the conclusion it will be best not to go. I think the time is here that we ought to use all the economy we can. Indeed the field is ripe to harvest, and the laborers are few; so, missionary brethren, if fifty of us remain in the field and save twenty-five dollars apiece to the church treasury, that would be twelve hundred and fifty dollars, which would keep three or four men in the field, and I know there never has been in this country, since I have been in the church, such a demand for preaching, I hope and pray that the Lord will bless all of his servants this year abundantly with his Spirit, to do a good work. Every year I labor in this church I receive new evidence of the divinity of this great latter-day work. I know that Jesus Christ is soon to come to the pure in heart, and it is my daily prayer that I may be ready to meet him in peace when he comes. So may the Lord bless the HERALD this year, to go to multiplied thousands, to carry the gospel news.

Your brother in the great work,

E. A. ERWIN.

WALLACE, Alabama, January 31, 1909.

Editor Herald: While sitting this Sabbath evening, studying upon this glorious cause, I thought I would write you a few lines. I have been a member of the true church of Christ twenty-seven years, and do not regret a moment of the time that I have been in this glorious cause. I know that I am engaged in a work calculated to save the human family, if they will keep the commandments of our Lord and Savior, Jesus Christ. My husband is a Latter Day Saint elder. He has been an elder for eleven or twelve years. We have eight children, and five of them are members of the church. I ask the Saints to pray that I may always be ready to do the Lord's work.

I take the HERALD, and enjoy reading it so much. Where I live now there is no church; but husband and I hold family prayer every night; and every Sunday morning, we hold prayer and read a chapter out of the Bible, and I have my four boys give me a verse out of the Bible, trying to lead them along the best I can; and so I desire the prayers of all the Saints, that God may strengthen me in the faith of our Lord Jesus. Ever praying for the welfare of Zion,

Your sister in Christ,

ELIZABETH BOOKER.

Dear Herald: I ask a little space in your precious columns, precious I say, because they are full of precious truth. Through the HERALD is the only way the isolated ones have of bearing testimony to one another, although we can bear testimony to the world by our upright, honest lives. We should live worthy the name of saint, whether we are isolated or not. We are all liable to make mistakes. I have made many; but do not think I ever sinned willfully. My mistakes are mostly through lack of wisdom, yet if I never made any mistakes, I might get the so-called swell-head, and that would be a bad mistake. It is a good thing to look for our own mistakes and not for our neighbors' or brothers' and sisters'; for if we get in such a condition that we make mistakes and can not see them, but can see everybody else's, we are in a sad condition.

We may see our brothers' or sisters' faults. Then what should we do? Not go to them like a volcano ready to explode, nor go and tell it to every one else, except the erring one; but if we have charity, which is the pure love of Christ, we will go in the spirit of meekness and love and try to persuade the one in error to turn and do right; and, oh, how often might a lot of trouble be avoided, if we would always do that.

I was alone in the work here; but now there is another; for Elder William Dowker was here last fall and preached to a congregation of two besides ourselves, a man and wife. The wife was baptized, so the effort was not in vain. And I think she will prove to be of the right kind. We are living in our own house now, and if any of the elders have time, they are welcome this way.

Your sister in bonds,

MRS. E. MAXWELL.

[This sister does not give her address. We are of the opinion, however, that it is McGregor, Michigan.—EDITOR.]

VICTOR, Idaho, January 20, 1909.

Dear Herald: I have had many dreams that I felt meant a great deal. I shall relate one I dreamed last night. I dreamed I was at a Brighamite meeting. The house was crowded, and there were some of their biggest guns there, and they all had a say. I listened very attentively, and meeting dismissed, and they were all moving towards the door. They stopped in front of me, and one of them said, "Well, are you ready, now, to be baptized?" I said, "I have been baptized, and by one who had power and authority from on high to perform the sacred ordinance. Your book and ours says, 'One God, one faith, one baptism,' and you are not carrying the banner of Christ; for in that banner is sunken in letters of gold, 'Obey my laws, and keep my commandments.'" He says, "Child's play," and passed on.

My husband, myself, and four of our children were baptized by Brn. J. H. and S. D. Condit. I will close for this time, hoping that we will endure faithful.

Your sister in the covenant of peace,

MRS. R. DRAKE.

LEXINGTON, Tennessee, January 26, 1909.

Editors Herald: I wish to inform the many readers of the HERALD that the Saints of the Liberty Hill Branch are still alive. We are not gaining members as fast as some; but the interest among the Saints is better than it has been for some time. We have a splendid Sunday-school, for a country school; also prayer-meeting once a week, preaching from one to three times a month, sacrament-service once a month. While I was at Lexington the other day, I got in conversation with a man who is proprietor of the Henson Springs Hotel, a very wealthy old gentleman, and a fine man. I had never met him before, so he said to me, "I suppose you belong to the Mormon church." I told him we belonged to the Reorganized Church. "Well," he said, "I do too." I asked him who baptized him, and he said, "A fellow by the name of Condon." Well, I could not recognize the name, so we did not have much time to talk, and we parted. I got to studying over the matter, and thought if they were Saints they ought to be members of our branch. So I went over there to-day, and the old gentleman was not at home; but I found his wife to be as fine a woman as he was a man. She asked me into the house, and after a few preliminary remarks I told her my business, and, behold, she told me that they were members of the Utah church. So I was very much disappointed. Nevertheless, she proved to be a perfect lady, and said she did not believe in the doctrine of polygamy, nor the Adam-god doctrine. She said she had never heard of Adam-god before, and seemed to doubt that being a fact. I told her that it was a matter of history, and that from their own

publications. She said the doctrine could not be true, for God made Adam in his own image. So she promised me she would investigate our claims. I asked her how they got the idea of anybody being a legal successor to the martyred prophet but his son. She did not seem to understand much about that. When I left, she invited me and my wife to come and stay all day with them, which I promised to do; for I am of the opinion that if the proper efforts are made they may be led into the true light of the gospel. So may the Lord bless his people everywhere, is my humble prayer.

Your brother in gospel bonds,
U. S. GOWER.

BERLIN, North Dakota, January 28, 1909.

Dear Saints: I will send a vision or dream given me, and it may be some one will be able to interpret it; and I will pray that I may receive light upon it. Dear Saints, I have been blessed again by the power of God. A sickness came upon me that struck me blind. I understood that my life was to be taken, but in following God's commands, the elders came, and I was healed. Elder Wildermuth, of Fargo, administered to me. This is not the first time I have seen healing. No, indeed. Always myself and family have received this help. And at another time God spoke to me through prophecy by Elder William Sparling. How precious was that knowledge given. It has been a blessing ever since. I have been shown many things in vision and dreams.

The Methodist revival has been running about eight weeks. Our home is close to the church, so we have attended most of the meetings. I have been troubled to know what position they stand in before God; for some of them seem innocent and earnest. In one sermon the preacher said Paul did not teach baptism, and said he did not know whether Paul was baptized or not. When I quoted to him where, he told me to keep still; that, too, after giving the privilege of correction if he made a mistake. And in taking his text, "Ye must be born again," he said water was mentioned, but had nothing to do with saving one; then he quoted one writer calling water-baptism a heathenish idea. Last night the people who did not go to the mourners' bench were called the old [unprintable term] in several statements, saying it more than once, while the members were in front, moaning, groaning, weeping, and writhing in agony. My eyes seemed to open, and I thought, It is the very picture of the hell they are always preaching about. Certainly it did not represent the Spirit of God. They have been challenged to meet the Latter Day Saints, but they refuse, yet they denounce us from the pulpit. However, God's Spirit is moving here, and a few have been gathered in. Let me state right here, I would rather my children would be in the world than in the Methodist Church. Many here are asking for Brn. William Sparling and Wildermuth. John Young has always given his beautiful hall to us to hold services in. Christ said, when a cup of cold water was given to one of these "my brethren," the giver should not lose his reward. How eagerly I await our dear HERALD each week! I always look at the letters first, hoping to see familiar names. God grant a harvest-time such as has not been known. Ever praying for the progress of the faith, I am,

Your sister in Christ,
MRS. ANNETTIE HEISZLER.

A DREAM.

I seemed to be in a small country dwelling with a few others, but did not recognize any of them. When we went out into the yard, a little girl all in white came to me and said, "I have something to tell you"; but it seemed the presence of others was a hindrance to her privacy. The others appeared dark and in dark clothes. Again the bright child spoke, "I have something to tell you." At that time the dark

figures went out on the road, walking away, the child following them. Back of the house was a long pasture, with a few trees and cows in it. I said to myself, I will go out in here and maybe she will run away from them and tell me, when suddenly I seemed to be struggling with a large, red, and angry beast. Putting my strength against his, he seemed unable to hurt me, although putting all his force against mine. I finally seemed to have a rope about him, which wound about a beam of a barn, drawing him with great strength up against it, fastening him there. And in shutting the door it took all my strength, as it seemed that although the beast was fastened his power came against the door.

What did the white and pale child want to tell me? I pray God to give me the interpretation. And what was the meaning of the beast?

ANNETTIE HEISZLER.

BENTONSPORT, Iowa, January 28, 1909.

Editors Herald: As it is raining to-day, I thought I would write a few lines for the HERALD, thinking perhaps some of the Saints would like to take advantage of an opportunity to get a home cheap. There is considerable property for sale very cheap, at Bentonsport, on one side of the Des Moines River, and also at Vernon on the south side of the river. Property can be bought for as many hundred dollars as it cost thousands to build. I bought a good frame house, with four good big rooms down-stairs and two up-stairs, and four lots, for one hundred and fifty dollars. I also bought another brick house two stories high with four rooms sixteen feet square on one lot for fifty dollars. There was another house with two lots with a good frame house in good repair, with five rooms, for two hundred and twenty-five dollars, that must have cost fifteen hundred or two thousand. And there are other properties for sale equally as cheap. Now, the reason for this state of affairs is, these are dead towns because there is no manufacturing of any kind here, on account of the mills and woolen factories burning down a few years ago; and, on account of property being so cheap, old soldiers took advantage of the cheapness of the property to buy them homes, and live on their pensions, and consequently were not interested in enterprise. But if a good blacksmith and wagon-maker would locate here, they would do well, I think. The river will be dammed here before long, and then water-power can be rented for all kinds of purposes. I would like to see the Saints take advantage of this golden opportunity to get cheap homes, and make those towns flourish as of old, and build up a large branch of the church here. There are five members of the church here now, and if there were a branch of the church here, it could be increased to a good-sized branch by converting the residents, as there is quite a good many now who are favorable to the cause by chimney-corner talk.

Will you please insert this in the HERALD, and maybe there may be some who will take advantage of the opportunity.

J. E. SEWARD.

CLITHERALL, Minnesota, January 27, 1909.

Dear Herald: For some time I have been impressed to write a few lines for publication, thinking perhaps it might interest some of the readers of your valuable paper, which has always been freighted with so many good things, as well as keeping one in touch with the moving of the work. I have said that I have derived enough benefit just from one sermon to more than pay for the price of the paper, and I can not see how any one can afford to be without some of the church literature.

As to the advancement our little branch is making, I do not say; but there is one thing certain, I am able to see where a greater interest and awakening would bring better results, although am glad to note that along some lines

advancement is discernible. Our branch has a membership of about one hundred and thirty members; but they are badly scattered, so that a small percentage have access to the benefits derived, by having church privileges; and to me it seems a loss spiritually. I have always believed that God requires action on the part of every one who has named the name of Christ, to be earnestly engaged in the work intrusted to all. Last Sunday, the writer had the pleasure of leading two precious souls down into the liquid wave and immerse them in the ice-cold waters, a hole having been cut for the purpose. They are Mr. Dahl Kimber and his faithful and devoted wife. Some years ago Bro. Kimber obeyed the gospel and for a while was a faithful member, but troubles came to him and made things appear to him that he could not live the religion he had embraced, and he requested that he be cut off the church, yet always testified that the work was true. After being out of the church a few years, he began to think seriously of his condition. Finally a stroke of palsy came on him, and he then made a covenant with God that if he would spare his life, he would again renew his covenant; and we rejoice that he has. So these two, and one by the name of Lona Albertson, make three this winter, which I believe will be a great help to our branch here.

Elder A. L. Whiteaker was here some time ago and gave us some very forceful and timely sermons along gospel lines, which did the Saints lots of good. Come again, brother. And also Bro. Leonard Houghton, who is with us since returning from his mission field in Dakota, has preached some excellent discourses, also preached the funeral-sermon of Rebecca Whiting, an aged lady of the Cutlerite faction. Her maiden name was Redfield, before she married Sylvester Whiting. He survives her. He is also a Cutlerite, joining the Cutlerite church at its first organization in Fremont County, Iowa, Alpheus Cutler being its founder. There is but a handful of them left, the main body already being absorbed into the Reorganized Church, with little Joseph its lawful leader, according to the promise of God through the priesthood. We would be glad to see them come into the true church, for they are good old people, and we believe honest in heart.

My being brought into the church has been the best part of my life. God has manifested to me, by the influence of his Holy Spirit, the truthfulness of this work, so my faith has been confirmed, and I can say, like thousands of others, that the work is true. Many have been the times when I have been under its blessed influence, that the tears have flowed from my eyes, being wrought upon by the sweet brooding of the Holy Spirit. Oh, my dearly beloved brethren and sisters, let us try to prove ourselves in such a manner before God, walking in truth and righteousness, until he shall say, It is enough. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Our reunion will occur about the 20th of June, at Clitherall; the exact date will be given later. We trust all the Saints that possibly can attend will make suitable arrangement in time to be on hand so that all may receive the full benefits of the reunion. Let all of us prepare ourselves by bringing the good Spirit with us; and if we do this the Lord will do his part, and we will be well paid for our sacrifices.

LURETT WHITING.

INDEPENDENCE, Missouri, February 2, 1909.

Editors Herald: It has been a long time since I last wrote you. Bro. J. C. Foss is still on the Lord's side, and he many times blesses poor unworthy me; and through myself and my brother elders he blesses others; for in our hands is the hiding of his power. On Tuesday morning, January 5, I was called out of bed by Doctor W. E. Messenger, a good doctor and brother in the faith of a better home to come, to go with him seven miles in the country to visit Bro. S. O. Waddell,

whom we found in a very critical condition. A little while longer, as I told him, and he would have been carried away to the boneyard. Bro. Messenger told me to administer to him the first thing we did; for I find the good, spiritual-minded doctor invokes God's blessing on the medicine properties and treatment he gives to the people. The next day Bro. Waddell was able to ride to town seven miles, and for a few days was treated at his daughter's home, and is now back at his home feeling like a new man. I am pleased to know that the physicians of our church trust so largely in God to help them in their practice.

On Sunday, January 17, I attended several services, and preached morning and night to the Second Kansas City Branch. Our social meeting in the afternoon was a feast, for the Spirit was present.

Little Leona, daughter of Bro. and Sr. George O. Sherman, was suffering from spinal meningitis. Her pains caused her to give vent to her feelings, so much so that it disturbed the neighbors. The parents asked the Saints to fast and pray for the little sufferer of eleven years old. They had sent word to the dear Saints at Bevier to fast and pray for the child. They did so. I learned they had employed a specialist; but her father told me last Sunday that the medicine he gave her made her worse. Seven of the elders were called upon to administer to her at the close of the afternoon meeting. The elders were: Abner Lloyd, Francis A. Evans, J. J. Emmett, W. S. Brown, T. C. Lentill, B. Vanbrunt, and J. C. Foss. Elder Evans was called upon to anoint her with oil, and Bro. Foss was asked to be the spokesman. The Spirit of God was present in its heavenly, calm way. After administration I went with Elder Brown for supper, after which Sr. Brown and myself called at the house to see how she was before we went to church; and, to our joy and comfort, little Leona was up and dressed, and had eaten her supper. I saw her last Sunday, after fourteen days had passed away, and she said to me, "I'm all right." I told the Saints not to boast of what had been done; but give God the thanks for what he had done. Let us ever be true to our God, and firm in the faith of the risen Elder Brother, who is our intercessor at the right hand of his Father above.

I am yours for the power of God,

J. C. FOSS.

Trealaw, Rhondda, GLAMORGANSHIRE, Wales,
February 2, 1909.

President Joseph Smith: Having been appointed a missionary to Wales, I arrived here on the 8th of June, 1908. The work is at a very low ebb, yet I am pleased to notice an upward tendency. Several bright and promising young men have come into the church during these last few months, and the work generally speaking seems to assume a better aspect than it has for many years. We have reasons for believing that a brighter day is about to dawn. Avenues that were closed against us in years gone by are opening before us to-day, and in many localities the people are beginning to learn that a vast difference exists between us and the Utah church. This is indeed important, since it is the deadly poison of Brighamism that has killed the work in Wales.

There is, and has been for some time past, quite a religious disturbance throughout the country. Atheism, evolution in its different phases, New Theology, Old Theology, Unitarianism, etc., etc., in religious matters, and socialism, liberalism, toryism, in the political, keep the country in a regular turmoil. Everything seems to be in commotion. Such condition is indeed deplorable. Still it has its advantages; for, in this country, it unfolds a tendency towards free speech. It also creates a desire to investigate the different theories advanced by those who would better conditions of the world. The dissatisfaction that prevails offers us an opportunity to pre-

sent the truth—the redeeming power revealed in the gospel. My prayer is that the honest in heart may be gathered out, and brought to a knowledge of the truth.

Trusting that you are still enjoying good health and every other beautiful blessing, and that the peace of the Spirit will always be yours to enjoy, and in an especial manner at our coming General Conference, I remain,

Your brother in Christ,
REES JENKINS.

LINEVILLE, Iowa, February 5, 1909.

Dear Herald: In reading your letters from different parts of this world, I thought I would try to write a few lines, as the Saints, in writing of their blessings, bring to mind things of the past. Less than one year ago, I was a slave to the cursed weed called tobacco, and had thought I could not stop the use of it. But in reading an article written by a brother, whose name I do not now remember, I resolved to try to break off the habit. So I made a promise to the Lord, if I could have my fever-sore healed by his help, I would stop the use of tobacco. And so I stopped the use of the weed, and my fever-sore is entirely well, and the craving for tobacco is gone. And I hope and trust that in time the Saints will all quit the habit, as purity and impurity can not abide together, and tobacco is impurity, and, in my estimation, among the worst.

I believe that the Lord has been merciful to his people, as in times of old; and what he requires of us is to strive to keep his commandments, and ask in faith, as his people did of old. And he is ever ready to help the faithful; and I hope and trust that we as a people may be ready and willing to do our duty.

Your brother in gospel bonds,
E. H. BAILEY.

LAMONT, Iowa, February 13, 1909.

Editors Herald: It has been a long time since I wrote to the HERALD. I take the HERALD and *Ensign*. I think they are real good preachers. I find lots of good truth in both of them. Dear Saints, I do not believe that it is right for any of us to rob God in tithes and offerings. I believe we should pay one tenth of all we have. We do not want any man to rob us of any money or land or anything else. Then why should we rob God, our best friend, who does cause us to rejoice in all kinds of blessings, both temporal and spiritual? Dear Saints, I love to see the good work of God go on. The Lord requires every servant of his to work in his vineyard, to improve on the talents he has given to us. If we do not improve on what he has given us, we can not expect to receive more. Let us be workers together with him.

W. B. WESTON.

LAMONI, Iowa.

Editors Herald: A visit to Leavenworth, Kansas, recently called our attention to numerous matters to us of great importance, among which I may mention, it is a large city, old and full of romance, located between two large stakes of Zion. And yet, in a six-week stay we found no Saints with whom to worship. A large percentage of the inhabitants are negroes, many Jews, Irish, Germans, Poles, and Americans; soldiers ready for duty, some three thousand, with a college where officers are taught in all the intricate tactics of modern warfare, as well as the largest riding hall in the United States, having a glass roof, a crematory, and waste water purifier, a sanitary convenience for the safety and welfare of the living. In this great military fort are six thousand acres of fine land, and yet the Government is buying more land to enlarge its domain.

The Federal prison and grounds comprise some three thou-

sand acres more, beautiful land and buildings, where between seven hundred and eight hundred prisoners are confined. A high and solid wall is now built about the prison proper. Here I visited, having obtained a pass and permission of the warden, who, by the way, is very sociable and considerate.

It will pay any visitor to spend a day off, if convenient, to look through this vast and commodious prison, in all its equipments for the needs as well as the comforts of lawless men. This prison is just northwest of the city and southwest of the fort, which is three miles north of the county courthouse. The State prison is some five or six miles south of the city, at Lansing, where some thirteen hundred prisoners are confined, some three hundred of whom now never see daylight, as they go into the coal-mine before day and come forth after dark—all inside confinement. Here, too, is much and various kinds of labor carried on, and some very fine cabinet work, I should judge none better. Attention is paid to flower and plant industry, and you can pay ten cents, procure a pass and see all about, a guide directing, and if you have never seen inside such a place, by all means go.

I also visited the Soldiers' Home of the war of 1861-65, where three thousand four hundred are on roll. This, too, is a magnificent home for these old and tottering boys in blue, many of whom appreciate Uncle Sam's kindly consideration of the needs of these brave and willing soldier boys, who fought and bled and won the victory. But alas! too soon they will all have passed away.

I visited another home in the city, called the "Small Home," built for women only, by an estate of one man, Mr. Small, costing \$20,000. This is furnished and supported by benefactions, and is modern and very homelike for some thirty-seven inmates at present. It is furnished with light and heat by natural gas, and has many other conveniences. A large library and reading-room, a chapel, hall, etc. But I was delighted with that Old Soldiers' Home. I must speak one more word concerning it. There is "Old Glory" always in the breeze. She floats high and free and bright and glorious indeed. There the squirrels play gayly about, as tame as kittens, and so many of them, too, and a beautiful lake around which the boys gather in summer and while away the leisure days and hours. Here, too, can be seen cannon whose voice may be heard in early morn to awaken them to prepare for rations. And say, you should see those big sixty-gallon potato pots, and coffee boilers of like dimensions! It is a big affair to pare potatoes or make hash even for one meal, but every boy has his turn once in a while, if able, all furnished free by happy Uncle Sam. Oh, I guess you make your own bed and look after your room, which is kept sweet and clean as a new pin.

Another strange and unique object I wish to mention ere I close this little article is this. I met Eli A. Smith, United States mail carrier, with his wonderful team of seven dogs and wolves, from the long trail of Nome, Alaska, to Washington, D. C., and New York, ten thousand miles distance, leaving that far city November 14, 1905, and arriving at Washington, February 20, 1907. Here is a statement from the President of the United States:

"The White House, WASHINGTON, February 20, 1907.

"Eli A. Smith, of Nome, with his dog team has just arrived here. Good luck to him! "THEODORE ROOSEVELT."

Well, I saw Mr. Smith in Leavenworth last month on his way back, having been on a wager that he could drive his team that trip and arrive in New York City on or before May 14, 1908. One feature of the bet was that he should leave Nome entirely broke, take no articles of value on which money could be made, to earn his own way, and receive or accept of no charity, or, forfeit his wager. Mr. Smith is now on his return. I talked with him concerning this won-

derful trip, and caressed some of his team. One dog called "Old Wolf" is particularly fond of little children—a fine large fellow, a full-blood. Eskimos say one thing these wolves detest is a man who drinks whisky. They have no use for a toper. They never bark, but make a fearful noise when they howl. Mr. Smith was often alone with his dogs all covered over in the cold snows of the great Northwest, with temperature at fifty and sixty below zero. He would make a hut out of blocks of snow sawed out of the packed, hard snow, then go in, dogs and all. He traveled as high as eighty miles a day, some days. He said he carried no gun, that he needed none, and that guns were dangerous things, and that his dogs would do anything he told them. He would sing to them and they loved his voice. His sled was made from the wreck of a whale-ship, made of tough hickory, some eight feet long by three feet wide, and two and one half feet high, with adjustable wheels for dry roads.

Mr. Smith was free to converse on some subjects, told me he was well acquainted with the Eskimos, said they believe in a Supreme Being and worship,—a pole being their object. They believe in the immortality of the soul, in the resurrection, and in the transmigration, and were very superstitious in many things. He also stated that in the farthest north the white man had yet been able to go, there are yet positive evidences of an open polar sea, and that it was his candid opinion it is inhabited by human beings, and that it would yet be reached and the mystery solved who lives there. One thing struck me forcibly in this peculiar outfit and that was, what men will undertake at the hazard of life for money and the sheer novelty of the thing, and then how little man will do for his soul's salvation, even when the opportunity is extended to him by the Creator himself. Surely man is vain, and the prince of the world presides. It would be better to be a good wolf than a bad man.

G. M. JAMISON.

ARGYLE, Michigan, January 30, 1909.

Dear Saints: We of the Long Branch, though few in number, are striving to let our light shine. We have Sunday-school at the writer's house; prayer-meeting following, and sometimes preaching-service. Then prayer-meeting on Wednesday evening from house to house, also Religio on Friday night, and it has not been stormy enough at any time yet to hinder us from meeting at the appointed time.

There are only three families of Saints here, now, with nine members in all, but a more faithful little band would be hard to find. We have sacrament-service the second Sunday in each month, Bro. Herriman, of Snover, who is a priest, administering to us.

I have met with the Saints at Snover, Shabbona, Sandusky, and McGregor, and fully believe all are trying to do their duty. There are exceptions, of course, but as a whole I believe the work is doing finely in this district. The men appointed to this district are alive to the work, and are producing evidence to the truthfulness of this latter-day work that can not be lightly passed by.

Ever praying for the welfare of God's dear children, I am,

Your brother in the gospel,

HENRY SHEFFER.

DOW CITY, Iowa, February 4, 1909.

Editors Herald: The sun shines and the weather is fine here with us, though the streets and roads are very muddy.

The "Son of Righteousness" shines everywhere in the hearts of his disciples, making them cheerful, happy, pure, and good; as they become his epistle, read and known of all men for good. While thus walking in harmony with the divine will, every disciple becomes a power for good in the hands of Christ, as required by his own teaching, as follows: "Let

your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5: 16. The pure gospel of Christ begets faith, inspires hope, quickens every fiber of body and soul, begets a lively interest in the good of others, gives the ability to do as well as to teach the will of God, and makes the religion of Christ both theoretical and practical.

What a beautiful world this would be if every person living were truly a Christian! There would be a condition of love and good will such as never existed before. Think about a condition obtaining when every one will speak the truth to his neighbor; when every one will rejoice in the success, prosperity, and good of others. Truly that is a condition to be desired! It is the condition that will obtain when the Spirit of God is poured out upon all flesh; for then the "will of God will be done in earth, as it is in heaven"; and Christ will reign as "King of kings, and Lord of lords," "for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Until then we can watch, pray, fast, labor, and wait, though in many ways we may and should better our condition, so far as the disciples of Christ are concerned.

The work before us "is of such magnitude" that it requires a deep interest and activity upon the part of all. How pleasant and encouraging it is to meet with a branch where every member is indeed an energetic and working disciple of Christ! How the soul rejoices and the heart overflows with gratitude to God for his goodness, and to Christ for his love, as we feel the enlivening and inspiring touch of the Holy Spirit, as we mingle our voices in praises, prayer, and testimony. Thus the Saints are enabled to let their light shine before others, giving encouragement and inspiring hope in the membership, and making a deep and lasting impression upon those not of our faith, by the deep interest thus manifest in that which is held to be "the work of God."

There may be some room for improvement in places along these lines, but the disciples are still growing, and may reach perfection sometime. Paul has written for the good of the Saints, "Let us go on unto perfection," and Peter has penned these words: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby"; "But grow in grace, and in the knowledge of the Lord and Savior Jesus Christ." As the mother shelters, protects, nourishes, and loves her child that it may increase in wisdom and in stature, and in favor with God and man, so does Christ, his officers, ministers, and the Spirit nourish, feed, and protect the church; that her members may be all that the children of God should be, in thought, in word, in love, in zeal, and in good works. This should be good for you and for me; this should be good for ministers and members and instructors and pupils.

"The work of God" is not yours nor mine, but under God it is ours. We are God's heritage; he has placed the truth in our care and he expects us to teach it both by precept and by example. If we are careful to attend the meetings of the branch, regular and special, and do our part to make the services what they should be, we thus encourage others to follow our example; but when we seldom attend our own services a spirit of lethargy creeps over us so that the longer we stay away the less we care for that spiritual meat and drink so necessary to spiritual life and growth, and if we are not careful we will be found seeking worldly pleasure and our influence for good, both with members and those not of the church, will be materially lessened, and our lamps will go out. Paul referred to this condition when writing to Timothy: "But she that liveth in pleasure is dead while she liveth."

Passing down the street yesterday I met the pastor of the Methodist Episcopal Church here in town, and he said, "When I was down at Pisgah, not long since, I took as a text, 'Our

lamps are gone out,' which about represented our condition." I believe the text used upon that occasion by Elder Curtis would be applicable in more than one congregation in the land. But it should not be true of the Saints who teach that the second and glorious coming of the Lord Jesus Christ is near at hand. Saints who are sleeping should awake, readjust and cleanse their garments, replenish their vessels with oil, fill and trim their lamps and have them burning. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." How beautifully the language quoted above represents the true condition for the church with all her ministers, officers, and members to occupy. While such is our condition, we have nothing to fear, for all things will work together for our good.

Yours in gospel bonds,
CHARLES E. BUTTERWORTH.

ALBIA, Iowa, January 29, 1909.

Editors Herald: In reading the different pages of the HERALD, I see an article from Elder J. H. N. Jones, of Adelaide, South Australia, and wish to inform Bro. Jones through the HERALD, that I have some relatives in Adelaide, South Australia, that I have not heard from for years, and if Bro. Jones will please look them up, I will give their names. They left England many years ago, and my father and mother corresponded with them until a few years ago. But since my father and mother have died I have not heard from them. If Bro. Jones will be so kind as to try to find them, and give them my address, I shall be glad. Their names are William and Thomas Martin, my mother's two brothers. William Martin married my father's sister, Angelina Hooper. Hoping and trusting that he may have success in finding them, they find the gospel, and the gospel make them free.

In gospel bonds,
J. M. HOOPER.

LAMAR, Nebraska, February 2, 1909.

Editors Herald: I came here early in January. Commenced meetings near here the 14th. Preached one sermon, and received request to come to Minatare, Nebraska, in haste, to administer to a sick lady there, not a member of the church. I had two hundred and fifty miles to go, twenty-eight of that by carriage to reach the railroad, and that over very bad roads. I closed my meetings and went, reaching the place on the 17th. The woman was in a very precarious condition, and the doctor had told them she would have to undergo an operation or she could not live; and she thought that meant death, and so she decided to throw herself on the mercy of the Lord and trust the whole matter to his will. We administered to her, according to the glorious gospel of the blessed God, and she was very miraculously healed, and made so happy that it seemed she could almost fly. She says she wants to be baptized when conditions are favorable. She had lately come from England, and she wanted me to write and request our elders there to visit her mother. She lives at 102 Ebnal Cottage, Ebnal, Leominster, Herefordshire, England. Her name is Mrs. G. Pounds. Trust our elders will take notice. She seems quite confident our elders will be kindly received, and hopeful that her mother will accept the angel's message.

This good work was brought about by the faithful, untiring energies of Mrs. Nancy Rutter and Fannie Harshman, who faithfully stood by the poor, suffering woman, doing all they could for her and explaining to her how she could go to God through the gospel ordinance and be healed. I trust that others may be inspired by this to go and do likewise.

There seem to be some in this vicinity who are very much interested, and I think will obey the gospel soon.

We have had more snow and cold weather in Western Nebraska this winter than usual, and it has been against me in my work, so that I have not been able to do the work I had mapped out. And Jack Frost has made me shiver quite a little besides.

I am glad to say that the good Lord has blessed and comforted me in my weak efforts to meet the demands made upon me. May the Lord bless his people and enable them to rise to that high plain of spirit life they should occupy.

In the faith,
C. W. PRETTYMAN.

SEILING, Oklahoma, February 5, 1909.

Editors Herald: I see in your last issue the statement that "the man who never gets time to write a letter is lost." I do not want to be lost, so I respond with a letter. Hope you will let this letter go to the readers of the HERALD!

As this conference year is about to close, I wish to say that I have been greatly encouraged in my efforts. The Lord has blessed me so that I have enjoyed good health. His Spirit has been with me in preaching the word.

This was my first year in Texas in missionary work. I find many good features in that mission, and some not so good. I was kindly cared for, my necessities, expenses, etc., were provided by Saints and friends, so that I lacked for nothing in that line. The state of Texas being large, so are the demands for preaching; but the conditions that exist there—for fourteen years I had labored in Oklahoma—but the eight or more months that I spent in Texas I met more people that had never heard of any Reorganized Church of Jesus Christ of Latter Day Saints—they had heard of the "Mormons," but never knew there were two divisions of the church. This was my first year to do street-preaching. It is like any other habit, once acquired, easy to follow. I rather enjoy street-preaching since getting started at it. My congregations have numbered from twenty-five or fifty to three and four hundred. At times they have listened attentively for an hour to an hour and a half. The Saints are scattered in the Texas mission. So they are not permitted to enjoy church privileges every week or every month. In fact, months at a time they are left to themselves and the perplexing environments of life. These conditions are surely unfavorable for their development in the gospel work. As our beloved Bro. D. S. Crawley often remarked, "They are a good people though." But "how can they hear without a preacher, and how can he preach except he be sent?" That is the matter with Texas—they need more preachers, more than they have been having.

My last work there was in Robertson County, "down in the Sticks, with Johnie Hay." We had held a week's meeting in Bro. Hay's home branch, the Texas Central, near Hearne. Had a very encouraging meeting. I was kindly received by the Saints. We then went east of New Baden, ten miles, to "Oak Grove Schoolhouse." Here we found twenty or more Saints in the thickly-timbered country, struggling as best they could against the tide of life to sustain both body and spirit. We are inclined to believe that no one can or will be likely to advance except under proper influences or environments.

We had our meetings well started at the above place, attendance and interest good, when I received a telegram from home that wife was very sick. The message reached me at the close of meeting Sunday night. The brethren and friends hastened me off to the railroad, ten miles, through timber and sand, with necessary expense for my journey. Our driver urged his steed, dodging trees and stumps (as best he could in the dark), arriving within fifty yards of the depot

when the train passed. With several changes, and having to lay over two nights *en route*, we reached home Wednesday night, about half past twelve. Was glad to find my wife greatly improved. She is now able to be up again.

By consent of those in charge, we expect to spend the remaining part of the conference year in Oklahoma.

I have been interested in reading the good articles in the HERALD, the comforting letters, and spiritual instructions. It is very evident, however, that we have not yet come to the unity of the faith—not all. Perhaps some of us need to become “converted” on some of the questions now being discussed.

There is no question but what it is an easy matter to be wrong on questions pertaining to the church or gospel. The fact that we as a church claim and are entitled to inspiration from God is no evidence to me that all who represent the church, myself included, are in possession of that inspiration at all times, and that all our conclusions are true. We may be educated, graduates from colleges, naturally intelligent, brilliant in mind—our brain may be as fertile and imaginative, prospective and reflective as Webster, our oratorical ability may equal Ingersoll or Bryan, our honesty or conscientiousness may be above suspicion—but yet, we may be wrong, absolutely wrong on questions pertaining to God and his work. Our method of reasoning may be far from right. Our whole system of philosophy, together with all we have as scripture (the three books) is positive evidence of how easy it is to be deceived—deceived pertaining to things of God. Man makes an effort to reason them out in his own mind. When a conclusion is reached, he begins to build on that. When his conclusion or premise is wrong, his whole building is wrong—apt to fall. We think Paul advised well when he said, “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.”

I have heard it said that “man’s weakness is God’s opportunity.” If that be true, and we think it is, then what opportunity has God with the man or men who raise up in their dignity and strength and virtually challenge the whole church?

We copy the following brief quotation, and ask if the thought conveyed be true or not true, which? “We are called upon to occupy ground as we advance, not before.” Does not this quotation carry the idea that we advance “step by step,” or rather receive, respond, *obey* God’s commands through the gospel as we learn what they are? How can I obey a law I do not understand? The pupil in the schoolroom learns, or advances, “step by step.” In fact the “step by step” movement is the only movement I have yet learned pertaining to the gospel work. I hope to learn more yet. Neither do I desire to be among those “who are ever learning,” but “never able to come to the knowledge of the truth.” Has not the Lord said that “divisions are unseemly”? Then, if divisions are “unseemly,” what about an effort to cause division? God has appointed certain men over certain departments of his work, and I have confidence in those men, and in the God who appointed them, that he will qualify them for the work, and not permit his church to suffer by their lack of understanding.

This most wonderful of all modern inventions, wireless telegraphy, furnishes the most complete illustration of inspiration that I have yet known. That is, if I am rightly informed, this means of transportation of thought is used both in times of peace and of war. Not every wireless instrument that is open to receive messages can receive them (I am told), for the reason that they are not *in tune* or in harmony with the instrument that transmits the message. The two instruments, the one that receives and the one that transmits, must be in harmony with each other, or there is no communication.

More especially is it essential for the receiving instrument to be right in order to catch the wave of thought as it is borne through space. So it is with God. He may transmit message after message, inspiration following inspiration; it may roll on and on like the “pebble dropped in the water,” until it reaches and passes by, over, and through all the confines of his kingdoms, and will be caught (as it were) by every instrument whose mind and soul is in touch or in harmony with his. But those not “in tune” will have no power to stop the message or prevent others from receiving who are in proper condition. Our skepticism or unwillingness to believe in wireless telegraphy will not affect the facts in the case. Neither will the unbelief in inspiration prevent the faithful ones from receiving. Yet, notwithstanding the reception of inspiration from God, we learn or advance “step by step”—we “occupy ground as we advance, not before.”

There would not have been divisions in the Christian world if the leaders had remained united. There surely would not be division in politics if the leaders had not divided the people.

Since the gospel has been restored, divisions have ensued; for the simple reason that the leaders or men who choose to lead, were divided; some of one opinion, some another. In our preaching and reasoning with the world, we labor to get them to see that such conditions can not be right—some one is evidently wrong. We advise those same worldly people to take the advice of James: “Ask God for wisdom.” They confess they are perplexed, in fact they are in a “puzzle”—they plead for some one to explain. I have met some of those good folk in my labors, and they have shouted me down, saying, “Hallelujah, praise the Lord, I’m sanctified.” They have folded their cloak of self-righteousness so closely around themselves that you can not reach them.

While I do not, nor can not condemn proper and necessary investigation—in fact we are justified in seeking diligently for the right, the truth, and in condemning wrong; yet there is so much unnecessary contention (in my opinion) that I am inclined to repeat the words of Hamlet when he first beheld his father’s ghost:

“Angels and ministers of grace defend us!
Be thou a spirit of health or goblin damned,
Bring with thee airs from heaven or blasts from hell,
Be thy intents wicked or charitable,
Thou comest in such a questionable shape?”

It is very evident that inspiration comes to the human mind from two sources; and with me it seems very proper to inquire, as did Hamlet, “Bring with thee airs from heaven or blasts from hell?”

We can not deprive any one from expression. They have the god-given right to exercise their own agency. But we have a right also to judge and conclude as to the character of every man’s work. His work stands in mute but positive evidence of his workmanship. I believe the servant of Christ labors for peace, unity, and love, rather than for division.

In bonds,
R. M. MALONEY.

SAREPTA, ———, January 13, 1909.

Editors Herald: With the close of the year’s subscription, it brings to our minds that we have one more peg in the tally-board of life to move, or one less mile-post to pass. I feel thankful for the gospel, for what I am, and if anything grieves me it is when I make a misstep. And my heart’s desire and longing is to live so as to get a peep into the future. I would like to go to General Conference this year. Best wishes for the prosperity of Zion, and good will to all.

ROBERT GRAY.

NORTH DEER ISLE, February 2, 1909.

Editors Herald: I thank God for the gospel that Jesus Christ taught, and for his Twelve and Seventy, with power from God. I should like to speak comforting words to the Saints. Yea, be ye strong in word, and faith fulfilled. Oh, how plain the Bible and prophecies are in these last days. Signs of Christ's second coming. I would say, None but the pure in heart shall stand. Shall I stand? Yea, God's grace will save the doer of the word of God. To Zion I shall go with you. Will you go with me? I am seventy-five, and ask the prayers of the Saints, that I may safely endure to the end, in the love of the truth.

Yours truly,
JOEL H. POWERS.

Extracts from Letters.

Bro. Hubert Case, writing from Kingfisher, Oklahoma, on Washington's birthday, states: "Oklahoma is an excellent field. I baptized three grown persons yesterday and have some more to lead into the water this evening. Our mission forces are doing good work, without any heat or friction, and we have had a very profitable year."

News From Branches

BRANT, MICHIGAN.

A brother, F. P. Jubb, writing from Brant, Michigan, under date of February 15, makes the following statement: "About a year ago I wrote you asking you for some help in the way of a preacher or of getting some help to get the work started better in this part, so I thought it best to let you know what the result had been. The first preaching was done by Elder Dickhout, of Hamilton, Ontario, in July, three baptisms followed. Then Elder Hawn came and took charge and preached in the same place and eighteen more were baptized and two of the old Saints were reclaimed, making twenty-three, and the five of us that were here, making twenty-eight. Pretty good, I think, and there has been a branch organized here of late, making it better yet. Now, brother, I feel pretty well pleased for the work done here."

This is very encouraging, and we congratulate Bro. Jubb and those with him for that which has been accomplished. We are acquainted with Brn. Dickhout and Hawn and know them to be earnest workers for truth, and we are pleased to hear of their efforts being crowned with success.

HERALD EDITOR.

ST. LOUIS, MISSOURI.

A soul-cheering and strengthening sacramental service was experienced the first Sabbath in February, and a large number of Saints were present. Special fasting and prayer was requested in behalf of our sorely afflicted Sr. Billinsky. The prayers offered were indeed humble and sincere, and we felt the blessed influence of the Spirit's presence. A prayer-service was also held the afternoon of the 18th at the home of Sr. Sadie Lewis, where Bro. and Sr. Billinsky are stay-at present. The sisters of the branch held this service, accompanied by Bro. Tanner, who administered to Sr. Billinsky at this service, and we believe much spiritual strength and encouragement was received, if not physical. Sr. Billinsky has thus far received but temporary relief physically, but we know God is all wise, and will grant us that which is for our best good, if we will continue faithful and submissive to his holy will. We would kindly ask all who are acquainted with Sr. Billinsky and also Sr. Mary Voltz, who is also very ill, to assist us with your faith and prayers in their behalf.

The discourses delivered this month by Brn. Tanner, Sparling, Burgess, and Archibald, were instructive and uplifting.

Seven additions to the fold since last report. Six, being baptized by Bro. Carl, are of the Lansdowne Branch, which is rapidly growing, not only in numbers, but spiritual strength as well.

The Cheltenham Branch, with Bro. Tanner as their pastor, is also reported as doing well. The officers of branches in the district do not find time to be idle, Bro. Tanner being president of both St. Louis and Cheltenham.

A special prayer-service was held for the purpose of invoking God's blessing on Sr. Esther Mercer, who was quite ill the past month. She was administered to at this time, and we are pleased to say received the desired blessing, for which all feel thankful to the Giver of all good.

The Sabbath-school and Religio are moving along nicely. The Religio president, in a talk to the Sunday-school recently, urgently requested all the Sunday-school members, especially the little folks, to attend the Religio.

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

WASHINGTON ITEMS.

Spokane Branch is alive to the Master's cause, and doing well under the leadership of Bro. I. M. Smith. Minister in charge, Bro. F. A. Smith, made us a short visit, with good results, and on February 2 the writer accompanied him to Ellensburg, Washington, where a new branch was organized with seventeen members (when complete), H. P. Hansen, president. Ellensburg Branch starts out bright with great possibilities.

On February 4, Bro. F. A. Smith departed for Portland, Oregon, to attend district conference. The writer remained over Sunday with Saints, attending Sunday-school. There were thirty-four present. All seemed interested in class work and review. We look for a good record from this school. Sr. Celia W. Lull is doing her best as superintendent. At sacrament-meeting Sunday evening, every member present testified,—not a bad beginning.

Leaving this place, I visited Roslyn, a small branch in the Cascade Mountains, where eight thousand tons of coal was mined in one day. The average daily output for 1908 was seven thousand, one hundred and eighty-two tons. A few of the faithful are holding up the ensign here. A Sunday-school and Religio are held regularly, and sacrament once a month in the Saints' church.

Having an invitation to the Seattle and British Columbia District conference, February 13 and 14, I left Roslyn with Bro. Frank Holmes in time to attend Sunday-school and Religio conventions. The conference was well attended, a number of business matters adjusted to place the district in a better condition.

Apostle F. A. Smith and Bro. E. Keeler came up from Portland conference as boosters for a ten-day reunion in Seattle, to be held in midsummer. The influence of the minister in charge, and oratory of the patriarch, won Bro. William Johnson, the heavyweight from Nanaimo, British Columbia. All negative arguments were promptly sat down on; and, being assured that Bro. George Thorburn would act as chief stake-driver, a tent reunion was decided upon.

Brn. F. A. Smith, E. Keeler, William Johnson, H. Stade, and George Thorburn will remain in Seattle a few days holding cottage-meetings, and perfecting details, ways and means for the occasion. We will likely hear from them later. Keep your eye on the A. Y. P., and the Seattle and northwest reunion.

Your colaborer,
SPOKANE, Washington. W. W. FORDHAM.

Miscellaneous Department

Conference Minutes.

NODAWAY.—Conference convened at Guilford, January 30, 1909, at 11 a. m. Called to order by Bro. E. S. Fannon. Forenoon spent in short speeches. E. S. Fannon selected to preside; W. B. Torrance, secretary. The rule of voting by delegates was suspended, and all members allowed voice and vote. By motion an invitation was extended to Bro. Faul to take part with us in the deliberations. Elders reporting: F. C. Keck, E. S. Fannon, C. C. Nelson. Priests: R. T. Hill and W. B. Torrance. District treasurer, W. B. Torrance, reported: Balance due treasurer, October 3, 1908, \$1.76; received from Guilford Branch, \$2.25; paid out \$2.50; due treasurer, \$2.01. Moved to accept the report and advise the secretary to notify the soliciting committee (composed of the several branch presidents) to take up a collection to pay treasurer's deficiency. Branches reporting: Guilford 92, Ross Grove 45. E. S. Fannon was elected district president for ensuing year; A. E. McCord, first counselor; Joseph Powell, second counselor; W. B. Torrance, secretary, recorder, and treasurer. Delegates to General Conference: A. E. McCord, F. C. Keck, Charles Harpe, E. S. Fannon, Sr. E. S. Fannon, Alma Nelson, R. K. Ross, Joseph Powell, W. T. Ross, W. B. Torrance, T. A. Ivie, and K. C. Knudson. Those present were authorized to cast full vote of district. Adjourned to meet with Bedison Branch, June 5 and 6, 1909. W. B. Torrance, secretary.

FLORIDA.—Conference met at Pleasant View church, February 6, 1909, F. M. Slover, assisted by W. A. West, presiding; E. N. McCall, assisted by J. G. Dixon, secretary. W. A. West reported verbally condition of district, and exhorted all to observe law and order. Calhoun and Pleasant View reports were rejected, not having been approved by branches. Priesthood reporting: W. A. West, J. N. Hawkins, W. J. Booker, W. M. Hawkins baptized 5, J. G. Dixon. Next conference to be held at Santa Rosa church, first Saturday and Sunday in June, the 5th and 6th. Bishop's agent reported: On hand last report, \$1; received, \$45.35; paid out, \$35. Auditing committee reported books correct. Delegates to General Conference: T. C. Kelley, F. M. Slover, N. L. Booker, E. N. McCall, Willie Barnes, B. L. Jernigan, Ruby McArthur, W. A. West, G. T. Chute, Sam Dixon, W. M. Hawkins, and Willie Ellis, those present to cast full vote, and in case of division majority and minority vote. The following was adopted: "Resolved, That the district president, with the officers of Santa Rosa Branch, in connection with F. M. Slover, be authorized to visit officers of Coldwater Branch, and try to get them to work, and report result of labor next district conference." A motion was adopted disorganizing Greenwood Branch. E. N. McCall, secretary.

SHEFFIELD.—The seventeenth annual conference of the Sheffield District, England, convened in Clay Cross, Derbyshire, Saturday and Sunday, January 9 and 10, 1909. J. W. Rushton chosen to preside; C. Cousins, secretary pro tem. Letter ordering conference, statistical reports, branch reports, spiritual and personal reports, were read and approved. Financial report of Bishop's agent and district treasurer read and referred to auditing committee. Election of officers: John Austin, president; John Holmes, vice-president; George Gaydon, secretary; G. H. Holmes, treasurer; John Austin sustained as Bishop's agent. Resolved that we request Bishop E. L. Kelley to acknowledge Bro. J. Austin as Bishop's agent for the Sheffield District through the HERALD, and that the secretary write him in this respect. General and local authorities of the church were sustained. Auditing committee reported. Report accepted and committee discharged. The appointing of place for next conference was left in hands of district president. Copied from minutes of secretary pro tem; George Gaydon, secretary, 9 Saint Albans Road, Bulwell, Nottingham, England.

CENTRAL ILLINOIS.—Conference met at Beardstown, Illinois, on the 6th and 7th of February, 1909, with David Smith, president, in chair, James McKiernan as assistant. Statistical branch reports were read showing an enrollment of one hundred and eighty members in the district. Branch officers' reports were read showing the spirituality of the several branches; missionaries' reports being read, showing many good openings in the district and for the coming year. After the regular order of business was transacted, a proposition for buying a tent for missionaries was offered; after considerable debating it was moved to purchase a tent. On the

evening of the 6th the Sunday-school and Religio gave an entertainment. Sunday-school met on the Sabbath with district officers in charge. C. H. Burr speaker at 11 o'clock preaching-service, social service at 2.30 with a goodly portion of the Spirit being manifested. Charles C. Simpson, secretary, 612 South Pawnee Street, Taylorville, Illinois.

KEWANEE.—Conference met with the Tri-cities Branch in Rock Island, Illinois, February 6 and 7. Those chosen to preside were J. W. Wight, assisted by Charles L. Holmes, vice-president of district. Secretaries, Mary E. Gillin, assisted by Amy Cole. Branches reporting: Kewanee, 147; Millersburg, 123; Tri-cities, 93; Canton, 72; Joy, 65; Buffalo Prairie, 59; Peoria, 49; Dahinda, 48; Media, 22. District librarian reported that the library board has succeeded in starting three circulating libraries. Bishop's agent, James Norris, resigned. Resignation accepted to take effect upon books being satisfactorily audited. Carrh E. Ball recommended to the Bishop to succeed Bro. Norris. Branch president's reports from Tri-cities, Millersburg, and Peoria were read and showed local activity. Ministerial reports from D. S. Holmes and O. E. Sade were read, but Missionaries J. W. Wight, O. H. Bailey, J. T. Hackett, and Amos Berve reported verbally. A communication from Elder F. A. Russell and from Grace Russell was read, relative to their continued interest in the work and the Saints of this district. The action of Millersburg conference, September 26 and 27, 1908, granting a reissue of an elder's license to J. F. Adams was rescinded, and the matter placed in the hands of J. W. Wight for definite or ultimate settlement. Bro. Wight granted the license. The recent death of Bro. John S. Patterson was noted by the appointment of committee to draft resolutions of condolence, which they did. Delegates to General Conference: Amos Berve, Sr. Amos Berve, O. H. Bailey, J. W. Wight, Sr. E. Poland, E. C. Dillon, George Sackfield, Sr. George Sackfield, Albert Sackfield, J. B. Johnson, Sr. J. B. Johnson, Clara Johnson, R. Elvin, Sr. R. Elvin, Fred Forquer, Bessie Forquer, Maud Hopkins, C. E. Ball, J. T. Hackett, J. L. Terry, Sr. J. L. Terry, M. B. Holmes, Sr. M. B. Holmes, Glen Holmes, O. E. Sade, Edna Schwerdtfeger, Alfred Needham, Anna Amos. Reunion announced to be held at Moline, August 13 to 22, 1909. Adjourned to meet at Kewanee, June 5, 1909. Mary E. Gillin, secretary, 1410 North Elizabeth Street, Peoria, Illinois.

Convention Minutes.

CENTRAL ILLINOIS.—Convention was held at Beardstown, Illinois, February 6, 1909, in charge of district officers. School reports read and approved. Secretary's yearly report read. Election of officers: Charles C. Simpson, superintendent; M. R. Shoemaker, assistant superintendent; Leah Shoemaker, secretary; Fred Ettinger, treasurer. Delegates to General Convention: J. McKiernan, D. Smith, C. Burr, F. Cumbus, Anna Rudow. Moved and seconded that we suspend the delegate vote at present and authorize the secretary to cast full delegate vote. Carried. Saturday evening was taken up with a very interesting program. Adjourned to meet the forenoon of same day and same place as next district conference. Mary E. Davis, secretary.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENTS.

The Saints and friends of Manchester and Leeds, England, please take notice that Elder Joseph Dewnsup has been duly appointed Bishop's agent for the Reorganized Church of Jesus Christ of Latter Day Saints in and for the territory herein named in place of the heretofore acting agent, missionary in charge, J. W. Rushton.

Bro. Dewnsup is authorized to receive and receipt for church funds in behalf of the Bishopric of said Reorganized Church in and for the district of Manchester and Leeds, and the Bishopric commend him and his work to the Saints and friends of said territory. The Bishopric also extend thanks to Bro. J. W. Rushton for his cooperation and efforts in financial work hitherto. We also specially urge that each member of the territory herein named become acquainted if they are not already, with the new agent, Bro. Dewnsup, and remember his address, and be forward in assisting him in his financial work during the year. By so doing we trust we may be laborers together with the Master in his work of grace and salvation among the people.

In writing the agent please address Joseph Dewnsup, 12 Albemarle Street, Moss Side, Manchester, England.

Trusting that the divine blessing may attend the work of the agent and each helper,

Very respectfully,
E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, February 20, 1909.

The Saints and friends of Central California District will please take notice, that upon the removal of Bro. A. Page, the Bishop's agent, from Central California to Independence, Missouri, and the resigning by him of the office of agent for said district, Bro. A. J. Damron, of Tulare, California, has been duly appointed agent of the Bishopric in and for said district and in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints.

Bro. A. Page, who has been faithful in his office and work for a great many years, resigns both on account of his age and by reason of change of place of residence. The Bishopric takes pleasure in commending Bro. Page in his work in this office for so many years, and trust that the Lord will be with and bless him in his new relations and home. We also commend the present agent, Bro. A. J. Damron, and ask that the Saints remember him and those who can not call upon him address him, Box 55, R. F. D. 2, Tulare, California. Trusting the Lord will bless each one who helps and sustains in moving forward his work and that all may be able to do much towards spreading the gospel in the Central and other districts, I am,

In behalf of the Bishopric,
Very respectfully,
E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, February 25, 1909.

To the Saints and Friends of the Kewanee, Illinois, District: This is to notify you that Bro. C. E. Ball, 4215 Eighth Avenue, Rock Island, Illinois, has been duly appointed Bishop's agent in and for the Kewanee District of the Reorganized Church of Jesus Christ of Latter Day Saints, and duly authorized to receive and receipt for funds and perform any and all duties devolving upon a Bishop's agent within the territory herein named.

In making the appointment of Bro. C. E. Ball, we call attention to the fact of the resignation of Bro. James Norris, former agent, because he did not have time and opportunity to look after the business of said office, and the Bishopric extends to Bro. Norris special thanks for his work and faithful service in the office of Bishop's agent heretofore.

We call special attention of the Saints and friends of the Kewanee District to the appointment of Bro. Ball, and trust that each may be specially interested in the Master's work in said district, and diligently and heartily seek to assist the agent in his special duties in the work.

Trust the Lord may bless and direct each one in this faithful service to him.

In behalf of the Bishopric,
Very respectfully,
E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, February 26, 1909.

Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE AND CONVENTIONS.

1. From California and North Pacific Coast Points.—Regular nine months tourist fares, approximating two cents per mile in each direction, or about one fare and one third for the round trip, are in effect daily from California and North Pacific Coast common points to Missouri River gateways, such as Kansas City, St. Joseph, Omaha, etc., from which points local rates of two cents per mile are in vogue to Lamoni, Iowa, where the General Conference and conventions will be held about April 1-20, 1909. The fare from California and from North Pacific Coast common points to Missouri River points named and return is \$90.00.

The nine months fares do not apply to intermediate or interior points, but only to what are known as the eastern gateways of the Trans-Continental Association, such as those named. Should it happen that delegates apply at a station on Pacific Coast from which the nine months fare is not in effect, which may be the case at very small, unimportant stations, the agent will cheerfully ascertain and advise them the nearest point to his station from which such fare does apply. He will also advise delegates as to the eastern points named above to which it will be most advantageous for them to purchase nine months tickets in rebuying to place of meeting.

Please note that these nine months tourist tickets are sold only from the states of California, Nevada, Oregon, Wash-

ington, and west of and including Mission Junction, British Columbia; also from what are known as Kootenay common points; namely, Nelson, Rossland, Sandon, Kaslo, and Grand Forks, British Columbia.

Careful inquiry should be made of agents of leading lines, as it may be possible, in some local instances, to do better than the general rate named above. Other rates, on later dates, may be obtained on inquiry, should any desire to include points further east than the gateways named above.

Parties in the intermediate northwest, not included in the above-named points, may take the Burlington Route at Billings, Montana; Cheyenne, Wyoming; or Denver, Colorado, etc., and obtain direct route to Lamoni, Iowa, and at lowest regular rate.

2. If anything can be done to secure special rates over the Burlington Route from Chicago, Kansas City, Denver, Omaha, and other points, due notice thereof will be given. However, as such rates probably would be conditioned upon parties traveling together and upon special dates, those who can arrange for such parties traveling together, from branches, districts, or sections, should take up the matter and make inquiries of passenger departments of roads over which they will travel—from New England, Canada, and other points east, south, etc. It would not be possible for the undersigned to arrange for the meeting of delegates at particular points with delegates so widely scattered. Whatever can be secured in rates and other features of transportation service will be duly reported, under some general arrangement with the Burlington, if obtainable. Schedule of trains to and from Lamoni, with connections at main line points, will also be published in *HERALD* and *Ensign*.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 26, 1909.

Bishop's Agents' Notices.

To the Saints of Southern Nebraska; Greeting: I find it necessary to address this letter to you that you may know the condition of the treasury in our district. We are out of funds. Only three dollars have been received since January 16, and since that date I have paid out one hundred and seventy-nine (\$179.00) dollars. We are now in arrears, and nothing is in sight. I am sure it is not necessary that I call your attention to the financial law of the church. You, as members, are conversant with it, so I write this letter that the situation may be understood. Some have been quite faithful in the support of the Bishop, while many have neglected their plain duty. As agent I have invited, and do now invite, all to contribute of their means for the support of the work in our district. Unless the funds are forthcoming, of course they can not be disbursed. Please consider the condition and needs of our district, and send in your contributions as soon as possible, whether of tithes, offerings, or consecrations, to the writer at Wilber, Nebraska, so that he may be able to discharge the obligations resting upon him, according to the instructions of the Bishop.

Your brother in Christ,

February 23, 1909.

C. H. PORTER, Bishop's Agent.

Presiding Patriarch.

To the Order of Evangelists; Greeting: The time is rolling on and we soon will be expected to meet with our brethren of the priesthood of the Son of God, and it is meet that we should be represented among them, and that I might report favorably the labors of the order, to the First Presidency, I would be pleased if my brethren of the order would report to me at least on, or before, the first day of April, thus giving me a little time to formulate our general report.

I would be glad if so many of my brethren as can conveniently do so would attend the coming conference. There are a number of important matters, which we ought to counsel together upon, and now for several years there has not been a sufficient number of our brethren attending the General Conferences to form a quorum, so of necessity there has been no business done by the order, and no advancement made to a better understanding of our duties, rights, and privileges in the great work of these latter days.

To my brethren of the order upon the British Isles, I send special greeting; I would be glad to receive some communication from them, reporting the nature of their work in that great field.

Come, brethren, let us get nearer together, at least by communication, and in touch with each other in the love of our Lord and Savior.

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When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

May the Spirit of our loving Master greet you, and aid us all in the grand work our God has ordained us to perform, is the prayer of your brother and collaborer in Christ Jesus.

ALEXANDER H. SMITH,

President of Order of Evangelists.

LAMONI, Iowa, February 26, 1909.

Eighth Quorum of Elders.

Greeting: Please take notice that report blank and license were mailed to every member of the quorum this day. If you have not already received yours, please advise me at once. All reports should be sent in, as soon as possible after March 1, and especially let us hear from you with your suggestions for program.

S. A. BURGESS.

1626 Pierce Building, St. LOUIS, Missouri, Feb. 23, 1909.

Fourth Quorum of Priests.

The members of the quorum are earnestly requested to send in their annual reports and quorum dues of fifty cents to me, not later than March 10, so that they may be compiled in time for conference. It is especially desired that as many of the members as can attend the quorum meeting that is to be held at the time of district conference, March 13 and 14, at Central Church, Kansas City, Missouri. It is necessary that the members meet together from time to time. It is desired that all those who expect to attend the conference will let me know when you send in your reports. The members are also requested to report to President George Edwards once every three months of condition of work in their field of labor. Brethren, please be prompt.

J. W. A. BAILEY, Secretary.

Convention Notices.

The third semiannual meeting of the Kirtland District Religio society will be held at New Philadelphia, Ohio, Friday afternoon, March 12, 1909. A "model" Religio session will be held to show delegates and any others who may be interested how a successful Religio should be conducted. Further

information can be obtained from the secretary, C. B. Keck, 12010 Wade Park Avenue, Cleveland, Ohio.

The Independence Stake Sunday-school association will convene on March 12, 1909, at the Central Church in Kansas City, Missouri. At 10.30 a. m., business; 2.30 p. m., devotional exercises; 3, superintendent's hour; 3.30, election of officers and delegates. Special program for superintendents and teachers at 7.30 p. m. Mrs. J. A. Gardner, secretary.

Died.

SMITH.—Rachel Hopton Smith was born June 17, 1819, in Green County, Pennsylvania. Died February 15, 1909, at her home in Baxter, Iowa. Grandma Smith, as she is known in the Des Moines District, was baptized into the church by G. E. Deuel, in December of 1868. The funeral-service was held in the Congregational church, at Baxter; sermon by Elder W. Christy, assisted by W. C. Nirk. Interment in Newton Cemetery. Grandma Smith has nine children, and one hundred and four grand and great-grandchildren. Six of the children are left to mourn the loss of a faithful mother.

HALLER.—Rachel Mae Haller was born to Bro. and Sr. Charles Haller, December 10, 1901; died February 12, 1909, aged 7 years, 2 months, and 2 days. She was a kind, affectionate child, beloved by all. Funeral-sermon by S. M. Reiste, in the Methodist church, at Monmouth. Interment in Canton Cemetery.

With hearts full of sadness,
We but wait the glad morn,
When Gabriel shall call thee
With loud trumpet horn.

Oh, then, we will clasp thee,
With joy to our breast,
And sing with the ransomed,
The song of the blest.

HUBBELL.—Sr. Viva E. Eyler, youngest child of Bro. and Sr. William and Julia Eyler, of Bartlett, Iowa, born August 6, 1891, and died January 28, 1909, at Bartlett, Iowa. Baptized June 3, 1900, at Tabor, Iowa. Was united in marriage to Mr. Norman Hubbell on September 16, 1908, at Bartlett, Iowa, by Elder Eli Hayer. She was indeed a Saint loved and respected by all who knew her. Funeral-services February 14, 1909, in the Christian church, Bartlett, Iowa, John Huston in charge, sermon by W. E. Haden.

MCKIERNAN.—At his home, Fort Madison, Iowa, February 18, 1909, at the age of fifty years, Bro. Eber McKiernan. He was born at Milan, Indiana, January 1, 1859, and came west with his parents in 1865, residing successively at Uniontown, Missouri; Croton, Farmington, Keokuk, and Fort Madison, Iowa. As a young man he entered the railway service, in which he met with repeated promotion, but resigning a position of foreman in the Santa Fe shops, he entered the mercantile business about a year and a half prior to his death. In 1884 he was married to Miss Elizabeth Hart, who survives him, an only son having died eighteen years ago. He also leaves an aged mother, two sisters, and three brothers, one of the latter being our faithful missionary, Elder James McKiernan. He suffered much from a cancer for over a year, but was patient and uncomplaining until death brought him a happy release. He was a member of the church for many years and died in hope of a glorious resurrection. Funeral-services at the home Sunday afternoon, February 21, in charge of Charles Fry, assisted by Reverend Cline, of the Christian Church.

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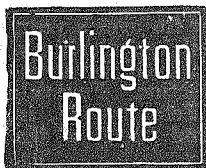
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THE SAINTS' HERALD

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



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

VOLUME 56

LAMONI, IOWA, MARCH 10, 1909.

NUMBER 10

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

JOSEPH SMITH, Editor.
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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LAMONI ITEMS.

Reverend A. E. Carhart of the Methodist Episcopal Church, was the morning speaker at the Brick Church, and his sermon was well recieved, it being along general lines, with the foundation on Jesus Christ as the dominant thought. The reverend is from Mitchell, South Dakota.

Elder Elmer E. Long was the speaker at the night service.

Our item of last week in regard to the small-pox was wrong. We should have stated that there were but two patients, as there were about five homes in quarantine.

The regular monthly sacrament-service was held in the afternoon. President John Smith requested the Saints of the branch to pray earnestly and regularly for the benefit of the coming General Conference and Conventions.

Be as careful of the books you read as the company you keep; for your habits and character will be as much influenced by the former as by the latter.—Parson Hood.

Editorial

CONCERNING DISCUSSIONS IN THE "HERALD."

We want you to read all of this editorial.

In this number will be found Bro. Weld's third article regarding section 106. This article has been in hand several weeks, but other matters have prevented its publication. The discussion of the subject having been opened up we have thought it best to give those who criticise the section in question ample opportunity to state their case. The main objections to be urged are now before the people. Probably two or more articles will be published on this subject between now and the General Conference; but we can not give space to all the articles that we have received and are likely to receive, and we ask our contributors to forbear. The discussion of this subject has been running for about five months.

A few thoughts now regarding discussion in general. There seem to be two extreme views held in the church regarding the appearance of discussions in the HERALD; and between the two the editors are in a position to acquire large quantities of valuable experience. One would have our readers given nothing but predigested foods, carefully selected by the editors,—sincere malted milk of the word, shredded whole wheat biscuits of life,—and fear that if the readers get any nuts to crack they will break all their teeth. The other would give them mince pie, pickles, sauerkraut, and nails.

In our opinion the happy medium will be found in a mixed diet somewhere between these extremes; we do not care for predigested foods and we do not like pickles. The perfect editor could always keep the happy medium (providing he had the right kind of material to use) and please everybody(?), but the perfect editor has not yet been born.

Those who hastily condemn certain articles that displease them should remember that there are others; that which displeases one may be heartily enjoyed by another. For one man to ask that the HERALD give space only to the ideas that accord with his ideas would not be right. And it is a fact that the very same day that brings us a complaint that the HERALD pages are opened too widely, brings us another charging that we are overworking the waste-basket.

Now we do not fear men's criticism nor seek their praise, but rather to do our own work in our own

way, as God shall give us light, in harmony with the best interests of his cause. Nevertheless, though we believe that the editors are in the best position to know what manuscripts are available and which ones are worthy, we are open to suggestion and any who wish to do so may write the undersigned, or any other member of the editorial staff a personal letter, stating his or her opinion regarding the way in which the church paper should be edited. If you have criticisms send them to us. Do not go behind our backs. Tell us what you would do if you were editor.

So far as we are concerned our editorial utterances in the past regarding the use of the blue pencil were directed almost solely toward that class who abuse the rights of free speech and indulge in personalities. Only that class had cause to take those utterances to heart.

On the other hand, if any have imagined that we stood for the suppression of all dissenting opinions, they are mistaken, that is all. We plead for an exchange of ideas on a higher plane. The present discussion has been rather free from personalities up to date; but it is a fact that the longer any such discussion lasts the harder it is to keep within bounds.

Some questions are timely and may be discussed with profit, providing the discussion is dispassionate. Other questions are not timely and can not be discussed profitably. Some have been agitated at length and may well rest. In the present case section 106 is important and will play an important part in the redemption of Zion. It has been discussed in certain quarters for a long time and we felt that the Saints in general might as well know what there was in the opposition. If the section will not stand investigation it ought to be investigated. If it will stand, it will emerge from the discussion stronger than before, and the fog will clear away. Publicity usually strengthens truth.

Some have expressed a fear that the discussion would injure financial interests. In the Lamoni Stake, where perhaps the interest is keenest, the tithing receipts since it has been in progress are the best in years. The stake bishopric is responsible for that statement. The bishop of the Gallands Grove District has circulated a tract on tithing within the past two months and reports very gratifying returns. The bishop of the Independence Stake says that the discussion has done no serious injury in their field. The bishop of the Southern California District says, "I am not displeased in having the issue raised . . . if this agitation will settle the authenticity of this section we will have gained an important step toward unity." The bishop's agent in the Des Moines District says, "The discussion has done us more good than harm. A few

who are looking for an excuse may stop paying tithing; but on the whole the discussion of financial questions that has been carried on will finally do us a world of good." The bishop of the Nauvoo District says, "I have not been able to trace any bad effects due to the discussion of these matters in the HERALD. I have noticed an agitation in the minds of some which I think will result in good. Discussion in the right spirit will educate, and education is what we need." The Presiding Bishop stated to us, when last we saw him, that he was not fearful of the effects of the discussion.

Speaking now in a broader way, and not of section 106 alone, it is said that an expression of so many views on the financial law may tend to confuse the Saints. We admit the full force of that statement. No one is more alive to that fact than we. And if there were space, and all the articles written on the financial law were admitted, the complaint would have even more justification. But let us state this one fact: These varied articles are not alone the cause of confusion, *they are also the result of confusion*. They reflect conditions that exist. There must come a clarity of thought on the financial law.

The Saints at large do not understand the financial law as they should. We believe that a persistent, harmonious effort on the part of bishops, counselors to bishops, and bishop's agents during the coming year to present the financial law through the HERALD and elsewhere will lead to a better understanding, and will much more than offset any evil effects that have resulted from any confusion of thought previously expressed by others in the HERALD. The spirit of inquiry aroused furnishes as fine an opportunity as could be asked for such a presentation; far better than if no one were asking questions, or writing articles, or thinking.

This part of the law, like many others, requires to be taught and retaught, told and retold. From beginning to end it has to be gone over and over, memorized, demonstrated on the board, worked out in practice.

The HERALD columns are open to those whose duty it is to teach the financial law and they will be given preference, all other considerations being equal. As an example of what may be accomplished we refer the reader to the excellent article by the Independence Stake Bishopric (see HERALD, February 24). Read it again.

Those who have not had the burden of explaining the law placed upon them (neither by the church nor by the Lord) may well hesitate a long time before undertaking the task. Yet in the absence of direct legislation to that effect the editors have no right or inclination to exclude all who are not bishops from expressing opinions or asking questions, or to exclude all opinions that do not har-

monize with what the editors think to be the position of the church. Is the church ready to say that they shall do so?

To those who are said to be about to withhold their means because of conflicting opinions on the law that have been published, if such exist, permit us to address a little advice that none will be likely to challenge: Don't do it! Few writers in these columns have ever attacked the institution of tithing itself. The difference is on the meaning of the word tithe, its application, and its relation to consecration of surplus, or on the law of surplus itself. The financial law is a divine law. It is your duty to understand and obey the law. If you withhold your means because you discover that two or more other brethren differ in opinion, you are doing what some do who refuse to be baptized because they discover that others differ concerning the *method* of baptism. They hesitate, give up the problem, hide behind a futile and foolish excuse, and are lost.

If you do not understand the financial law go to the bishop or bishop's agent in your stake or district, or write to him, and state to him your financial condition and seek his advice. He will advise and counsel you. That is his business. He is the one to whom you should go. If you can not reach him get in touch with the presiding Bishopric. It is to be supposed, of course, that at the same time you will study the scriptures and think and pray over the subject, and pledge yourself not only to learn your duty but to do it.

One brother expresses a fear that discussions in the HERALD will have a bad effect on outsiders. The HERALD is not edited primarily for outsiders. We do not think for a moment that discussion, even when free from passion, will have as good an effect as would be produced by evidences of absolute unity, with truth back of it. But what shall we do when unity does not obtain on certain questions? If we carefully conceal that fact until those outsiders are baptized, what will their feelings be later on, when they discover the true situation? Shall we stop sending our children to school for fear the neighbors will discover that they have not graduated?

No one deplures contention and controversy more than the editors. And no one uses his influence more persistently to hold such in check. But not all discussion is contention. And when opinions differ there is something worse than discussion. It is said that when a member of the dominant church in Utah expresses a protest against the position of the church or its leaders he is instantly nailed,—enter! protest! exit! The "living oracles" express their willingness to be "sustained" and thousands of hands are raised. One man in the rear of the Tabernacle rises to his feet. He thinks he is about to ask a few questions but he finds instead that the choir

is singing, "Hallelujah! 'tis done!" and he becomes vaguely aware that he is walking toward the rear door in company with an usher. A member finds the eye of authority resting upon him unexpectedly; he starts perceptibly and wonders if he has been thinking heresy.

Not many of our people have ever left the Reorganization and joined the dominant church in Utah. Why? Evidently they do not favor such methods. But it is quite possible for us to go to the other extreme. We may become intolerant of all authority. We may get into the condition where we will show no proper respect for the law, for the men who are to interpret the law, or for the God who placed those men in their office and gave them their calling.

Protest on occasion is one of the noblest functions of man; protest as a profession is the poorest business in the world.

We should not give undue concern to the fact that there is not absolute unity on all questions, providing we can maintain unity on the fundamentals. It is useless to expect that in a body of people constantly being recruited from every class of society and from all peoples in the world absolute oneness will be found immediately on all matters that may arise.

In this connection let us remember that admirable as logic and reason undoubtedly are, they are not the only means to be used in the discovery of truth and the work of establishing unity. The spirit is given to guide unto all truth. We need more of the Spirit of God. We need its presence everywhere. If that Spirit is guiding us we will all approach truth and consequently will draw nearer together.

In the expression of our convictions let us learn to be careful, deliberate, and considerate of others. It is not always necessary that we should have the last word or resent personal attacks. We can afford to forget such things. It would be interesting to keep a record of those men who have expressed an opinion, together with the facts on which it was based, and have been content to let the matter rest there, refusing to reply in kind to personal attacks, conscious that the position was safe and would stand. Such a record would constitute a roll of honor.

ELBERT A. SMITH.

Either carefulness or carelessness can soon be made a habit. What habit is the better? the habit of making mistakes or the habit of getting things right? The answer is not hard to guess. Neither is the right habit so hard to form. Every repetition of the mental act of choosing the right thing to do and the right way to do it helps to fix the habit and to avoid mistakes. Each triumph leads joyfully and easily on to the next one, just as each mistake of the careless person opens the gate for the next to slip in. —East and West.

Hymns and Poems

Selected and Original

Isolated.

How lonely do we feel at times,
So isolated thus,
From those of like and kindred faith,
Its beauties to discuss.

Yet had we not the promise given
If we'd but faithful live,
That he who watches o'er us all,
Would grace and comfort give?

Oh, yes! full well we know 'tis true,
For oft in times gone by,
We've felt His blessed presence near,
When no other help was nigh.

Then may we fret or murmur not—
But trusting Him alone,
Prove worthy objects of his love,
Till we are gathered home.

Sr. H. L. W.

The Morning Light.

(Samuel Francis Smith, author of our national hymn, "America," always was devoted to the work of Christian missions. He has so wrought his heart into the following song that it has wonderful power to sway congregations into enthusiasm. It is even more popular in other lands, as in India, China, and Africa, where it has been translated into the many native dialects, than here.)

The morning light is breaking;
The darkness disappears;
* The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The gospel call obey,
And seek the Savior's blessing—
A nation in a day.

Blest river of salvation!
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the lowly
Triumphant reach their home:
Stay not till all the holy
Proclaim—"The Lord is come!"

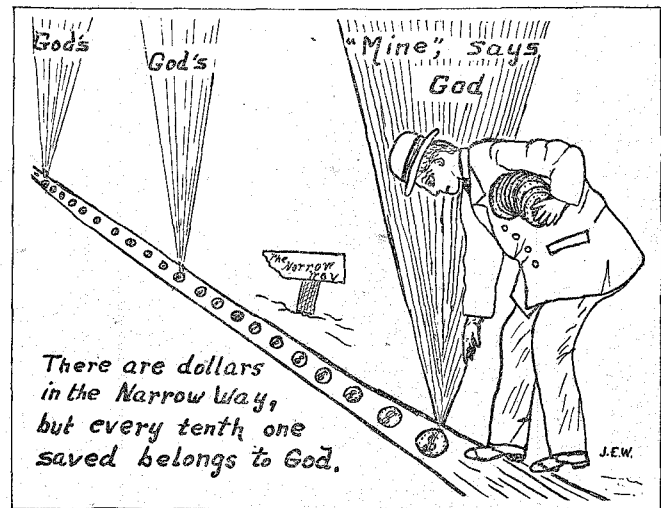
Going around hard places make weak men. You can not afford to be weak, for there are too many men of that kind in the world now. You want to be strong, and so you go straight through every hard thing that comes to you.—Selected.

Elders' Note-Book

AN INTERESTING TRACT.

A BRIEF SUMMARY AND HISTORICAL SKETCH OF THE FINANCIAL DEPARTMENT OF THE GALLANDS GROVE, IOWA, DISTRICT, FROM 1874 TO 1909.

[EDITOR'S NOTE.—Bishop C. J. Hunt has gotten out some very neat and attractive eight-page pamphlets for distribution in his district. They are illustrated and have a striking cover design that is sure to catch the eye. Through Bro. Hunt's courtesy we are able to reproduce the contents of the pamphlet together with the illustrations.]



HAVE YOU PAID YOUR TITHING?

"Abraham gave a tenth of all."—Hebrews 7: 2.

Jacob promised: "And all that thou shalt give me I will surely give the tenth unto thee."—Genesis 28: 22.

To the Saints of the Gallands Grove District; Greeting: The old year of 1908 is past. Its opportunities for doing good, its possibilities for progress and growth are gone for ever, but the new year of 1909 is before us with bright and hopeful prospects for the accomplishment of greater good. The Lord, our Captain and soon coming King, has counseled us as a church to be of good cheer, and every member should do their best to heed the blessed instruction, for the work is onward to the world, and all should labor earnestly to keep the temporal law as well as the spiritual, and not entertain doubts or discouragements until the Master who knows best the condition of his church shall revoke the "good cheer" order. Proper labor lightens, brightens, and helps every Latter Day Saint to

"Count that day lost whose low descending sun,
Views from thy hand no worthy action done."

The increased growth and magnitude of the financial department of the District prompts us to give some items historically, of the work done which we trust will be of interest and profit.

It was thirty-five years ago that Elder John Pett, the first Bishop's agent of the Gallands Grove, Iowa, District, began the important work of gathering

tithes and offerings. The District had been organized but eleven years and the Saints were few in numbers. They were busy building homes, preparing the virgin soil for raising crops, and were not overburdened with "the mammon of unrighteousness." However, the true spirit of the gospel burned in their hearts and they sought earnestly to advance the Master's cause, giving of the fruits of the fields, their herds and their flocks to supply the needs of missionaries' families and the worthy poor. Money was not so plentiful in those early times as now.

The first money paid into the District treasury as tithing was one dollar by Bro. John Chapman, of the Salem Branch, Shelby County, May 24, 1874, and the total receipts for the District for that year were \$109.15. The year 1875 may have been a trying one, financially, for the receipts were only \$17.30. From

ful tithing payer, a regular attendant at the house of worship, being blessed with the "gifts" of the gospel and always faithful in testimony throughout a long and useful life.

Elder John Hawley, one of the pioneers of the District, paid the first \$100.00 payment to the District agent September 26, 1878, and Sr. Manly W. Hartsorn, of Marathon, in 1899, was the first to favor the church with \$500.00 in one payment.

The smallest tithe ever received in the District (small in value, but great in the power of example), was four pennies paid February 18, 1900, by Louisa Ellen, aged seven, daughter of Bro. and Sr. Frederick N. Shaw. She had earned forty cents and having been taught the law by her parents who were faithful tithing payers, she gave to the church one tenth. Fathers and mothers, have you diligently taught



ELDER JOHN PETT,

First Bishop's Agent of the Gallands Grove District from 1874 to 1897.



CHARLES J. HUNT, BISHOP.

this time progress was made in the gathering of church funds, numbers were being added to the membership, more territory included in the District, the missionaries and the financial agent taught the law of tithes and offerings with increased results for good.

The District records show that in 1876 Sr. Mary A. Jenkins of the Gallands Grove Branch was the first to comply with the law of surplus, favoring the District treasury with \$35.00. She was also a faith-

ful tithing payer, a regular attendant at the house of worship, being blessed with the "gifts" of the gospel and always faithful in testimony throughout a long and useful life.

In 1898 Sr. Katherine Butler finished paying her tithing by deeding to the church town property valued at \$500.00, it being the first real estate credited in the District as tithing. The receipts of 1902 show the largest tithe offering of real estate which was valued at \$1,400, the gift of Bro. and Sr. Ichabod McCord.

There is another means wisely made use of for the use and benefit of the Lord's work, that is in wills. Some who had paid their tithing in full have thoughtfully and liberally remembered the church

in that way, while a few have complied with the law of consecration and surplus who are regular tithing payers.

The District records show that Bro. and Sr. David Hall, of the Salem Branch, Shelby County, have paid tithing annually from 1878 to 1909, thirty-one years, favoring the Master's great work with \$6,449.37.

How true it is that tithing unpaid here will not be credited to us in the great beyond, hence we would be glad if we could say that every Saint in the District had at some time contributed to the church as the Lord had prospered him. But many whose earth lives have closed, neglected doing their duty in that regard and are certainly experiencing irreparable loss and deep regrets. Are you, dear brother or sister, making the same mistake, and by your example teaching others to disobey God's holy law?

a period of thirty-five years, from 1874 to 1909, the sum of \$44,307.30. There has been collected for Graceland College, \$1,240.83; Sanitarium, \$745.38; Saints' Home, \$305.00; children's home, \$203.59; and other purposes, \$536.17; making a grand total of \$47,338.27 contributed by more than a thousand members. The above amount does not represent all the money paid by members of the District, for thousands of dollars have been sent to the general church treasury and receipted for by presiding bishops.

Having been appointed Bishop's agent in June, 1897, as the successor of Elder John Pett, and three years later (1900), ordained to the office of bishop of the District, I chose as counselors Elders David Brewster and James O. Sheldon who were ordained and set apart to assist in the bishop's work in the District. The District is quite large, comprising



DAVID BREWSTER, FIRST COUNSELOR.



JAMES O. SHELDON, SECOND COUNSELOR.

No one can afford to put off the important duty of complying with the temporal law, for it is the "doer of the word that is justified."

All will admit that not one of us can lead farther in the "narrow way" than we ourselves have gone, nor can we instill into the minds of those of our own household or of associates the full meaning of God's law when we ourselves are neglecting to obey it from month to month or year to year.

We are pleased however, to be able to report that there has been paid into the District treasury in tithes, offerings, surplus, and consecration, during

twenty-one counties, viz, Shelby, Crawford, Carroll, Green, Guthrie, Audubon, Humboldt, Pocahontas, Buena Vista, Palo Alto, Clay, Cherokee, Dickinson, Webster, Calhoun, Sac, Ida, O'Brien, Emmet, Osceola, and Kossuth.

The following brethren, acting as agents in their respective branches, have done much to make the work successful throughout the District: David Brewster, James O. Sheldon, A. H. Rudd, C. L. Carmichael, John Jordison, Orman Salisbury, W. D. Bullard, J. H. Bullard, T. F. Jones, A. E. McCord, and D. A. Holcomb.

Now, dear Saints, we can with a united effort make the year 1909 the most prosperous one the church has ever witnessed. Will you help? In behalf of the Master's cause we thank you for the substantial support already given and hope we may all merit his divine approval in our labors.

I am your servant for the Christ's sake,

CHARLES J. HUNT.

Bishop of the Gallands Grove District.

DELOTT, Iowa, January 2, 1909.

Original Articles

MERE STATEMENT IS NOT PROOF.

It will not do to reject a revelation simply because it conflicts with our ideas of doctrine.

True! Neither will it do to accept a document as a revelation, simply because it agrees with our ideas of doctrine; nor simply because it purports to be a revelation, but contains no evidence of being such. Let me ask: How many motions to adopt by the church will it take to make a document divine?

We believe it possible for an individual to hold or cling to traditions and arguments that are absolutely without foundation, reason, or logic, to sustain a past position or theory taken by himself, friends, or church. Is this development? Or is it wiser to consider in evidence, conditions and circumstances at the time, and do as Paul says, "Prove all things"?

Now, what are the conditions governing, when, we are told, section 106 was adopted by the church, in 1878? A brother in high standing was up for teaching heresy; and, without any investigation whatever as to the divinity or correctness of the revelations, it looks like some of the most foremost in the opposition thought this kind of a resolution would give them a surer clew on the brother charged, urged the passage of the resolution, establishing, as they desired, a standard to settle their dispute. Now, how many resolutions of this kind would it take to make section 106, or any other document, divine, if it was not of God? No investigation as to where it came from, as to how it came in the book, or what its history was!

There were men living in the not distant past who testified that they knew of section 106 at the time when it was given at Far West, in 1838. Their testimony is not accessible to us, at this writing, but we are personally satisfied that section 106 came from the pen of Joseph Smith.

Why not publish this evidence, as it is just what we, and many others, have been looking for, for the last seven or eight years? We, too, have heard these stories or statements, and have taken the pains to trace a number of them to get at the exact facts of the matter, and every time, without an exception, it was, "Oh, I didn't know it, Bro. So and So told me." And when Bro. So and So was hunted up, he couldn't remember just what it was, but was quite

sure there was something given regarding the financial law there, but could not tell just what it was. This is just the position we have taken from the start: that if there was anything given of the Lord it had been tampered with, as he could not conflict with his former law, section 42.

Query: Who is doubting the revelations, or the divine calling of the Prophet of the Lord, the most? First. We accept what he sanctions, section 42, and reject what conflicts. Second. In 1842, Joseph Smith referred Richard Savary to the 1835 edition of Doctrine and Covenants for financial law; section 106 was not in it, and no revelation later than November, 1834, virtually saying that was the only law he knew of to govern in his case. Third. We do not believe God's Prophet could be so careless "in the press of work," as to so forget himself as to mislead or deceive an honest soul seeking the truth, as to make such a careless blunder, if he knew of section 106. Fourth. We can not conceive of such a thing as a prophet of God in line of duty being so derelict to duty as to have received, nearly six years before his death, a revelation from God of such importance to his people that none who failed to comply therewith could abide in Zion, and never give it to them, but leave it to be presented to the people by the Quorum of Twelve, after his death.

Why not believe all the other revelations given at Far West, coming to us through the same hands as section 106? There were a number of them. Read, and if you do not believe them, do not call us the only doubting Thomas, but tell us why.

Now, let us "examine the internal evidences of the section in question." We are a little bit surprised at the views expressed by our brethren on this point. They are as much in opposition to the teachings of the "leading church authorities" they counsel us so strenuously to heed, as we are. We must all agree that whenever the Lord has spoken on his law (financial) to the church, he has always mentioned the poor first, or makes the mention very emphatic. How about section 106? The poor are not mentioned; and this is claimed to be for all time, too.

Again: Section 42 provides that when an individual gets more than he needs for himself and family, he shall turn it into the storehouse from time to time to provide for those who have not, etc. How about section 106? After they have paid their surplus, then they are to pay one tenth of all their interest annually, and this is to be a standing law unto them for ever, which excludes *for ever* the application of section 42.

"Oh," says one, "this is 'for my holy priesthood, saith the Lord.'" Worse still. If that be the case, then section 106 does not apply to the membership at all.

Section 106 claims to be "a standing law unto them for ever." And the Saints "shall observe this law, or they shall not be found worthy to abide" in Zion. Hence 106 *must* be obeyed. Thus it puts itself ahead of 42; for if 42 is observed first, more is performed than 106 requires, and it is impossible to comply with 106. Thus we are confronted with this peculiar situation: God gave to those assembled at the Ohio his great law of full and complete consecration. Seven years later it is claimed that he gave "a standing law unto them for ever," which requires less, which must be observed by all who would inhabit Zion. And we are told there is no conflict. Can you add to or take from a complete law, without conflicting with the fundamental truth upon which it is based? Would not the Savior's words indeed apply? "Whatsoever is more or less than this cometh of evil." Remember, that if you comply with 42 first, you can not comply with 106, hence must stay outside of Zion, yet 42 requires more than 106. Is there no conflict? Stop and think a little, and see.

Now, where did the Lord reveal the truth; when he gave 42, or 106? We have the statement in 106 that "this shall be a standing law unto them for ever." In 1831, the people were commanded to gather at the Ohio, and he would give them his law, which was to be strictly heeded by them, and if they did it was to bring about the redemption of Zion; and in May, 1831, section 51, speaking on this same law, says in paragraph 5, "Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches." Now, please read section 51 carefully, and see if you can work it with 106, which was to be "for ever," too.

In the light of the foregoing, and all that has been written, what can we say regarding: "There is not a particle of evidence that he (Brigham) concocted it"?

Brethren, by what law was the church to gather, before 106 was given? It is rather queer that the Lord would command a people to gather, and not give them the law to govern them in so doing till years after.

Do not let us deceive ourselves with the idea that a statement from us, because of the position we occupy in the church, or by the use of a little arrogance, that we can make the people of God believe what we say, if it be not backed up by the truth. Truth is what stands the test of the closest scrutiny, and we should always be willing to have our works scrutinized to the very limit, in kindness and brotherly love of course, as Saints should never strive for mere mastery.

We believe we are as willing as any person in this church to defend any and every position taken by the church, if we can see and understand such posi-

tion is taken in harmony with the revelations of God. To try to defend something we can not see is in harmony with the revelations of God, we would be a coward in the sight of God, and be stultifying the intelligence he has given us, besides receiving his disapproval, as we view it.

Our thought, perhaps, can not be better expressed than in the language of a brother holding one of the responsible positions in this church, from whom we received a letter some time ago:

I have but one way of deciding as to the merits of a thought or an idea relating to Christ's doctrine, and that is, it must agree with the fundamental principles of his doctrine: love, justice, equality, etc. Should any thought or idea be presented for my acceptance, it must agree with these principles; and I might add, it makes no difference how many scripture texts or purported words of the Lord may be given in support of it, if it fails to stand in the right relation to these foundation principles it does not go with me.

Another writer says there was a necessity for 106. Why? Because "the Saints then were like they are now. Some would not do their duty and comply with the law, as clearly shown in section 102: 3, and had to be urged to duty more than once. . . . Then the Lord, in the time of their trouble, answers, and emphasizes what he said in section 42: 10,"—and then quotes the first half of paragraph 1, of section 106.

Now let us all turn to 106 and 42:10, and read, and see how 42:10 is emphasized. Section 106 names four purposes, "building of mine house," "laying the foundation of Zion," "for the priesthood," and "debts of the presidency."

Section 42, paragraph 10: Here the Lord, like himself, in all ages, whenever he speaks or has spoken on finances, gives the poor mention first, or a prominent mention. He speaks of the poor twice, first, purchasing of land (for the public benefit of the church), second, to build houses of worship and building up of the New Jerusalem which is hereafter to be revealed. Now, as we said before, section 106 does not mention the poor, and yet it is to be a standing law for ever, if accepted must cut out everything that conflicts, for it surely makes itself paramount to every revelation.

We never could think that the position taken by an individual, which would not stand investigation, or had no real merit in the argument, was ever made any stronger to append a title to the signature, and trust our people will not be deceived by what any man says, but think and study for themselves, and compare the statements of all men with the "law and to the testimony: if they speak not according to this," etc. To deny Latter Day Saints this privilege, is to deny them the privileges or promises of the gospel, as the promise is to all, "Knock, and it shall be opened," "Ask, and it shall be given you," etc.

Shall we, oh, shall we heed the beckoning of our Master and return to him as he so plainly invites us in section 83, paragraph 8? How can we doubt or parley any longer? This was given five years and eight months before section 106 is purported to have been given, and eleven years and nine months before section 106 was ever published, or the membership knew a thing about it, and only one year and seven months after the celestial law of God, section 42, the law he told his people he would give them if they would assemble at the Ohio (Kirtland), which was to assist them, thus, "that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless." (Doctrine and Covenants 38: 7.) Also see section 39, paragraph 4, "to bring forth Zion," etc. Now if this law, section 42, could make the saints of God righteous, and gather them to him a spotless people, and a blameless people, and bring about Zion conditions, or redeem Zion, please, please be consistent, brethren, and tell us what need have we of 106. Does God cross himself? No, no. May God help us to be consistent.

Now what does he say in section 83: 8:

And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, [this does not suggest the necessity of giving different law on the same subject five or six years later, does it?] not only to say, but to do according to that which I have written.

Section 70: 3 says, "Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. [And he makes it stronger if possible.] And, behold, none are exempt from this law who belong to the church of the living God," etc. Now, what was it that the Lord required of every man, even as he had appointed? "Nevertheless, inasmuch as they [in their stewardships] receive more than is needful for their necessities and wants, it shall be given into my storehouse," etc. "Thou shalt stand in the place of thy stewardship; . . . and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said."—Doctrine and Covenants 42: 14. No one exempt that has a stewardship, and every man is to be made a steward. (See verse 9.) Now, does it seem reasonable that he would appoint anything different later? And how can you make this agree with 106; this requiring all the increase, 106 but a tenth?

Will any one please tell us where the Book of Mormon teaches the paying of a tenth? True, it records a statement of history that Abraham paid a tenth, but even the same writer does not teach it as a law

of God. But what did they teach and practice? "And it came to pass that they did do all things, even as Jesus had commanded them." Is this authentic, brethren? What was it they taught? Note the following extracts, and then turn and read the connections:

For the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, *according to their wants*, and see that all these things are done in wisdom and order: for it is not requisite that a man should run faster than he has strength.—Mosiah 2: 22, large edition.

Thus they were all equal, and they did all labor, every man according to his strength; and they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely; and thus they did establish the affairs of the church.—Alma 1: 23, large edition.

And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them.—3 Nephi 12: 9, 10, large edition.

And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.—4 Nephi 1: 3, large edition.

They did just what Nephi said they should do:

And after Christ shall have risen from the dead, he shall show himself unto you, . . . and the words which he shall speak unto you, shall be the law which ye shall do.—2 Nephi 11: 30, large edition.

And when he shall manifest himself unto you in the flesh, the things which he shall say unto you, shall ye observe to do.—2 Nephi 14: 8, large edition.

How does this leave the tenth theory? Nephi goes on and tells them God showed him when they failed to keep these they would fall, as history shows they did in about one hundred and sixty-six years after. Does it not seem as if we ought to look around and see what we are doing?

Again, can any one tell us where the Doctrine and Covenants, or the revelations prior to section 83 teach a tenth? "Oh," says one, "that is easy. Section 64: 5." Now, brethren, candidly, how can you make this mean a tenth in the light of sections 18: 5; 42: 8-10, 15; 44: 3; 49: 3; 51: 1; 58: 7; 70: 2, 3; 72: 3; 77 entire; 81: 3-5, etc., etc.? Why, 106 itself does not teach that *tithing* or *tithe* means a tenth, and the advocates of the tenth will have to go somewhere else for their definition. Section 106 says the *surplus* is *tithing*, or "the beginning of tithing," and the *surplus* may be any amount. True it says you must pay one tenth annually thereafter, but does not define *tithe* to be a *tenth*. But it does designate surplus as tithing three times: "And this [surplus property] shall be the beginning of the *tithing*," "those who have thus been *tithed*" [paid their sur-

plus], "all those who gather to the land of Zion shall be *tithed* of their surplus properties." Hence, according to 106 *tithing* and *tithed* do not designate a *tenth* but *surplus*.

A tenth may be tithing (when it is the amount of the surplus), but tithing can not be defined as a tenth, from the revelations of God. Just the same as a fifth may be tithing (when it is the amount of the surplus), but tithing can not be defined as a fifth from the revelations of God.

The mere fact that men paid a tenth under the Mosaic law, and called it tithes, does not warrant us in limiting the meaning of the word *tithe* to *tenth*, from a scriptural standpoint or any other.

Now brethren, I believe I am honest in my views, and know I have been earnestly seeking light in the matter for a long time; and I have no disposition to believe that you who see otherwise are not honest in your views; but we must all admit one thing; that we can not both be guided by the Spirit of truth, as it will not teach me one thing and you another. One of us may be right, and both may be wrong. One thing sure, something is wrong. Now, what is to be the remedy? "To the law and to the testimony," you say. Yes, we have both been trying that, in the honesty and earnestness of our souls, I hope, and where are we? No closer together than at the start. Now, let me suggest a remedy. God loves to have his children come to him in humility and faith. "Knock, and it shall be opened." "Ask, and it shall be given you." "If any lack wisdom," etc. You know the many similar scriptures presented to the outside world. Why not take some of our own medicine? Why not humble ourselves as children of God should, and take this matter to God in fasting and prayer, and ask God to make it plain to all of us, every son and daughter of his kingdom, so the law can be made operative and Zion be redeemed, and we all enjoy the fruits of our labors, and the choicest blessings of our God? To this end shall we labor, trusting you may see fit to do the same, is the earnest prayer of

Your brother in Christ,

F. M. WELD.

At the bottom of every successful performance—whether it be the selling of a ticket or the rounding off of a business career—at the bottom, I am convinced, is enthusiasm. A man must believe in a thing before he can make others believe in it; but more than believing, he must be enthusiastic. Out of enthusiasm comes initiative, the first essential; optimism, courage, and perseverance, and all of those sturdy qualities which count for success. Without enthusiasm a man has neither inclination nor capacity, and he is sure to fail. Get interested in your work, learn to believe in it; convince yourself that it is the very best "proposition" you ever had. Enthusiasm is steam; carry a full head and you can make the grades all right. Lose it and you are liable to "die" on the main line.

Letter Department

NORTH POWDER, Oregon, January 25, 1909.

Graceland College: While I am not a member of your church, or, in other words, I am not a Saint, (oh, how I wish I was!) my brother sends me the *HERALD* and the *Autumn Leaves*, which I enjoy reading a great deal. I shall offer you a dollar. Hope that it will help a little towards Graceland College; for I love to hear the good work of our Lord going on. It seems that you are all such earnest workers. I hope that I may have the earnest prayers of your church. I pray that you may not forget me. Inclosed you will find the dollar. Hope you will accept it from an outsider. It will help a little on the church.

Your friend,

MRS. G. M. WALK.

WADENA, Minnesota, January 26, 1909.

Dear Herald: I feel very weak in trying to write to your valuable pages. But still I think it a duty that each Saint should take part. Were it not for the *HERALD*, I hardly know what we should do, as it is the only gospel food that we have here in Wadena. There are no Saints living here, and we feel very lonely at times for the want of meeting with the Saints. Dear Saints, when you kneel before God in solemn prayer, do remember us to him who knows all our needs, that we may be found faithful to the end, and be permitted to enter in at the gate of the beautiful city of God.

Yours in the faith,

MRS. WM. J. SPAULDING.

Minnesota Settlement,

SASKATOON, Saskatchewan, Canada, Jan. 25, 1909.

Dear Herald: Perhaps some of you would like to hear from one of your outposts in the Northwest. We are yet alive, in spite of the extreme cold weather, which we have to endure at times this winter. I see a Winnipeg paper gives the coldest day this winter as forty below zero, but we think they forgot to get up in the morning early enough to know just how cold it was, as there were a few mornings when the thermometer registered fifty below in this region. It has been cold enough, to say the least.

I was reading an article by Bro. Lake, from the South Sea Islands, in *Autumn Leaves*, where he mentions "the cold nights of long ago." It is not so long ago with us; but we try to be prepared for such emergencies, and so have nothing to complain of.

The first Sunday in this year was so cold and stormy that no one ventured out to the schoolhouse, for Sunday-school or meetings. And several evenings, when the Religio members were expecting to meet, weather has not been favorable. So we have held only one session in the last month, I believe, and there were only a few out that night, January 22. There were seven in our sleighload, and we got off the road on our way home, and were pretty well lost on the prairies for a little while. It was snowing so hard, and so thick in the air, we could hardly see the horses' heads; and so much snow on the ground, and the wind drifting the snow so badly, we could not see a sign of the road, though a main-traveled one. Even the horses could not keep the road. So you see it is often unsafe to venture away from home in the evenings; so I am afraid there will be little to report in the Religio line. But the weather has to be very bad indeed, if we do not hold Sunday-school and meetings on Sundays.

There has been very little missionary work done in this region for over two years. Bro. Charles Derry preached a few splendid sermons around here and at Saskatoon, which we were permitted to hear, a year ago last summer. And Brn. G. H. Hilliard and J. L. Mortimer were with our branch two

days last August. Also last November, Brn. U. W. Greene and J. L. Mortimer gave us soul-cheering sermons. Truly the harvest is great, and laborers few. But let us all try to keep the faith, wherever we are. Now, if I could write something interesting, as Sr. Emma Burton can, or Bro. Burton, or Bro. and Sr. Lake, or scores of others, I should be glad. I often think if Sr. Burton's life history is ever published in book form, or Bro. Charles Derry's, I shall be very anxious to secure a copy.

Your sister in the one faith,

EMMA L. ANDERSON.

STEWARTSVILLE, Missouri, February 7, 1909.

Dear Herald: We have been living here nearly six months and I must say the Saints of Stewartsville have acted towards us as Saints should toward their brethren who have left all their friends to come to the land of Zion, and I pray God will bless them for so doing. I have often been impressed to bear my testimony through the HERALD, of the great blessings God has bestowed on me. I have been healed several times when the doctors said I would die. I am one of those five children that were healed of diphtheria that you read about in the Synopsis of the Bible. Elder Cornish administered to us and we were all healed at once.

I know that God is in this work, for I have proved it in many ways. I hope the Saints will aid me with their prayers that I may not fall by the way, for at times I feel that the road I travel is very rough and I am afraid to try to walk alone, but I know if I try to do my part God will not leave me alone, for this is a promise he has given that I am thankful for. Again I will ask all to pray God that he will relieve me of the terrible pain I suffer from rheumatism. I know I will be healed if it is for my good, for God has been very merciful to me all my life. My daily prayer is that God will bless his people and hasten the gathering of them to Zion.

NETTIE DIEM.

VAN BUREN, Indiana, February 9, 1909.

Saints' Herald: As I am away from home and the church and am denied church privileges for a while, I thought I would write to the HERALD. Our branch at Knox, Indiana, is about the same as usual. A few faithful ones keep things moving; but we have always noticed that "the few" are the ones to do the work after all. A few weeks ago, while Bro. H. E. Moler was holding services in our branch, a prophecy was given which was very comforting to those present. The statement was made that if the few present would be faithful, and do their duty, they would be blessed. This promise was given at a time when things looked very discouraging to some of us; and did much, I believe, to keep us faithful, and to continue doing our duty.

Our Religio, which was organized a year ago last November, is doing very well. Our numbers are few, but those who attend seem very much interested, and enjoy studying the Book of Mormon lessons as found in the *Quarterlies*. We believe we can learn more of the Book of Mormon and its teachings by studying these lessons than in any other way. The members of the society are better able now to talk on Book of Mormon subjects, and to defend the book, than they were when the society was first organized.

We have some members belonging who do not belong to the church who take quite an interest. We lost one of our Religio members by death Christmas morning, Ora Pierson, aged about sixteen. She was a sweet girl, and loved by all who knew her. She was our organist when at our Religio meetings. We all miss her very much; but we believe she is better off than we are. She had an experience that gives one faith in the life to come, just before she died. When Ora was about three years old her mother died, and of course

all she knew of her mother was what was told her; for she was too young to remember. Ora had been sick for several weeks, and the morning she died the nurse heard the sweetest music, which seemed to come right to the door; and Ora leaned forward as if listening, too; then she looked up and said, "Mamma, I see you. Mamma, I know you," and was gone. The following Sunday, Bro. S. W. L. Scott preached the funeral-sermon to a large number of relatives and friends. This latter-day work is grand, and if we do our part I know we shall be blessed, and when our time comes to leave this world it is possible to leave an evidence to our friends that there is in reality a life beyond. When we think of the gospel and of the good it brings to us, why should we be discouraged? And yet there are times when it seems that life is not worth living; but those are no doubt the times when we look only on the dark side. It seems though that we must have trials, or we will not know how to appreciate the blessings when they come. I have found that many of our dark seasons have been caused by our not doing our duty, and becoming careless. I find, too, that trials make us stronger, and more faithful. I can truly say that my only desire is to live as God wants me to, although we get out of the right path sometimes, but we "try, try again."

I wish to state that our branch president, Bro. J. B. Prettyman, has been trying to place the gospel before his neighbors by having them subscribe for the *Ensign*, while it was put down to half price. He got between thirty-five and forty non-members to take the paper. We think this one good way to warn our neighbors.

Are there any Saints living near or in Marion or Van Buren, Indiana? If so, my sister, who lives four miles southeast of Van Buren, would be pleased to have them call on her. She often goes to both of these places to trade. She is a member of the church, but her husband is not. He is interested in religion, and says when he finds the church that teaches according to the Bible that he is ready to join it. We would be very glad to have him become acquainted with some of our elders and talk with them.

If any elders happen to pass this way, my sister would be glad to have them call. Her address is, Mrs. Alex. Botkin, Van Buren, Indiana, R. F. D. 27.

A sister in the faith,

MISS B. E. LOHSE.

MANCHESTER, England, January 24, 1909.

Dear Herald: How we love to read your pages, and the many beautiful letters from our brothers and sisters in the different countries. How they all seem to be in harmony with each other in bearing testimony to the beauty and truthfulness of the everlasting gospel, which is so dear to my soul; dear and precious because it has done so much for me and mine.

A few weeks ago we had our Bro. John W. Rushton with us for a week. We did our best to make it known to the people outside the gospel by having posters scattered about the vicinity, informing them of the subjects, which furnished food for thought to every thinking mind. Our brother enjoyed good liberty, and was so entertaining that all were interested to the very last moment. One man, who had been to the meetings, spoke very highly of the ability of our brother.

We have just had our quarterly conference, and again we were favored by two good sermons from Brn. J. Grundy and J. W. Taylor. In the evening Bro. J. W. Rushton was the speaker, taking for his subject, Custom or habit, which referred to the life of our Lord Jesus Christ. Good attention was paid up to the last, and we all feel thankful to God that he has so blessed our brother in this latter-day work. More than that, we have confidence in our brother, that he has the

ability to take care of the work in this country. He does, without doubt, prove again and again that he is a servant of God sent of God. May God continue to spare his life, and bless his efforts to the good of humanity.

The gospel has done much for me. It has made me a better wife, mother, and neighbor; also done great things for my husband, also my children. And many times I wonder why we were favored to see the light of the gospel. We hope and pray that our loved ones, also all our neighbors, may see the light, and thus realize that life is sweet and worth living. We desire to pray and labor to this end; for without this ambition we realize we have nothing to live for.

The Lord has heard and answered my prayers many, many times. The Lord has healed me, in the face of the statements of the best doctors in Manchester that I should never walk again. Surely, the Lord has done great things for me; whereof I am glad, and to whom shall I go but to him to spend and be spent to his honor and glory? Again and again has God done according to his word, and opened the windows of heaven, and poured out his blessings, which have made my heart rejoice.

I am sorry to see the work suffer on account of the Saints not paying their tithing and free-will offerings. I bear testimony that we are blessed more in giving than receiving. Now, dear Saints, make an effort to fulfill this command, and thereby prove God to be according to his word. Trusting that God will bless the efforts of his servants everywhere, that his kingdom may soon come, and his will be done on earth as angels do it in heaven, is the sincere prayer of

Your sister,

35 Barlow Street, Bradford.

MRS. SCHOFIELD.

BONSALL, California, February 11, 1909.

Dear Herald: As I have never written to your pages, and as we love to read your many letters and articles that are so entertaining and so instructive, I thought I would try to write a few words. I was baptized November 17, 1907, by Bro. Albert Carmichael, and can truly say that I love the latter-day work, and know of a truth that it is the work of God. My husband is a priest, and we are trying to do what we can for the advancement of the cause. There are a few Saints in a radius of six miles, and we meet together once a month for sacrament and social service, and my husband talks whenever he has a chance; sometimes on the roadside, and other times in family gatherings. We have many things to encourage us in the faith, although we are so far away from any branch that we do not hear an elder more than once or twice in a year; and, oh, how we long to be with the Saints!

In my short experience I have had many inspiring dreams and visions, one of which I will relate, and you may publish it with the interpretation given by my husband, if you think it worthy.

In my dream I thought my husband and I were visiting some friends of his in Escondido, a small town twenty miles away. These people we were visiting, I never knew nor heard of before. We were sitting in a room in which there were three or four besides ourselves. My husband, with his back toward me, was talking to others who were seated around a table.

The gentleman of the house, who had been entertaining me, arose and went to his bookcase, took out a book, the most wonderful book I ever saw, so beautiful! Pure black morocco back, pages gilded with pure gold except where the printing was, which were pure white with pure black type and so plain; and with it coming toward me, I exclaimed with emphasis, "Why, there is that gold Bible"; realizing to myself that it was the Book of Mormon. I supposed my husband would hear me, and surely turn in order to see it; but, to my sur-

prise, he paid no attention, being interested with the others, although I was sure he heard me; and, in my own mind, I knew he should be very much interested in it.

The man sat down beside me, opened the book, read some of it to me. But I was so much interested in looking and trying to read out of it myself, that I did not understand a word he read; and the time was so short that about all I could read was "_____ Church of Jesus Christ." The above dash represents the word, as I remember, being so glimmered by my excitement, to be "Reorganized." However, as soon as he saw that I was reading out of it myself, and not listening to him, he immediately arose, closed the book, and commenced to explain to me the race of people that this book is the history of. He said, Now this race of people do not believe as we do, and are altogether a different people from what we are, and they are nothing for us to go by (putting the book in the case the while). I thought, Well, that may be the way you believe. But from what I had read and learned, I never could believe it. When this man produced the book, I thought, Well, these people must be Mormons; but after he had explained the book to me, I was of the opinion they were not.

My husband's interpretation: The gold Bible is the Book of Mormon. The man is the world who accept the book as a history of the prehistoric race, whom science and research have proven without doubt did exist; but do not accept the divine authenticity of it.

Hold the fort for Jesus is coming,

With Saints on earth to reign;

Wave the banner through the gloaming,

That all may knowledge gain.

Your sister in Christ,

MRS. W. A. JOURNIGAN.

ROSE CITY, Michigan, February 10, 1909.

Dear Herald: We are still rejoicing in the gospel, and although the earth has on her white mantle for the winter and the weather is away below zero, we are as warm as ever in the good work. The cold weather does not stop us from working for our Master. The work in general is progressing up here, and many are our blessings which encourage us from day to day. We are striving to hold up the gospel banner in spite of all opposition, learning by experience that there is no time for the Saints to idle away in order to take the glad tidings of great joy to every creature. Many, many have not heard it yet, and the responsibility rests upon us who have heard it to take it to others. The time is fast approaching when those who will not take up the sword must needs flee to Zion for safety. This world is in distress because of sin and wickedness upon the face thereof. The Prophet Nephi said by inspiration that when it was fully ripe in iniquity it would be destroyed, except those faithful ones who were numbered with Israel. It is our duty to warn our neighbors by a walk of purity before them and our Father. When I think of the condition of the nations I truly feel that we must stand in holy places, as he has commanded, in order to escape destruction.

The angel message came to me two years ago last April; it indeed was a message from heaven, and I can truthfully say I have spent the happiest hours of my young life in working for the Master, more especially in the Religio work. I love to study the ancient record of our country in the Religio. As one who is engaged in district Religio work, and being interested in the work everywhere, will say that it is advancing in our district and many are being added to our number from time to time. We were pleased to note the interest manifested by our Religians in studying and learning the lessons as outlined in the *Quarterly*. Have we not much

to be thankful for? Truly, at the head of the list of all societies stands the Religio, on which God has set his seal; one wherein is taught the beautiful plan of salvation, the commandments of Christ; one which, having divine approval, was brought forth for the protection and schooling of the young people, preparing them for their individual work of life. In working faithfully on those committees, has it not a tendency to make us pure? But we must be in possession of the Holy Spirit in order to make a success of our work. The Spirit cometh through fasting and prayer. This society, as the Lord has said, will help to establish Zion, the pure in heart, if we diligently work therein.

We must attain to a condition of equality if we expect to live in Zion. While some have thought that depends upon the money matters, yet the writer does not understand it that way. Something else before that. Let us refer to the dear old book which we are studying. We read when Alma gave up the judgment-seat and went out to establish the affairs of the church and restore equality among them which had vanished because of transgression, the first thing he did was to rebuke them for their pride. After he had succeeded in putting down this great evil, the record says, they no longer wore costly apparel, but had all things neat and comely. They did humble themselves and imparted of their substance to the poor. I believe, for the church to be in order in this day, that the same condition must exist, the same commandments must be observed. Nothing but the keeping of all of Christ's commands will bring about a condition of equality among Latter Day Saints. One important one is recorded in Doctrine and Covenants 42: 12: "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands." Whosoever is not keeping this commandment is transgressing the celestial law. "They that can not abide a celestial law can not abide a celestial glory." Pride was the overthrow of the Jaredite and Nephite nations, and it is entering into the church of latter days. Shall we let it continue or put it far from us and walk humbly day by day that we may abide the day of his (Christ's) coming? Only by love and unity can such a condition exist. If we love others as ourselves we will not see them want, but will divide what we have with them.

The lessons which we have been studying in the Jaredite record have been interesting and instructive; its history is being repeated in our day. Truly the signs of the times can be easily discerned by those who wish to know them.

Desiring to be humble, obedient, pure in thought, word, and deed, and praying and longing for the redemption of Zion, I remain,

Your sister in gospel bonds,
MISS MARY FLASHMAN.

FAIRFIELD, Illinois, February 10, 1909.

Editors Herald: In the HERALD of March 8, 1884, volume 31, number 10, there is a letter dated Papeete, Tahiti, January 10, 1884, from Thomas Coffin, called Tamu Pasteur.

He wrote that on a night of October, 1878: I dreamed the heavens were illuminated . . . there were thunderings and lightnings, and I beheld the mighty and wonderful works of God, those that show forth his majesty and power. I trembled and feared greatly, I knew not what to do. My reflection was: "Is this that last, that terrible day of the Lord?" But a voice whispered to me; "No, it is not, fear not, for much work is yet to be done, the conversion of the human family." I then saw a large, a very large ship, somewhat similar to men-of-war that we have seen here; and I heard a voice saying to me, "By this shall our word be sent forth, throughout every corner of the habitable globe. By this shall men learn that thou art God, and God alone." A short time after, . . . and then the ship appeared again, light as a cork, with her sails spread, ready as it were, O Lord, to carry thy word to

every land. As I looked and beheld, as it were, bright and holy ones appeared, and the whole was overshadowed as with a bright cloud; and a voice said unto me: "By this, and by my messengers shall my word and my doctrine be carried to every land." It appeared . . . that there were angels crying in accents of love; "Glory to God in the highest, peace on earth and good will toward men." I then . . . saw a beautiful boat. In it were persons adorned in bright garments and I thought to myself . . . Are not these mentioned in the first chapter of Hebrews, "Who maketh his angels spirits, and his messengers a flame of fire"?

I read yesterday in the St. Louis *Globe-Democrat* of February 9, "that the American battleship fleet of sixteen vessels had just left Gibraltar homeward bound across the Atlantic Ocean that it would be due at Hampton Roads in two weeks' time; no hindering causes preventing." I believe God inspired President Roosevelt, the Secretary of the Navy, and the other officers of the admiralty in their efforts in equipping, furnishing, officering, and manning this battleship fleet, and in sending them forth to circumnavigate our globe. I read, "Their ships are in as good a condition now as when they left Hampton Roads on their long voyage. That they have been able to make all necessary repairs themselves, without outside aid." Such skillful officering and manning the fleet and guiding its movements, and with such complete success, is unparalleled in the history of the human race. "Surely, God is in it."

President Roosevelt was right, that the "voyage has been a promoter of peace amongst the nations." Other nations will not dare to cope with such marvelous skill in the handling of so large a fleet. They will not deem it prudent or advisable to say, "Let slip the dogs of war." God, by the American battleship fleet, is preparing the way for American Latter Day Saint elders to carry the gospel of Jesus Christ unto every land on the habitable globe, under the protection of the American flag and the American navy. "None shall dare to insult them with impunity."

R. F. D. 1.

JOHN GORDON SMITH.

BLISSFIELD, Michigan, February 12, 1909.

Editors Herald: On this the anniversary of Lincoln's natal date, we jot you a few "wee dotty dimples" from this new opening. The few Saints here have rented a hall, and we have occupied about eighteen times. The audiences have increased nightly and the town is "stirred to its depths," we are informed. Last evening a fine audience was present, and filled the structure.

Many are believing the work as far as investigated. Prejudice, which predominated to a great extent, is prostrate now. We overheard a few statements last evening expressive of present feelings which show which way the winds blow. One intelligent lady who has been a regular attendant said: "I would dislike to go back to the United Brethren Church now; after living on *manna*, I would hate to go back to *straw*." I thought: What would you say if you were in the kingdom? A gentleman of influence said: "I am open to conviction; if there is truth which God wants me to have, I am going to get it." The ministers have sounded the alarm, and the warning is the usual one: "Stay away." One other gentleman said: "They may say what they please, the preachers have no bands on me."

Well, we could baptize more than a dozen here, but do not propose to admit them untaught. The important work of the missionary force of the cross is, "Go *teach* all nations." And as it is written, "They shall all be taught of God." There are some fine people investigating here, who, I apprehend, will come into the fold understandingly.

Bro. Granger is with us, opening and closing the services, and welcoming the new attendants. The Saints here num-

ber seven, and they seem zealous and rejoiced. We organized them into a Sunday-school January 31. The work is new and requires attention. A great work can be accomplished in these parts, if a minister could be placed in this, the eastern part of the district. More anon.

S. W. L. SCOTT.

JOLIET, Illinois, February 13, 1909.

Editors Herald: At this writing we are cared for at the home of Bro. and Sr. Charles Newman, who are glad to have us here. Since we last wrote you we have been busily engaged in the work, both preaching the word and visiting from house to house. We succeeded in stirring the Brighamite camp here, and after a labor of about three months among the people, departed for about a month, to look after the work elsewhere, a part of which was spent at Piper City.

The Saints there were very much in the spirit of this work and did not forget that the elder needed something to wear as well as a little car-fare now and then. Through their kindness we were permitted to spend the holidays with our loved ones at home.

Returning to this place shortly after the New-year, I found that my former labors were bearing fruit, and despite the cold weather we had the pleasure of leading three precious souls into the liquid grave, to be raised new creatures in Christ. Two of the number had been misled by the Utah people by their cunning in presenting the principles of the gospel along with the Book of Mormon. The other is a grandson of our aged Sr. Agnes Parks, of this city, a very promising young man.

We have a number of other people interested and it is altogether possible that we will have to trouble the water again ere long. May the good work continue until the honest in heart are redeemed.

In the mind of the writer a little more house to house tracting and talking would accomplish more good, and would result in awakening the people to the fact that we have a message worthy of their notice and consideration.

Let us try to be ready for any question and have an answer for every one that asks us of the hope that is in us. May God hasten the work in its time.

In the one hope of salvation,

J. E. VANDERWOOD.

818 South Ottawa Street.

RENTON, Washington, February 18, 1909.

Editors Herald: As I have been requested by so many of this district to let them know what I am doing, and my whereabouts, and as I can not write to them all individually, I take this method of informing them. Since the first of the year, Bro. J. D. Stead and I have labored together. I find in him a congenial companion and an able expounder of the faith.

The first forty-one days of this year, we preached thirty-seven times, and were rained out twice. One of the times we were rained out, only one person came to the schoolhouse. He was the Methodist preacher of the little village. He seemed real anxious to learn our positions, so we explained to him the best we could for about an hour. In those forty-one days we labored in Riverside, Bow, Holmes Harbor, and Langley; had a good interest in all of them, especially the last two places. Holmes Harbor is a new place. There are only three families of Saints living there, Brn. Premo, Plum, and Lovejoy. Mr. Spencer, who owns the hall, gave it to us free of charge, also permitted us to remove his organ from his home to the hall. His kindness we appreciated very much. Sr. Lovejoy presided at the organ for us, so we had some very good singing. We appreciated the kindness of the

Saints there also. Here is where Bro. Stead dug his first clams. It would take a "Siwash" (or Washington Indian) gang to beat him. From Holmes Harbor, we came to Langley, on a little launch called Ruby Marie. We held forth in Langley nearly two weeks, closing with a full house. We believe we will soon have an ingathering there. We have some good Saints at Langley.

Our district conference convened last Saturday and Sunday in Seattle. Had a very large delegation in attendance, and all seemed to enjoy themselves.

Not so many have been baptized in this district this year as in other years; but I am sure more people have heard the gospel. There must be a sowing time before a reaping time. So we hope the good seed sown will continue to be watered, and we will wait patiently for God to give the increase.

My love continues to grow stronger for God and this latter-day work, as its beauties continue to unfold to my mental vision. I am anxious to live so I may have a clear conception of my duties to God and my fellow men; and, as they may be made clear to me, my prayer is that God may give me strength to perform them.

Your brother in Christ,

GEORGE W. THORBURN.

AKRON, Iowa, February 17, 1909.

Editors Herald: As I have never before written to your pages, thought I would do so. We are isolated from all church privileges here. It seems good to have the church papers to read. It keeps us in touch with what is going on all around us. There is one more family of Latter Day Saints here, Bro. and Sr. Anway, and children, and one dear old sister, who is ever ready to lend a helping hand to speed this grand and glorious work along.

My husband and I are both young and need the prayers of all the Saints. We are trying to live so as to raise our three little girls, so that they will be ready to obey the gospel when they reach that age. I know this work is true, and want you all to pray for me that I may ever be found faithful.

Your sister in gospel bonds,

MRS. PEARL MANN.

EDGERTON, Alberta.

Editors Herald: Just a few words to your columns, which will be of interest to many friends in Michigan and elsewhere. Wife and I, accompanied by our boy, Frank, left McBain, Michigan, on the fifteenth day of April, 1908, to try the realities of a new home in sunny Alberta. Previous to our coming here, we seemed to grow very discontented, and talked of moving to different places, until in the month of March and April our attention was drawn to this place by reading certain letters that were written by Saints located here (the Northwest). We arrived in Loydminster, a town on the Canadian Northern Railroad, on the 20th of April, the weather being fine; and a sixty-mile drive over the rolling prairie to our present location convinced us that there was something to be admired in this great prairie west; and, on arriving, we shook glad hands with quite a number of hospitable Latter Day Saints, who had gathered here from different parts of the United States and Canada, the Saints here having been organized into a branch by J. L. Mortimer, and under the oversight of our estimable brother, Elder Clyde Walrath.

In September last, I filed on a quarter section of land joining the townsite of the above-named place, erected a suitable building for store and restaurant, and am now comfortably located, enjoying (?) Alberta winter at from zero to sixty-five below, doing a nice business.

At present we feel encouraged, knowing that God had a

hand in our coming here, as we feel that the harvest is truly great. Brn. U. W. Greene and J. L. Mortimer gave us a visit, delivered some educational discourses, and assured us the Lord had brought us here for a purpose, and that there were some to obey the gospel, which was a confirmation of what had previously been made known to us through one of the handmaidens of the Lord, that there was "one from the hill and another from the valley" to obey the message. Multitudes? No! One here and another there; and in meekness we must seek them out, ever praying that we all, every man, may learn our duty, and wisely perform the duty intrusted to us.

By the way, the writer had the privilege of visiting the city of Saskatoon, Saskatchewan, the battle-ground of our worthy brother, Elder Alvin Knisley, and heard some pleasing comments on how he ably met one of the misrepresentatives of the "faith of our fathers," the Catholic priest. Held some meetings there in the homes of Brn. Louis Gendren and Alexander Portceans, who were still in the faith, and zealous for its advancement.

Hopefully in the conflict,

F. A. ROWE.

RUTH, Michigan, February 14, 1909.

Editors Herald: I have just been reading the letters of the HERALD, and how it makes my heart rejoice to read of the many manifestations received through our heavenly Father's goodness to his people who will do his will and keep his commandments! It always gives me fresh courage to press on in this grand and noble cause that we are enlisted in, when I hear how the Lord blesses his children; and it is my prayer, and heart's desire, to live in such a way that the Lord may see fit to bestow his blessings on me and my beloved family from day to day, and help us more fully to overcome the evil things of this world that are bound to cross our path each day; and that my companion and I may set an example worthy of imitation to our little family and to those that are around us, the Lord being our helper—for without his great help we can do nothing. I am a mother of three small children, the oldest being nine years old and the youngest three; and I know I am greatly in need of the patience it takes to raise three small children; but it is my desire in my weakness to practice patience more fully, and bring my family up in a way that is pleasing in my Master's sight.

It will be twenty years in April since I came into this work, and I have never regretted the step I took that day; but must say I regret that I have not lived better than I have, especially in my younger days. I was only twelve years old at that time, and the world has so many things to draw a weak struggler aside from the path of righteousness; and many times I fell short of doing that which was right. And, as I grew older sometimes the thought came to me that I would get baptized over again, and lead a different life after that; but my heavenly Father knew that I was trying in my weak way to overcome all evil, and do better from day to day; so in my patriarchal blessing, given in Detroit, by Elder J. H. Lake, October 28, 1907, it was said to me that my past sins are forgiven. Oh, it filled my heart with joy to know that our kind and loving Father looked down in mercy upon me, and was willing to forgive me all my shortcomings.

I have much to be thankful for to my heavenly Father. Ofttimes when sickness and trials of this earth would press heavily upon me, and I would go to him in prayer, he would give sunshine to my soul, and make me feel to rejoice along life's rugged road. I have also had several visions that have been a grand comfort to me; and I ask an interest in the prayers of the Saints in behalf of my companion and brother who are young in this work (one was baptized the 4th of July, and the other the 5th, 1908, at McGregor), that the

dear One above may see fit to bestow his blessings upon them from day to day, and that they may grow in grace and in knowledge of this great cause, that they may so live that others that are around them in darkness yet may see and say they are trying to do that which is pleasing in his sight, and be the means of doing good for his cause, and bring others into his fold, and walk that straight and narrow way which leads to life everlasting.

I also have four brothers and one sister out of the church. It is my prayer that He will give them a hearing ear and an understanding heart, and a desire to search the scriptures, to learn which is the true church, and that they may be enlightened to know, and have a desire to embrace the same. If Elder Levi Phelps should happen to read this letter, I wish to say that my heart is longing to see his smiling face once more in our midst here. He was the one that brought the gospel's message to our family, that is, my mother, father, myself, and one of my aunts. My maiden name was Laura Bender, so he will know who it is.

I ask an interest in your prayers, that I may prove faithful to the end, and practice patience more fully. My prayers are for all of God's people, and for the advancement of this great cause.

Yours in bonds,

SISTER A. GREUNISER.

OELWEIN, Iowa, February 24, 1909.

Editors Herald: This morning I have felt it a duty to write a few lines and send you. I wish to renew my HERALD, *Ensign*, and *Autumn Leaves*, as they are a great comfort to me in my lonely hours, as my dear husband and life companion was taken from me one year ago this morning. But the Lord has stood by me, and has comforted me. He has blessed me in body, in mind, and with his Holy Spirit, as he promised me in my blessing, and in many ways, for which I praise him. My heart is sad at times to see those who have once been workers in our branch now cold and caring nothing for the Lord's work. While there are times that trials come that make me feel sad and depressed, I feel thankful that I have obeyed the true gospel, and the Spirit of God is with me and makes me rejoice; for I know that it is only a short time at the most when I shall lay down the burden of life and meet those I long to meet, God helping me to bear with patience to the end.

MRS. M. DEWALD.

RUNNELLS, Iowa, February 23, 1909.

Editors Herald: I am sending you notice of the death of our esteemed sister, Grandma Smith, of Baxter, Iowa. She has long been a faithful member and supporter of the church. Bro. James Smith, with his family, moved to Jasper County, Iowa, in the dark days of the late Rebellion of 1861 to 1865. They landed in Iowa in the spring of 1862. It was in the winter of 1868 that Elder Gordon E. Deuel came into Jasper County, preaching the angel message, and received for his hire Bro. and Sr. James Smith, and Bro. and Sr. W. C. Nirk, who for more than forty years have been standard-bearers, bringing honor and glory to the church by lives of splendid example. And to-day the most persistent enemies of the gospel restored, without a single exception, acknowledge the superior qualifications of these veteran Saints of God. Bro. C. Scott and myself had arranged for a visit among some of the old friends and Saints of the Des Moines District, who were endeared to us by our associations with them as ministers of the gospel of Christ, many of whom Bro. Scott had not seen for some eight or ten years. Our first stop was at the Concord Branch, where the seed was first sown by our veteran brother, Elder Kephart, followed by Scott and others. As a result of the united efforts of the missionary force there have

been gathered out many precious souls, who are now Saints not to be ashamed of. I am told that Bro. Kephart made a request for the use of a church located at what is known as Hamonsburg, four miles from what is now Concord Branch, and, being refused the building, he predicted that the church would yet be surrounded by Saints. Bro. Kephart, God has fulfilled your prediction, and I am sure he will yet more fully make it apparent and literal. By the aid of our energetic Bro. and Sr. F. Wells, myself, and others the missionary force have brought into the fold, until I could point to a good faithful Saint within a radius of ten miles, at any point of the compass from the Hamonsburg church. Brethren, lift up your heads and rejoice.

We were to leave for Milo, February 4, but on the 3d received a message asking us to come to Montour, Iowa, to preach a funeral-sermon; so, instead of going with Bro. Scott to Milo, I took train for Des Moines, on the 3d inst., and landed in Montour the morning of the 4th inst., and found the corpse to be that of Mrs. James F. Mattingly, living near Garwin, not a member of the church, but who has a son, Henry Mattingly, residing at Nevada, Iowa, who was baptized into the church a few years ago, I think, by Elder J. S. Roth.

Through the instrumentality of Sr. Mary Kennell, I secured a new opening for the preaching of the gospel, at a school-house near Garwin, and in the Mattingly neighborhood, where I held a week or ten days' services. These services were attended by the Mattingly family, hence the reason, partially, at least, for holding the body until Friday for a Latter Day Saint minister. I am in hopes the good Lord will lead some of these dear people into the fold. Mrs. Mattingly's maiden name was Currilla Walker. She was born in Flemming County, Kentucky, in 1836, where she was married to J. F. Mattingly, who, in 1872, moved to Farna County, Iowa, where they have resided until the death of Mrs. Mattingly, which occurred February 1, 1909. The funeral was preached in the Methodist Episcopal church, at Montour; interment in the Montour Cemetery. The large attendance at the funeral, with such unfavorable weather, speaks louder than words of the place she held in the esteem and affections of her friends and neighbors. I joined Bro. Scott at Milo Saturday evening, the 6th, where we held forth until the 12th inst.; and, notwithstanding the weather was dreadful, and roads very bad, we had a good hearing, and an enjoyable time.

On the 13th inst. we were taken across country by Bro. and Sr. William Griffin, to the home of Bro. and Sr. F. Wells. The roads were about as rough as roads can get, and it rained and sleeted the major part of the time we were trying to make eight miles over roads that were quite conducive to a splendid appetite, and we had it when we drove into the yard. Well, best of all, you could smell fumes of preachers' delight as soon as we entered the yard. Now it is of no avail for me to tell you what followed; but suffice it to say that when we got our feet under that table groaning with good things, that stomach trouble changed its form, and there was a little more "fowl" in the ministry.

Bro. W. Lettington came after us and took us to Sandyville, and landed us safely over the ruts into the home of Bro. and Sr. Joseph Knox. This is home indeed, and for many years the missionaries have found a glorious welcome with these veterans of the cause, and all members of the family have endeared themselves to the missionaries by their kind and jovial and courteous treatment—eh, Brn. Sorensen and Sheldon? Bro. Knox and wife stood alone in the support of the work in their neighborhood for years, but their efforts were eventually rewarded by the gathering in of some seven or eight noble souls, who are making every effort to warn their neighbors. They have a place of worship, and a good little Sunday-school. Our stay there was pleasant, and

our meetings much more largely attended than expected, owing to the condition of roads and weather.

On Tuesday morning, I received the intelligence of the death of Grandma Smith, and left Baxter to perform the sad duties of such occasions, leaving Bro. Scott basking in the sunlight of the association of the little band of hungry (spiritually hungry) Saints at Sandyville, where he remained until the 18th, when he came to Runnells to visit old-time Saints, on the old stamping-ground of earlier days. I joined him Friday morning, and we are holding forth with good interest. May God bless his Saints, is my prayer.

W. CHRISTY.

MONTROSE, Iowa.

Dear Herald: This glorious gospel is not new to me. I embraced it nearly forty years ago. Was baptized by Bro. Burley, who departed this life many years ago. Since I embraced this work, I find our heavenly Father is not slack concerning his promises. He said, if we would do his will we should know for ourselves. He has given me an understanding, that I know this work is true. I have had many evidences of the truth; have been healed by the power of God many times. There is nothing in this life that can give such joy and happiness to one, as the gospel of the Son of God. My desires are to do all the good I can to help this great latter-day work. I feel my weakness many times, and unworthiness; yet I realize my heavenly Father knows the desire of my heart is to live humbly and prayerfully, and do all I can for my Master. As I scan the pages of the HERALD, it makes my heart glad to see the work progressing. As I am getting along in years, I ask the prayers of all Saints that I may endure to the end, faithful.

At the resurrection morning,
May we all appear as one,
Oh, what robes of bright adorning
Will the righteous then put on.

Your sister in the gospel,

MRS. ELLEN ROSS.

SAN ANTONIO, Texas, February 19, 1909.

Editors Saints' Herald: The sixtieth district conference of the Southwestern Texas District was promptly rapped to order, according to previous appointment, at half past seven in the evening, February 5, and after the usual prayer and singing, and a few preliminary remarks from the district president, and a unanimous vote, the conference was placed in the hands of our missionary in charge, Bro. W. M. Aylor, whereupon Bro. Aylor took the chair, presiding throughout the entire conference with satisfaction to all. To say that the conference was a success would be putting it mildly. Peace and harmony prevailed, and the Spirit of God bore witness, and furnished additional evidence of the divinity of the work which we are engaged in. Brn. Aylor, Mannering, and Palmer of the missionary force were with us to do the preaching, God standing by them and enabling them to bring forth thoughts and spiritual food that were truly meat for a hungering soul. Much lasting good was accomplished. One promising young brother was ordained to the office of deacon, the delegates to General Conference were selected, and a unanimous vote carried to have the next conference at Tuff, in the extreme northwestern part of this district, on the 23d of July, 1909. The conference was brought to a close the following Sunday, and was pronounced by one and all to have been one among the most spiritual and profitable conferences ever held in the district. Preaching was continued with both the first and second branches throughout the following week with success. Large and very attentive crowds, with two baptisms, and several others very near the kingdom, are certainly very encouraging to the Saints.

The work is onward here in San Antonio, and Satan is raging, seeking whom he may take advantage of, knowing that his time is short. Surely God is working with his people, and the way is opening up in this part of his vineyard as never before. We have two branches in this city, with about one hundred and fifty members, some of whom are very bright and promising for future usefulness. The second branch of this city was organized a little over one year ago by Bro. I. N. White, with twenty-seven charter members. It has now forty-eight, with bright prospects of others soon.

We have bought a lot, built a church-house twenty-four by thirty-six, with nice pulpit, brick flue, and electric lights, and have only a small debt hanging over us. Surely God has blessed us in all our efforts. We have also a small Mexican mission in the eastern part of this city, Bro. and Sr. Jett looking after that part of the work.

Bro. and Sr. Mannering, who have been laboring among the Mexicans on the border of Texas and Mexico were with Bro. and Sr. Jett last Sunday, Bro. Mannering doing most of the preaching in Spanish; and, according to reports, Bro. and Sr. Mannering's mission to the Mexicans will be a great success, as they have adapted themselves to the Mexican rules and customs. Ever praying for the rebuilding of God's cause and kingdom, and the speedy redemption of Zion, I am,

Sincerely and fraternally your brother in the one faith,
ED. N. MCRAE.

On the Firing Line.

Dear Herald: I wish to voice the sentiments, thoughts, and feelings of several colaborers, and enter our solemn protest against the factious, querulous, forensic battle of words in HERALD, in reference to tithes, offerings, surplus, consecration, etc., also the medley of ideas which are becoming grave and serious upon the Demo-popo-soco-listic, all things common problem—such conflicting ideas, conceptions, interpretations, and opinions, are confusing to the tithe-loving, tithe-paying, average Saint, and is a germ planted in church soil which is rapidly growing, and already is bearing the fruit of indifference, apathy, listlessness, and doubtfulness.

We enter the Saints' home, nearly the first word, "Have you seen the church papers this week? I tell you so and so gave it to so and so, but he will come back at him next week with a stinger. I shall not give my HERALD to my neighbor, so long as there are such conflicts in it. The sermon is good. Would love for my neighbor to read it; but I dare not let him have it."

These are common expressions to be heard most everywhere, together with this one: "I am so confused and disgusted—I'll not pay any more tithing until the head men of the church can agree—nor give my inventory—nor pay any surplus until I have a better understanding."

It occurs to us that if God has chosen men to interpret the law and instruct the church on these most significant and all-important lines—and if such men, so chosen, and set apart by divine hand, through the ordained channels of the church, are in all humility giving and publishing their interpretation, for the benefit and instruction of the church, to bring about the final consummation, and the greatest good to the greatest number, all other men not so ordained and set apart should be still, watch, and pray for those so appointed, until the rights of the church are in "jeopardy," then instead of a battle of words through church publications, seek to call a general assembly and have our differences adjusted as the law implies and provides, and not publish them to the world to the detriment of church interests.

How can the bishops, Bishop's agents, and tithe-gatherers be successful under such conditions of confictions, causing brethren to be confused, uncertain, hesitating, and doubtful,

and thus choke, stifle, and smother the onward progress of that which we are striving under the divine hand to accomplish? We know, from personal knowledge, that the Bishop's agents of Oklahoma are handicapped in consequence of said conflicts, and the church interests impeded thereby. It is a very onerous task at best to gather tithes and offerings; yet, we fear brethren, unconsciously so, are making it still more difficult. Conflicts for victory only, should have no place in our work. The church needs the tithes. She needs the surplus and offerings, without which wreckage and destruction will overtake us sooner or later. Can we, as brethren, afford directly or indirectly, who have given a life and sacrificed our all, to contribute to such disaster? Where could we find the soil in which we might plant the seed of hope thereafter? This is a serious matter to the writer, and many others; and instead of serious estrangements it is better to adopt the truisms so often expressed by our venerable and beloved President, "He that is right can afford to wait." And another, "If I err, brethren, let me err on the side of mercy."

These gems, so oft repeated, are becoming more golden as the years go by, and ere long their full meaning and import will be more fully realized and appreciated, we believe. It is easy to become disaffected and to drop from the paying ranks; and those who do, as a rule, talk the loudest and do the greatest harm. For the above reasons and many others, we enter our earnest protest.

T. W. CHATBURN.

News From Branches

SECOND KANSAS CITY BRANCH.

The year 1908 was not a prosperous one for us, either spiritually or financially. In February, 1907, we started to build our new church; and held our first service in it on Christmas Eve of the same year. During that year we raised more than three thousand dollars, besides giving fifty dollars to the Christmas Offering. We were compelled to meet in halls under very unfavorable conditions, but the Lord was with us by his Spirit, the gifts of the gospel were made manifest, and we prospered in every way. We looked forward to the time when we would be able to meet in our church, where we would not be disturbed, and thought of the glorious meetings we would have, and how thankful we would be; but, as the Evil One is always busy, when the children of God came to present themselves before the Lord, Satan also came among them to present himself before the Lord, just as he did in Job's day, consequently we were spiritually sick and did not prosper. But a very little was paid on our church debt, and the gifts of tongues and prophecy were seldom heard. We are thankful that at the present time the outlook is brighter. Since the beginning of this year, our meetings have been better attended, and have been more spiritual. God's Spirit has been made manifest in a wonderful degree. Leona, the nine-year-old daughter of Bro. and Sr. George Sherman, was instantly healed of spinal meningitis through administration, when physicians could do nothing for her.

Just now a series of meetings is in progress here; and we hope good will result.

This branch was organized in 1896, with twenty members. We now have two hundred and fifteen. The Sunday-school and Religio are in a healthy condition. Both are growing. The officers of both these auxiliaries are alive and active. They realize that the success or failure of either one or both depends largely on them, and they are striving to be workers that need not to be ashamed, that they may be laborers together with God for the accomplishment of his work, which has been intrusted to all. The ladies' aid society meets regu-

larly, and are trying to do their part to pay our church debt.
MRS. FRED CLEVELAND.

2119 Circle Avenue.

DES MOINES, IOWA.

Three weeks ago I was requested by Bro. and Sr. Charles R. Johnson to come to their place in the suburbs of the city and assist to organize a union Sunday-school. The results were that the majority of those composing the school were of the Protestant persuasion and adopted David C. Cook's helps, but it has resulted in two invitations to preach to the people that come there, and I have had liberty in preaching the word. We are hopeful of good results from this organization.

On the following Sunday five were baptized, two Sunday-school children, and a mother and her two sons, both young men. The latter three are practically the result of cottage meetings. The mother is of Israel through the Lamanites, her mother being an Indian. A more complete history of her progenitors, and of her religious experiences will be given later.

The visitations of the brethren among the members of the branch have been fruitful of good results. The meetings now being held each evening in the interests of the missionary work prevent a continuation of this special work for the present. Assisting in the missionary efforts are Brn. H. O. Smith, C. Scott, James McKiernan, and M. H. Cook. Brn. McKiernan and Cook started to-day for Fraser, where meetings will be held for two or three weeks. Brn. Smith and Scott will remain longer. Not large attendances as yet, but those who attend are being fed and instructed.

The funeral of Sr. Mary Emslie occurred last Sunday afternoon during the time of the district conference, and there was the largest attendance at the church that has ever been there. She was highly respected by all who knew her, and those who knew her best thought the most of her.

The conventions and conference passed off peacefully, and with satisfaction.

Much has been said through the papers about the immorality of the theaters of the present, and if the Superintendent of Public Safety can be believed, and his word is corroborated by many who have been in attendance of late, then indeed none too much has been said, but not enough done. The effort to clean up the theaters is progressing, and results will follow. The effort to close all places of amusement where they are carried on for profit, is making friends, and while some are trying to mystify the bill and its nature, yet the facts still remain that it is only to put such places under the same ban that is now placed on other business places in the state of Iowa by a law now existing to which this is intended to be an amendment, and I do not think that any one can say consistently that such an act would not materially amend the present law and make it somewhat consistent. If it is right to close business that is run for profit on Sunday, then it is but consistent to close places of amusements on Sunday,—acknowledge that they are a business proposition.

The district conference at its last session passed the following preambles and resolution unanimously, which speaks well for the temperance attitude of the members of the Des Moines District:

"Whereas, We have noticed with pleasure the efficient work the Anti-Saloon League has done and is doing for the cause of temperance in driving out of existence the saloon traffic, and its influence favoring advanced legislation in the suppression of intemperance; and

"Whereas, We wish it to be known that we are, as we always have been, on the side of every legitimate effort to stamp out of existence the manufacture and sale of all spirituous liquors as a beverage; therefore be it

"Resolved, That we gladly and actively extend our moral support to the work of the Anti-Saloon League in the enforcement of present laws against intemperance, and the effort the league is now making favoring an amendment to the constitution of the state of Iowa prohibiting the manufacture and sale of all spirituous liquors as a beverage.

Some sickness and several deaths among the aged and children of late. The Saints have not entirely escaped, but there have been several cases of God's marvelous love manifested in administrations to the sick. J. F. MINTUN.

MYRTLE POINT, OREGON.

Our little branch here in the far west is still alive, and have their faces set Zionward. We may not be going as fast as some others; but we feel that we are on the right road; and that is some consolation. Our branch numbers a little over half a hundred; but we are somewhat scattered, and at present find it inconvenient to get together. In fact, only those that live in town can get out to the meetings on account of the incessant rain and muddy roads. I think I never saw so much rain in the same length of time as we have had in the last two months; and still it is raining, and no appearance of a clear-up.

I was made president of this branch at the last business-meeting; but it is a dignity that I did not seek; and it imposes a burden that I do not like to bear; but I suppose the Saints are so well acquainted with my weaknesses and infirmities that they will not expect much of me.

We are now discussing the building of a chapel, and we think we can see our way clear to build a decent chapel as soon as there comes weather that we can get out and work. We want to get our house ready for the reunion which takes place in August. We have no one traveling in this district, and we greatly feel the need of an active man, one who is not afraid to get out and rustle a little, and hunt up the lost sheep. We will hope that when the weather gets better, and the roads passable, we will take more rapid steps. Ever praying for the triumph of truth.

J. C. CLAPP.

NEBO, ILLINOIS.

A very interesting series of meetings was closed at our church near above place last Sunday night, by S. J. Madden, together with what assistance the writer, the brethren, and above all the good Lord could or did give, resulting in ten baptisms, all grown people, two of whom were from the so-called Church of Christ, or Campbellites; one from the Methodists. People are interested as never before. Numbers can be counted, who are near the kingdom, and so express themselves. Bro. Madden was well received here by the brethren and by outsiders.

The people here whom we could get out to hear, have heard preaching enough, seemingly, to have been convinced long, long ago, as several of our able men have been and preached here. This seemed to be the Lord's time to work, and to him be the glory. The people seem now to want to taste the strong meat. Including three sermons during Bro. Madden's meetings, I have preached six sermons of from one hour to an hour and a half on Book of Mormon, and Restoration, very recently. Also, Bro. Madden, throughout his twenty-eight or twenty-nine sermons has dealt out the strong meat as well as the sincere milk of the gospel, and still they come and want to hear more about this latter-day restoration. Many comments and compliments are heard. Some distant groaning in the sectarian circles are heard. One Baptist sister has spent some time with some of her brethren and sisters to "save them from the destruction of this horrible Mormon delusion," has prophesied that "she would yet be instrumental in the Lord's hands to completely tear this branch down; and thus

reclaim her wayward brother from the throes of Mormon delusion." The reader may be surprised when I tell them this is my sister in the flesh, a good woman; but "Oh! Oh! Oh! My Brother! My Brother! what a great work he might do if he would come back to the fold [the Baptist Church]." She spent most of one day praying, singing, and preaching to one young man and his wife, warning them, etc., etc.; but last Saturday Bro. Madden led, together with two others, this good wife and mother down into the liquid elements in burial and resurrection; and now a countenance shines with a brightness that nothing but true regeneration can give.

It will be borne in mind that this is the place where Bro. Slover met W. G. Roberts last March in discussion. The Campbellites were very exultant. The smoke had been raised. They hastily drew conclusions; were not slow to prognosticate our organic and spiritual annihilation. But, as that smoke settles to its really proper place, in the low and unproductive grounds of human prejudice and ignorance and unwarranted imaginations, thus leaving the true effect to fair view of one and all, to our joy and to their chagrin, we are standing upon higher and more readily seen planes than ever before. To the Lord be the glory. Our local papers give us favorable notice. Bro. J. A. Tanner made us a short visit the first of December last. One was baptized. He, too, was well received, and well liked. Bro. Paxton was here in November last, preached here a number of times. He and I went down ten miles south, got permission to preach in a Christian church, and were beginning to have an interest, when some of them feared for their flock, and then acted, and we got the G. B.

Jesse, too, is remembered here as a good preacher, a good man, and O. K. Please excuse so many compliments, but I have not overdrawn. There is no need of rusting out here. A call recently came to the writer to come and hold a meeting up in Central Illinois District, in the extreme western part, at a place called Cincinnati Landing, that we have not been able to fill yet. Preached up there three times last August and baptized one. They feel slighted out there; several Saints, a large schoolhouse, and no preacher. I hope Central Illinois missionaries will remember them. Ever interested in the weal of the gospel. I am,

W. A. GUTHRIE.

Miscellaneous Department

Conference Minutes.

GALLANDS GROVE.—District conference met at Dow City, Iowa, February 13 and 14, 1909, Orman Salisbury, president, with C. J. Hunt and Paul M. Hanson, presiding. The president having moved outside of the district he asked the conference to choose one to preside over this conference. Bro. Salisbury was chosen, Edith Dobson and Nellie Hall secretaries. Committee consisting of J. L. Butterworth and A. H. Rudd, who audited the bishop's books for the past year, reported them correct; which was accepted by the conference. The following resolution was adopted and a committee, C. J. Hunt and J. L. Butterworth, was appointed: "Whereas, There is a growing need of branch officers, as well as the branches proper, to get into closer touch with the scattered members, therefore be it resolved that a committee of two be appointed to draft a letter and have a suitable number printed at the expense of the district for use of all branches in the district." Branches reported as follows: Auburn 57, Salem 56, Gallands Grove 240, Cherokee 41, Dow City 139, Deloit 205, Mallard 69, Coalville 65, Harlan 62, Lanesboro 42. Ministry reporting: C. E. Butterworth, J. L. Butterworth, J. C. Crabb, C. J. Hunt, J. G. Myers, Alfred Jackson, O. Salisbury, A. R. Crippen, W. A. Carroll, D. Brewster, Frederick Hansen, J. R. Rudd; Priests C. W. Winey and J. H. Bullard; Teachers George Juergens, W. W. Reeder, and John W. Bean. J. L. Butterworth was appointed district president, to fill the vacancy of O. Salisbury. Bishop reported: Cash on hand and received since last report \$1,322.55, expended \$1,066.64, on hand \$255.91. Delegates appointed to

General Conference are: C. J. Hunt, J. L. Butterworth, Paul M. Hanson, C. E. Butterworth, D. A. Holcomb and wife, Nellie Hall, J. G. Myers, Orman Salisbury, Manly W. Hartshorn, David Brewster, Frederick Hansen and wife, David Hall and wife. J. H. Bullard, Mrs. A. H. Rudd, Vinnie Rudd, Eunice Dobson, Jay Field, Evva Reynolds, James Pearsall and wife, Ora Butterworth, Gerrit Juergens, John Jordison, William C. Jordison, J. T. Spence and wife, Sarah Jordison, Mayme Jordison, W. A. Carroll, and Edith Dobson. Delegates present instructed to cast majority and minority vote in case of division. Preaching by J. W. Peterson, Paul M. Hanson, and O. Salisbury. Conference appointed to convene at Deloit, Iowa, June 12, 1909, at 9 a. m., for prayer-service. Edith Dobson, secretary.

NAUVOO.—Conference met at Burlington, Iowa, February 13 and 14, C. E. Willey, president, and James McKiernan, one of the missionaries in charge, presided; and M. H. Siegfried acted as secretary. Burlington, Rock Creek, Farmington, Keokuk, Montrose, and Ottumwa reported. Also the presidents of those branches: Charles Fry, W. T. Lambert, James McKiernan, F. M. McDonald, of Keokuk and Montrose, and D. T. Williams. Bishop's report was read showing total receipts \$585.25, expenditures \$536.90, on hand \$48.35, with two and a half months' allowances unpaid. The treasurer's report showed \$34.23 received, \$1.50 paid out, and a balance of \$32.73. The Ottumwa Branch sent in a petition to have Bro. L. N. Edwards ordained to the office of elder, the petition being signed by thirty-four of the members. The ordination was left in the hands of C. E. Willey and James McKiernan. \$4.36 was allowed the secretary and historian for expenses during the last four months. Sr. F. M. McDonald, James McKiernan, Thomas Simpson, Edith Jarvis, Henry Kaestner, Sr. C. E. Willey, Charles Fry, M. H. Siegfried, F. B. Farr, Maggie Wright, George P. Lambert, Solomon Tripp, Sena Bierman, Sr., Jane Gunn, Jane Willey, Madge M. Siegfried, Effie L. Willey, Sena Bierman, Jr., and M. M. Wooding were elected delegates to General Conference. A committee consisting of M. H. Siegfried, Elmer Reed, Charles Fry, C. E. Willey, and James McKiernan was appointed to investigate the propriety of holding a reunion at Bluff Park, and if conditions are found favorable, to have full charge and power to act. Twenty-five dollars of the treasurer's fund were turned over to the Bishop. Preaching by F. B. Farr, at 7.45 p. m. on Saturday; Sunday-school at 9.30, and preaching by O. H. Bailey at 11 a. m., and sacrament-meeting at 2.30 and preaching at 7.45 p. m. on Sunday. Adjourned to meet at Montrose the second Saturday and Sunday in June, 1909.

DES MOINES.—Conference met in Des Moines, Iowa, February 27 and 28, 1909. The district presidency, M. H. Cook, W. Christy, and E. O. Clark, were chosen to preside, and A. A. Reams secretary. The credential committee, C. Scott, H. O. Smith, and J. O. Ridgway, reported delegates chosen from Boonesboro, Des Moines, and Des Moines Valley Branches. The financial report of the Bishop's agent for the year 1908 showed: Former balance and receipts for the year \$2,080.32, expenditures \$1,724.43, balance on hand \$355.89, receipts for the Sanitarium fund \$302, district fund \$4.03. The following branches reported: Boonesboro 102, Concord 56, Des Moines 310, Oskaloosa 70, Rhodes 64, Packard 23, Des Moines Valley 106. Delegates to General Conference: M. H. Cook, W. Christy, E. O. Clark, Henry Pratt, J. F. Mintun, Thomas Fiddick, Eva Fiddick, A. A. Reams, Emma E. Park, Zoe Carpenter, C. F. Merrill, Mary Rudkin, Lucy Clark, Sarah Rodgers, James McKiernan, Ruth Mintun, Elizabeth Hess, W. D. Hall, William Griffin, Elizabeth Griffin, Clara Knox, Anna Robertson, John Hall, Lydia Hall, Orman Salisbury, Lizzie Castings, Fannie Grows, Emma Park, John Park, Mable Bacus, Grace Bacus, Emsly Curtis, Ray Chandler, Blanch Cushatt. Delegates chosen authorized to cast a majority and minority vote. Conference adjourned to meet at Boone, Iowa, the first Saturday and Sunday in June.

SOUTHEASTERN ILLINOIS.—Conference of the Southeastern Illinois District met at Springerton, February 6 and 7, 1909. F. M. Davis chosen to preside. Branches reporting: Springerton 165, 2 died; Dry Fork 31, 1 baptized, 2 died; Tunnel Hill 175; Kibbie 55; Brush Creek 318, 3 baptized, 3 died. Elders reporting: P. T. Plumb, F. L. Sawley baptized 1, I. A. Morris, F. M. Davis, P. G. McMahan, M. R. Brown by letter; Priests L. C. Moore, Isaac M. Goodin, S. J. Harris, E. W. Sutton, George Ellis, A. H. Burroughs; Teachers George T. Rockett, L. M. Edmonds, Hiram Buck; Deacon Sam Hoover. Bishop's agent had received \$380.57, expended \$361.84, on hand \$18.73. Officers elected: F. M. Davis

president, E. W. Sutton assistant, A. H. Burroughs secretary and treasurer. Delegates to General Conference: George Ellis, F. L. Sawley. Preaching by I. A. Morris, E. W. Sutton, F. L. Sawley, P. G. McMahan. Received from branches for treasurer: Brush Creek \$1.60, Springerton \$1.55. Adjourned to meet at Tunnel Hill on or before the full moon in June. A. H. Burroughs, secretary.

EASTERN WALES.—District convened in Saints' church at Lydney, February 13, 1909. Apostle J. W. Rushton chosen to preside; Bro. Kelsey to act as janitor; Sr. N. Griffiths organist. Visiting brethren granted voice and vote. Reports from President T. Gould; missionary T. Jones; Lydney Branch president, T. Griffiths; Nantyglo president, T. Jones; Cardiff, T. Gould, and Gloucester mission, in charge of E. J. Trapp, were then heard. Resolved, That the matter of certain members at Gloucester be referred to Lydney Branch. Statistical reports: Cardiff 24, loss by death 1; Lydney 35, gain by baptism 1; Nantyglo 25, gain by baptism 2, by vote 2. Report from Elder J. Evans, Bargoed, received also treasurer's report: Balance on hand £1, 1¹/₂d. Bishop's agent T. Gould, reported: The account balanced. Apology from Elder J. Evans received and accepted. Letter from Lydney Branch adverse to the uniting with Western District read. Recommendations of Brn. A. Jones, E. J. Trapp, and B. Green to office of elder were referred to a committee composed of Brn. J. W. Rushton, William Lewis, T. Gould, T. Jones, T. Griffiths. A resolution to recommend Elder T. Gould to the Bishop to act as agent for Eastern Wales District, carried unanimously. All financial accounts referred to a committee, who reported same correct. Resolutions were then passed: to pay account for stamps, etc., to hold next conference at Cardiff, June 12, this year; to uphold by our faith and prayers all general and local authorities; to tender vote of thanks to catering committee and Lydney Branch for entertaining conference. The report of committee on ordinations, which were in harmony with recommendations, then read and accepted. Bro. T. Jones was elected vice-president. Sunday collection amounted to £1, 1s., 5d. Sunday morning services consisted of short addresses from a number of brethren. Evening services, preaching by Apostle J. W. Rushton. During afternoon fellowship-meeting, Bro. A. Jones was ordained to office of elder under the hands of Brn. J. W. Rushton and William Lewis. Sarah Annie Harris, Percy Charles Henry Miles, and Emily May Howard, baptized the previous evening, were confirmed, and the child, Ivy Millicent Holford, was blessed. A most peaceful, refreshing, and encouraging time was enjoyed throughout the whole conference. B. Green, secretary.

MONTANA.—Montana District convened at Reese Creek, February 6 and 7, 1909. Frank Christofferson, president, called the conference to order at 10.30 a. m. Organization was completed by the selection of the following: F. Christofferson chairman, assisted by S. S. Smith, associate minister in charge; H. W. Smith, clerk; Emma Pritchard, organist; H. W. Smith, chorister. The chairman was empowered, by motion, to appoint character and time of meetings, and speakers. Remarks were made by S. S. Smith, F. Christofferson, H. W. Smith, and Thomas Reese. Statistical reports were read and approved from the following branches: Gallatin, Deer Lodge, and Victor. On motion, the chair appointed H. W. Smith, S. S. Smith, and Bro. Pritchard as auditing committee. Verbal or written reports were listened to from S. S. Smith, Hale W. Smith, F. Christofferson, Bro. Pritchard, J. J. Reese, Thomas Reese, and J. H. Wells. Adjourned until 2.30 p. m. Afternoon session: Election of officers resulted in the following: F. Christofferson, president; A. J. Moore, vice-president; J. P. Wyckoff, secretary. Moved and carried that this conference recommend the name of J. W. Catron, of Adel, Montana, to the Church Historian for appointment as local historian for this district. Moved and carried that S. S. Smith, H. W. Smith, L. E. Hills, J. W. Catron, and Mrs. George Stowe be our delegates to the General Conference, and they be empowered to select from others who may be present from the Montana District sufficient number to fill out the full delegation of ten. Moved and carried that this delegation be empowered to cast the majority and minority vote, and also the full vote of the district. Moved and carried that when this conference adjourns it does so to meet with the Deer Lodge Branch, the time being left with the presidency. The following motion was carried, that "This district ask the Quorum of Twelve to send a high priest into this district for the conference year of 1909 and 1910." F. Christofferson and Hale W. Smith were selected as a court of elders. Sunday at 2 p. m.: Auditing committee's report read and approved. Motion relative to sustain-

ing of the Bishop's agent was then taken from the table, and was carried. Adjourned. Hale W. Smith, clerk.

FREMONT.—Conference convened at Shenandoah, Iowa, Saturday, February 6, 1909, at 10 a. m., Amazon Badham presiding, C. W. Forney secretary. Motion that Eli Hayer, sub-missionary in charge, be associated with the presiding officers over this conference; carried. Reports from all the branches were read as follows: Thurman 198, Shenandoah 125, Henderson 91, Tabor 70, Glenwood 67, Riverton 55, Bartlett 41, Keystone 33. Ministerial reports from High Priest T. A. Hougas; Elders W. E. Haden, Eli Hayer, J. C. Moore, Frank Goode, C. M. Roberts, George Kemp, J. B. Cline, N. L. Mortimore, Frank Becksted, Eber S. Wilcox, Joseph Arber, D. Hougas, James Comstock; Priests John Huston, C. W. Forney, J. E. Claiborn, J. R. Wight, James Claiborn, L. C. Donaldson, P. B. Knight; Teacher M. H. Ettleman; Deacons S. S. Clark, William Eyler, G. Fred Skank. Motion that chair appoint committee to audit Bishop's agent books carried, and Joseph Arber, M. W. Gaylord, and W. E. Haden were appointed. Chairman called upon Joseph Arber, W. E. Haden, Eli Hayer, and E. L. Kelley for short speeches. Amazon Badham announced that the Southwestern Iowa District reunion would be held with the Council Bluffs Branch, August 13 to 23, 1909. Saturday afternoon: The secretary having prepared a summary of reports, it was read: Membership of district 750, including 1 high priest, 15 elders, 16 priests, 10 teachers, 6 deacons; 248 sermons, 1 baptism, 2 confirmations, 2 ordinations, 2 marriages, 2 blessings, 49 administrations to sick, 31 sacraments, 20 official visits; absent members from branches 337. Secretary's financial report: Expenses for blank reports and postage, \$1.86; tent fund on hands \$36.94. Motion that the secretary's expenses be paid from the tent fund, carried. Petition from Henderson Branch requesting next conference read, and vote resulted in favor of holding next conference there, the time to be left to the presidency. Following delegates were chosen to General Conference: Bro. and Sr. T. A. Hougas, L. C. Donaldson, Eli Hayer, W. E. Haden, Bro. and Sr. D. Hougas, Joseph Arber, Bro. and Sr. M. W. Gaylord, Bro. and Sr. Frank Becksted, Lorena and Sadie Leeka, Bro. and Sr. George Kemp, Bro. and Sr. E. S. Wilcox, Mabel Redfield, Sr. M. A. Newton, Sr. H. Harold, Jesse Donaldson, Anna Knight, Sr. S. S. Clark, Mamie Pace, Earl Pratt, Asbery Hall, Elmer Redfield, Rachel Goode, Kate Moffett. Delegates were authorized to cast majority and minority vote, in case of division. Convention minutes were read and approved. Moved that the Riverton matter be left to the presidency and the submission in charge; carried. Report of committee read as follows: "We your committee appointed to audit Bishop's agent's books have done so and find all the accounts and vouchers to correspond with the book: Balance due Bishop's agent at last report, \$781.67; total receipts to February 6, 1909, \$2,959.25; total expenses \$2,439.67; February 6, 1909, balance due church, \$519.58." Signed by Joseph Arber, M. W. Gaylord, and W. E. Haden. At 8 o'clock preaching by E. L. Kelley, assisted by Joseph Arber. Sunday sessions: At 9.45 Sunday-school in charge of local superintendent, Mary E. Pace; 11 o'clock preaching by W. E. Haden, assisted by Eli Hayer. At 2.30 p. m. prayer-service in charge of George Kemp and M. W. Gaylord. At 8, preaching by E. L. Kelley, assisted by Amazon Badham. Adjourned to meet with the Henderson Branch at the call of the presidency. C. W. Forney, secretary.

NORTHERN WISCONSIN.—District met at Valley Junction, Wisconsin, with Evergreen Branch at Saints' chapel, January 30, 1909, at 10.30 a. m., W. P. Robinson, president, presiding, assisted by W. A. McDowell; Rillie Moore secretary; Manley Shedd chorister; Leah Lampman organist; W. N. Williams and Paul Lampman ushers and assistant to janitor. Branches reporting: Reed 77, Searles Prairie 60, Frankfort 114, Evergreen 101. Ministry reporting: Seventy W. P. Robinson; Elders Lester Wildermuth baptized 2, Archie Hook, S. E. Livingston, P. L. Richardson; Priests J. A. McGinnis, J. H. Thompson, A. J. Fisher, M. O. Shedd baptized 1; Teacher N. Johnson; Deacon L. Colbert. The reunion committee appointed last conference reported. Motion carried that we adopt suggestion that a voluntary offering be given from each branch in the district and sent to the treasurer of committee. Motion carried that we hold a reunion in 1909, matter of location to be left to a reunion committee of three appointed by this conference; also an advisory committee composed of the president of each branch. W. P. Robinson, Leroy Colbert, and S. E. Livingston were chosen as the reunion committee. Motion carried that the time to hold reunion be left to the

committee. Lester Wildermuth, Bishop's agent, reported on hand last report \$60.01, receipts \$303, total \$364.01, paid out 248.65, balance on hand January 30, 1909, \$115.36. Treasurer, J. A. McGinnis, reported on hand last report 51 cents, receipts \$9.86, paid out \$9.30, balance on hand 56 cents. Delegates chosen to the General Conference as follows: W. A. McDowell, W. P. Robinson, L. Wildermuth, J. E. Wildermuth, J. W. Wight, Leroy Colbert, A. L. Whitaker, J. W. Hooker, E. M. Wildermuth, S. E. Livingston, Freda Fisher, Perla Moore, Floyd McDowell, Ira Whitaker, Sr. J. E. Wildermuth. They to cast majority and minority vote in case of division. Preaching by Lester Wildermuth, Archie Hook, E. M. Wildermuth and W. A. McDowell. Conference adjourned to meet with Sealless Prairie Branch at Necedah, June 5 and 6, 1909. Rillie Moore, secretary, Necedah, Wisconsin.

SOUTHWESTERN TEXAS.—Conference convened at 7.30 p. m., with the Second San Antonio Branch, February 5; W. M. Aylor chosen to preside; W. H. Davenport secretary; Sr. Flossie Jett assistant secretary. Met for business at 10 o'clock, Saturday. Branches reporting: First San Antonio, 96; Second San Antonio, 48; Medina City and Bandera not reporting. Ministry reporting: W. M. Aylor, Ed. N. McRae baptized 1, D. S. Palmer baptized 6, W. H. Mannering baptized 2, J. P. Neal, O. D. Johnson, T. J. Jett, W. H. Davenport, D. S. Palmer. Bishop's agent reported: Collected since last report, \$188.31; paid out, \$178.90; balance on hand, February 6, 1909, \$9.41. Delegates to General Conference: J. P. Neal, D. S. Palmer, O. Adams, W. H. Mannering, Viola Mannering, J. Harp, J. P. Bierlein, Martha Bierlein, W. M. Aylor. On Sunday, the 7th, Jesse Kuykendall was ordained a deacon under the hands of W. M. Aylor and D. S. Palmer. The place for holding the next conference is Tuff, Bandera County, Texas, on the west prong of the Medina River, to begin July 23, 1909. W. H. Davenport, secretary, 653 Leal Street, Station A, San Antonio, Texas.

LITTLE SIOUX.—Saints met in prayer-service at 9 a. m., February 6, 1909. At 10.30 business-session convened; district presidency, Sidney Pitt, Joseph Seddon, and S. B. Kibler, with missionary in charge, Paul M. Hanson, chosen to preside; J. D. Stuart clerk. Thirty-seven ministerial reports were read, showing 452 sermons preached, 348 times assisted, 18 priesthood meetings attended, 390 official visits made, 1,305 services attended, 1 baptism, 10 confirmations, 3 ordinations, 2 marriages solemnized, 16 children blessed, and 209 administrations to the sick, besides much other labor not specifically mentioned. An official ministerial report blank was adopted. The spiritual condition of the various branches reported as progressive on the whole. The Religio reported a total district enrollment of 382, with an average of 189, a home class membership of 23. One new local organized, making 9 in the district; a gain of 60 in membership for the year. W. R. Adams was elected president; Charles Hyde, vice-president; Lou Mann, secretary; Rose Adams, treasurer; W. V. Baker, member of library board; Ethel Barnum, district librarian, and Myrtle Ballantyne, superintendent home class. Thirty-eight delegates were appointed to represent the district Religians at the General Convention. The Sunday-school convention report showed an enrollment of 848, a gain of 20. Forty-three delegates were appointed to the General Conference. Magnolia was selected as the place for next conference, and the time, June 5, 10.30 a. m., for business. President Sidney Pitt asked that the brethren of the priesthood make reports to him covering their labor for the year and have them in his hands by February 15. Yearly report of Bishop's agent, A. M. Fyrando: On hand last report, \$167.82; receipts, \$2,959.05; expended, \$1,304.40; remitted to Presiding Bishop, \$1,692.80. An additional report covering from October 1, 1908, to February 1, 1909, showing receipts of \$1,151.72, and expenditures of \$335.68, was also made. Received for Graceland College, \$39.70; Sanitarium, \$5; children's home, \$1; all of which had been remitted to the Bishop. A communication from the Bishop's agent urged all to diligence in their temporal duties toward the church. The report was audited and found correct. By request of the Saints of the Moorhead Branch, Bro. T. O. Strand was ordained to the office of priest. Ordination took place at Sunday morning prayer-service, under the hands of Elders James Crabb and Charles Derry. Statistical reports were read from eleven of the twelve branches of the district, (Evergreen not reporting), showing (with Evergreen as last reported) a total membership of 1,818, a net gain of 5. Delegates to General Conference to the number of seventy-three were appointed. The Sunday morning prayer-service

was certainly a spiritual feast; two prophecies, one tongue and interpretation. James D. Stuart, clerk.

Convention Minutes.

LAMONI.—The Lamoni Stake Sunday-school association convened at Lamoni, Iowa, February 4 and 5, 1909, with Supt. R. T. Willey in chair. Some interesting papers were read on home department work and on library work. Reports were read from superintendent, associate superintendent, secretary, treasurer, home department superintendent, and also from library commission. There are fifteen schools in the stake, with a membership of 1,493, a gain of 255 during the year. The officers elected for the coming year as follows: Superintendent, W. T. Shakespeare, associate superintendent, G. W. Blair; secretary, Estella Wight; treasurer, Oscar Anderson; member library board, J. F. Garver. One hundred and forty-nine delegates were chosen to represent the stake association at General Convention: J. A. Gunsolley, Vida E. Smith, Kate Smith, L. A. Gould, F. M. Weld, Sr. D. A. Anderson, Minnie Nicholson, Anna Reiste, Oliver Hayer, Flora Scott, Cyril Wight, Jessie Cave, W. W. Pitkin, Sr. S. Hartshorn, Grace Fleet, Nellie Anderson, Lucy Resseguie, Nellie Prall, Jessie Morant, Oscar Anderson, Alice Sampson, Phoebe Allen, Ruby Summers, Nellie Elvin, Sr. S. M. Bass, Chloe Barr, Sr. Denio, Sr. McHarness, Zula Young, Lulu Blair, Anna Dancer, Sr. John Davis, John R. Neill, Roy Young, R. V. Hopkins, Ethelyn Paul, Heman C. Smith, Sr. E. F. Hall, James Allen, R. M. Elvin, Sr. Eli Hayer, Sr. Atkinson, Hessel Vanderflute, Helen Anderson, D. A. Anderson, Sr. W. W. Pitkin, Charles Brackenbury, Dollie Grenawalt, Joseph Roberts, John Harrington, Edith Cackler, William Stemm, J. W. Lipe, A. L. Keen, W. R. Lane, Robert Zimmerman, Stella Barker, Lillian Williams, William Wilson, William Williams, Edward Giles, Alex Miller, John J. Jenkins, Mary Miller, D. J. Williams, Thomas Williams, George Mayers, A. J. Heide, Mrs. L. D. Hill, Mrs. Sim Stanley, Mrs. Gus Bergman, Lillian Stanley, Ethel Burch, Duncan Campbell, Sarah Alden, Sidney Morey, J. M. Overton, L. M. Overton, Mrs. Marble, Mrs. Post, Mrs. Hartshorn, Mrs. Walters, Lizzie Brooks, John Lovell, Dave Bailey, Mrs. John Lovell, W. T. Shakespeare, Martha Martin, Will Kaestner, Omer Blakesley, James Martin, Jr., Pearl Garland, Lulu Work, Roy Dillon, Will Martin, Martha Kaestner, Letha Tilton, G. W. Blair, Thomas Hopkins, J. W. Talbot, Elizabeth Blair, Albert Boden, Sr. Albert Boden, Lulu Scott, Sr. Walters, Zaide Salyards, Annie Allen, E. B. Morgan, Mary Banta, Mary Kelley, Elva Scott, J. Cackler, J. A. Lane, H. H. Gold, Anna Salyards, John Smith, John Garver, Callie B. Stebbins, Sr. Lou Bailey, C. B. Woodstock, Frank Hitchcock, Myrtle Richards, Dorothy Blair, Mattie Ravidou, H. Nyswonger, Sr. E. Nyswonger, W. S. Jenkins, Betsy Adamson, Nephi Lovell, Alice Cobb, Alma Lovell, Levi Brooks, Nancy Bergman, Frances Bergman, Sr. A. M. Turnbull, Carrie Silsbee, R. T. Willey, Alta Mather, Helen Silsbee, William Dexter, Mabel Knipschild, Zaide Mader, Charles Jones, Sr. Alma Jones, Sr. J. Stanley, B. McDaniels, James Thomas, Lydia Thomas, Bertha Haskins. The time and place of next meeting were left for executive officers to provide. Nellie M. Anderson, secretary.

LAMONI.—The Lamoni Stake Religio association met in annual convention, February 4 and 5, 1909, and transacted such business as came before the convention. Officers elected for the ensuing year: Roy M. Young, president; W. E. Shakespeare, vice-president; Martha Martin, secretary; A. L. Keen, treasurer; Vina McHarness, home department superintendent. Delegates to General Convention: J. A. Gunsolley, Jessie Cave, Flora Scott, Annie Allen, Anna Reiste, Nellie Elvin, Moroni Traxler, Stella Wight, C. B. Woodstock, Vina McHarness, Jessie Morant, Floyd McDowell, Anna Salyards, Joseph Roberts, Ed Moore, Frank Weld, Arthur Lane, D. A. Anderson, Roxanna Anderson, Charles Brackenbury, Sarah Bass, H. H. Gold, C. I. Carpenter, W. A. France, Rufus Willey, Alice Sampson, Blanch Sampson, Roy Young, W. J. Mather, Chloe Barr, Maude Trumbull, Cyril Wight, W. T. Shakespeare, James Johnson, James Martin, David Young, Charles Dillon, Sr. H. A. Hartshorn, Lulu Scott, Alice Marble, Fannie Post, Sr. Resseguie, Sr. Nicholson, Nellie Prall, Pearl Hatcher, Sr. Bailey, J. W. Talbot, Florence Talbot, Sr. E. B. Morgan, Dave Miller, Sr. Dave Miller, A. L. Keen, Bro. Hopkins, Bro. Barr, Letha Tilton, Levi Brooks, Lizzie Brooks, Sr. T. M. Walters, Nellie Anderson, Sr. S. S. Alden, Duncan Campbell, Ethel Burch, T. J. Burch, George Morey, Jessie Campbell, S. E. Burch, Asa Cochran, Mary Banta, Sr. Frank Hitchcock, J. C. Cackler, Maggie Stemm, Nellie Midgorden, Emma Anderson, Hattie Bentley, W. R. Dexter, Bro. Orton, William Wilson,

Emma Box, David Taylor, John Garver, Minnie Garver, Bro. Holloway, Albert Boden, Mary Lovell. The delegates were instructed to cast the full vote, and in case of division the majority and minority vote. Birda Lovell, secretary.

LITTLE SIOUX.—Convention of the Little Sioux District was held at Iogan, Iowa, February 4, at 7.30 p. m., district officers in charge. Schools all reported, showing an enrollment of 848, a gain of 20 over last year. New officers were elected and forty-three delegates chosen for General Convention. Normal and home class work was urged to be taken up more extensively in the local schools, and we feel the library work is increasing in interest though it may be slow. Interest was shown in every session and the Lord was mindful of us. Adjourned to meet at Magnolia, Iowa, June 3. Annie Stuart, secretary.

DES MOINES.—District Religio convention met in Des Moines, Iowa, February 26, 1909. There was a good attendance, and reports received from the Des Moines, Colo, and Clear Creek locals, showing a total membership of one hundred and twenty-seven. District officers elected: President, Mrs. Hattie Clark, of Des Moines; vice-president, Ray Chandler, of Des Moines; secretary, Blanch Cushatt, of Baxter; treasurer, Miss Mae C. Huffaker, of Collins. Delegates to the General Convention were chosen. The next convention to be held at Boone, Iowa, the first Friday in June. At a joint meeting of the executive committees of the Sunday-school and Religio, the program for the next convention was arranged for. Hattie Clark, 1420 East Grand Avenue, Des Moines, Iowa.

GALLANDS GROVE.—Sunday-school association convened at Dow City, Iowa, February 12, 1909, for business. Officers were elected for ensuing year, also the following delegates were appointed to General Convention: J. L. Butterworth, Nellie Hall, D. A. Holcomb, Floy Holcomb, C. J. Hunt, Etta Hunt, J. G. Myers, James Spence and wife, James Bullard, Jay Field, A. H. Rudd, May Rudd, Vinnie Rudd, Ora Butterworth, O. Salisbury, William C. Jordison, John Jordison, James Pearsall, Evva Reynolds, W. A. Carroll, Eunice Dobson, David Brewster, Robert Fish, Belle Crippen, Gerrit Juergens. A vote of thanks was tendered the outgoing superintendent, O. Salisbury, for faithful labor in behalf of the Sunday-school work and a wish for his success in his new field of labor. Interesting and beneficial speeches were given on both local and home class work.

GALLANDS GROVE.—Religio association met in convention at Dow City, Iowa, February 12, 1909. All locals and all officers reported. The following officers were elected for ensuing year: President, J. G. Myers; vice-president, D. A. Holcomb; secretary, Floy Holcomb; treasurer, Fred Jackson; home class superintendent, Belle Crippen; members of library board, Floy Holcomb, Belle Crippen. Delegates to General Convention: J. L. Butterworth, May Rudd, Nellie Hall, Ora Butterworth, Vinnie Rudd, Eunice Dobson, C. J. Hunt, Etta Hunt, Jay Field, A. H. Rudd, D. A. Holcomb, Floy Holcomb, J. G. Myers, Belle Crippen, Jas. Bullard, William C. Jordison, John Jordison. Three very interesting papers were read. Adjourned to meet at the call of the executive committee. Floy Holcomb, secretary.

CHATHAM.—Sunday-school and Religio conventions met at Kimball, Ontario, January 30 and 31, 1909. The first session opened at 1.30 p. m., for Sunday-school business, with district superintendent and associates in charge. Reports were read from the various district officers, and showed that the Sunday-school work is progressing favorably. One new school was organized, and the home class work is being revived. The officers elected for this year are: Superintendent, Elder J. W. Badder, Washington, Ontario; first assistant superintendent, Elder J. C. Dent, Bothwell, Ontario; second assistant superintendent, Wellington Kimball, Kimball, Ontario; secretary, G. Orlow Coburn, Blenheim, Ontario; treasurer, J. N. Munroe, Alvinston, Ontario; representative of library board, J. Leslie Brown, Stevenson, Ontario; home class superintendent, J. W. Badder; assistant home class superintendent, Mrs. George A. Taylor, Weidman, Ontario. The Religio business-session opened at 3.40 p. m., with district presidency in charge. Reports were read from the various locals and officers, showing that the Religio work is also progressing. The district officers elected are: President, W. L. Ross, Wabash, Ontario; vice-president, J. Leslie Brown, Stevenson, Ontario; secretary, A. R. Hewitt, Chatham, Ontario; treasurer, Hartford Cowder, Wabash, Ontario; representative of library board, Wesley Badder, Wabash,

Ontario; home class superintendent, Miss K. A. Bacon, Blenheim, Ontario. At 8 p. m. a very instructive entertainment was held, consisting of papers, speeches, and musical numbers. Sunday, from 9 a. m. until 11.20 a. m., was occupied in prayer-service and sacrament, and the remaining time before noon in short speeches on Sunday-school and Religio work. At 2 p. m. Sunday-school was held, and at 3.30 p. m. Religio was held, both services in charge of the respective district officers. The following were chosen to represent the district at the General Conventions: A. Leverton, J. H. Tyrrell, David Johnson, Isaac Andrews, and J. W. Badder. At 7.30 Elder B. St. John preached. Adjourned to meet July 24 and 25, 1909, at Wabash, Ontario. G. Orlow Coburn, Herbert R. Lively, J. C. Dent, press committee.

Church Secretary.

MISSIONARY REPORT BLANKS.

1. Requests for blanks for annual reports of missionaries prompt the following statement: None but ministers in general charge of fields report missionary labor to the General Conference direct. All other missionaries report quarterly to their respective ministers in charge, the minister in general charge summarizing such in his report to the General Conference—under present rule. "Blank No. 3, Quarterly report of missionary," may be obtained from the Herald Office. This blank was provided by the Quorum of Twelve to cover every quarter of the year. There are no "annual" blanks for any but missionaries in charge.

2. Some members of the Twelve provide blanks for use of those making application for missions, but all do not. Such application blanks may be obtained only from such ministers in charge as provide them.

BLANKS FOR MINISTERS IN GENERAL CHARGE.

"Blank No. 4, Quarterly report of minister in general charge, to the First Presidency"; "Blank No. 5, Annual ministerial report of minister in general charge, to General Conference"; and "Blank No. 6, Certificate of appointment," issued by ministers in general charge when making local appointments in districts, etc., will be forwarded to missionaries in charge, on application, by the undersigned.

BRANCH AND DISTRICT PRESIDENTS' QUARTERLY REPORT.

"Blank No. 1, Branch president's quarterly report to the district president"; "Blank No. 2, District president's quarterly report to the minister in general charge"; and covering every quarter of the year, may be obtained from the Herald Office; see catalogue.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 4, 1909.

Notice to Conference Visitors.

If you wish the committee to provide entertainment for you let us have your application at once, so all arrangements can be made before you arrive.

All cases of small-pox have completely recovered and no more are expected. In a few days all quarantines will be raised and every one will be free.

See former announcement for rates, etc.

C. I. CARPENTER, Secretary Reception Committee.

LAMONI, Iowa, March 6, 1909.

Important Notice.

To the Saints and Delegates Attending General Conference: We are trying to arrange for a special train from Chicago to Lamoni on the night of April 1. This train will take delegates through without the unpleasant wait at Chari-ton that has attended former conferences, arriving at Lamoni about noon. In order to secure this train it will be necessary to have one hundred and twenty-five people. This number can easily be secured if the delegates in Canada and all the Eastern States will arrange to travel on the same train. If a sufficient number will send name and address to undersigned at Lamoni, Iowa, at once, we will arrange for the train to leave Chicago via the Burlington Route at 11 o'clock the night of April 1. This train will run as the second section of train that is scheduled to leave at that hour, and will be known as the Lamoni Special.

For the benefit of delegates in Canada and the Eastern States the following information is published:

Lv. London, Ontario11.18 a. m.
Ar. Chicago 8.55 p. m.

THE SAINTS' HERALD

ESTABLISHED 1860.

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

When payment is made, the date on yellow label always shows the time that you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter.

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

Party rate for 19 or more, London, to Chicago, \$7.70. Regular, \$8.05 and \$7.80.

Lv. Toronto 8.00 a. m. Ar. Chicago 9.25 p. m.

Party rate for 10 or more, Toronto to Chicago, \$10; regular \$11.25 and \$7.80.

March 31, Lv. Boston, Boston & Maine 4.00 p. m. Lv. New York, West Shore 6.15 p. m.

April 1, Ar. Buffalo, West Shore 6.35 a. m.

March 31, Lv. Philadelphia, Lehigh Valley 6.30 p. m.

April 1, Ar. Buffalo, Lehigh Valley 6.45 a. m.

April 1, Lv. Buffalo, Nickel Plate, (E. Time) 7.10 a. m.

Ar. Cleveland, Nickel Plate, (C. ") 11.19 a. m.

Lv. Cleveland, Nickel Plate 11.26 a. m.

Ar. Chicago, Nickel Plate 9.15 p. m.

For party ticket rate, 10 or more required.

Ticket from Boston to Chicago \$18.65

Ticket from New York to Chicago \$16.75

Ticket from Philadelphia to Chicago \$15.40

Ticket from Cleveland to Chicago \$ 6.30

Regular Rates. 1st Class. 2d Class.

New York to Lamoni \$25.80

Boston to Lamoni \$27.75 26.25

Cleveland to Lamoni \$14.55

Philadelphia to Lamoni \$25.80

Party to leave Chicago via C. B. & Q. 11.00 p. m. train April 1.

Second class rates carry the privilege of using tourist sleepers.

All delegates in the North Central and Southern States who will use Chicago as a terminal point for Lamoni and Chariton, and all Saints between Lamoni and Chariton who would like to travel on said train, can arrange to do so by sending notice, if their station is a regular stop for the 11 p. m. train.

Be sure to send your name and address; because we must have a sufficient number in order to secure the train. Party tickets for 10 or more can be obtained from Chicago to Chariton, which, with additional rate from there to Lamoni, will make a saving of about fifty cents to each passenger. Further information will be published before date of leaving.

Yours in the Lord's business, U. W. GREENE.

An Appeal.

On behalf of the Saints of the North Manchester Branch this appeal for financial help is made, to assist them in the attempt to erect a suitable building for worship in this very thickly populated neighborhood. For many years the Saints have been hiring halls and rooms, which usually are inconvenient by reason of not being easy of access, nor adequate for the services nor the performance of the various rites of the church; and nearly always such buildings with a rental within the reach of our people are located in neighborhoods which are not desirable. During all the years of the church's history in Manchester there must have been paid more than sufficient money in rent than would have erected church-buildings for every branch in the city. It has therefore been decided by the branch to commence accumulating a building fund which shall be known as the "North Manchester Branch Building Fund," and it is hoped that in time the thrift of the Saints will result in a sufficiently large amount of money to justify the building of a church or chapel which will be comfortable and inviting.

But seeing that to begin with the number of Saints is small, and during the time of accumulating the current expenses will need to be provided as usual, the process of accumulating the necessary means will be slow and tedious; we therefore appeal to the church general, asking that all who can will aid us in the efforts herein described. Please send all donations or subscriptions to be applied to this fund to Elder Joseph Dewsnup, the financial clerk of the mission, 12 Albemarle Street, Moss Side, Manchester.

JOHN FODEN, President. THOMAS ADAMS, Secretary.

Conference Notices.

St. Louis District will convene Saturday evening, March 13, at St. Louis, Missouri, and continue over Sunday. Matters of importance will be brought up, among which will be the selection of delegates to the General Conference. Let us have a full and complete report of the membership of the district, and to this end let the secretaries send their reports to me at once. Chas. J. Remington, secretary, 2728 Rutger Street.

Museums of Safety.

Museums of safety and sanitation are becoming the means of saving thousands of lives, and will lessen the economic waste of accident cases brought before the courts. A feature of such a museum will be an experimental laboratory in which safeguards may be perfected for dangers and processes now without any known device; and which may become an educational center for teaching the science and preservation of health, in preventing diseases due to impure food-stuffs, bad ventilation, occupational dusts and poisons, infection, tuberculosis and offensive trades.

There are ten European museums of safety and sanitation, located in Berlin, Munich, Paris, Vienna, Amsterdam, Milan, Stockholm, Zurich, Moscow, and Budapest. The Berlin Museum of Safety covers thirty-four thousand square feet of floor space, where are exhibited devices for the protection of the dangerous parts of machinery or processes in all trades and occupations. Germany realizes that every life saved is a national asset.—From William H. Tollman's "Prosperity-sharing" in the March Century.

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THE SAINTS' HERALD

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



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

VOLUME 56

LAMONI, IOWA, MARCH 17, 1909

NUMBER 11

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

JOSEPH SMITH, Editor.
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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LAMONI ITEMS.

Elders J. W. Wight and S. M. Reiste were the speakers at the Brick Church.

The company which has contracted to put in our waterworks system, is distributing pipe, and doubtless will soon begin more active operations.

Miss Bond, piano instructor at Graceland, has resigned, and Miss Hilliard, of Newark, Ohio, has been secured to complete the year. Miss Hilliard comes to Graceland after two and a half years' work in Germany under most capable instructors in the pianoforte.

The work of installing electric lights in the Brick Church is progressing rapidly and will be completed, we are informed, in a couple of weeks.

The branch choir is making a good record these days. On Sunday evening a chorus of male voices was rendered, and was well received. Choral work is in charge of Bro. D. A. Anderson.

The girl who tries to help somebody, is worth more than the one who tries to please somebody.



The louder some men shout the easier it is to doubt.

Editorial

CONCERNING ALBERT AND JENNIE BLAKELY.

INDEPENDENCE, Missouri, March 12, 1909.

Editors Saints' Herald: Nearly three years ago, over my signature and at my instigation, there was published simultaneously in the *HERALD* and *Ensign* "An epistle to the Saints," including a spiritual communication received by me. About ten months later (writing from memory) there appeared in said papers "A song of admonition" which had been sung a few weeks before by me at one of the social meetings held by the Saints in this city. A copy of both of these was given by me to the publishers of said papers, at the request of their editors, hence I am personally responsible for their publication in the manner and connection stated.

During the past week there have been handed me, by brethren who had received them by mail, envelopes, with "Kingdom of heaven. Church of the First Born" printed on the upper left hand corner. These envelopes each contained a number of documents, some purporting to be revelations from God, and one a "Certificate of free-will offering to the kingdom of heaven," "Church of the First Born," with blanks to be filled out by donors. All these papers are stamped with a seal, containing the words "re-version," and containing references in their main or annexed parts to 773 West Sixty-sixth Street, Chicago, Illinois, as their place of origin, and on one page ("A divine certificate and table of covenant") the names of Albert Blakely, Mrs. Jennie Blakely, Mrs. Della Houtz, Frank Gillespie, J. F. Freemantle, and George E. McClellan appear as "witnesses" to what is set forth therein.

If this were all, there would be nothing in it or what it represents to call for my particular notice; but among said documents appears another, with the "re-version" seal upon its upper left hand corner, and headed, in bold-faced type: "Behold, saith the Lord," followed with my name—"Joseph Luff"—as a signature.

This paper contains a verbatim reprint of the spiritual communication and "Song of admonition" published by me in our church papers as aforesaid at the beginning of this letter. This paper, however, contains no name or reference (except the "re-version" seal referred to) to any address or party, by which its publication or issuance can be identified. The facts, however, of my name appearing upon it and its being inclosed in said envelope with the other papers, as herein set forth, and said seal stamp being on it, as upon the others, may convey the impression (whether so intended or not) to those receiving them, that I am in some way identified or in sympathy with the institution or parties issuing and circulating them; hence this letter.

Be it known, therefore, by this announcement, that I have not now nor ever had any connection in any way with the institution referred to, nor am I aware that I have ever had a personal acquaintance or line of correspondence with any of the parties named on the paper described. They have never asked nor received my consent to publish said communications, and I am in no sense responsible for their publication in such way.

I have no desire to charge wrong motive upon those who

are responsible for so publishing and circulating said paper, but believe it to be my duty to protect what little influence my name may carry from abuse or dishonor such as I think would attach under the conditions against which this letter is intended as a protest.

Very truly yours,

JOSEPH LUFF.

Minister and member of the Reorganized Church of Jesus Christ of Latter Day Saints, and of no other society on earth.

We again call the attention of the Saints to the fact that Albert Blakely and wife, of Chicago, are evidently sending out envelopes containing their literature, including the communications referred to in the letter of Bro. Joseph Luff, dated March 12, appearing herewith; and also including the certificate of free-will offering mentioned by Bro. Luff, which asks for money in an indirect way. There is no name stated in the certificate to whom money is to be sent, nor any notification in the documents connected with it showing who is responsible for the receipt and disbursement of the money so collected.

At the close of the certificate and below the blank intended for the signature of the party sending the money there appears this line in finer type than the body of the certificate, "Corporation-affidavit of organization of the 'Kingdom of Heaven' Church of the 'First-Born' was filed in the courts of Chicago, county of Cook, state of Illinois, on August 12, 1908." Following this is the line, "Whoever choose to make sacrifice and free-will offering may fill out the above and return to 773 West Sixty-sixth Street, Chicago, Illinois."

The Saints as a rule are so extremely cautious in reference to the payment of money into the coffers of the church and are so anxious to know by whom it is received and how expended, that one would very naturally suppose that there would be little or no necessity for a warning with reference to such a call as this made by the "Kingdom of Heaven, church of the First-Born." We have no possible right to say that the Saints shall not pay money to whomsoever they choose; but we believe we have the right to say to all that they shall be careful to know to whom they are paying money and understand who may be made responsible for it. We do not pretend to say that Mr. and Mrs. Blakely have not the right to formulate a creed and organize and incorporate a church, and call it by whatever name they choose; neither do we assume the right to say that members of the church may not take cognizance of any church so organized and join it and give support to it, if they so choose to do. But we advise readers of the HERALD before making such change in faith that they give the matter proper investigation and learn all the facts they can in reference to the organization, the faith and the persons engaged in its promotion, and try them by the standard of truth before compromising themselves with such associations.

John Alexander Dowie made a wonderful record of achievement in securing from the people great sums of money for which the people received no substantial return; and when he finally failed in health and strength he left a heritage of contention, disappointment, and disaster for his scattered adherents to be disturbed by great regret.

Is a hint to the wise sufficient?

The Church Secretary requests that district secretaries forward all General Conference credentials at once, that reports may be made up promptly. Do not wait to send by delegates; please forward by mail.

THE FEDERAL COUNCIL OF CHURCHES.

OUR DELEGATES ARE EXCLUDED BECAUSE THEY BELIEVE IN MODERN REVELATION.

We had the following handed us for publication, and had we not been somewhat conversant with the folly of sectarianism, we could not have believed that a body of church officers could have been found in the United States, so egregiously ignorant as those who formed the tribunal, at which the following excommunicating sentence was passed:

Resolved, That William Seichrist be excluded from the fellowship of this church for embracing and maintaining a heresy, to-wit:—Doctrines peculiar to a late sect called Mormons or Latter Day Saints, that miracles can be wrought through the instrumentality of Faith, that special Revelations from God are now given to men, and that godly men are now endowed with the gift of Prophecy, such as to foretell future events.

WILLIAM BENSON, Ch. Clk.

Sept. 28, 1842.

I do certify the above resolution to be a true copy of the original, excluding my son from the fellowship of the First Regular Baptist Church of the city of Alleghany, Alleghany County, Pennsylvania.

Moderator, Deacon John Beck.

Ch. Clk., Dea. Wm. Benson.

C. SEICHRIST.

—*Times and Seasons*, volume 4, page 26.

The above is a remarkable case of reversed legislation. Here was an instance of a live branch being cut off from a dead vine. Evidently the only man in that congregation who was in touch with God, and believed in him as a living, present, intelligent being, was excommunicated.

The resolution clearly helps to sustain that which we have often urged, that in 1842 and earlier there was a clear line of demarkation; and Latter Day Saints stood for revelation, divine healing, and spiritual gifts, while other religious sects opposed those doctrines. It shows that at that date such belief was made a test of fellowship.

The churches have since taken up with more advanced ideas, but the conditions at bottom are the same. The test of fellowship still stands and history repeats itself on a larger scale.

During the opening weeks of December, 1908, the Federal Council of Churches met in Philadelphia.

There were representatives present from over thirty protestant churches, representing some eighteen millions of people. This meeting was the result of one held three years previously in New York, at which time a tentative plan of organization was adopted. Of the later meeting the *Outlook* said that they constituted the Federal Council of the churches of Christ, and expressed the hope that the few denominations not then included would soon find themselves in this great federation.

Application was made for representation on the part of the Reorganized Church of Jesus Christ of Latter Day Saints. Bishop E. L. Kelley had prepared the following statement of the action taken:

Upon the suggestion of President Fred M. Smith, November, 1908, under rule seven of the plan of federation recommended by the Inter-Church Conference of 1905, Brn. E. L. Kelley and W. W. Smith waited upon Doctor William H. Roberts, chairman of the committee, at Philadelphia, Pennsylvania, and suggested the admission of delegates from the Reorganized Church to the Federal Council, which was to convene in Philadelphia the December following [1908].

Doctor Roberts was presented an epitome of the faith of the Reorganized Church, and after an examination and explanation by the brethren present, stated that he would have to have more definite statement than was contained in the Articles of Faith with reference to the place the Book of Mormon filled in the work of the Reorganized Church, insisting that no church was admitted to the council who claimed that God had ever revealed himself to the human family since the time of the Apostles, or subsequent to the first century. Inquiries were made as to whether this was the attitude of the council and one of the essential features of being admitted. Doctor Roberts insisted that the council would not likely admit any society who claimed in any way revelation or direction of the Lord since the time of the Apostles, but insisted upon a more specific statement as to the attitude of the Reorganized Church upon the relative places of the Bible and the Book of Mormon in our church work.

Subsequently these brethren, in connection with Bishop Zimmermann of Philadelphia, submitted the following:

"WILLIAM H. ROBERTS, LL. D.,
"Chairman, etc.

"Dear Sir and Brother: Complying with your suggestion for a more specific statement of the relative places of the Bible and the Book of Mormon in our church polity, we take pleasure in submitting without argument or proofs, such, with the assurance that we have not hesitated to give the specific uses as expressed in the records themselves."

"The suggestion is answered as follows:

"The Bible the Standard of Faith and Doctrine, with the Reorganized Church of Jesus Christ of Latter Day Saints.

"Definitive Statement.

"The Bible is the standard of authority upon all matters of religion, and its teachings indispensable to the highest Christian life.

"The Book of Mormon is a record of revealed religion to the ancient inhabitants of America, and is of worth to the world, and the church, in that it is confirmatory of the teaching of the Bible, and another witness to the goodness and mercy of God, and the fact that Jesus Christ is the Son of God, through whom only there can be salvation.

"As representatives of the Reorganized Church, we may assure you that the request for the admission of delegate

representation to the Inter-Church Conference was for the purpose of honoring and magnifying the name of Christ; and that whatever action your council or the body, may take, will in no wise change our attitude of good will to the association.

"Very respectfully,

"E. L. KELLEY,

"Presiding Bishop of the Reorganized
"Church, Independence, Missouri.

"WALTER W. SMITH,

"Pastor Philadelphia Church,
"Corner Howard and Ontario Streets.

"JOHN ZIMMERMANN,

"Bishop New York and

"Philadelphia District."

Subsequently reply was received from Doctor Roberts as follows:

"PHILADELPHIA, Pennsylvania, December 16, 1908.

"To E. L. KELLEY,

"Bishop of the Reorganized Church of Jesus

"Christ of Latter Day Saints,

"Independence, Missouri.

"Dear Sir: The communication signed by yourself and two other officers of your church has been under due consideration. We can not, however, admit your body to the Federal Council. It is needless to state the reasons.

"Yours respectfully,

"W. H. ROBERTS."

In what a strange position the Federal Council of Churches is placed by the decision of its president (evidently entirely in line with the sentiment of the body) that no church or society is admitted that believes God has revealed himself to them or others since the days of the apostles. It seems almost incredible. Yet their final action in the matter has confirmed their statement. It correctly represents their attitude.

It is another case of reversed legislation. We might well exclude them from fellowship on the grounds that they have lost their hold on God and deny having heard from him for nearly two thousand years; but for them to refuse us fellowship on the ground that we believe that we have heard from him certainly is illogical. They propose to run absolutely no risk of coming in contact with any one who has heard from God.

What a curiosity Brn. E. L. Kelley and Walter W. Smith would have been in that assembly; the only two men in that great body (representing thirty Protestant churches) claiming that they or their associates had ever heard the word of God or learned the will of God direct. But it was not to be. Let us not mourn, however, as those who have no hope. Our work will go on. We will not pine away and die. The latter-day work has often been reported dead. It has received its "death blow" a thousand times. And yet we can say with Mark Twain that "the rumors of our death are greatly exaggerated."

Recently in delivering a charge to a company of young men, Bishop A. W. Wilson (of the Methodist Episcopal Church, South) said: "It is all right to read books of theology; but the light by which we

walk does not come from these. It breaks forth out of the heavens. . . . If you want to have your life rightly directed, get into the secret place, where God can take hold upon you and you can take hold upon God."

The *Sunday-School Magazine*, February, 1909, quotes those words and makes editorial comment:

"There is no heresy in the assumption which these utterances imply. God is not dead nor dumb. *If we no longer hear his voice it is because our ears are dull.*"

This is an unkind cut at the Federal Council of Churches, of which Bishop Wilson's church is a part, for if this be true, the whole aggregation must be hard of hearing. And further, if God should speak to any of these young men whom the good bishop addressed, see what an embarrassing position he would place them in,—they would be excluded from the Federal Council of Churches.

Imagine a modern parable: Twelve sons of a great and good man, all living in one city, decide to hold a family gathering at which the father is supposed to preside. One of the sons is stationed at the door and is instructed to ask certain questions.

As each son essays to enter he is asked, "Has father spoken to you during the last twenty years?"

"No."

"All right, pass in."

Presently one appears who answers, "Yes; father has nothing against me that I am aware of. He often speaks to me."

"You can not be admitted."

When the eleven sons to whom their father has not spoken for twenty years have assembled, if the father is there at all, he must keep silent, for under the rule, if he should address any of those present, they would at once be disqualified and would be obliged to withdraw. In such a case, however, the father will most likely be found walking out with the one who was excluded.

To our mind this portrays in no unjust way the position of the Federal Council of Churches.

When close fellowship with God is made the ground for excluding one from fellowship with the popular churches, the question naturally arises, "Whose churches are they?" "Are they churches of God or of men?"

E. A. S.

It is easier to avoid mistakes than to correct them after they are made. It takes less time and energy to stop and think and decide a question or line of action wisely than it does to rush ahead thoughtlessly and carelessly do the wrong thing, and then have to undo it and do it over properly. Worse yet if it is a thing that can not be undone, that must stand as a monument to our lack of care and thought.—Selected.

TRAIN SERVICE TO LAMONI, IOWA.

Lamoni is situated on the Des Moines, Chariton & St. Joseph branch of the Burlington System, running from Des Moines and Chariton, Iowa, to Kansas City. (See No. 35, page 29, of timetable.) Two lines of service reach Lamoni direct—one from Des Moines, one from Chariton, Iowa, the latter situated on the main line running from Chicago to Omaha.

Southbound: No. 110, Des Moines train, leaves that city 12.45 p. m., daily except Sunday, arrives Lamoni 5.05 p. m. (This train connects with the main line at Osceola, Iowa, 3.05 p. m.; with branch lines, at Van Wert, 3.40 p. m.; at Leon, 4.25 p. m.) No. 114, leaves Chariton 4.35 a. m., arrives Lamoni, 6.40 a. m. No. 112, leaves Chariton 10.30 a. m., arrives at Togo—about two miles from Lamoni, 12.34 p. m. (A mixed train from Togo to Lamoni connects with this train; hacks also furnish transportation.)

Northbound: No. 111, leaves Kansas City 7.35 a. m., St. Joseph 10 a. m., arrives Togo 1.58 p. m. No. 113, leaves Kansas City 11.35 a. m., arrives St. Joseph 1.30 p. m., leaves St. Joseph 3.20 p. m., arrives Lamoni 8.20 p. m.

Nos. 111 and 112 are daily; others daily except Sunday. It is probable that Nos. 111 and 112 will be run to Lamoni direct on the 2d, 3d, and 4th; also on three days at the close of the conference. Extra coaches will be supplied on all trains as necessary during the increased travel.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 15, 1909.

We may not all have the power to sway multitudes by the richness of music; but do we ever stop to consider what kind of voices we really have? Have you ever wondered what an influence your voice may be in your home, among your friends, and even with strangers? A kind hand, though rough in flesh, may have wonderful healing power by softness of touch. But there is nothing in which love so beautifully expresses itself as in a sweet, kind voice. It is not for company use, but an influence that may speak, under all circumstances, the thoughts of a kind heart.—E. Spencer, in *East and West*.

• * •

The increasing oneness of the world is the fact made most prominent in international thought and cooperation. Wireless telegraphy has added one more instrumentality for the advancement of this unity. The interests of the world become more common each day, and, what is more to the purpose, the actions of nations are coming more and more to be a concert. "The federation of the world," if not "the parliament of man," is in sight.—The *Epworth Era*.

Original Articles

TITHING IS A TENTH AND SECTION 106 SHOULD STAND.

I am somewhat loath to take up this question, for the reason that when an application of our arguments is made, they are more or less personal. I believe, however, that when the accepted doctrine of the church, or the accepted revelations thereof, are made the object of attack, they deserve first consideration. The truth, as we view it, takes first place with us. Men are secondary, though important, and should not be left out of consideration. But we can not afford to leave a revelation in jeopardy, to any extent, in order to avoid personality, or to spare one who attacks from his own logic.

In the first place we hope to make it emphatic enough so that all may consider it, that after a revelation has once been considered, received, and indorsed by the church as law and revelation, (and section 106 was so indorsed by the conference of 1878,) the burden of proof ceases to rest upon those supporting the same. After it has been so received the burden of proof necessarily rests upon those who believe that the document is not revelation and law. This can not be controverted. Have they presented the proof? Let us see.

There are only two ways in which this may be done; firstly, by proving the revelation in question to have come through another source than the one through which the law of the church may come; and, failing in this, they would still have recourse to the remaining plan of showing its doctrines to be contradictory to those of more generally accepted revelations.

There has been an effort to use both these lines of evidence, and they have alike failed. The authorship has been placed upon Brigham Young and his associates, but an examination of what they have written shows that their interpretation of the section does not agree with the interpretation of the present critics, as this extract discloses:

Therefore, as soon as the twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the twelve; or into the hands of such bishops as have been or shall be appointed by them to receive the same, for the building of the temple or the support of the priesthood according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their conscience as any other law or ordinance.—*Times and Seasons*, volume 5, page 618, "An epistle of the twelve"; but written and signed by Brigham."

You will perceive that no point of agreement exists upon any point of doctrine questioned by our critic, between this document which he says was written and signed by Brigham, and section 106.

There are several points of disagreement. The two points which make the documents absolutely irreconcilable have been presented by a former writer (*HERALD*, January 13, 1909, page 28,) and no answer has been attempted. We refer you to them.

It will be remembered that this is the same number of the *Times and Seasons* in which 106 first appeared in print, according to our opponent.

He can not claim, therefore, that 106 was Brigham Young's mind at one time, and that this quotation is a later theory, or *vice versa*. The truth is, and no one will attempt to controvert it, that these two ideas which are contradictory to 106 are in force among the Utah Mormons and have been, ever since Brigham Young came into power. He may have changed upon other points, but these he never changed. There is only one proper way to disprove this, and that is by presenting evidence that some other system was in vogue or taught at that time. We venture the assertion, the attempt to do this will not be made.

Now take your *HERALDS* and find, if you can, any other attempt to locate the authorship of the revelation called in question in this irregular way. Indeed, any other attempt to locate its authorship would necessarily destroy the one we have just demolished in another way.

There being no other attempt made to fasten the authorship of 106, and no denial of the revelation being made by its author or transmitter, the first method of proof to destroy the revelation falls to the ground.

The only remaining method by which there could be found, legally, that section 106 is not authentic, is to find it out of harmony with some more generally accepted and authoritative portion of the law.

The attempt to do this has been made, but sometimes a question that seems to perplex many becomes a simple thing by stripping it of one or more subterfuges. We believe that the method used in the attempt to show contradiction makes a question of this class. Just how such subterfuges as these got attached to 106 we are not prepared to say, and it does not matter; but we will remove them and will then take a look at the questioned revelation. First, it is assumed that the law of tithing is intended of God to produce common equality in temporal things among the Saints, and to retain that equality, and upon this assumption, and one more which we will notice later, is built the theory that it is in contradiction, or out of harmony with section 42, because, it is stated, tithing as a tenth can not make and retain equality.

Is it stated anywhere (except in the writings of those opposing the payment of one tenth, and of section 106,) that the payment of one tenth is for the purpose of making or retaining equality? Most

assuredly not. The place in which the purpose of the law is most fully and clearly stated is in section 114: 1. There it says:

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing.

The next assumption is that paragraph 10 of section 42 applies exclusively to those who have before consecrated. In order to make this interpretation good we have to admit these things:

1. *That the residue or second consecration is the only fund to be used for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up the new Jerusalem which was to be revealed.* This must be true if this paragraph applies alone to those who have before consecrated, because the first consecration, set forth in paragraph 8, admits of only one use, and that is the *support* (not the exaltation) of the poor. The import of the language is clearly that if there be any money in the hands of the church after the poor are relieved, it shall be stored (kept in the storehouse) for their future needs, and for these further purposes, and that the means of those consecrating thereafter shall be used in the same manner. Also that when an estate is settled, although it has been consecrated to the Lord, that the residue goes to the storehouse.

2. *That just so soon as a member shall begin to accumulate anything more than is enough for his support, it is to be turned over.* This can not be a correct interpretation, because it leaves no room for the plain provision in the law that children are to receive their inheritances from the parents, and are only to receive inheritances from the church when the parents are unable to give them, and would therefore make conflict between sections 42 and 82, and, by the process of elimination sought to be installed, that of rejecting a revelation because there is no room for its workings, would eliminate section 82. If a parent lives up to our critic's interpretation of section 42, how and when will he be able to give his children inheritances, as provided for in section 82? This should be enough to convince our critic that his interpretation of section 42 is incorrect. It also removes his excuse for claiming conflict with 106, on this ground.

But it is thought to show conflict in another way, that is, by showing that section 42 requires more than the questioned revelation. Is it necessary that each succeeding revelation upon the financial law of the church shall be a complete statement of the entire financial system? We are sure you can only answer in the negative. Is section 42 itself a complete statement of that law? If so, where is the room for sections 82, 51, and many others? Thus we are confronted again with the fact that the op-

ponents of tithing and of section 106 are either unwilling to have their logic or arguments applied to anything outside of the revelation in question, or *they do reject many other revelations.*

Let us now, having examined the ways in which it is claimed section 106 conflicts with that gone before, proceed to notice a conflict in another document:

Ah, yes, Brigham proved in after-years what he had in mind; to have a steady flow into a public treasury for the benefit of the leaders. And this, in our judgment, is the foundation of the tenth being taught in the church.

Has there any one yet told us where there was a command to pay the tenth in any of the books under a gospel dispensation outside of section 106? True there seems to be a few cases where it may have been paid; but what is the preponderance of evidence? The selfishness of man in all ages has caused him to do as little as he possibly could, trying to make himself believe he was doing God's will.

How is this for harmony? Brigham's desire for a steady flow into the treasury the foundation of a tenth being taught in this church. The selfishness of man caused him to accept this teaching of Brigham, for he would have to pay less into the treasury this way than if he obeyed section 42. When our friend who is the author of these two quotations, and who attacks 106 because of stated conflict or inharmony is able to harmonize these two statements, *in the same document*, he will find it easy to harmonize sections 42 and 106, for the task will have become small by comparison. In these two sections there is plainly basic harmony. In the language just reproduced there is diversity and contradiction. These quotations are diametrically opposed to each other. Brigham gave the law to increase his wealth by giving the people less to do than they had under the then existing law! The people received the revelation as coming from God because it gave them the chance to enrich Brigham, which appealed to their selfishness! First man's selfishness causes him to accept 106, and next there is no room for it when we comply with 42! Do any of us get rich in moneys and lands by cutting off our revenue, or by contributing to the fortune or power of some usurper of authority and breaker of the law of God and man? No, but the Lord has promised prosperity as a result of obedience *to his law*, and what a host of witnesses we have that testify he has blessed them in the payment of a tenth.

We also want you to notice the question contained in the last quotation, "True there seem to be a few cases where it may have been paid; but what is the preponderance of evidence?" The preponderance of evidence is certainly that the tenth was paid, because there has not been *one particle* of evidence produced to show that the tenth was *not* paid, and that is the point sought to be established, while the opposition admits in the question that there are cases on record where the tenth was paid. There-

fore, if absence of evidence on one side and the admission of existing evidence on the other side of a question establish the preponderance, then the preponderance of evidence certainly sustains us. One thing more: If a record of the compliance with the law is necessary to establish the law, our friends will find that the law of tithing is easier to establish than is the law of consecration. We know no such thing to be necessary, however, but it must be the basis of the question. If not, what is?

Further objection is raised to the revelation because, it is said, the Lord, in all ages, gives the poor first mention, or at least prominent mention. Let us see. Do you find any mention of the poor in 114? Here it is:

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by any one, be he whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.

If this is ground for the rejection of 106, it is also ground for the rejection of 114. Now, who is the author of 114? Or did the Reorganization start out with a spurious revelation, receive the Book of Covenants in "a blanket resolution," indorse 106 in order to get "a clew" on a brother, (both of these being charged by the critic of section 106,) receive and indorse another revelation which says we are to accept the Book of Doctrine and Covenants as a whole, each revelation therein contained to have its proper bearing upon each of the others and its relation thereto, when one of the revelations contained therein had been doctored or given by the prince of apostates, and still remain the church of God? How can a man make up for such a want of faith in God and man by statements that he is more firmly grounded in the faith than ever before, and by exhortations to others as to the necessity for prayer and investigation?

Once more let us use our opponent's witness. This time the letter of Richard Savary and the reply by Joseph Smith:

PITTSBURG, Pennsylvania, February 2, 1842.

Mr. Joseph Smith, Sir: Though a stranger to you personally, yet the knowledge of your character (given me by others) makes it unnecessary for me to offer any apology for thus troubling you. And I entreat you to believe me, when I say, that it is with a sincere desire to arrive at the truth of things that to me and all others are of the most vital importance.

I now wish to know through you the laws and regulations of your church—what is required of its members—how much (if a man of property,) must he contribute annually for its support? In short, what is required to constitute good membership?

If you will please answer those questions comprehensively you will confer a favor on one who with pleasure subscribes himself your friend and humble servant.

RICHARD SAVARY.

To this Joseph Smith replied:

In answer to the above I would remark, that it is required of all men to have faith in the Lord Jesus Christ; to repent of all their sins and to be baptized (by one in authority) in the name of Jesus Christ for the remission of sins, and to have hands laid on them for the gift of the Holy Ghost, to constitute them a member in the church of Jesus Christ of Latter Day Saints.

I would respectfully refer you sir, to our Book of Doctrine and Covenants for information concerning the "laws and regulations" of our church as being given by the revelations of God for our guide and instructions.

Respecting how much a man of property shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church or in any other, or in no church at all, wherever he finds them, to believe and obey all that God has revealed, does reveal, or will reveal, to do good unto all men, to be a member in good standing in the Church of Jesus Christ of Latter Day Saints.

If this reply means that Joseph Smith had no knowledge of 106, or the law contained therein, it also means that he had no knowledge of section 42, "the financial anchor," "the celestial law," and for these reasons: He mentions no part of the *financial law* contained in this revelation, which, according to the interpretation given us by our critics, directs that *whenever* a man has a surplus, or residue, he must place it in the hands of the bishop. More than this, he advises Savary "he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church or in any other, or in no church at all, wherever he finds them," whereas paragraphs 8 to 10 of section 42 direct that all are to put their properties that can be spared *in the hands of the bishop*, and he is to use them for these and the *other purposes* therein specified. This advice would, therefore, be out of harmony with 42, *because* it ignores the bishop, and mentions but part of the purposes for the use of money. If, as some claim, the quoting of a law which tells the proportion a man is to contribute after giving the surplus would answer the question as to *how much* a man must contribute annually, then the answer would have necessarily pointed out the fact that he is to contribute *all his surplus*, or consecrate all his property and retain or receive, as his condition warrants, only sufficient for his needs and those of his family. Indeed, he could have answered Savary by quoting 42:8, which would be shorter, more comprehensive, and have the further advantage of containing the Lord's method of doing just what Joseph Smith says is required. The ground taken by a former writer in defense of 106 stands untouched.

There is no such provision in the law as Mr. Savary asked for; and the fact that Joseph Smith's time was fully occupied and he could not comply with the request, "you will please answer these questions comprehensively," is so apparent as to need no confirmation. Who is willing to take the ground that this letter of Joseph Smith's is what he believed to be a comprehensive answer to these questions of "most vital importance"?

Further than this, the letter in question would exclude all the revelations not in the 1835 edition of the Book of Doctrine and Covenants, *if it excludes any of them*; but it excludes none. The most comprehensive part of the letter is: "to believe and obey all that God has revealed, does reveal, or will reveal, to do good unto all men, to be a member in good standing in the Church of Jesus Christ of Latter Day Saints."

Now it is easy to show that Joseph Smith believed and taught the doctrine of one tenth in 1834, seven years *before* the Savary letter, and nearly four years *after* section 42. And unless he broke his vow to the Lord, and we have no reason to believe he did, both he and Oliver Cowdery practiced this law, for which there is no room in the minds of some, and he was practicing it when he wrote the Savary letter. If this can be done, it is most conclusive evidence that he found room for the doctrine contained in section 106 after complying with section 42:

On the evening of the 29th of November, [1834,] I united in prayer with Brother Oliver, for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east, to loan us four hundred and thirty dollars; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord; viz:

That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor his people; after that, of all that he shall give us, we will give a tenth, to be bestowed upon the poor in his church, or as he shall command; and that we will be faithful over that which he has intrusted to our care, that we obtain much; and that *our children after us, shall remember to observe this sacred and holy covenant; and that our children, and our children's children, may know of the same*, we have subscribed our names with our own hands.

JOSEPH SMITH, JR.

OLIVER COWDERY.

—Church History, vol. 1, p. 529; *Millennial Star*, vol. 15, pp. 203, 204.

It will not do to say this was just an individual covenant made in addition to the celestial law, because of special obligations they were under, for several reasons, chief among which is the fact that those who would so account have said there is no room for the payment of a tenth when section 42 is complied with. This explanation would therefore carry with it the charge that Joseph Smith and Oliver Cowdery had disregarded section 42. One

more proof that a wrong interpretation is put upon section 42, by the opponents of section 106.

It is now in order to present proof showing this to be a forgery, a misstatement, or that it was the act of mercenary men who had in mind their own advancement, pecuniarily. If this can not be done, then *give room for this doctrine of 106*, (the payment of a tenth,) and there will be no more occasion to question the section, as the sequel shows this to be the portion that is objectionable. It will not do to claim that these men made this vow as a kind of Mosaic covenant, to bring them to a higher law, or that it was for any other purpose than that claimed by them; and it is just as illegitimate to question a conference resolution, as being for the mean purpose of giving a "clew" on an individual, (the meanest kind of personal advantage,) unless the proof and not surmises or opinions be offered in support of the claim.

In a foot-note on page 559 of volume 2, Church History, taken from *Times and Seasons*, volume 3, pages 625-627, we have an epistle to the church, dated at Nauvoo, Illinois, December 13, 1841, and signed by nine of the then existing Quorum of Twelve, among the signatures being that of Lyman Wight. All who know anything of church history know that Lyman Wight can not be charged with collusion with Brigham Young: indeed, the perusal of his private journal will convince the most skeptical that his error would more likely be to condemn a truth because Brigham Young indorsed it, than to accept an error that Young had in any way indorsed, or by which he had profited. We produce this extract from the aforesaid foot-note as another refutation to the repeated statement that tithing was not taught in the lifetime of the Seer. It can not be explained that tithing means consecration in this extract, for the words *tithings or consecration* preclude such a possibility. The use further on of the words *tithings and consecrations* are an indication that when these words are elsewhere used in those times they meant just what they did in this epistle, evidently the tenth and the surplus. If there is a clearer interpretation, why has it not been given? Here is the extract:

There are individuals who have given nothing as yet, either as tithings or consecration, thinking that they shall be able to do a great deal sometime hence, if they continue their present income to their own use; but this is a mistaken idea. . . . Let every individual remember that their tithings and consecrations are required from what they *have*, and not from what they *expect to have* sometime hence, and are wanted for *immediate use*. All money and other property designed for tithings and consecrations to the building of the temple must hereafter be presented to the trustee in trust, President Joseph Smith. . . . The elders everywhere will instruct the brethren, *both in public and in private, in the principles and doctrine set forth in this epistle*, so that every individual of the church may have a perfect understanding of his duty and privilege.

We will next turn to volume 3, number 4, page 78, of the *Millennial Star*, where is found the following: the outer walls are from three to four feet thick, and it is to be accomplished by *tithing and consecrations*, the Saints bring this in on one day of the week, viz, Saturday; this to prevent confusion, etc. . . . This tithing is not confined to Nauvoo, but all the branches of the church are as much concerned in it as any one.

There are others, but these are sufficient to show that the doctrine was taught by Joseph Smith and the main authorities of the church, and our space forbids the production of others.

Now, it has been demanded time and again that we present personal testimony corroborative of section 106. We have shown that the burden of proof rests elsewhere, and that they have presented no chain of evidence, but from our own curiosity we have, through another, received word from one whose father was present when section 106 was given at Far West in 1838. And for the purpose of showing what the understanding of this aged brother is, we quote the following:

RAVENWOOD, Missouri, February 5, 1909.

Bro. Smith: Your letter of inquiry at hand, concerning revelation 106; and I am pleased to answer. My father was present when that revelation was given. The question was put to the body by Joseph Smith because of the division of the elders that were present. Joseph said, "Let us put the question to the Lord, and let him settle it"; and they agreed to it. Then the revelation was received. . . .

JOHN HAWLEY.

This brother was born March 4, 1826, and was therefore nearly twelve years old when the revelation was given to this body of elders. All who know him know that he is a man of an independent character, reliable in every sense of the word, and while he does not claim to have been present at this gathering of elders, it only adds strength to the testimony given that he does not so claim. He got this understanding from his father, who was present, and he is a consistent believer in the revelation.

This is a signed statement of Bro. Hawley's, and no one is justified in questioning it in any other way than by showing that it does not apply to section 106, unless he can impeach the witness. Any statement by an individual that Bro. Hawley did not make this same statement *to him* can not have any bearing. This is evidence over Bro. Hawley's signature. Our opponent certainly knows what it takes to impeach a witness, and we ask that he observe the rule.

There are many reasons why the testimony is hard of access, not the least of which is that there is not in existence a single history written at the time by one who was on the ground. The church had a historian, for many years, appointed by the direction of God through revelation, and he was so derelict to duty as not to mention many of the important occurrences and revelations,—the receiving

of section 106 is not the only omission,—and afterwards refused to give the history he had written into the hands of those who should have had it in custody. But God protects his truth in unlooked-for ways, and we feel sure that he who has no opinion to bolster up can find plenty, even under the unfavorable circumstances, to justify him in receiving section 106 for what it purports to be, a revelation of God's will concerning his church; and that no one has found any real ground for its rejection is apparent.

Another thing we call attention to here is the fact that all testify that something was given at that time, and our opponent does not deny it. The *something* is section 106, the *only thing* that has ever been produced. If it was anything else, why doesn't he produce it? And is it not a little strange something else is not produced, if something else were given? And this also takes the force out of the argument that a prophet of God in line of duty could not fail to publish this revelation. He did not publish whatever was given, and, it is admitted something was given. The true explanation probably lies in the unfavorable conditions that surrounded them at that time.

Mr. Ebenezer Robinson was clerk and recorder of Far West stake at this time; also clerk of the High Council. He is our opponent's witness in some things, and for this and other reasons we here present his testimony on this point.

Some years ago Mr. Robinson lived at Davis City, Iowa. He published what was called *The Return* at that place, an organ advocating many of the doctrines of the faction now known to us as the Hedrickite faction, but being a Whitmerite organ. His account of the revelation at Far West agrees with the one given by John Hawley, the only point of difference being that Mr. Robinson claims the document then given was a document of Joseph Smith's own concoction. You will find the document reproduced in the October, 1889, number of *The Return*, being volume 1, number 10, of that periodical, and page 151, an exact reproduction of section 106. This evidence is corroborative of that given by Bro. John Hawley. It will not do to question this testimony of Mr. Robinson, because in the same article is found the source of our opponent's complaint that the Lord does not mention the poor in section 106, also that if the Lord had anything to do with the revelation it was upon the principle set forth in the fourteenth chapter of Ezekiel, both of which have been used by the opponents of 106 in this controversy. His opinion that it was of Joseph Smith's own concoction, even the present critics of 106 will discard. This opinion of course is not evidence; it is mere conjecture. His production of 106 is testimony. Let it now be understood this is our oppo-

nent's witness, though he has not introduced his name, and we challenge the production of these objections which he uses from any other source. We think we are not safe in accepting the testimony of Ebenezer Robinson in its entirety, any more than we accept the testimony of David Whitmer in its entirety, yet we publish David Whitmer's testimony in the front pages of our Book of Mormon, and claim for it added strength in this one direction because of the fact that he became disaffected, and in fact rebelled against Joseph Smith in later years. We can therefore accept Robinson's testimony on this point; as corroborative of the testimony of John Hawley, and for the further reason that he is, in fact, our opponent's witness. We have used all he says on this particular point, and have not misrepresented him.

And it must be remembered the opposition has not produced a single iota of evidence to show that it was not given, that it has been doctored, or that it was never practiced, and the burden of proof is upon them. We are compelled to accept this testimony as genuine unless something can be produced to show that the revelation was not given or that it was doctored.

Now, the proper thing for our critics to have done, instead of demanding such testimony, was to take the burden of proof, go to some who were at Far West, obtain proof that this revelation was not given in its present form, and present that proof for our consideration. But they choose to throw discredit, just as the infidel chooses to throw discredit upon religion and Christianity, and to substitute "for our living faith the cold and cheerless doctrine, I do not know."

Next we will notice the statement made that the testimony of C. W. Wandell should be considered in this case. That testimony is as follows:

I notice these interpolations because having been employed (myself) in the Historian's office at Nauvoo by Doctor Richards, and employed too, in 1845, in compiling this very autobiography.

I know that after Joseph's death his memoir was "doctored" to suit the new order of things, and this too by the direct order of Brigham Young to Doctor Richards, and systematically by Richards.

Where does this testimony throw discredit on 106? If Brigham had *even doctored* it he surely would have made it conform to his ideas of tithing. If the testimony of Wandell proves anything it proves that Brigham Young was not guilty of changing this revelation, whatever else he changed. We accept the testimony of Wandell for what it is worth. Will those who do not believe in section 106 do the same?

It is neither good argument, logical, consistent, nor fair, to quote a number of passages and then ask the question, Do these teach a tenth? Many passages can be produced and then the question asked,

Do these teach the laying on of hands? and it does not affect the validity of the ordinance in the least. The proper question to ask would be, Does the teaching of these passages exclude the tenth in teaching and practice? But this question would destroy the point sought to be made.

As an illustration, and a parallel, let us take the doctrine mentioned. Examine chapters 8, 10, and 15, of the Acts of the Apostles and you will not find therein taught the laying on of hands for the Holy Spirit. According to the logic used, if you do not find laying on of hands in these chapters, you must exclude other scriptures in which the laying on of hands is taught. This shows the fallacy of the reasoning. And what elder who has met the sectarian world has not encountered this method of reasoning on the laying on of hands, and even on baptism?

How much evidence is there in this question? "Can you add to or take from a complete law, without conflicting with the fundamental truth upon which it is based?" There is nothing in 106 to justify the thought that it seeks to *take anything from 42*. If it adds something to 42 it does no more than sections 51, 82, and many others. In fact, there is no foundation for the idea that the bishop is to make a deed to a man's inheritance in section 42. This is gotten from section 51. And now we ask the question, "Can you add to or take from a complete law, without conflicting with the fundamental truth upon which it is based?" And when this is answered you will have your answer. This is the same argument which W. G. Roberts used against the Latter Day Saints in Independence, Missouri; the same that was used by Clark Braden, (see Braden and Kelley Debate, page 251,) and is used by many others. Let such as these use the argument. As Latter Day Saints, we know it answers itself whenever the light is turned on. If section 42 claimed to be the complete law the question would demand consideration, but, on the contrary, is the doctrine contained in 42: 17, as follows:

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal.

But this does not exclude as untrue the statement that section 42 contains the celestial law. In fact, further revelation is a part of that law. And this method would also destroy so many other revelations as to leave us all at sea; therefore it is of a piece with the other criticisms; it proves too much, hence nothing. Among those this method would destroy is a revelation cited later by our opponents, 72: 3, which says, "In *addition* [adding to a perfect law?] to the law which has been given," and 81: 3, 4, which claims to be a new commandment.

Section 106 is condemned because it claims to be

“a standing law unto them for ever.” We have this much to say in regard to the matter: Those who accept section 106 are not compelled to and do not reject any other revelation contained in the Book of Doctrine and Covenants to-day, and we believe each and every one of them may have a bearing, to a greater or less extent, on the others. The same method of reasoning that will destroy any one of them will destroy others with it. And this is wholesome because, in the first place, it causes one to be careful in his interpretation of a revelation; in the second place, it causes us to do the same as we do with the Bible. We accept it, and then we interpret its statements in the light of all others bearing upon them, contained in the book. No one can defend the Bible in any other way. Therefore we would not have any use for section 106 if it were not to apply whenever the conditions existed that obtained when it was given.

Then the ground is taken that the Lord would not command his people to gather and not give them the law to gather by until years after. This assumes that we think section 42 was not the law to gather by, which is not correct. The fact is, we believe in 42 so thoroughly that we do not pretend to say the financial law is all there is in it, or that all the financial law is in it, *in specific terms*. Turn to paragraph 5 of section 42 and read:

“And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.”

As has been shown conclusively, the doctrine of 106 regarding one tenth is contained in these books wherein is contained the fullness of the gospel, and the other points of its teaching are in this same section 42 also. We again repeat, It is not necessary to disbelieve section 42 because we believe 106. Those who believe 106 to be spurious are the ones who are compelled by their own rules and reasoning to reject other revelations, and to put inharmonious constructions upon the statements of the law.

And now you will please turn with us to section 42 and read:

“And again, every person who belongeth to this Church of Christ shall observe to *keep all the commandments and covenants of the church.*”

It so happens that section 106 has for years been accepted as a commandment and covenant of the Reorganization. There is only one recourse, and that is, to reject it as a commandment and covenant, which can only be done by a body of equal or greater authority than the one which accepted it. Until such time the believers in section 42 must comply

with 106. They may not believe it to be a rightful commandment, but they are not at liberty to ignore it for this cause; no more than they are at liberty to transgress the law of the land because they can not see where it agrees with the law of God. We are commanded to keep the laws of the church and the laws of the government under which we live, and the same section is responsible for both. There has been no attempt to show that 106 is not a law of the church, therefore you are commanded to obey it until properly repealed.

Again, section 106 is condemned because it is said that it was never presented to the quorums, received by the church, as a body, and is therefore irregular. If you will turn with us to General Conference Resolution No. 298, paragraph 6, you will see that this discussion is irregular upon the part of those questioning the revelation. Paragraph 4 points out the manner in which it may be done. Here is another conference resolution ready for the slaughter! Maybe some one was trying to get a clew on a brother.

The objection is raised that we have been seeking to apply the teachings of section 106, whereas it states in its own text, that it is for Zion and her stakes. You are all familiar with the argument made by those who do not believe children should be baptized at eight years of age, that it is a commandment to parents having children in stakes, but the church teaches and practices the baptism of children at that age, whether in the stakes or out of them, and it is right. Why not treat 106 and its teachings in the same manner? Why not?

We do not understand that any opinion on the law is made stronger because of the signature to the opinion, unless it should be in the case of an officer delegated by the government to give his opinion. We certainly give more weight to an opinion when expressed by the president of the High Council on a matter that has been referred to him for his opinion, than we would to that of a private elder upon the same subject. You can see by Doctrine and Covenants 126:10 who is delegated to express an opinion on the financial law.

Yes; we must heed Doctrine and Covenants 83:8; it is a part of the law! And as stated above, keep the commandments and remember the covenants, in order to escape the scourge; section 106 and the rest of them, also.

Our opponents ask what need we have for 106 and their own argument again gives us the answer:

“Again, can any one tell us where the Doctrine and Covenants, or the revelations prior to section 83 teach a tenth?”

You see we need section 106 to teach some people in terms they can not explain away that the tenth is, and always will be demanded. And while we do

not know that it is necessary for each and every one, yet section 106 has the advantage of concise expression, and there are those who need it. It is not necessary to say to some men, Thou shalt not kill; there are others who have needed and do need this instruction, and it is repeated time and again in section 42. It was and is necessary to the well being of some. Section 106 is necessary *in the same way*. And if the Lord shall choose to express and repeat again either part of the law, though he may do it in entirely different words, who am I to say it is unnecessary?

Section 106 is also an aid in the proper interpretation of section 42. Our opponents have not questioned 82, and they have not told us how it can be complied with when their interpretation of section 42 is complied with. In other words, they have not told us how a Saint can give his children inheritances *when they become of age*, and at the same time have nothing with which to give them inheritances, having consecrated all outside his living as fast as it accumulates. Now let our opponents take the advice in the forepart of 126:10, interpreting 42 by the aid of 82 and 106 (two witnesses), and they will have a clearer conception of all three of these revelations, and the financial law contained in them. If they refuse to do this, then let them tell us how they harmonize 82 and 42, without removing the objection that there is no room for 106 when 42 has been complied with. Watch for their answer to this.

Objection to 106 has been made because it begins with the question the people propounded to the Lord, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?"

The celestial law had already been given, which showed how much the Lord required as a tithing, but these men were not willing to abide that law.—SAINTS' HERALD, vol. 55, p. 994.

But here is one more of those contradictions by the author of the objection at a later date:

but we must all admit one thing; that we can not both be guided by the Spirit of truth, as it will not teach me one thing and you another. . . . One thing is sure, something is wrong. . . . Now, what is the remedy? . . . Now, let me suggest a remedy. God loves to have his children come to him in humility and faith. "Knock, and it shall be opened." "Ask, and it shall be given you." "If any lack wisdom," etc. You know the many similiar scriptures presented to the outside world. Why not take some of our own medicine? Why not humble ourselves as children of God should, and take this matter to God in fasting and prayer, *and ask God to make it plain to all of us, every son and daughter of his kingdom*, so the law can be made operative and Zion be redeemed, and we all enjoy the fruits of our labors, and the choicest blessings of our God? To this end shall we labor, trusting you may see fit to do the same.—SAINTS' HERALD, vol. 56, p. 226.

He is getting down to the very position occupied

by those "servants" when they asked the Lord the aforesaid question, and received as an answer section 106. Now if he will but follow out their plan, instead of doubting the revelation when given, he will be on safe ground.

Of course the brother will not attempt to explain this by saying he means for the other fellows to do the praying! If he does not explain it this way, then he must mean "all of us," just as he says, and I am interested to know how it proves the Saints of 1838 to be "unwilling to abide that law," hence a positive vice, and yet our brother advises it for the Saints of 1909, and esteems it a necessary virtue. Or is our brother really becoming converted to our explanation that these Saints did not understand their duty alike, and that the query was a proof of their humbling themselves, "as Saints of God should"?

Here is another of those knotty (?) questions: "How many resolutions to adopt by the church would it take to make a human document divine?" Notice the assumption that this is a human document, in face of the action of the church at least two different times and places in General Conference, in adopting 106, and accepting its approval in section 126. Remembering this, let us ask the question: How many questionings by private individuals will it take to make a divine document human? And if this does not answer the question we refer you to 1 Samuel, eighth chapter, and ask you what effect the rejection of the counsel of the Lord had upon the people of Israel?

Section 126, paragraph 10, says the Book of Doctrine and Covenants shall be taken as a whole. After quoting that section and paragraph our opponent makes this remark:

"Taken as a whole." What does this suggest? To our mind it suggests that there might be something wrong, as we can not take any one section, but the whole. And this is our position, that section 42, the law, and all the rest on the same subject down to section 106 agree with section 42, and refer to a complete consecration; and section 106 alone stands for a tenth.

Let us see if this reasoning is good. I go to a physician. He gives me a compound of drugs, which he intends shall meet all the demands of my system at the time. His instructions are, "Take this medicine just as I have prescribed it. Let each drug have its proper place. They are correlated, and each one is to have its proper bearing upon each of the others. *Taken as a whole* this will accomplish our desire."

Of course this suggests "something is wrong." But it suggests that the wrong lies with the system of the person prescribed for, not with the prescription. If there is something wrong with the prescription, now is the time to alter it; or if an enemy has put some deleterious substance in the medicine, now is the time to remove it.

But I now have received and marked all the physician has given and said. I see there is "something wrong" and jump to the conclusion that the physician has allowed something to creep in there, knowingly, and that the wrong is in the medicine. I discard the part which I think is wrong, *without any further word from my physician*, and when he renews his instruction to let each part of the prescription have its place, I ignore it, and I remain a sick man. Is it any wonder I remain sick? Why did I not think of the true position and look for an interpretation of the physician's language to the physician, or his former utterances?

Yes, there has been "something wrong," and the wrong is this: We have put a wrong construction upon part of the Lord's word, making it contradict other parts of his word, and it has not entered the minds of those doing so that the "something wrong" lies in themselves. We can not discard consecration, neither can we discard tithing, and our attempts to do either will complicate our maladies.

"Now, brethren, candidly, how can you make this mean a tenth in the light of section 18: 3-5; 42: 8-10, 15; 44: 3; 49: 3; 51: 1; 58: 7; 70: 2, 3; 72: 3; 77 entire; 81: 3-5, etc., etc.?" This entire sentence is answered by the quotation heretofore produced from Church History, page 529. If Joseph Smith found room for a tenth in the light of all these, it proves conclusively that he did not have the same conception of these passages that our critics have. Who is right; he or they? And here is a good place to consider again the argument made that we may no more reject laying on of hands because it is not always mentioned in connection with baptism; and also the wish expressed by him and Oliver Cowdery: "that our children after us, shall remember to *observe this sacred and holy covenant*; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands."

Were they so anxious as this shows them to have been, and did they want to bind themselves, their children, and their children's children to a doctrine which is not found in any gospel dispensation outside of a doctored or spurious revelation? Talk about dereliction to duty; dereliction is passive; this is active; and if wrong, or even unnecessary, it is active deception and fraud. We are fortunate in being upon the side of the argument which does not force us to any such conclusions. It will not do to say you believe Joseph Smith to have been a true prophet of God in 1834, and then reject this item of doctrine. They remain together, whether they rise or fall, and no number of assertions that you are firmer in the faith than ever will liberate you from the logic of your own reasoning. You must accept the doctrine of a tenth or reject Joseph Smith in 1834. Which will be done?

We are not so sure the interpretation put upon the law does not jeopardize the liberties of the people, when it is better understood; and as to our neglect of duty or privilege of appealing to the quorums, it is never too late when a reasonable number conclude it is right to do so. But as to the three quorums seeing the law alike, we have not seen the evidence as yet. True they must have come to some kind of an agreement, when it (the address to the Saints) was signed; but their teaching since leads us to think they did not understand the meaning of their own address alike, even then.

This is a sorry compliment to the three leading quorums implicated in the Address to the Saints. They were either guilty of putting their names to something they could not understand alike, were too careless to understand alike, or they have not been faithful to the action of that body. We prefer to believe they are faithful to this action and they do not teach anything out of harmony with each other until the proof is presented. We suppose the proof would have been presented if it existed, but that seems to be the trouble with all this contention against 106. Strip it of its surmisings, its discrediting of authoritative documents outside of 106, and there is nothing left. This we have endeavored to help you to do, and with one more comment we will pass to the final summing up of the evidence in favor of the law of one tenth existing in every gospel dispensation.

It remains for us to touch upon the first words of the paragraph just quoted, "We are not so sure the interpretation put upon the law does not jeopardize the liberties of the people, when it is better understood." Of course this interpretation would not jeopardize the liberties of the people any more when it is better understood than it does now. This is out of the question. But has it been shown that the interpretation in the Address is any different from what the interpretation of the Bishopric was when section 126 was given? No; not even an attempt has been made to show this. Then the proposition stands about this way: We are not so sure but what the rights of the people were in jeopardy when the Lord said: "and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to." This would be charging the Lord with dereliction. Are you ready to say this? No change has been made in the interpretation of the Bishopric, and hence the liberties of the people are not in jeopardy.

What do we gain if we discard section 106? Nothing; absolutely nothing. The law of one tenth, as will be, and as has been shown, still stands. It does not depend upon this revelation. The law of surplus would stand; neither does it so depend. The debts of the Presidency would still be upon the church, if not improperly incurred, for the Presidency would have recourse, as other individuals, upon the treasury of the church, so long as their needs and

wants be just. As our gain could only be by loss of one of these, (and not all of these have been attacked in this controversy,) we can therefore gain nothing. What would we lose if the questioned section be thrown out? A great deal. A very good explanation of how the troubles among the elders at Far West were settled; a very terse explanation of the law of tithing, and how it is to be applied under such circumstances as existed at that time,—and an added testimony for the sake of those who seek to explain away other plain enunciations of this law; and the integrity of our Book of Doctrine and Covenants. You can not reject any revelation in the book without questioning the integrity of the book. And if you reject 106 for the reasons that have been assigned, the work of elimination will be just begun, and there will be found no stopping place. Of course if 106 is wrong, it must go, but it entails all these consequences.

In order to properly investigate the question as to whether tithing has been taught in the gospel dispensations, it is necessary to understand that Webster defines the noun *tithe* as follows:

"1. A tenth; the tenth part of anything; specifically, the tenth part of the increase arising from the profits of land and stock, allotted to the clergy for their support, as in England, or devoted to religious or charitable purposes.

"2. Hence a small part or proportion."

The same authority defines the transitive verb *tithe* in this manner:

"To levy a tenth part on; to tax to the amount of a tenth; to pay tithes on. 'Ye tithe mint and rue.'—Luke 11: 42."

In agreement with this are all other lexicographers we have examined, and also various gospel authorities, such as the Apostle Paul, our present officers of the three leading quorums of the Reorganized Church of Jesus Christ of Latter Day Saints, and others.

We do not argue that these necessarily compel us to believe that the word *tithing* may not be used in another sense, but, it is incumbent, in the face of these authorities, upon the one believing it to be used in another sense, to support his belief by positive proof. As in the case of the examination of 106, the burden of proof rests upon those believing contrary to the commonly accepted definition, and surmisings and opinions of less authorities fail to establish the point. *In each and every case*, therefore, wherein it is sought to show tithing does not mean a tenth, it must be established by the proof, and to establish the meaning of tithing as something differential in one case has no bearing upon any other case.

Now let us proceed to the proof that tithing has been taught in all dispensations:

And Abram (Abraham) gave him (Melchisedec) tithes of all he had taken.—Genesis 14: 20, I. T.

Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.—Genesis 14: 39, I. T.

And here is Paul's interpretation of what Abraham paid as a tithe or tithes, as found in Hebrews 7: 2: "To whom also Abraham gave a tenth part of all."

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. . . . And concerning the tithe of the herd, or of the flock . . . the tenth shall be holy unto the Lord.—Leviticus 27: 30, 32, I. T.

Bring ye all the tithes into the storehouse.—Malachi 3: 10, I. T.

You (the Pharisees) pay tithe of mint, and anise, and cummin; and have omitted the weightier things of the law; judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.—Matthew 23: 20, I. T. (See also Luke 11: 42.)

It is a day of sacrifice, and a day for the tithing of my people.—Doctrine and Covenants 64: 5.

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the bishop, to execute the law of tithing.—Doctrine and Covenants 114: 1.

You will see that each of our quotations from the Bible is taken from the Inspired Translation. So there is no spoiling of their plain meaning by saying they are from King James' Version.

There is nothing in these quotations, nor in any of the various other quotations supporting tithing as a tenth, which contradicts, does not harmonize with, or seeks to supplant the law of consecration as enunciated in section 42, when they and it are interpreted properly, and so that section 42 agrees with itself and with other parts of the same law given in several other revelations.

They are strictly in harmony with each other, and we ask that our readers examine the contexts and note the promises attached to the majority of them.

Not one of these passages has been successfully controverted, neither by quotation from equally authoritative scripture nor by proper logic or reason, neither can it be shown that they mean anything less than what they say. They therefore establish the fact. Let us hear no more assertions that the tenth is nowhere taught in any gospel dispensation, outside of section 106.

One more strong point, and to our mind one of the strongest of all that have been mentioned in favor of the payment of a tenth, is the fact that thousands upon thousands, a host of witnesses, will testify that when they have yielded to the payment of their tithing they have been blessed, just the same as they have been blessed in yielding to the other ordinances of the gospel. Indeed, you will find among those prominent all during the life of the Reorganization men who testify they were never blessed to a greater extent than in paying their tithing.

I am reminded that the several bishop's agents, and the bishop of Lamoni Stake, for at least twenty years back have advised those with whom they labored that they themselves have had similar experiences. I remember the agent just preceding the present bishop of Lamoni Stake making this statement to me: "You are right in forming this habit [of paying tithing] while you are young. I have been blessed in doing so, and I advise all to do it." There are more men of my age or thereabout that will remember the same advice from this individual. When was he right? Then, or now? And did the Lord bless him in complying with a base fraud and deception?

It has been attempted, time and again, to compel us to condemn consecration; also to carry the idea that we do condemn it, because we believe in section 106, and the doctrine of a tenth. Let us say, once for all, this is not the case. The writer of this communication holds the Presiding Bishop's receipt for a full compliance with the law of consecration, so far as he and his family are concerned. And he found it easier to comply with consecration because he had been in the habit of complying with the other parts of the financial law.

Our excuse for this personal testimony and information lies in the fact that the attempt mentioned above has been made. Section 42 is a part of our "financial anchor" and a part of our spiritual anchor. There are other parts to this anchor, both spiritual and temporal, just as section 42:5 and 17 permit and advise us. Danger lies in not taking the Lord's prescription for his people in its entirety. We are likely to neglect very important parts.

Our position that tithing is a tenth and that section 106 should stand is supported by the evidence as contained in the three books, and by the logic of those who seek to destroy both section 106 and the doctrine of a tenth, when that logic is followed to its conclusion. Logic that will not stand following out should not be introduced to support a contention, because it is not for a man to say: "This is my witness; now you accept his testimony until it establishes my theory, but after that he is not to be used." Therefore, no man can use an argument and reject its use against his own position.

We are sure of these things: That God's work is not to be advanced by rejecting any part of his law; that if we do what God directs, with proper motives, he will not suffer us to be led astray by the documents of deceivers; and that we must try his laws by his methods, not by the methods of the unbeliever. If these propositions are true, let us give heed to the instruction in section 126, paragraph 10, "the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, . . . and unless the liberties of the people of the

church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to." Any other course means anarchy, just to the extent that it is introduced.

Our reply is more voluminous than it would have been if another style of attack had been used, but when doubt is thrown upon a point by asking a question that has not been raised before, it necessitates some room in order to show how the same is not applicable, or that it negatively presents a fallacious theory.

RICHARD J. LAMBERT.

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ETERNAL JUDGMENT.

Paul places eternal judgment as one of the fundamental principles of the doctrine of Christ, and it determines the final destiny of man, whether it be for good or evil.

"The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Galatians 3:22. When they have believed, and "have obeyed from the heart that form of doctrine which was delivered" unto them, they were "then made free from sin," and "became the servants of righteousness." (Romans 6:17, 18.)

By this wise provision of the loving Father, a part of the human family has, and many more may, escape the consequences of sin, and the punishment in store for the wicked. All might thus be saved, if they would. "The Spirit and the bride say, Come. And let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely."—Revelation 22:17.

While "God is love," and "his mercy endureth for ever," and he has offered salvation to whosoever will partake of the water of life—the gospel, yet it is a deplorable fact that many have turned a deaf ear to his pleadings and have died in their sins. God is of "purer eyes than to behold evil, and canst not look on iniquity." (Habakkuk 1:13.) The sinner can not enter his presence, except in judgment; none but the truly righteous can.

THERE IS HOPE FOR THE SINNER.

While we see the greater part of mankind do not obey the gospel, yet we have reason to believe they are not altogether without hope; for the Lord has said, "Turn ye to the strong hold, ye prisoners of hope."—Zechariah 9:12. These "prisoners of hope" are the prisoners in the "pit wherein is no water." (Verse 11.) Their hope lies in turning to "the strong hold," Christ, to whom they are commanded to turn, and he will deliver them and send them forth "out of the pit."

Peter said that Christ was to preach to the "spirits in prison." (1 Peter 3:19.) And, the gospel was "preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." (1 Peter 4:6.)

This will be both a source of hope and comfort to them.

In harmony with this, Isaiah has said, "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24: 22.

He who visits them will doubtless be the one who has the "keys of hell and of death" (Revelation 1: 18), "the strong hold," Christ, to whom they are commanded to turn. He gives us to understand that he is the one to deliver the captives. Hear him: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives."—Luke 4: 18. To this Isaiah, from whom Christ quotes, adds, "And the opening of the prison to them that are bound."—Isaiah 61: 1. Christ said, "This day is this scripture fulfilled in your ears."—Luke 4: 2.

THE COMMON SALVATION.

Christ was not only to save the believers, but he "is the Savior of all men, specially of those that believe." (1 Timothy 4: 10.) The special salvation is for true believers, while there is a general or common salvation for all others. Thus all will be saved, but some may not retain their salvation.

Jude speaks of having written "of the common salvation." (Verse 3.) If we had that letter, we doubtless would know more about this subject. Still we are not left altogether in the dark on this, "one of the darkest enigmas of divine justice"; for Paul tells us of three glories. He said, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Corinthians 15: 41, 42. These glories are different conditions to which the dead are to be resurrected. The glory of the sun is that in which we shall "appear with him in glory." (Colossians 3: 4.) The glory of the moon will be for the better part of unbelievers; while the glory of the stars will embrace all others, except the sons of perdition. In the latter glory they will differ as their works will merit, as the stars differ.

Paul said again: "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Corinthians 5: 10.

Christ said, "I come quickly; and my reward is with me, to give every man according as his work shall be."—Revelation 22: 12. Again, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."—Matthew 10: 15.

All these statements show that "in the day of judgment" rewards will differ. It will be more

tolerable (agreeable) for some sinners than for others. That this common salvation may reach those who die in their sins, the "prisoners of hope" will turn to the "strong hold," and hear the voice of the "good Shepherd"; "and they that hear shall live." (John 5: 25.) "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."—Verses 28, 29. The Lord has told us how that will be done: "By the blood" (the blood of Calvary). "By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water."—Zechariah 9: 11. John said: "Death and hell delivered up the dead which were in them: and they were judged every man according to their works."—Revelation 20: 13. Thus the prisoners will escape and afterwards receive rewards "according to their works."

Christ said, "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—Matthew 5: 25, 26.

From these scriptures we learn that hell, the pit, or prison, is to deliver up the captives at the time of the judgment. The term of their confinement will have expired. They will have paid their full penalty, and could justice hold them longer? No, their punishment will then be ended, unless they have sinned the unpardonable sin.

PUNISHMENT.

Punishments are not all to be alike; for some they will be more severe than for others. "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."—Luke 12: 47, 48.

How just are the Lord's judgments! "Shall not the Judge of all the earth do right?"—Genesis 18: 25.

The Lord is merciful, and will judge righteous judgment. He will give full reward for all our deserts, and will equally punish us for all our crimes, for which we do not receive pardon through the gospel. When he consigns an individual to imprisonment, the culprit deserves the penalty:

He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.—Isaiah 11: 3, 4. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. . . . The wicked shall be turned into hell, and all the nations that forget God.—Psalm 9: 16, 17. Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge the people. It is a fearful thing to fall into the hands of the living God.—Hebrews

10: 30, 31. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Galatians 6: 7, 8.

How much better it will be to sow to the Spirit, by being obedient to the Lord's commandments, and "reap life everlasting," than to be disobedient and "carnally minded," which is death.

THE RESURRECTION.

Death came upon all men, by Adam's fall, as a penalty for sin. Christ came to "abolish death." "As in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15: 22. Life will come to all in the resurrection. "The dead shall hear the voice of the Son of God: and they that hear shall live. . . . All that are in the graves shall hear his voice."—John 5: 25, 28.

Life is the opposite to death. Death signifies: 1. The separation of the soul from the body. (See Genesis 25: 11.) This is temporal death. 2. A separation of soul and body from God's favor in this life, which is the state of all unregenerate and unrenewed persons. (See Luke 1: 79.) This is spiritual death. (See Cruden's Concordance.) It might rightly be said, that spiritual death is separation from God. Life then would mean, temporally, union of soul and body, and spiritually, a return to God. All were separated from God by Adam's transgression; all will be restored to God's presence, "made alive," through Christ, when "small and great shall stand before God" (Revelation 20: 12) in the final judgment.

THE JUDGMENT.

There is a judgment that is passed on people while they live. We are commanded to "examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Corinthians 13: 5.) Paul said, "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord. That we should not be condemned with the world."—1 Corinthians 11: 31, 32.

This teaches us we should be our own judges, and if our judgment is just, we shall not be judged or "condemned with the world." We should examine ourselves, repent of our sins, ask pardon; and, if pardon be granted, there will be no need for the same sins to appear against us in judgment. They will be "blotted out." If pardon is not granted, they will stand against us at death.

The "Preacher" has said, "Or ever the silver cord be loosed, or the golden bowl be broken. . . . Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Ecclesiastes 12: 6, 7. At the time of death, "then . . .

shall the spirit return unto God who gave it." Yes, at that time, all spirits shall appear before their God, whether good or bad, and be assigned to their respective places, in happiness or misery, as they are worthy. (See Book of Mormon, pp. 71, 311.)

Jesus' account of the rich man and Lazarus agrees with this (see Luke 16: 19-31). Both died. Lazarus "was carried by the angels into Abraham's bosom," or paradise. "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." He desired Lazarus to return to his father's house to warn his five brethren who were yet living. "Lest they also come into this place of torment."

This man was dead and buried, and had five brethren yet living. Yet he was conscious, and in torment. He must have been judged guilty to have been placed in that place of torment. That part of his judgment had passed, yet his spirit will need to come from there, and this body from the grave to meet in the resurrection, before the final judgment. Hence "death and hell," or the grave and hell, or *hades*, must both give up their dead for that event.

The word *hell* in both Luke 16: 23 and Revelation 20: 13 comes from the Greek word *hades*, and means "the invisible abode or mansion of the dead; the place of punishment, hell." (W. Greenfield.) Webster says, "An abode is a state or place of residence." Then the residence of wicked spirits from death to the resurrection is hell. Some say that *hades* means the grave. It may sometimes, but it would not do to say it meant grave in the case of the rich man. If so, there would be consciousness and torment in the grave.

OBJECTION.

Objection is offered to the theory that the wicked will sometime get out of hell, for the scriptures say: "The fearful, and unbelieving," etc., "and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation 21: 8.) "And whosoever was not found written in the book of life was cast into the lake of fire."—Revelation 20: 15. These citations truly show that all the wicked "shall have their part in the lake which burneth with fire and brimstone, which is the second death"; but a "part" is not the whole. The rich man must have been in "the lake of fire," for he said, "I am tormented in this flame." He was in hell, *hades*, yet "death and hell," *hades*, must "deliver up the dead which were in them," in order to a resurrection at the final day of judgment.

THE FINAL JUDGMENT.

We have seen that at death the righteous go to paradise, or Abraham's bosom, which means the same; and the wicked go to hell to suffer their pen-

alty, commensurate to their guilt. Then, eventually, all must come forth in the resurrection to stand before the great judge. But what will his sentence be? Will he then, for the first time, know that Lazarus was righteous and the rich man guilty? Or does he know all things now? Their righteousness or guilt was surely known at death. At the resurrection the righteous will return from paradise to receive their bodies; also the sinner from his prison. Now the righteous Judge will give greater happiness to the saint, for in his body he can enjoy the more. Those who have paid their penalty in prison will now receive what reward they are entitled to for the good they have done in life, while those who have sinned the unpardonable sin will, with their bodies, go back into the second death. Then those who are "righteous" shall "be righteous still," and those who are "filthy" shall "be filthy still." This judgment is final, according to that which is revealed.

THE SECOND DEATH.

We have called attention to the fact that "all that are in the graves shall hear his [Christ's] voice"; "and they that hear shall live"; and that all are to be "made alive" through Christ. This brings all before God in judgment. This ends the present life and its consequent conditions of death, resurrection, and final judgment. Those who receive life pass on to the lesser glories, those who receive life "more abundantly" (John 10:10) enter "celestial glory"; while to those who have committed the unpardonable sin, he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."—Matthew 25:41. This is the second death to them, as they have departed the second time from God and his favor. Their place is "the lake which burneth with fire and brimstone: which is the second death." (Revelation 21:8.) Their associates are the "Devil and his angels." They have become willing servants of the Devil. "His servants ye are to whom ye obey."—Romans 6:16. They are those of whom Paul speaks, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Hebrews 10:26. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, . . . if they shall fall away, to renew them again unto repentance."—Hebrews 6:4, 6. When "we have received the knowledge of the truth," and have tasted of the heavenly gift," and have been "partakers of the Holy Ghost," if we "fall away" and "sin willfully," we can not be renewed "unto repentance." We can not repent. We will be as it was with Esau. "He found no place of repentance, though he sought it carefully with tears."—Hebrews 12:17.

MODERN REVELMENTS.

That which the Lord has seen fit to give for our instruction in this age, the Doctrine and Covenants and the Book of Mormon, are more explicit on some of these points than the Bible; so we will give a few brief quotations from them.

The Doctrine and Covenants, 76:4, speaking of those who have committed the unpardonable sin, says:

These are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power [others are to be liberated from it and not return; but these must return without hope]; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; . . . who [Christ] glorifies the Father, and saves all the work of his hands, except those sons of perdition . . . they shall go away into everlasting punishment, which is endless punishment.

From Book of Mormon, small edition, we quote:

Now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; . . . yea, he shall die as to things pertaining unto righteousness; then is the time when their torment shall be as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; . . . Then I say unto you, they shall be as though there had been no redemption made; for they can not be redeemed according to God's justice; and they can not die, seeing there is no more corruption.—Page 238.

Assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end.—Page 72.

Now, repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.—Page 315.

These citations prove the fixedness of the second death. They can "not be forgiven . . . in this world, neither in the world to come."

Speaking of the lesser glories, the Doctrine and Covenants has this to say relative to the glory of the moon:

These are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; . . . these are they who are not valiant in the testimony of Jesus.—Doctrine and Covenants 76:6.

Of the glory of the stars it says:

These are they who received not the gospel of Christ, neither the testimony of Jesus; . . . These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works; . . . and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end.—Verse 7.

THE OPENING OF THE BOOKS.

And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.—Revelation 20:12. The word that I have spoken, the same shall judge him in the last day.—John 12:48.

In the day of judgment, the records God has given us of his word will stand against the disobedient. Then he will know by the records what his failures have been. God always knows man's failures. The sinner will then know that God's judgments are just. Then "every knee should bow, . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the father" (Philippians 2:10, 11.) "Yea, every knee shall bow, and every tongue confess before him, yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his all-searching eye."—Book of Mormon, p. 198.

May the great Master help us to choose the good and avoid disobedience, and thus merit eternal happiness, and escape eternal misery.

J. M. STUBBART.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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

Daughters of Zion Reading for April.

THE AUTOBIOGRAPHY OF A DULL CHILD.

I was not a dull child in the sense that I was slow of speech, or action. As I remember myself, I was prone to babbling, irrepressible speech—the straying, inconsequent emanations from a vacant mind. It seems to me that I must have been as incapable of orderly, consecutive thought as a parrot.

I was frantic for attention, and was possessed of an o'erweening desire to "show off."

I could not have been a sensitive child, yet my first step toward normal mentality came through my understanding and resentment of the fact that I was an object of ridicule, and that the other children thought me different from themselves.

I remember, once, when I was about eight years old, as we were coming home from school; we passed the county poor farm, and one of the inmates, a harmless old imbecile, stood by the fence, making horrible grimaces at us as we loitered on our way.

"Fanny can make just as ugly faces as he can," cried one of my schoolmates. "Make a face at him, Fanny," she

urged me; but I hastened on home. I realized, and for the first time, that people laughed at me—not with me, and the thought that the children considered me like the miserable old creature at the poor farm came to me with the force of a cruel blow. I resolved then and there never to make faces again.

Thus it was the keen shaft of ridicule that first severed the fetters that held my brain in leash. It was a cruel, but much-needed lesson; for I had been repeatedly entreated by my parents to cease the objectionable habit, and I had not paid the slightest attention to their requests.

It was through the cruel frankness of another child that I was broken of the deplorable habit of allowing my mouth to hang open. A sharp-tongued little schoolmate once remarked: "If you only knew how silly you look with your mouth hanging open, Fanny Blank, I'll bet a cooky that you'd shut it, and keep it shut." I never forgave the little girl, but I have always kept my mouth closed with the firmness of a steel trap ever since.

In the same manner, through a chance remark, it was brought to my notice that great girls of my age did not go about hanging to their mothers' hands, as I did, and the knowledge that I was too old to be led, destroyed the pleasure I had derived from the feeling of security and companionship which this habit had given me, and by degrees I gave it up.

I have often wondered why my mother did not gently but firmly teach me the lessons of the grimaces, open mouth, and clinging hand; so that I might have been spared these cruel experiences which have seared my childhood memories.

True, she often told me not to make faces, and even punished me for making them; but if she had told me that the habit made people think that I was like poor old Silas Martin at the county farm, I believe that she could have stopped me at once. Such an argument would have instantly appealed to my befogged intellect, for I think at that time vanity was my dominant emotion.

To the mother who tenderly shields her simple child, I know that this course must seem cruel; but we must remember that we often "must be cruel to be kind," and that knowledge gained through the cruel jibes of a stranger leaves a lasting sting.

I think that the desire to be noticed caused me to do many of the things which made me appear to be so feeble minded. I know of a certainty that this is true of many other children. Only the other day, I heard a lady say, "I used to think that oldest Smith boy wasn't quite bright. He was always trying to show off and acted so silly; but since he's been going to school, he seems very intelligent."

I think I know why that boy has changed. The criticisms of his schoolmates have taught him the very lessons which the mistaken indulgence on the part of his parents failed to instill. The boy has been laughed at and has learned his lesson.

When I was six years old my parents sent me to the public school. Partly because of the forlorn hope of my poor mother that I might in some way absorb a little knowledge and partly because they thought I would be happier at school with other children than alone at home.

After I had attended school punctually for four years I had mastered the first two letters of the alphabet, and my education would probably have ceased with these accomplishments, had not at that time a new teacher taken the place of the young lady, who had for four years looked upon me as a poor, dull-witted creature, who must be tolerated, but could not be taught.

My failure to learn was not because of my lack of comprehension, but because I lacked the ability to concentrate my mind. There is no child so dull that it can not learn,

save those with some fatal defect of memory. Any child, who can remember any ordinary facts, such as their name and age, can be taught to read and write. I do not make this assertion without due thought. I know whereof I speak.

It is their entire lack of concentration which renders the dull child so difficult to teach. Any teacher will tell you how very difficult it is to gain and hold the attention of a child not "over bright."

And my new teacher! What a fund of courage and patience she expended in my behalf. How untiring her efforts to lead the dull child into the light. She tried, in my case, both praise and reproof. Her devices for setting my roving mind to work were as ingenious as they were simple. It was soon after the beginning of her reign that she and I combined our forces and attacked the third letter of the alphabet. I remember that she brought a piece of newspaper to school, and insisted that I hunt out every "C" on the paper and pick them with a pin, although I would have much preferred watching the other children, or talking to her.

She employed many simple devices. Some of them much the same as those used in kindergarten, yet in so doing she had always a definite object in view—a lesson to teach instead of merely trying to amuse me and keep me quiet and busy. For example, she allowed me to make the paper chains so much favored by small kindergartners, but I learned my first lesson in numbers by so doing. I began by making chains of alternate red and white links. Then chains with two red and two white links alternating, and so on, until I learned to count and paste ten white links together in my chain before I began on ten of the red.

I was allowed to play with blocks, but never in an aimless, childish fashion. She summarily nipped this inclination in the bud by calling my attention to the fact that my baby brother built houses with blocks, but that big girls, like myself and Emma Jones, used them only to make words.

As a matter of fact, Emma Jones did not use the blocks at all, but the point my teacher made, and intended to make, was that a girl of my age was too old to use blocks for childish purposes. True, by so doing she deprived me of one of my harmless amusements, which were few; but she set my wavering feet one round higher on the ladder of progress toward a normal mentality each time she caused me to strive to be like children of my own age.

I also strung an astonishing quantity of beads; but always with a well-defined purpose on the part of the teacher. For instance, I must always string a certain number of one color before I began upon another. When she began later to teach me fractions, it was with the simple device of the beads. I must thread four of the green beads and then half as many white beads.

"One half of four is how many?" she would ask me, and thinking of the two white beads, I would answer correctly. In fact, I think it was many years before the half of four, as an abstract number, ceased to be represented in my mind by two white beads.

The first entire sentence that I learned to read was: "I see the cat." She printed the words in large letters, and allowed me to outline them with red and white peppermint drops, and to this day, there remains in my mind a vivid picture of the sentence as it looked when formed by the bits of candy.

She had a box containing small cardboard squares, on each of which was printed a simple word, and I must perforce search through the box for the words required to form the sentence in view. In this way I learned to distinguish many words besides those in the required sentence. "Is this cat?" I would ask, holding up a square, and she would reply, "Now, Fanny, that word has an O in the middle, and you know that cat has none. Spell that word that you

have in your hand and tell me what you think it is." In this way she would concentrate my attention upon the word, and I would finally comprehend that the word was dog, or box, as the case might be.

She enlisted the services of the other children in exercising my mental forces by interesting them in a game called "logomachy," which consists chiefly of forming words by means of letters which are printed on cards. Not more than four can play at this game; but I remember that I was always one of the players, and it was a powerful incentive to me to learn to spell new words.

A narrow, shallow creek ran back of the schoolhouse, and I had always been accustomed to playing alone on its sandy bank, amusing myself by drawing pictures, or making meaningless marks in the soft soil. My teacher prevailed upon me to write letters, words, and figures instead. She would go with me to the creek after school hours, and would herself write in the sand. Then we would fill the outline of the words with pebbles, and in this way she impressed many new words upon my mind.

My teacher never allowed me to forget any of the useful knowledge which she was at so much pains to impart. For example, she taught me the days of the week, and the months, and required me to keep track of them. I finally came to school prepared to give her the date in full; for I could be reasonably sure that she would inquire.

"Write the word as many times as there are days in the week," she would say to me, or, "Make as many capital M's as there are months in the year." Then again, "Write your name as many times as there are days left of this month."

I have noticed that the simple child is always anxious to talk. My parents had never curbed any inclinations in this matter; but my new teacher combated it earnestly. She taught me to listen.

"Fanny," she would say, "I am going to tell you about a bird and you must listen; because pretty soon I am coming back to your desk and I will want you to tell me just what I have told you about the bird."

The first few times that she did this, the facts she told me had gone from my mind in a few moments, and left me waiting eagerly for her return to my desk that I might tell her something else; but because she declined to listen to anything foreign to the subject which she was trying to impress upon my mind, I gradually comprehended that, if I would have the pleasure of her conversation, I must perforce listen to her and remember what she told me, and simple as were these mental efforts, they brought with them mental strength.

Sometimes she would say: "Fanny, there are three hundred and sixty-five days in the year; I want you to think about that all the time the first reader class is reciting so that you can tell me when I come to your desk." And again, "Fanny, I want you to think about the way to spell 'water' all the way home this afternoon, and then I am sure that you will know how to spell it for me when you come to school to-morrow."

Of course I could not pin my vacillating mind to the word, or subject in question, for that length of time, and I do not suppose she thought I could; but I constantly recalled my straying thoughts to it each time that it occurred to me. I tried to think about it, and I gained much with every mental effort.

Sometimes she would suggest that I look at a letter, or word, that she was trying to impress upon my mind, until she returned to my desk—artfully expressing surprise and admiration at my ability to gaze for so long a time.

It was she, who in a measure broke me of my habit of "showing off." "Fanny," she remarked one day, "you know every one thinks Lilly Stevens is such a nice, smart little girl,

and do you know, I believe it is because she always listens quietly when grown people are talking. She never, never pulls at their hands or clothing to make them listen to her." And I, then and there, made up my mind to avoid these mistakes. I would be like Lilly Stevens. I would also be thought a nice little girl.

(Concluded next month.)

Questions on April Reading.

Is it pleasant to feel that one is different from other people? How was the dull child in this case helped by ridicule? Would it be safe to use it intentionally as a means of correction? What kindness was done for this child by the cruel frankness of her schoolmate? Why is it desirable to break a child of the habit of holding the mouth open? Was it altogether unkind when a visiting relative broke a boy of this habit, which was one of long standing, by addressing him in the words, "Sonny, shut your mouth so I can see what you look like"? What appearance is given a child who continues in babyish ways when they should have been outgrown? Should one be permitted to be placed at this disadvantage? When should the habit of showing off be checked? Is it kind to allow the child to wait for strangers to teach him this lesson by ridicule? Who are the only children who can not learn? What helps do you see for the mother in the devices used by this teacher? Is not the power to listen well one that should be cultivated?

Program.

Hymn No. 131, Saints' Hymnal; prayer; reading from "Home Column," with discussion; paper, "How may we cultivate the child's ability to concentrate the mind"; roll-call; business; closing prayer.

Notice.

All locals of Daughters of Zion Society, and others who have donations for the aid of general work of Daughters of Zion; also those contemplating sending money to the society for children's home fund, please do so by March 25.

MRS. M. E. HULMES, General Treasurer.

909 West Maple Avenue, INDEPENDENCE, Missouri.

INDEPENDENCE, Missouri, February 19, 1909.

Dear Bro. Blair: The subject of our Daughters of Zion reading for February, is "Self-reverence," and it is so given in the HERALD; but on the leaflets it is given as "Self-revenge." Now it seems to me that some explanation or correction of the error should appear in the HERALD. Will you please make such correction as seems to you necessary in the next HERALD.

Yours truly,

MRS. B. C. SMITH.

This error was purely typographical.—EDITORS HERALD.

War and Industry.

The destructive consequences ensuing to all industries and finance upon a modern war of any proportion are vividly pictured by Charles A. Conant in the *Chautauquan* for March. Mr. Conant, who is widely known as a practical financier and writer upon economic questions, makes clear the great difference between any future war and any great war of the past. This age is absolutely dependent upon machinery, the value of which is many times the savings of a year and much of which would require years of labor to replace. Consequently a disastrous war of the present time would mean a retardation of progress which is quite inconceivable. For these reasons there is a decided opposition to warfare amongst all leaders of industry in all the chief industrial nations of the globe. The success of modern business depends upon financial stability which in turn is dependent upon credit and international peace.

Letter Department

BROMIDE, Oklahoma, February 28, 1909.

Editors Herald: We are living in Oklahoma, and have no one to preach to us. We are glad when we get your valuable paper. It is all the preacher we have. My wife has been sick for a long time, and we had to call in the doctor. She said if she could have an elder to administer to her, she would get well. Is there one in Oklahoma that could come out this way? Oh, how glad we would be. Sickness has been so severe on us that it has driven us to want. If any of the Saints could help us in our many afflictions, we would be thankful. I could not leave her bedside to work. When we were well we could make a living. A few dollars would help us wonderfully. We have had good neighbors thus far; but it must be getting burdensome. Dear Saints, pray for us, that my wife may get well. Send us an elder, if you possibly can. Address, Bromide, Oklahoma.

E. W. ANWAY.

NORTH DEER ISLE, Maine, February, 1909.

Editors Herald: Eureka! I have found the angel message. I am very glad to see you, and all the Saints, Brn. LaRue, Bond, Pitt, Kelley, Wight, Thomas Kelley, and Alexander Smith. I thank God with all my mind. I do believe in the gospel, the power of God unto salvation. I want to come out of Sodom, to Zion, the city of God, of peace and safety, where the Devil can not reign in the hearts of men.

I would say that while my faith may be strong, my prayer is that I may be inspired with understanding when most needed. My name is sent for prayers. I should very much like to go to the Home. May God bless Zion.

JOEL H. POWERS.

EVANSVILLE, Wisconsin, February 9, 1909.

Editors Herald: The Southern Wisconsin District convened at Evansville, February 6 and 7. A good degree of the Spirit was present and all present were thankful to thus be blessed. There was quite a good turnout. Sunday-school convened February 5, and although the attendance was light, a good spirit prevailed. The necessary business was done and so we hope that the Sunday-school work may prosper. Through the efforts of Miss Julia N. Dutton and others a district Religio was organized. And we hope that this auxiliary may also flourish. Miss Dutton has acted as district home class superintendent the last year, and in the local organization she has the same office. District superintendent, G. J. Brookover; assistant superintendent, B. C. Flint; secretary, Mrs. Audrey B. Dutton; librarian, Mrs. Pearl Carpenter; treasurer, Mrs. Ira Brown.

The weather was mild and thus all were thankful to God for all his goodness. We are now having a bad storm of rain and snow and it is growing much colder.

Well, we feel that the work is onward in Wisconsin, and still there are many hindering things. With hopes of the future,

Your servant in Christ,

JASPER O. DUTTON.

HOLDEN, Missouri.

Editors Herald: Dear Saints, we are living in the latter days. We have a work to do no others can do. We must do our own work. God has blessed us in many ways, and at many times. What can we do in our weak way for God and the advancement of this gospel to repay God all his blessings? Well, we can do his will and obey his commandments, he has given us. Some time when least expected, we may meet some one who is bitter, very bitter against our beloved gospel, the pure and true gospel of Jesus Christ. If we have not studied the words of God contained in the Bible,

Book of Mormon, and Doctrine and Covenants, how can we answer them? Can we defend the gospel if we do not understand the teaching of the books?

Then, if we do not let our light shine through our good work, what will be the results? If we let our light shine it may be the means of causing those that oppose us to stop and listen to the gospel story as restored by the angel of God.

By studying the gospel, we will be able to teach those that should come to us with a desire to understand the truth. And those who are not willing to accept the truth, and who put up their arguments against it, we can meet them, in argument, from either the Bible, Book of Mormon, or the Doctrine and Covenants. Oh, dear Saints, let us prepare ourselves to meet anything that may be said against the work. Let us live before God and man so we can lend a helping hand in time of need. Let us put on the whole armor of God, and, with the help of God, do the work that is before us to do to the honor and glory of God.

Your sister in hope of the redemption of Zion,
MRS. GEORGE JENKINS.

Heed the One Who is to Teach.

Dear Herald: Our district conference (Little Sioux) closed last night. It was a glorious season. Peace, love, and unity prevailed in all of its sessions. While in the prayer-services, the wonderful manifestations of the Spirit were abundant, comforting, glorious. Brn. Seddon, C. Derry, J. C. Crabb, and P. M. Hanson ministered the word, and all seemed in their element. They say the aged patriarch is growing feeble; but yesterday his voice rang out clarion-like, with something of his old-time vigor.

Referring to the timely word of caution contained in HERALD for February 3, entitled, "A word to the wise," it occurs to me that if the brethren would read carefully Doctrine and Covenants 43:2, it would occur to them that God in his mercy had appointed one to teach, and they would be relieved of a great deal of trouble and anxiety by permitting him to act in his office. In the hope of the gospel,

PERSIA, Iowa, February 8, 1909. SIDNEY PITT, SR.

News From Branches

THEODORE, ALABAMA.

I have been impressed to write a letter to the HERALD for some time, but the thought would come to me like this, There are many others who can write a better letter than I can, and they can express themselves in such a way that it will be encouraging to the dear Saints; and I would neglect to write by excusing myself in this way. But I know we all have duties to perform, and we are not always justified in excusing ourselves in this way.

I love this latter-day work, and feel that there is no effort too great for me to make for the gospel. I am willing to spend my whole life's service in it. But I know I can not do my duty without the help of God. We are trying to so live that our lives will be pleasing in our dear Master's sight. We rejoice in the blessed hope of the gospel; and we have realized God's blessings upon us at many times. He has been near us in times of need, for which we feel thankful. Our little ones have been healed under the administration of the elders. Oh, I am longing and praying for the faith that was once delivered to the Saints, then we can be gathered home to Zion, and serve the Lord with one accord. I am sure this is worth our time and labor.

The Sunday-school and Religio are still moving along at this place, although husband and I have not been able to attend regularly this winter, because of his working away from home. I believe this branch is growing better spiritually,

for which we all feel thankful. Seemingly our prayer-meetings are better; and we enjoy ourselves better when we are assembled together. My earnest prayers are that the Saints everywhere will be able to live better and accomplish more good this year than ever before. As my letter is getting too lengthy, I will not write much more.

Dear Saints, remember us in your prayers. We want to raise our two little ones up in the gospel so that they can do a good work for the Master in the years to come. With best wishes and much love to all the Saints, I am,

MRS. HULDA TILLMAN.

CHICAGO ITEMS.

"It is finished!" As the oak comes from an acorn deposited in the earth, a great river from the faraway springs in the mountains, so all things spring from small beginnings.

Five years ago Sr. Mabel Sanderson started a subscription list, securing promises amounting to over two hundred dollars, to be applied on church property. Vigorous efforts were put forth for a season, but all attempts to "land" something proved of no avail. It would be difficult to follow the branch (West Side) through their many attempts to secure property, each proposition being championed by some enthusiastic member, but failing either to meet the wishes of the majority, or of sufficient financial backing to meet the requirements of the object in view.

But now these enthusiastic strides are consigned to the past to roll blankly into oblivion, in the region of unfulfilled dreams. What we have endeavored to do in the past was all in good faith, but it bore no fruit. Fruitless were our efforts, less one, and fruitless shall they ever remain.

For some time past all have been agreed upon the purchase of a certain lot, and then await our ability to build, and a meeting was ordered, at which it seems probable that this action would have been ordered, but just a day or two before time, Bro. Allen received a letter from a party who had the selling of a small church near Fifteenth Street and Homan Avenue, price twenty-five hundred dollars, with half down at time of purchase. This we could easily do, and we did so promptly. "It is finished."

It was an idea passed quite freely about when Bro. Allen's name was heralded to us as our next missionary a year ago, that the Lord had sent him here to carry the matter of church building through. Seeing what he has accomplished for both the South and West Sides, we can have all reasons to believe that our early surmises were not idle conjectures. Bro. Allen has performed his work well; he has worked hard,—too hard. He is on the go from morning till late in the night almost every day in the week, attending almost every service of both branches, their social functions, etc. No missionary has left Chicago, or will likely leave, with more sincere thanks for actual services rendered the interests of the branches, than Bro. Allen. This is not flattery, Bro. Allen; it is some of the flowers along the pathway of life, which you yourself have publicly recommended should be bestowed rather than reserved for adorning the grave of the toil-worn servant. Flowers, Bro. Allen, the sweetest we as a people can bring to you as our earnest offering.

Bro. J. W. Wight has been with us a few days during the past few weeks, delivering several sermons at both branches. The last two nights he spoke on the West Side; twelve of the Utah elders were out to hear him. They were young men, of bright and gentlemanly appearance, and conversed freely with us, in a spirit of brotherly love.

Monday night, March 8, a number of the Saints met at the home of Sr. Howe, to bid her farewell, as she leaves for Texas this week, expecting to locate and remain.

2270 West Twenty-fifth Street.

J. H. CAMP.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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J. A. GUNSOLLEY, Chairman of Committee.

Notice to Canadian Saints.

In December, 1907, the duty was taken off from the Book of Mormon, and any of the Saints who are required to pay duty on this book by the customs officer at their place will please write to Stewart Lamont, Chatham, Ontario, and he will look the matter up for them. Bro. Lamont is acquainted with the commissioner at Ottawa and is in a position to handle this business.

Convention Notices.

Idaho District will meet in convention March 19, 1909, at Hagerman, Idaho. Those coming by train please notify J. E. Condit, Bliss, Idaho. Millie Gilmore, secretary.

Died.

MILLS.—At Carson City, Nevada, March 4, 1909, Kate A. Mills, native of Sheffield, Yorkshire, England, aged 58 years and 3 months. She was the mother of Mrs. John Bell, Alberta C. Mills, Edna Mills, and Janie Mills, and sister of C. A. Parkin and Mrs. J. C. Tice.

BLANCHARD.—Sarah, wife of Bro. A. L. Blanchard, was born March 5, 1842; died February 17, 1909. Sr. Blanchard was a faithful member of the Sand Run Branch. Deceased leaves a husband, two sons, two daughters, and a host of relatives and friends. Although afflicted for over five years, not a murmur or complaint passed her lips. Funeral-services were conducted by Elder Becker, of Kirtland. Interment in the Carbon Hill Cemetery.

McKEE.—At Providence, Rhode Island, February 18, 1909, Lloid Ferdinand, beloved son of James and Myra D. McKee. Bro. Lloid was born at Fall River, Massachusetts, August 12, 1884. For some three years he has battled with tuberculosis, during which time he became fully reconciled, and from his heart did say, "Thy will be done." His end was peaceful. Funeral-services Sunday, February 21; prayer at his parents' home, 169 Harrison Street; sermon at the church by Elder J. D. Suttill, assisted by Elder G. H. Gates. Burial at Pocasset Cemetery, Providence. Sr. Elenora Whiting, of Fall River, sang a solo, and a male quartet rendered two selections. The church was filled with sorrowing relatives and friends, and the many floral pieces told of the esteem our departed brother had while he lived.

Miscellaneous Department

Church Secretary.

RAILWAY RATES TO GENERAL CONFERENCE.

A recent court decision may make it possible to secure reduced rates within Western and Southwestern Association territory, or portions thereof, to the General Conference and Conventions. If not, the Burlington Route may do something for these meetings. Both have it under consideration. The time in which to act has been very limited, but we hope something may be done to the advantage of all concerned. Due notice will be given through HERALD and *Ensign* as soon as possible. Look out for it.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 12, 1909.

Second Quorum of Seventy.

We are mailing blanks for reporting to all the members, to such addresses as have been furnished. Any failing to receive them, please notify the secretary at once, giving your address, and a blank will be promptly furnished. Do not forget the fifteen cents as dues.

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11-4t

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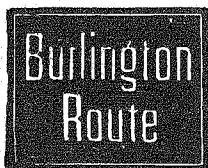
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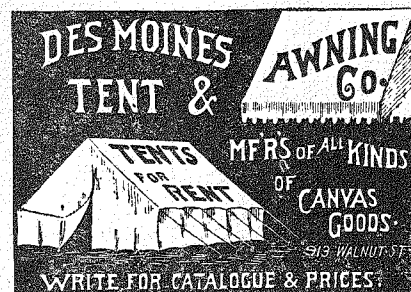
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THE SAINTS' HERALD

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



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

VOLUME 56

LAMONI, IOWA, MARCH 24, 1909

NUMBER 12

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

JOSEPH SMITH, Editor.
ELBERT A. SMITH, Associate Editor
ISRAEL A. SMITH, Assistant Editor

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

Editorial

B. H. ROBERTS' NEW THEORY CONCERNING THE BOOK OF MORMON.

We have read the article of the Reverend Livingston Smith reproduced in the *Literary Digest* for March 13, 1909, from the *Presbyterian*, published in Philadelphia, Pennsylvania, in which the writer states that Brigham H. Roberts, one of the ablest of the elders of the Utah church, has concluded to abandon the prevailing idea among the great mass of believers in Mormonism with regard to the manner of the translation of the Book of Mormon from the golden plates by Joseph Smith the Martyr. We give this article from the *Literary Digest* that the members of the Reorganized Church may see to what straits the advocates and defenders of the dogma and practice of plural marriage are driven, provided Reverend Smith has properly stated the position assumed by Elder Brigham H. Roberts:

A leader of the Mormon church, Mr. Brigham H. Roberts, is represented by Reverend Livingston Smith in the *Presbyterian* (Philadelphia) to have uttered a repudiation of the old "mechanical" theory of the translation of their sacred book. Mr. Smith bases his assertions on statements which he represents Mr. Roberts as making in his recent "Defense of the Faith and of the Saints." They are that "it is no use resisting the matter: the old (mechanical) theory must be abandoned," for "to advance it before intelligent and educated people is to unnecessarily invite ridicule, and make of those who advocate it candidates for contempt." No doubt the Mormons themselves will repudiate the extreme assumption of this critic regarding the importance of these concessions. The "mechanical" theory of the translation of the Book of Mormon, Mr. Smith asserts, "has been exclusively and continuously announced and defended by the 'infallibly inspired' priesthood of the Mormon church, from the inception of the church until the recent overwhelming bombardment of the Mormon citadel by the Congressional investigation of 'the Smoot case' in Washington, two years ago." Mr. Roberts will be remembered as the Mormon leader who was elected to Congress, and "excluded" from that body because he had three wives. Mr. Smith thus states briefly the theory that he says has now been definitely abandoned:

"What is popularly known as the 'mechanical theory,' or process, of using the Seer Stone and the Urim and Thummin, is that 'Joseph Smith looked at the golden plates through them, with his face covered so as to exclude the light, and that he beheld two lines of characters; the upper line being those characters upon the golden plates (said to be Reformed Egyptian), and the other, or lower line, being the English translation of the same; that these words of English translation would remain until Joseph Smith had correctly read them and his scribes had correctly recorded them in the manu-

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BUSINESS DEPARTMENT.

The management have had two hundred volumes of the *Journal of History* for 1908 neatly bound in cloth and they are offering them to the Sunday-schools for their libraries for \$1.50 per volume. It is only a question of a few months, or years at the most, when these volumes will be hard to secure, and any one desiring to preserve the *Journal of History* should act promptly in order to take advantage of this liberal offer.

F. B. BLAIR, Manager.

"It is singular that the name of God should be spelled with four letters in almost every known language. In Latin it is *Deus*; Greek, *Zeus*; Hebrew, *Adon*; Syrian, *Adad*; Arabian, *Alla*; Persian, *Syra*; Tartarian, *Idga*; Egyptian, *Aumn* or *Zeut*; East Indian, *Esgi* or *Zeul*; Japanese, *Zain*; Turkish, *Addi*; Scandinavian, *Odin*; Croatian, *Boga*; Etruscan, *Chur*; Magyarian, *Oese*; Irish, *Dich*; German, *Gott*; French, *Dieu*; Spanish, *Dios*; Peruvian, *Lian*."

script from which the Book of Mormon was later printed, "without the changing of a dot or the crossing of an 'i'."

The importance of the "unconditional surrender" of a theory of translation upon which the integrity of the Book of Mormon has been strenuously maintained for more than three fourths of a century, says the writer, "can only be estimated in the light of the fact that the authors of the abandoned theory are the 'three eye-witnesses,' not only of the alleged 'golden plates,' but are the exclusive eye- and ear-witnesses of the fact, and the manner of their alleged translation by Joseph Smith, who is universally conceded to have necessarily been the only living witness to all the facts in the case." The writer adds:

"Furthermore, not only has the Book of Mormon been officially accredited by the sworn affidavits of these three 'eye-witnesses' upon the title-page of every volume, but the system of Mormonism itself has ever been conceded by the Mormon church to stand or fall upon the validity of the testimony of these witnesses to the fact and the mode of its miraculous translation by the mere mechanical use of the Seer Stone, and the Urim and Thummim (or 'Holy Interpreters') hidden with the golden plates, and transmitted for this purpose to Joseph Smith. For seventy-five years or more the civilized world, outside of the Mormon church, has refused to believe in the alleged existence of the golden plates (as well as in the manner and the fact of their translation). So persistent and effective has been this universal unbelief, and so successful has been the arraignment of the 'eye-witnesses' and their testimony, that the Mormon church, by the authority of its first presidency, has at length officially declared the 'mechanical theory' of translation of these original 'eye-witnesses' must not only be abandoned as being all that the civilized world has declared to be ('absurd,' 'ridiculous,' and 'contemptible!'), but that there must be substituted for it a theory which their modern official theologian and apologete, Brigham H. Roberts, has devised and published in the last edition of the text-book for the instruction and guidance of their missionaries, known as the 'Senior Manual.' This theory has been designated as 'the manual theory,' and declared by its author to have been originated 'merely to ascertain the truth respecting the matter, and with a view of finding a basis from which the work (Book of Mormon; its translation, etc.,) may be successfully advocated and defended!'"

The substance of the "manual theory" is given in these words:

"Joseph Smith, by great mental effort, the exercise of faith, and the gifts of power of God, was enabled to see (in the Urim and Thummim, or in the Seer Stone) not the mechanical and infallible translation of the Egyptian hieroglyphics into the English language; but the "conception" or "thought" of the hieroglyphics which he thereupon formulated into the best form and use of the English language, of which he was master; and that, too, the best at his command, in view of his limited opportunities! This is the infallible substitute for the former, inspired, original theory. It scarcely needs be added that so wide-spread and frantic has been the upheaval and commotion produced by this "manual theory" that its author and publisher has been bitterly assailed by both the Mormon priesthood and laity, and so strenuously castigated and exultingly ridiculed by the non-Mormon people in all parts of the land and world, that he has been held in constant demand by the first presidency as the official exponent and apologete of this latest 'revelation' upon the manner of the golden-plate translation. By voice and pen alike, he is vainly endeavoring to still the tempest, and stay the wrath of his offended and bewildered brethren."—*Literary Digest*, March 13, 1909.

All that appears necessary for us to state in regard to this theory of Elder Roberts is the fact that the coming forth of the Book of Mormon was represented in prophecy to be a strange work, "a marvelous work and a wonder"; that when the book was to come forth it should be found in the hands of an unlearned man by whom it should be presented to the world through the instrumentality of the visitation of an angel; and that all that was known at the time or can be definitely ascertained now as to the manner of its production, the finding of the plates, the circumstances attending their custody, and the manner of the translation, is the result of a statement made by Joseph Smith, Oliver Cowdery, David Whitmer, and the other witnesses whose names appeared appended to the testimonies published in the original Palmyra edition of the Book of Mormon. All other theories are speculative, the result either of strong prejudice against the work or a desire to be found wiser than other defenders of the book have been.

That a great degree of mystery was to surround the discovery and presentation of the Book of Mormon when it first came to light, is evident. It is equally evident that this mystery was to continue to surround the book to a greater or less extent while it should be doing its duty as a co-witness to the gospel of the Son of God with the Bible and the principle and power of present revelation which would bear witness to advocates and devotees of the divine character of that which was shrouded in mystery. We are not prepared to run the risk which Elder Roberts seems to have undertaken to face by this peculiar "change of front."

It is not wonderful that Mr. Roberts should be assailed from all sides by believers in the Book of Mormon. His effort to explain can not be construed in any other light than an endeavor to fall into line in the ranks of those who have so long been endeavoring to overcome the influence of the Book of Mormon as an efficient aid to the propaganda instituted by Joseph Smith and others more than three quarters of a century ago by divine command through the discovery of the Book of Mormon.

It was stated by the Reorganized Church long ago that the officework of the Reorganization was to take into consideration and examine everything which research into the past might bring to light, and every effort was made orally or in writing to defeat the accepted theories of salvation which could by any manner of application affect the foundation or structural character of what has been known as the latter-day work. While it might make no possible difference in the stability or divinity of the gospel of the Lord Jesus Christ in what manner the translation from the golden plates was made, the establishment of a different theory than that which

held the front at the time the Book of Mormon was issued and has held it ever since, would make sadly against the consistency of the claim made for the exercise and devotion to principle which has characterized the great mass of those who accepted the angelic mission and to whom the Book of Mormon has borne testimony.

It has been foretold that there would come a time when everything under heaven which could be shaken would be shaken; and that if it were possible the very elect should be deceived. It would almost seem that that time was upon us; for if there ever was to be a period when all the exasperating arts of the adversary would be arrayed against the advocates of the truth of what is known as the latter-day work, when all the fears of the weak and unstable within the ranks would be stirred up in an effort to destroy the unstable, that time is now.

We defer further comment until we have been permitted to see Mr. Roberts' theory over his own name.

CO-OPERATION AMONG FARMERS.

Our people are interested in sociological and economic questions. In the HERALD columns we have endeavored from time to time to reproduce those articles from other publications that may be instructive to our readers along the lines indicated,—such as prison reform, medical reform, old age pensions, coöperative experiments, etc. Herewith we present an article from the *Iowa State Register and Farmer* on the subject of coöperation among farmers:

"The farmer usually stands practically alone against organized interests. In the general readjustment of modern life due to the great changes in manufactures and commerce, inequalities and discriminations have arisen and naturally the separate man suffers most. The unattached man has problems the government should understand. The farmer is almost necessarily handicapped in the development of his business because his capital is small and the volume of his transactions limited.

"There must be a vast enlargement of voluntary organized effort among farmers themselves. It is indispensable that farmers shall work together for their common interests and for the national welfare. If they do not do this, no governmental activity, no legislation, not even better schools will greatly avail. Much has been done. There is a multitude of clubs and associations for social educational and business purposes; and great national organizations are effective. But the farmers are nevertheless relatively unorganized. We have only begun to develop business coöperation in America. Farmers do not influence legislation as they should. They need a more fully organized social and recreative life."

Thus does President Roosevelt analyze the need of coöperation among our American farmers. We have only quoted a part of his wonderful resume of the report of the country life commission in regard to the coöperation phase of agricultural problems. But its necessity is deeply impressed upon the mind and judgment of this far-seeing, right-hearted man.

This is the age of coöperation. All of us recognize it. But often our independence and especially our individualism,

when we have had to depend for so many years absolutely upon ourselves, lead us from rather than toward coöperation.

But notice what is going on all about us, not alone in industrial lines, but in the educational and in the social realm. Everywhere people banding themselves together to enjoy the advantages of the combined strength of numbers, of capital, of intellect and of the qualities of heart and mind. And President Roosevelt, mind you, did not mean coöperation along industrial or commercial lines alone, but social lines and educational lines also.

He recognizes that too often on the farms we give ourselves over entirely to work, so much so that we have no spirit to enjoy the society of our neighbors in social gatherings which might otherwise be planned. With our big farms and big undertakings and lack of help we set such a tremendous pace for ourselves that we are constantly overdoing trying to keep up with our work and commercial ambitions. "All work and no play make Jack a dull boy," evidently thinks the president, and he would like to have everybody find some time to play.

In the cities almost everything and everybody is organized. The labor unions, in spite of the bad reputations which unworthy and unwise leaders have sometimes given them, have been a blessing to the human race and each year are coming nearer to the principles of true fellowship and the right industrial relations in the commercial world. The manufacturers, the wholesalers, the retailers, in fact all lines of business, have their organizations, and if not on the offensive side, are at least on the defensive, seeing to it that no other interest encroaches upon their rights if it is possible to prevent it. But as the president has said, the farmers as a class are unorganized.

Yet each year sees the farmer making progress along the lines of coöperation, especially in progressive Iowa, where there are some of the strongest coöperative societies in the country. In fact the corn belt states seem to be better organized for the protection of their agricultural interests than the majority of the agricultural states. Yet even here such work is in its infancy.

With respect to coöperation we are far behind the farmers of some of the foreign countries. In Germany and in France especially there are strong coöperative organizations among farmers. In Denmark four fifths of the farming population is associated in coöperative organizations, in the selling of their farm produce, in operating stores and even banks. Ireland also enjoys coöperation among her farming class to a certain degree. It is claimed that the farmers' organizations in Denmark have been the means of quadrupling that country's exports of butter, bacon, and eggs and that the rural civilization has been changed from a peasant to a rich, prosperous, land-owning class. It is pointed out that where once coöperation becomes a part of agricultural life, the improvement in price, in quantity and quality of product is inevitably followed by better homes, better schools, more social life and a larger degree of fellowship.

Much of the coöperation which has come about among grain growers in our section of the country has been inspired by unjust treatment on the part of grain buyers and dealers. Success has crowned the efforts of the associations of grain growers during the past few years as it has never done before. One of the first effective associations was organized in Manito, Illinois, in February, 1896. This association had a hard fight against the line elevator companies, but finally succeeded.

In Iowa the success has been even more marked than in Illinois. The state organization was formed two years later than that of Illinois; but it has outstripped its predecessor in the number of elevator companies formed. The struggle in Iowa was similar to that in Illinois, though a more bitter fight was waged against the little coöperative Iowa organizations.

The first society of the state was at Rockwell, Cerro Gordo County. Their success is largely attributed to the clause incorporated in their by-laws providing that a commission of one half cent per bushel should be paid into the company treasury by their members for every bushel of grain sold either to themselves or to their competitors. When sold to their own company this represented the cost of handling the grain and when sold to a competitor it was paid into the treasury just the same. In this way the farmers' company was provided for, no matter how much the line elevator people raised their prices in the endeavor to force the farmer company out of business.

They first fought the farmers' company at Rockwell and fought it with every trick known to modern political business and to the everlasting credit of the little group of staunch and faithful farmers the trust failed. But, though the trust was beaten at Rockwell, the fight had been so hardly won that other sections of the state hesitated before organizing their own companies for fear of a similar experience.

A called meeting of all coöperative companies in Iowa was held in Rockwell on November 4, 1904, which resulted in uniting twenty companies into the state association, and that number has been increased until at present there are over 200 companies with a membership of more than 30,000.

Minnesota, Nebraska, Kansas, and South Dakota now have strong coöperative organizations. Here are a few newspaper items concerning the success of coöperative organizations during the year 1907.

Aurelia has one of the best organized companies in Iowa, though they encountered many hardships in perfecting their organization. There are about 160 members, of which 119 are grain raisers, though the company secures business from 201 farmers in the vicinity. The report of business done from July, 1907, to January 31, 1908, shows a net profit for the six months of \$1,755.

The third annual meeting of the St. Ansgar Coöperative Elevator Company, held January 29, 1908, shows that this company handles coal, lumber, and grain and has about 200 members drawn not only from the ranks of the farmers but also from the business men and residents of the town. Their annual report shows sales of merchandise for the year, \$30,980. Bushels of grain bought 165,829. Amount paid for the same, \$58,350.89.

The annual report of the Farmers' Elevator Company at Alford shows the total purchases for the year, \$36,960; total sales, \$40,130.88; profit, \$3,170.88. During the year the company has handled 2,543 tons of coal, 151,000 bushels of corn, 145,370 bushels of oats, and 1,681 bushels of flax. The capitalization was \$3,550 and the profit was 100 per cent.

This hurried glimpse at the successful grain coöperative organizations shows that it has been a very hard fight for the original promoters. In fact it has seemed that the promoters of these coöperative organizations have won against great odds. Many have been the failures of similar organizations and it was this hard and trying experience, together with the chance of failure in the end, which kept so many farm neighborhoods from organizing. But with the marked success of farmers' coöperative associations during the past few years much progress in organization is being made.

A wise man once said that no man is a hypocrite in his amusements, and it is equally true that a man's character is revealed by his admirations, his enthusiasms.

• * •

They are never alone that are accompanied by noble thoughts.—Sidney.

IMPORTANT RAILWAY NOTICE.

To the Saints and Delegates Attending the General Conference from the East: So few have responded to the former notice that it will be impossible to secure a special train from Chicago to Lamoni; but arrangements have been made for a chair car, to be attached to train No 3, leaving Chicago, Thursday night, April 1, at 11 o'clock. All delegates are advised to purchase through tickets to Lamoni via Burlington Route, and to make inquiry for the "Lamoni special" car. Baggage may be checked direct to Lamoni, without change, under this arrangement, and a through ticket includes transfer of passenger and baggage across the city of Chicago.

If a sufficient number will immediately send notice of their intention to travel by this train, a second car can be provided. Report to me at once to Lamoni, Iowa. Bishop J. A. Becker will be in charge of the party and may be met at the Burlington Depot, Chicago.

Delegates west of Chicago may take this train at any regular stopping point. See time-table.

U. W. GREENE.

LAMONI, Iowa, March 20, 1909.

LAMONI ITEMS.

The Quorum of Twelve has been holding daily sessions in the Historian's office since Tuesday, the 16th. Nine members are present, Brn. Luff, Rush-ton, and Butterworth being absent.

Elders I. N. White, of Independence, Missouri, and A. L. Whiteaker, of Wisconsin, were Sunday speakers. Prayer-meeting had a large attendance and was in charge of Brn. Griffiths, Greene, and Sheehy, of the Twelve.

Saints coming to the General Conference and Conventions by way of Chicago should see notice from Bro. Greene in another column.

Hymns and Poems

Selected and Original

"The character of the Samaritan notion of God may be appreciated from the following passage of a hymn:

"There is nothing like him or as he is;
There is neither likeness nor body.
None knows who he is but he himself.
None is his creator or his fellow.
He fills the whole world.
Yet there is no chancing upon him.
He appears from every side and quarter,
But no place contains him.
Hidden, yet withal manifest, he sees
And knows everything hidden;
Hidden, not appearing to sight,
Nothing is before him, and after him nothing."

—Selected.

Original Articles

LEAVES FROM LIFE.
AUTOBIOGRAPHY OF ELDER W. J. HAWORTH.



ELDER W. J. HAWORTH.

Editor of the *Gospel Standard*, Rosella, Australia.

The eldest of a family of six, I was born at Bendigo, Victoria, Australia, February 7, 1873, the very year the first missionaries were sent to this island continent. My parents were at this time enthusiastic adherents of the "New Light" faith. Judging from my father's accounts, I believe the "New Light" was as near to the restored gospel as might be expected of a human effort.

Before I was two years of age, my parents removed to the Newcastle District, in New South Wales, being thoroughly isolated from their church privileges. After settling in Plattsburg, my father heard, one day, of a Latter Day Saint elder holding services in a hall at Wallsend, the adjoining town. He attended, determined to withstand this teacher of heresy, but was surprised to find the "heretic" teaching exactly the doctrine he already believed, with the addition of much that was indeed "new light" to him. He became a regular attendant, and was soon convinced of the divinity of the latter-day movement. My mother was not so easily convinced, the result being that neither of my parents united with the church at that time.

Those meetings are among my earliest recollections. A very small "toddler" indeed, I remember struggling up the steps into that hall! Inside there

were plenty of seats; but they were never all filled. The kind, venerable-looking preacher failed to impress me with his words—I was too young to grasp their import—but his kind, loving manner won my baby heart. Elder Glaud Rodger—others may tell of his missionary labors; to me he was, and always will be, a dear, kind old man who loved children and was good to them. Blessed be his memory!

When Elder Gillen came to this mission, we resided 'neath the present parental roof-tree, on the outskirts of Wallsend. He preached on the streets, and in the halls of Wallsend with some success; then he came home to our house to sleep, and preach again—in his sleep. The sleeping sermons were also successful; for my mother has told me that she listened night after night to them, and that through them she finally became convinced of the truth of the message.

At the time mother was a cripple with rheumatism. I can dimly remember her, painful progress about the house, pushing a chair or a perambulator ahead of her, and then dragging herself after it. She was promised healing on condition of obedience. She obeyed, went into the water a cripple, came out whole, and has never been troubled with rheumatism since. Father obeyed at the same time.

Elder Gillen returned home, and, after a period of waiting, Elder J. F. Burton, wife, and daughter, came to the mission. I was now twelve years of age, able to appreciate the missionary's words as well as his kind, loving manner. Soon a desire was kindled in my young heart to serve the Sender of the message brought by the elder. April 26, 1885, in company with a number of others, I was baptized by my father. The confirmation meeting that afternoon I shall never forget. What an outpouring of the Spirit was there! We had tongues; we had prophecy, with the Spirit's assurance to each soul that they were of the Lord. While being confirmed, I was told, prophetically, by Elder Burton, that I should be called to high and responsible positions in the church, and become useful in the dissemination of truth in my native land. Little did I know at that time the influence that prophecy would exert over my future. Boys and men afterward held it up to ridicule; and Satan used it as a weapon against me, but in doing this he overreached himself, and his purpose failed.

Scarcely had I entered the schoolgrounds next morning, before my schoolmates began to ridicule and burlesque the prophecy. That I, the most reticent boy in the school, should ever become a preacher, was too much for their sense of humor. Circles were formed, and I invited into the center to preach. Sometimes they tried to drag me in; but I could run well in those days. During the

remainder of my school-days, this prophecy was never allowed to lie quiet.

Shortly after I left school I was ordained a deacon, but before doing much in that office, I am sorry to say that the allurements of the world proved too much for me. I soon got to love pleasure more than God. Six or seven years of my life were wasted in chasing worldly pleasure. During those years I sowed my wild oats. I have been reaping the harvest ever since. I have been told that my contact with the world during that time made a man of me. That may be; but I am confident that it did not make a *better* man of me.

My mind gradually became darkened, and Satan seized his opportunity. Numerous were his efforts to destroy my faith. With my associates, I visited on Sundays first one church and then another, with no other desire than to "kill time." But most of these visits resulted in efforts being made to cause me to change my belief. An argument would ensue, and I have heard my would-be converters remark to each other at the close, that I could quote scripture by the yard—so much credit to a Latter Day Saint Sunday-school. Though I involuntarily used the Saints' argument against them, my desires at this time were, if possible, to turn my back on the church. Like one of old, I had a great desire to run away from my present and prospective duties. So betimes I would forget these things for a while; but they would be forcibly brought to my remembrance by some one calling my attention in a sneering manner to that prophecy. Looking back on the experiences of those days, I can now see that their sneers were a blessing in disguise. I had a strong desire to be "hail fellow, well met," with my associates, and for that reason I somehow wished to think as little of my church as possible. Their sneers proved spurs to my conscience, and kept my responsibilities ever before me. About this time, I formed the acquaintance of the young lady who afterwards became my wife. Just when my courtship was progressing nicely, a former workmate came to my Alice's relatives with the news that I was one of those hated "Mormons," that I was some day to become one of their preachers, and would have a lot of wives. I had to explain, and in doing so successfully defended myself and the church.

About the same time Alice became converted to the Methodist faith; and, of course, I took an early opportunity of having a quiet talk with her about the gospel, contrasting her faith with Bible teaching. She listened quietly, then naively remarked: "Why don't you live a better life, if your gospel is so much better than mine?" This mild rebuke produced its effect; and, in conjunction with the other influences struggling within me, ere long resulted in my return to the path of safety.

August 21, 1895, we were married, and on the 2d of the following January, my wife was baptized, having long before been convinced of the truth of the message.

Now ensued a struggle as to whether I should take up the duties of the office to which I had previously been ordained. I believed I had sufficient reason to doubt my calling. I prayed long and earnestly for light; and, when I was almost despairing, I dreamed one night that two brethren, who afterwards did ordain me to the office, were ordaining me to the office of elder; and that, with hands upon my head, one of them stooped down and asked had I faithfully discharged my duties in the office I already held. I answered no; whereupon I was informed that I would not be ordained to the higher office until I had labored acceptably in the office of deacon. I took this as sufficient answer, and labored in the office till April 10, 1898, when I was ordained an elder.

Though my appointment to the field dates from January 24, 1899, my first missionary tour was taken with Elder Wells, the previous year. Going and returning, we traveled some seven hundred and fifty miles by bicycle. We had a bad time, owing to accidents to my machine, but a good time spiritually. I was particularly fortunate in having for my first companion such a man as Elder Wells. Many were the lessons learned, and none of them have been forgotten. That tour over, I returned to labor at various secular callings for another year.

May 1, 1899, marked my entry into the field as a General Conference appointee. Keenly did I feel the parting from loved ones; and, as the time has come for each successive parting after a season at home, I think I have felt the separation more intensely. Still I have found that a chastening, purifying influence is exerted in these separations. When one thinks of the noble sacrifice of the missionary's wife, he can not but feel strengthened and ennobled thereby.

The prosecution of my labors as a missionary has caused me to travel a good deal in New South Wales and Victoria. Of the success of my efforts, I leave God to judge. I have not been satisfied with the fruits of my labor at all times; but I recognize that I have not the aptitude to judge these matters correctly.

Ever since taking the field, I have been appreciative of the work required of me, and cognizant of the largeness of the field. When one reads his letter of appointment, "Australian Mission," if he has ever been here, he can not fail to notice that as far as territory is concerned he has been appointed to labor in the largest mission assigned by the church. Australia is larger by one million, three hundred and six thousand, eight hundred and thirty-

one square miles, than the whole of Europe, with Russia excepted.

Cognizant of the vastness of the territory to be operated, and the richness of opportunities, I began to feel that, isolated from the great body of the church in America, in order to be thoroughly equipped for the work before us, we should at least own our own paper. Other brethren felt the same way; and, in 1899, a paper was started; but this had only a precarious existence for eight months, when it quietly succumbed. It was run on worldly advertisements. Between 1900 and 1902, Elder Wells and I kept agitating, through the HERALD, for American subscriptions to an Australian paper; and we were at last successful. Elder Kaler, at the same time, had been raising a considerable sum as treasurer of the New South Wales district press fund. However, it was decided not to buy our own plant at this time; but publish the *Gospel Standard*, leaving the printing to be done by contract. I had always been of the opinion that we could do better with a plant of our own, and felt called of the Lord to offer myself to start such a work. This was finally accomplished in 1904, when for a short while I resided in Victoria and "picked up" sufficient of the printer's craft to be able to print our own paper and tracts. The 1905 conference of the New South Wales District decided to bring the paper back to New South Wales; and to take business premises, purchase a printing-press (we already had the type), and generally have the printing of our own literature in our own hands. We have been established about two years in our present premises, and the church has a fine growing business as a result. During the past year, many thousands of tracts have been printed and distributed, and we are generally feeling the benefit of owning our own printing-plant.

Many have questioned the propriety of my settling down to labor of this description; but I believe I have had the mind of the Lord upon the matter right along, viz: That God would permit me to firmly establish the business of the Standard Office; and that when he required my services to be altogether spiritual, he would provide a man to attend to the temporalities which now fall to my care. God has indicated to me directly that my labor shall not always be in caring for the publishing interests of the church in this land, and so I am prepared for the change which must come, be it soon or late. I have given my life to his service; and I want to labor where he thinks best. If my future occupation affords the contentment and satisfaction I feel in pursuing my present labor, I shall have little more to desire. I am in this work while the Lord permits. I am not perfect. Have many frailties, but feel that I can trust him who long ago erected

a bulwark within my soul, which the many assaults of Satan during my dark days have failed to throw down, to see me safely over all difficulties. In him I have put my trust.

W. J. HAWORTH.

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BROKEN BAPTIST SUCCESSION.—PART I.



ELDER J. W. PETERSON.

We introduce this subject to the reader by quoting a Baptist statement by Doctor Cook in his story of the Baptists, page 11:

It is a very perverted and corrupt form of Christianity, with a mixture of Jewish ritualism and heathen rites, but also with sufficient gospel truth to give it some semblance to the true religion.

In contrasting Baptist claims with those of others he had just said:

The Papal church is very old, indeed, but so is Judaism, and so are many of the heathen religions. Age alone can not establish her claim to be recognized as the true church of Christ. It must be shown that in doctrine and practice she is the same as the primitive church.

We shall make this the text by which to try Baptist succession. They ought not to object to taking the medicine which they have prescribed for others. The statements above are true. Truth can not be mixed with error and the true church of Christ must be identical with the primitive church of Jesus Christ not only in doctrine and practice, but also in organization, and the gifts of the Holy Ghost.

We desire the reader to keep in view the above statements of the Baptists themselves while we pro-

ceed to examine the doctrines and origin of the various sects through which the Baptists must trace succession from John the Baptist to the present time. Baptist authors differ widely as to their pedigree. David Benedict in his history of the Baptists mentions the following sects through which the truth must be traced (page 60):

The opinion to which I have for a long time been inclined, has been strengthened and confirmed by my recent investigation into the history of all the dissenters from the Roman hierarchy and other national establishments.

He then proceeds to give in chronological order the name of the sects which meet his approval in establishing his preconceived opinion, as follows: Euchites, Massalians, Montanists, Novatians, Donists, Paulicians, Paterines, Vaudois, Waldenses and Albigenses, Leonists, Barengarians, Picards, Arnoldists, Petrobrusians, Henricians, Lollards, Wickliffites, Hussites, and German Baptists. Twenty in all, but he proceeds to say:

A multitude of them were but little known; but whatever of goodness there was among the dissenters for the long period now under review was in all probability mostly found in these communities.

Many Baptists, when pressed for the proofs, are not willing to stand by Benedict, but in the rank and file of the Baptists it is generally believed that the Baptist Church has come down from John the Baptist to the present time. Some try to trace it in one way and some in another. While there is a very large majority of their ablest men who admit that the proof of succession is a failure, yet they allow their membership to think it can be established. Every careful observer knows this to be true. The Baptists generally believe in succession and generally the Baptist ministry admit that it can not be proven. This article is written to meet the general view of the laity. The very title of a book sold regularly at their Central Publishing House at Kansas City, Missouri, gives this impression: The Story of the Baptists in all Ages and Countries. On page 11 he says:

Baptists . . . base their claim to being the true church of Christ, not on their age, nor on apostolic succession, traced through the centuries, but mainly on the identity of their doctrines and practices with those of the apostolic churches.

Yet in chapter four he makes a similar attempt to trace succession through the early dissenting sect as does David Benedict, but his list differs from Benedict. The following quotations are from that book:

Page 34. The first of these early Christian sects, were the Montanists. They arose about the year 150 A. D. in Phrygia, and continued for five centuries. . . . The Novations next invite our attention, they derived their origin as well as their name from Novation of Rome 250 A. D. . . . They flourished for about 300 years and then, probably, became absorbed into other sects holding the same principles but bearing different names. . . . The Donists arose about 50

years later than the Novations and continued for many centuries until absorbed into the other churches and lost under other names. . . . Page 37. For a thousand years after the rise of the Donists we find them spread along in all portions of Europe, under different names but recognized by friends and foes as substantially the same people, and in the middle of the seventeenth century, Fuller, the English ecclesiastical historian, says of the English Baptists that they were Donists new Dipped. Before the Donist's name disappears from the pages of history, another large and important sect makes its appearance, called the Paulicans probably because they gave such (page 38) prominence to the writings of Paul. . . . (page 39) . . . For centuries defamed and pursued they held their own course . . . continuing under various names down to quite near our age in Bulgaria.

Page 41. The early history of the Waldenses is very obscure, but it seems to point to the earliest antiquity as the date of their origin. It is probable, the Waldensian churches maintained an unbroken line of succession, apart from the Papacy, from the days of the Apostles.

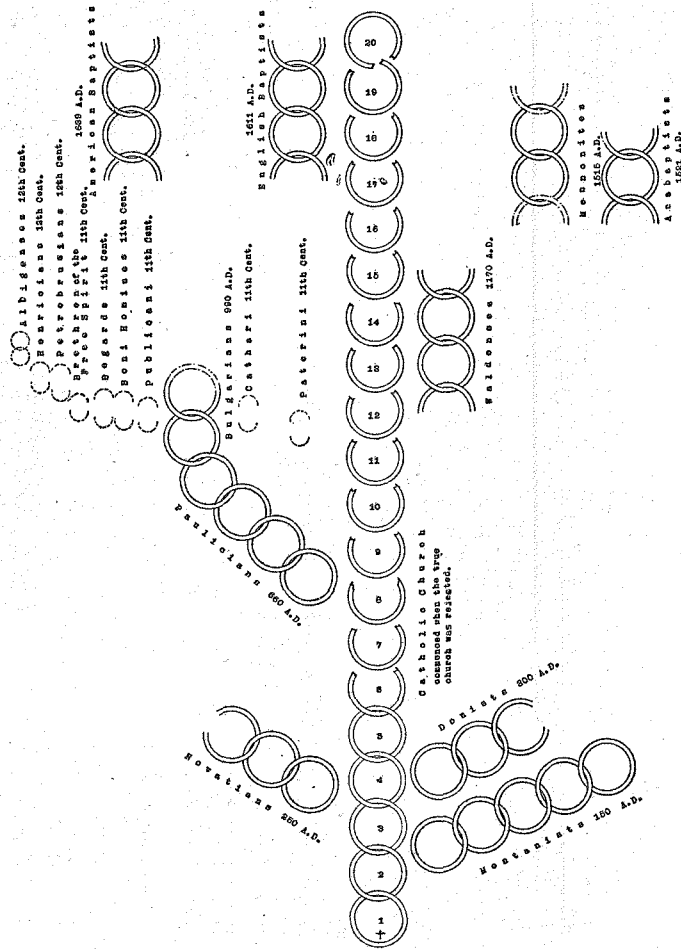
Page 43. The name (Waldenses) The people of the Valley probably included a number of sects who held different views and practices. . . . The early Waldenses, therefore, held the principles which now distinguish the Baptists. In later times, however, they departed from their primitive simplicity and about the time of the reformation many of them embraced the baptism of infants and other errors. . . . Page 44. It appears certain that the Cathari, the Paterenes, the Beregarians, the Anabaptists, the Petrobusians, and the Henricans, *i. e.*, the earlier Waldenses . . . opposed infant baptism. In church history we read a great deal about the Manichæans. They were an early heretical sect and consequently their name was hurled at others not heretical according to the New Testament, although dissenting from the church of Rome.

The following sects are the most important through which the Baptists trace succession. The six last above named sects by Doctor Cook were most certainly not Waldenses, however, but most of them were Paulicians, as we will presently show.

1. Montanists. A. D. 150.
2. Novatians. A. D. 250.
3. Donists. A. D. 300.
4. Paulicians. A. D. 660.
5. Bulgarians. A. D. 990.
6. Paterini. Eleventh century.
7. Cathari. Eleventh century.
8. Publicani. Eleventh century.
9. Boni Homines. Eleventh century.
10. Begards. Eleventh century.
11. Brethren of the Free Spirit. Eleventh century.
12. Petrobrusians. Twelfth century.
13. Henricans. Twelfth century.
14. Albigenses. Twelfth century.
15. Waldenses. A. D. 1170.
16. Anabaptists, A. D. 1521.
17. Mennonites. A. D. 1525.
18. English Baptists. A. D. 1611.
19. American Baptists. A. D. 1639.

The accompanying chart will illustrate the matter at a glance.

TWENTY CENTURIES OF BROKEN SUCCESSION.



Many doctrines of the above named sects had scarcely a grain of truth in them as we have illustrated by dotted links in their broken chain of succession, many of them, though having some truth, yet have serious breaks in them. It will be noticed that every link of Catholic succession is broken at both sides of the link. One side represents truth, the other morality; for there can be no divine succession unless they go hand in hand, for "He that abideth not in the doctrine of Christ hath not God" and "Depart from me ye workers of iniquity," are two of the most important texts in the Scripture.

We shall show that most of the above sects held to doctrines worse than "Jewish ritualism or heathen rites," and others were very immoral, while none of them abode fully in the doctrine of Christ. We shall show that the Baptist chain of succession is broken at every link. Indeed we shall show that they are not only broken, but miles and years apart. In some instances centuries apart. No wider stretch of one's imagination is needed than when accepting the Baptist idea of succession through the above-named sects or any others. It can not be proven that several of these sects practiced immersion at all. The second link in their chain, the Novatians, was founded by a man who

was not himself immersed. The Encyclopedia Britannica, vol. 17, p. 603, says of him, "He was baptized by sprinkling." Our American Baptists can not trace their succession back of Roger Williams, in fact scarcely to him, for, it is doubtful that he was legally baptized, because the man who did it, (Ezekiel Holliman) was not himself baptized. First he baptized Williams and Williams in turn baptized Holliman and a number of others, and of them, organized the first Baptist church in America. This baptism without a direct command from God was certainly not legal and yet Baptists try to trace succession through that broken link.

The very sects through which the Baptists try to trace true succession would not to-day be considered orthodox at all by the Baptists themselves, and hence their effort in this direction is illogical and inconsistent.

We will now proceed to examine the doctrine as also the beginning and ending of the above sects.

THE MONTANISTS.

As we have seen the first of these were the Montanists, which arose in the year 150 A. D. and was founded by one named Montanus, who pretended to be the "Comforter" promised by the Savior. (See Sketches of Church History by Reverend Wharey, p. 39.) Did this sacrilegious man have authority to found a Christian Church, and if not, how can divine authority be traced through him? Would the Baptists to-day acknowledge such an one as an orthodox Baptist minister? If not, what shall we say of this link in Baptist succession? It is completely broken by this pretender. Much sooner would we try to trace succession through Rome, but even that is an impossibility. If we admit for the sake of argument, that this sect was authorized of God, they soon ceased to exist and succession ceased with them. Doctor Cook said, as we have quoted, "They continued for five centuries." Then ended authority, if they had any.

THE NOVATIANS.

This sect arose in the third century and perished in the fifth and with them perished succession, if indeed they were of the true faith at all. But it can not be proven that they were. Even from a Baptist point of view it can not be proven that they practiced immersion exclusively. Indeed, the founder of this sect was not baptized at all and it is very likely that he permitted others to yield to some substitute for baptism as he had done. Mosheim says of this sect (cen. 3, chap. 5, pars. 17, 18) :

Novation therefore founded a new sect, in which he was the first bishop. This sect had many adherents who were pleased with the severity of its discipline; and it continued to flourish in many parts of Christendom until the fifth century. The principal coadjutor of Novation in this schism was Novatus, a presbyter of Carthage, who fled to Rome during

the heat of this controversy, in order to escape the wrath and the condemnation of Cyprian, his bishop, with whom he had a violent quarrel. . . .

. . . All associations of Christians which opened the door for the return of gross offenders were in their view unworthy the name of true churches of Christ. And hence they assumed the name of Cathari, that is the pure; and what was still more, they rebaptized such as came over to them from the Catholics; for, such influence had the error they embraced upon their own minds, that they believed the baptism of those churches which re-admitted the lapsed could not impart to the subjects of it, remission of sins.

It will be observed that the Novatians considered that baptism, as they practiced it, was for the remission of sins. Is that orthodox Baptist doctrine to-day? After all, are not the Baptists compelled to accept the Latter Day Saint doctrine of baptism by immersion for the remission of sins in order to get back to Christ?

The Encyclopedia Britannica has the following to say of this sect:

Novatianus, . . . founder of the sect of the Novatiani or Novations, was born about the beginning of the third century. . . . His conversion is said to have taken place after an intense mental struggle; he was baptized by sprinkling, and without episcopal confirmation, when on a sick-bed in hourly expectation of his death; . . . he and his followers were excommunicated by the synod held at Rome in October [251]. . . . The sect finally disappeared some two centuries after its origin.—Vol. 17, pp. 603, 604.

One point just here that Baptists are compelled by force of logic to notice, is: if the mother church had any authority to impart she also had authority to excommunicate all dissenters and heretics. If she did not have authority to impart, then dissenters could bring none with them, and therefore all their acts were unauthoritative. It is also quite likely this sect did not immerse at all from what we know of their leader and founder.

The Donists arose fifty years later than the Novatians, hence we consider them next.

THE DONISTS.

Mosheim, cen. 4, chap. 5, par. 7, foot-note 4:

When the Donists returned under the permission of Julian, they demanded of the orthodox the restoration of their churches. But as they were not willing to give them up, and as little could be expected from the civil authorities, the Donists felt justified in depending upon their own strength. Most unhappy proceedings ensued, which have brought lasting disgrace upon the Donists. Bloodshed, merciless denial of the necessities of life, violation of females, in a word the worst excesses of an oppressed party, which after long continued sufferings felt itself authorized to take unsparing revenge, attended the restoration of the Donists.

Cen. 6, chap. 5, par. 2:

The Donists were comfortably situated so long as the Vandals reigned in Africa. But they were less favored when the kingdom was overturned in the year 534. Yet they not only kept up their church, but near the close of the century or from the year 591, they ventured to defend and propagate it with more courage. These efforts of theirs were vigorously opposed by Gregory the Great, who as it appears from his

epistles endeavored in various ways to depress the sect now raising its head again. And his measures doubtless were successful; for the Donist Church became extinct in this century; at least no mention is made of it after this time.

When this sect became extinct succession became extinct, also, if indeed those who propagated their faith by the sword could even be guessed to be in the line of Christian succession.

The Encyclopedia Britannica, vol. 7, p. 360, has the following to say of them:

In 405 an imperial edict was issued commanding the Donists, under the severest penalties, to return to the Catholic Church. . . . The Donists continued to maintain an independent existence until the seventh century, when they disappeared from history, along with the whole Christian church of North Africa.

This sect had no connection with the Novatians, as the Novatians had none with the Montanists. How then is it possible to trace succession from one to the other? This sect, like the others, was excommunicated by Rome. If she had given her any authority she also withdrew it again. They ceased in the seventh century and therefore they had no connection with the "new dipped Donists" of England.

THE PAULICIANS.

Mosheim, cen. 7, chap. 5, par. 1:

The Greeks during this century, and especially in the reigns of Constantine, Constantine Pogonatus, and Justinian II, were engaged in fierce combat with the Paulicians, whom they considered as a branch of the Manichæans, and who lived in Armenia and the adjacent countries.

Mosheim, cen. 9, chap. 5, par. 2:

The Greeks were engaged with various success during nearly this entire century in cruel wars with the Paulicians, a sect allied to the Manichæans and residing principally in Armenia. This sect is said to have been formed in Armenia by two brothers Paul and John.

In the beginning of the fifth paragraph Mosheim shows that they were not Manichæans because they did not have that form of government, but they may have been such for other reasons, and doubtless were such more or less in doctrine, or else they would not, for more than a hundred years, have been connected with them in belief.

Continuing Mosheim says:

They received the whole of the New Testament except the two epistles of Peter. . . . But many parts of the scripture they construed allegorically, abandoning the literal sense lest it should militate against their doctrines; and this construction they undoubtedly put upon the passages relating to the Lord's supper, baptism, the Old Testament, and some other subjects. . . . They denied that this lower and visible world was created by the supreme God, and distinguished the creator of the world and of human bodies from the God whose residence is in heaven, . . . they taught that Christ brought his body with him from heaven. . . . They did not celebrate the Lord's Supper, . . . believing that Christ possessed an ethereal and celestial body, they could not by any means admit that he was actually nailed to a cross and truly died upon it; . . . They rejected as did nearly all the

Gnostics, the books composing the Old Testament, and believed that the writers of them were prompted by the creator of the world and not by the supreme God.—Par. 6.

Of the founder of this sect the *Encyclopaedia Britannica* has this to say:

About 660 A. D., his attention had been drawn to the New Testament, and especially to the epistles of Paul, whence he derived a set of opinions which, in their combinations at least, were quite peculiar to himself, and under their inspiration he forthwith came forward as a reforming preacher. . . . In token of his Pauline discipleship, he called himself Sylvanus and his flock Macedonians. He died about the year 684, but had a succession of like-minded followers. . . . Meanwhile branch societies of Paulicians had established themselves in Italy and France, and reappear in history there under various names, such as Bulgari, Patareni, Cathari, and Albigenses.—Vol. 18, pp. 433, 434.

It will be noticed that the *Britannica* says these sects "reappeared." In such case, then, there is a serious break in the line of succession. Are the Baptists able to prove that these sects practiced immersion? We should like to see it proven. The doctrines they held were anything but Baptist, and far from being Christian. No divine authority could be transmitted through the great amount of error they taught. None of these sects would be considered Christian to-day by the Baptists. Could they therefore trace their succession through unchristian, unorthodox, heretical sects?

THE BULGARIANS.

Mosheim says of this sect:

Near the close of the ninth century, some of the Paulicians disseminated their doctrines among the Bulgarians; and among that people who were recently converted to Christianity, those doctrines easily took root.—Cen. 9, chap. 5, par. 4.

Of this sect the *Britannica* says, vol. 4, p. 516:

Though nominally members of the Greek church the Bulgarians are in many respects as pagan as they were centuries ago and their superstitions are almost countless.

Does succession come through paganism and superstition?

THE BULGARIANS, PATERINI, CATHARI, GAZARI, PUBLICANI, BONI HOMINES, AND ALBIGENSES.

At what time the migration of the Paulicians into Europe commenced, it is difficult to ascertain. But it is well attested that as early as the middle of this century, they were numerous in Lombardy and Insubria, and especially in Milan; nor is it less certain that persons of this sect strolled about in France, Germany, and other countries, and by their appearance of great sanctity captivated no small number of the common people. In Italy they were called Paterini and Cathari, or rather Gazari; . . . In France they were called Albigenses. . . . They were also called Bulgarians particularly in France, because they came formerly from Bulgaria where the patriarch of the sect resided; also Publicani, a corruption of Paubliciani, and Boni Homines and by other appellations.—Mosheim, cen. 11, chap., 5, par. 2.

Still further of the Cathari, Mosheim says:

Proceeding from Bulgaria they raised disturbance in nearly all the countries of Europe. . . . They all agreed in

the following opinions: That evil originates from matter, that the creator of this world was a different being from the Supreme God, that Christ had not a real body, nor was he truly born or crucified, that all human bodies are the work of an evil demon, and that they perish without a prospect of a resuscitation; they denied that baptism and the holy supper are of any use; they enjoined an austere and rigorous mode of living, abstinence from flesh and all animal substances, from wine, and matrimony; they despised the books of the Old Testament and revered only the New Testament, especially the four Gospels; and to pass over several things, they believed that rational souls by a lamentable misfortune are enclosed in these bodies, and must be liberated from them by continence, fasting, coarse fare, and other mortifications.

These sentiments which they held in common, were explained and defined differently by their teachers, so that they were divided among themselves into sects.—Mosheim, cen. 12, chap. 5, pars. 4, 5.

THE PETROBRUSIANS.

Of far better character than these [Cathari, etc.,] was the presbyter Peter de Bruys, who about the year 1110 attempted a restoration of true religion in Languedoc and Provence, provinces of France; and having drawn many to follow him, after journeying and laboring for twenty years, was burned by the enraged populace of St. Giles A. D., 1130. The whole system of doctrines inculcated by this Peter upon his followers, who from him were called Petrobrusians, is not known; yet there are five of his opinions which have reached us: 1. That persons ought not to be baptized until they come to the use of reason. 2. That it is not proper to build churches, and that such as are built should be pulled down. 3. That the holy crosses ought to be destroyed. 4. That the body and the blood of Christ are not distributed in the sacred supper, but only the signs of them. 5. That the oblations, prayers, and good works of the living, do not profit the dead.—Mosheim, cen. 12, chap. 5, par. 7.

THE HENRICIANS.

He [Peter de Bruis] was followed by one Henry, perhaps an Italian, an eremite monk, the parent of the sect of Henricians. . . . Everywhere he boldly declaimed against the vices of the clergy and the defects of the prevailing religion, with the applause of the multitude, . . . an accurate account of the doctrines of this man has also not come down to us. We only know that he too disapproved of infant baptism, inveighed severely against the corrupt morals of the clergy, despised the festal days, and religious ceremonies, and held clandestine assemblies.—Mosheim, cen. 12, chap. 5, par. 8.

THE BEGHARDS.

So far as I can judge, these Manichæans of Orleans were mystics, who despised the external worship of God, ascribed no efficacy to religious rites, not even to the sacraments, and supposed religion to consist in the internal contemplation of divine things, and the elevation of the soul to God. At the same time they philosophized respecting God, the three persons in the Godhead, and the soul of man, with more subtlety than the capacity of the age could comprehend. Persons of this description proceeded from Italy in the following centuries, spread over nearly all Europe, and were called in Germany, Brethren of the Free Spirit, and in some other countries Begards.—Mosheim, cen. 11, chap. 5, par. 3.

BRETHREN OF THE FREE SPIRIT.

Passing by the more obscene and short-lived among them; one not the least considerable was that of the Brethren and Sisters of the Free Spirit, which at this time secretly spread

itself over all Italy, France, and Germany. . . . Clothed in a singular manner they ran about the cities and the country, begging their bread with loud vociferations; for they maintained that labor prevented the elevation of the soul to God and devout contemplation. They were accompanied by women under the appellation of sisters, with whom they lived with the greatest familiarity. . . . They inferred that a person thus raised up to God, and absorbed, as it were, in the divine nature, is himself God, and such a son of God as Christ was, and therefore is raised above all laws human and divine. And they maintained consequently that all external worship of God, prayer, fasting, baptism, the sacred supper, etc., are mere elements for children, which a man no longer needs when converted into God himself and detached from this visible universe.—Mosheim, cen. 13, chap. 5, pars. 9, 10.

Decency forbids that I quote further from this sect which historians denominate Paulicians. The Baptists were very unfortunate in selecting the Paulicians as one of their predecessors.

THE WALDENSES.

The Waldenses can not be connected with either the Montanists, the Novatians, or the Donists. Neither can they be connected with the Paulicians. While Fuller may have called the English Baptists "Donists new dipped," no one will try to trace Donist succession through the Waldenses. One just as well claim that a class of Holiness at Tabor, Iowa, and sometimes called Taborites, are a succession of the Taborites of the fifteenth century mentioned by Mosheim in cen. 15, chap. 3, par. 6.

They are only three hundred years apart and that is not nearly so long a jump as the Baptists are compelled to make, while trying to trace a connection from the old Donists to the "New dipped ones" nine hundred years later.

Just when the Waldenses arose is not known. Doctor Cook, himself a Baptist, has said that their origin is very obscure. Again he says, "It is probable the Waldensian churches maintained an unbroken line of succession, apart from the Papacy, from the days of the Apostles." Why did he write "probable"? If he could have made it any stronger he would have done so. But he admits the probability is "very obscure." Must the great Baptist church tie their life-line to a "probability"? There is no certainty to it. One of their own men has well said:

The idea of an unbroken succession of regular Baptist churches, from the days of the Apostles to our day, is a sheer historical picture. My opinion is that it is altogether impossible to make out an unbroken succession of witnesses for the truth outside of the Roman Catholic Church. I should prefer to attempt any other intellectual achievement conceivable.—Doctor George W. Northrup, president of Chicago Baptist Theological Seminary, quoted in Parsons' Text Book, p. 205.

The Encyclopedia Britannica, vol. 24, pp. 322-325, has the following on the Waldenses:

A name given to the members of an heretical sect which arose in the south of France about 1170. . . . In the beginning

of the thirteenth century there was a tendency to class all bodies of heretics together. . . . Most of these sects were stamped out before the period of the Middle Ages came to a close. The Waldenses under their more modern name of the Vaudois, have survived to the present day in the valleys of Piedmont, . . . As regards their antiquity, the attempts to claim for them an earlier origin than the end of the twelfth century can no longer be sustained. They rest upon the supposed antiquity of a body of Waldensian literature, which modern criticism has shown to have been tampered with. . . . Pope Alexander III, who had approved of the poverty of the Waldensians, prohibited them from preaching without the permission of the bishops (1179). Waldo answered that he must obey God rather than man. The result of this disobedience was excommunication by Lucius III in 1184. Thus a reforming movement became heresy through disobedience to authority. . . . When forbidden to preach without the permission of the bishop, they were driven to assert the right of all to preach, without distinction of age or sex. . . . The Waldenses withdrew altogether from the ministrations of the church, and chose ministers for themselves. . . . Election took the place of ordination, . . . and recognizes only two orders, . . . While the northern body kept the old three orders of bishops, priests, and deacons. . . . Ceremonies disappeared; and a new religious society arose equally unlike medieval church and the Protestantism of the sixteenth century. . . . Before the continued zeal of persecution the Waldenses slowly disappeared from the chief centers of population and took refuge in the retired valleys of the Alps. There, in the recesses of Piedmont, . . . a settlement of Waldensians was made who gave their name to these valleys of the Vaudois. . . . In point of doctrine they acknowledge the seven sacraments, but give to them a symbolical meaning; they prayed to the virgin and saints, and admitted auricular confession, . . . A synod was held in 1532 at Chanforans in the valley of Angrogne where a new confession of faith was adopted, which recognized the doctrine of election, assimilated the practices of the Vaudois to those of the Swiss congregations, renounced for the future all regeneration of the Roman communion, and established their own worship no longer as secret meetings of a faithful few but as public assemblies for the glory of God. Thus the Vaudois ceased to be relics of the past, and became absorbed in the general movement of Protestantism.

No one can connect the Waldenses with any of the preceding sects which the Baptists mention as their predecessors. If they had any authority at all they received it from the Catholics, but the Catholics had departed from the true faith long before there is any mention made of the Waldenses, and therefore had no authority to impart. According to Baptist authority the Waldenses had "departed from their primitive simplicity" and hence they had no authority to impart to the English Baptists several years later. This link of Baptist succession is broken at each end. A new confession of faith was adopted by them in 1532, hence they were apostates from their preceding faith. If they were right before, they were wrong afterward, and if they were right afterward, they were wrong before. Which horn of the dilemma will the Baptists take? It will be remembered that the Waldenses "prayed to the virgin Mary and the saints." They also admitted "auricular confession," and afterward

accepted the doctrine of "election." It must be remembered in this connection that a Baptist author has said, "It is a very perverted form of Christianity with a mixture of Jewish ritualism and heathen rites." The earlier Waldenses had a bishop as one of their officers, therefore Baptists can not reach Christ without the Episcopal form of church government which they denounce. Surely the Waldenses were not orthodox Baptists, and at the same time orthodox Episcopalians and orthodox Presbyterians.

Neither doctrinally, authoritatively, nor in any other way can the Baptists get back to the earlier dissenting sects, and much less to Christ. And from what has been said it would not be wonderful if the Calvinists might also claim the Waldenses as their predecessors from what has been stated of their belief in the doctrine of election. Indeed we shall show that such is the case.

Mosheim, cen. 16, chap. 2, par. 25:

The descendants of the Waldenses who lived shut up in the valley of Piedmont, were led by their proximity to the French Genevans to embrace their doctrines and worship. Yet they retained not a few of their ancient rules of discipline so late as the year 1630. But in this year the greatest part of the Waldenses were swept off by pestilence; and their new teachers whom they obtained from France regulated all their affairs according to the pattern of the French Reformed Church.

Sketches of Church History, by Reverend Wharey, page 176:

Some have maintained, however, and probably with truth, that the Waldenses were of much higher date than the time of Peter Waldo, and that they took their name from the valleys in which they dwelt, and some have even deduced their origin from a very early period of the Christian Church. That a people did inhabit those valleys long before this time, who rejected the corruptions of the church of Rome, is generally admitted to be true; and hence the doctrines of Peter Waldo and his associates obtained so ready a reception, and so strong a hold among them. And although their history is involved in much obscurity, there is every probability that the Waldenses were the successors of those pious and faithful witnesses for Christ. The doctrines and order which they maintained, have been much disputed. Yet it is believed that no candid reader of the creeds, confessions, and other public documents which they have left, can hesitate to conclude that their leading opinions were very nearly the same with those which were afterward entertained by Luther, Calvin, and other Reformers, so that they fell in very readily with the church of Geneva, in the sixteenth century. That they taught, substantially, the system of free grace which is now received in orthodox Protestant churches, and that they were also Pedobaptists and Presbyterian, is too evident to admit of reasonable doubt.

Could they have been Baptists and Presbyterians, too?

J. W. PETERSON.

(To be concluded.)

• * * * *

It is hard to be famous. If one can help a little and be a light bearer while he earns his honest bread, let him be content.—The *Epworth Era*.

ENDLESS TORMENT.

NO CONTRADICTIONS BETWEEN THE BOOK OF MORMON AND DOCTRINE AND COVENANTS.

It seems that of late some opposers to the latter-day work have tried to make it appear that there is a contradiction in the teaching of the two books above referred to regarding the doctrine of endless punishment. It appears that one of our brethren who had to meet this contention was rather of the opinion that his opponent had sustained this point. The writer having made an examination of these two books in relation to this subject, does not believe there is any contradiction in their teachings.

Let us examine two quotations that have been particularly referred to; we quote as used by the opposition:

Nevertheless, it is not written that there shall be no end to this torment; but it is written endless torment.—Doctrine and Covenants 18: 1.

Then, as contradictory to the above, the following is offered:

And their torment is . . . for ever and ever; and has no end.—2 Nephi 6: 6, page 72, small edition.

To those who are familiar with the Book of Mormon it is readily seen that the foregoing is a garbled quotation. It is only by using the ellipsis that there is even an apparent contradiction. When the quotation is given entire, no such contradiction can be made to appear. Let us examine this last reference more fully.

And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end.—2 Nephi 6: 6, page 72. (The italics are mine.)

By looking at the entire quotation it is easily to be understood that the torment here referred to is that of "the devil and his angels," while the quotation from Doctrine and Covenants has reference to *mankind*, as the phrases, "And surely every man must repent or suffer," and, "to those who are found on my left hand," plainly show.

There may be an end to hell (see Revelation 20: 14), but I find no scripture that indicates that there shall be an end to the lake of fire and brimstone. And I have yet to find in the word of God that there shall be perpetual torment for any of his creatures, save the Devil and his angels, and the sons of perdition, or those who sin against the Holy Ghost.

A place of punishment may be endless, as we may understand the use of that term, but it does not necessarily follow that *all* those who are subjected to that punishment shall suffer perpetually.

Referring to same chapter of the Book of Mormon, we find that there is a class—those who have not the law, that shall be *delivered* from *endless torment*.

And where there is no law given, there is no punishment; and where there is no punishment, there is no condemnation, and where there is no condemnation, the mercies of the Holy One have claim upon them, because of the atonement: for they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given unto them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.—2 Nephi 6: 9.

The above needs no comment. We are still of the opinion that when a careful examination and analysis is made of those texts thought to be contradictory, no contradiction will be found; and that it is only by jugglery and garbling that such contradictions may be made even seemingly to appear.

That there are those who shall go into, and remain in endless punishment and misery all *the books* plainly teach. (See Matthew 12: 32; Hebrews 6: 4-6; Hebrews 10: 26-29; 2 Peter 2: 20-22; Book of Mormon, small edition, pages 73, 146, 147, 309; Doctrine and Covenants 76: 4.)

The last reference informs us that those who have partaken of God's power and suffered themselves to be overcome by the Devil, are "the only ones who shall not be redeemed in the due time of the Lord." That "their worm dieth not and the fire is not quenched." "And the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof." Hence there is nothing to justify our saying that at some time they shall all be redeemed.

I am sure that a further and careful examination will show that *the books* do not disagree in teaching on this, or any other point of doctrine.

H. E. MOLER.

Going around hard things never makes a strong boy. When you are splitting a stick of wood and come to a knot, the true test of strength is to send the blade of the ax straight down through it. When the knot has been riven clear through the heart and the piece of wood lies in twain, there is a satisfaction in saying: "There! I conquered you! You did not beat me, after all!" The boy who goes around never knows this satisfaction.—Selected.

• * •

What matter though thy path be rough,
And thorny all the way,
What matter though we never reach
The things for which we pray;
If we are faithful, firm, and true,
As day by day we tread,
The way, however dark and cold,
Will surely lead to God.—G. W. Hootman.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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

A Special Christmas Offering.

We have obtained permission from Bro. Kelley to share with our readers the following letter, and for two reasons we are pleased to publish it.

First, that it calls attention to the fact that little things carefully gathered together make large ones; and second, that it gives us a truthful glimpse of the methods pursued by the hierarchy of an apostate church to fasten upon an innocent people their corrupt doctrines. It is to help spread the gospel of Christ—the angel's message of "Peace on earth good will to men," that the children bring to Christ their offerings at the Christmastide; for it is that gospel which alone has the power to sweep from the fair earth all such corrupt despotism and unholy practices carried on under the cloak of religion. And how great this work is, how much need there is that our little ones be trained from their earliest years to be helpers in it perhaps this letter will help us, at least in a measure, to realize.

MRS. M. WALKER, Lamoni, Iowa.

Dear Sister Walker: A special Christmas Offering has just come into my hands, which likely will interest you sufficiently so that you will wish to make a note of it. It is two dollars and seventy-five cents, contributed by Sr. Anna Clark, of Independence. She gives an offering of five cents each for her fifty-five great-grandchildren. In the list are fifty-four great-grandchildren and one great great-grandchild. Sr. Clark and her husband went to Utah as early as 1856. She was a very devoted Brighamite, but her husband, Joseph Clark, soon after he arrived in Salt Lake made up his mind that that church was not in harmony with what he had been taught, and found in the books as the gospel of Christ. He was then soon spotted, and in the next year, 1857, after having been waited upon by the teachers of the Sugar House ward and placed in the category of apostates, still refusing to pay obedience to some of the demands of the Utah church, the twenty-four teachers of the ward under the president of the Teachers' Quorum came to their house, each having an ax on his shoulder, and knocked the house down where they were living, and sent the household goods to the father of Mrs. Anna Clark; by the way, the father was one of the teachers. Mrs. Clark was very faithful in her zeal for the Utah church, and they offered her and her four children an asylum if she would go to her father, which she refused, unless her husband was permitted to go. This was refused. They were left in the street. Later a neighbor who had known them in England offered Mrs. Clark hospitality at his house, she inquired whether her husband would be permitted to go, and he told her that he could not admit him. She refused to accept. Then finally a girl who had known her in the old country offered the two a place if they would come to her place, whether they pulled her house down or not. So they went and had shelter there. Mrs. Clark continued for thirty-three years after this a resident of Utah and an adherent to the Utah faith for a long time, and only after she had been thrice instructed by the Spirit that the Reor-

ganized Church, which her husband in the meantime had united with, was the proper body, did she throw off her blind zeal and misdirection so that she could see Utahism as it was. Since that time she has been a devoted member of the Reorganized Church; was a special friend of David H. Smith when he was in Utah; and is blessed with good health and hale and hearty at present, being in her eighty-third year. She is interested in the missionary cause, however, and gave this in the Christmas Offering fund for her numerous grandchildren, as a token to them and a help to the Master's cause. Truly she has been cared for and the Lord has shown he is not slack concerning his promises.

Very truly and respectfully,
E. L. KELLEY.

Letter Department

Sparling-Boles Debate.

Editors Herald: The debate took place in the Christian church at Akin, Illinois, commencing January 18, and lasting six days, two sessions each day of two hours each. Bro. Henry is well known as a skilled debater, having had about forty, and Elder Marion Boles makes a similar claim, having been editor of a Christian paper, a lawyer, and a preacher of thirty years' experience.

The resolutions were the same as in the Braden-Kelley debate held at Kirtland, same rules governing. I acted as moderator for Bro. Henry, Mr. Andrew Philips for Elder Boles, and Mr. Carl Smith, a school-teacher and member of the Baptist Church, was chosen chairman. Weather was fine and house crowded, some standing around the doors and windows, which, owing to the exceptionally warm weather, were left open.

Elder Sparling, in the affirmative the first three days, started out by showing the scripturalness of the names "Church of Jesus Christ" composed of "Saints," explaining the meaning of the prefix "Reorganized," bringing to view the apostasy of the Dark Ages and that of the latter days. Elder Boles followed by denying any apostasy, and argued for a continuity of Christ's church as set up on the day of Pentecost.

Second session: The affirmative brought out additional proof, both scriptural and historical, regarding the former-day apostasy; Boles, in a brief negative lasting not to exceed ten minutes, giving as his reasons that the affirmative had given him nothing to answer, left the question and started out like a wild Indian with a scalping-knife in his hand. "Old Joe's" scalp seemed to be his chief object; after that the three witnesses, also the eight.

Then followed a piece of attempted deception utterly unworthy of any honest man: he pretended to read from a book which he held, giving a certain page. In my position as moderator, and being close alongside the platform, I noticed what I took to be torn leaves in the book, but when he began to read it sounded strange and new. It was a pretended "confession" of Oliver Cowdery. Henry arose to his feet, demanding to see and handle the book. The loose leaves were tracts of the Anti-Mormon Society. We appealed to the chair to exclude them, but were overruled on the ground that it was proper evidence and admissible. Henry said, "Let it go," but turning to Boles, he said, "Remember, you will be on the affirmative soon, and I will pay you back in your own coin,"—which he certainly did.

It is needless to detail any more regarding the negative. It was throughout a rehash of Braden, Blalock, and Bays, with a few additional, brand new arguments from R. B. Neal's mint.

Bro. Henry shone the best when, with his face beaming with the light of heaven, he logically portrayed the coming

forth of the Book of Mormon and the prophecies relating thereto; the beautiful symmetry of the church of God organized in these last days through the instrumentality of Joseph Smith, comparing it with the New Testament church in detail.

Elder Boles started out on his affirmative the fourth day, defining his understanding of the word *church*. Christ was the "head." All people of all denominations were Christians. Any man or woman could go out and preach the gospel, baptize believers, start them out with an elder and deacon, and that would be a "church of Christ." He contended for no central organization or general officers. It is perhaps needless to say that out of many Bible witnesses the negative showed that the little two by four building set up by Boles did not begin to measure up with the true "house of God." Next the affirmative tried to define the word *gospel*, but as he had three of them, viz, a gospel of "type," a gospel of "promise," and a gospel of "fact," the first two he got mixed up so badly that he did not appear to know them apart himself, and I can truthfully say that to me it looked like an effort to kill time.

The second day he started out on what he called the "covenant of sacrifice," which, as far as he went, appeared to me, at least partly, a repetition of the previous day.

At this juncture the negative rose to a point of order, in which the two principals, both moderators, and the chairman took part, the interruption lasting twenty minutes, and relating to the rule: "That the main question and all parts thereof should be discussed in the order in which they were given." The decision of the chair was somewhat mixed. He stated freely that Elder Boles was not defining his position as clearly and openly as Elder Sparling had done in his affirmative, and that it devolved upon him to do so; but as to when he should do it was not in the province of the chair to say. This decision seemed to rattle the affirmative, and from that time on he seemed to be conscious of his weakness and inability. The sympathy of the audience seemed to swing our way. Deprived of his old store of ridicule and vituperation, forced to stick to the main question, set up his church and compare it to the ancient church, his mortification and chagrin were plainly apparent to the audience. They yelled in derision at his weak effort. In sharp contrast there was Henry, pouring ridicule on him, with years of experience, a continual fund of good humor, one hundred and twenty-five dollars' worth of Campbellite literature. Boles' church was shown to be a poor, bedraggled, ragged orphan. Conceived in 1808, born of the "old mother" whose name is "mystery, Babylon," at Washington, Pennsylvania, not "Pentecost," nursed by tradition, fed on the dead letter of the word, devoid of a living Spirit; dead, dead, dead. The Saints rejoiced and sang: "We thank thee, O God, for a prophet."

AKIN, Illinois.

WILLIAM SPARLING.

Mosiah in Brackets.

In the preface of the new edition of the Book of Mormon, we find the following:

"The name *Mosiah* was inserted in brackets after the words *King Benjamin* in Book of Ether 1: 95, in harmony with the reading of the Book of Mosiah 9: 170."

The committee has not informed us why it was necessary to make the insertion in order to produce harmony between the two verses referred to. When we examine the verses carefully, we find that complete harmony exists as it was, and the inserted word produces inharmony, and conveys a false idea.

There is a theory extant that the vision of Jared's brother was written on the "twenty-four plates" of Ether. While this theory is becoming hoary with age, there is no evidence in the Book of Mormon that such a theory is based on facts.

If we accept this tradition as being true, it will be necessary to insert the word *Mosiah* in brackets after the words *King Benjamin* and make a number of other changes also. But what are the facts? Jared's brother saw a wonderful vision and he wrote this vision and "sealed them up, that no one can interpret them; . . . And behold, these two stones [Urim and Thummin] will I give unto thee, and ye shall seal them up also, with the things which ye shall write." (Ether 1: 87, 88.) The "writings" of Jared's brother could only be read by the aid of the "two stones."

The Book of Mormon says King Benjamin had obtained these writings of Jared's brother. Why should we say he had not? There is no statement in the Book of Mormon that Ether ever saw the writing of Jared's brother. Then why claim that he had obtained them and translated and recorded them as his twenty-four plates? The vision of Jared's brother was written at the beginning of the Jaredite nation, while Ether wrote during the closing days of that nation's existence. Then the claim that Ether copied the vision of Jared's brother, is based simply on assumption that requires a change in the Book of Mormon to support. But if we take the plain, simple statement that King Benjamin kept them, and if we are asked how or when did he obtain them, say, as we should say when a few other questions are asked us, that we do not know, there will be no difficulty.

After we have inserted the word *Mosiah* in brackets after the words *King Benjamin* we will have just as much trouble in answering the question, How or when did Mosiah receive the "interpreters" which he possessed before he ever heard tell of the twenty-four plates of Ether? (See *Mosiah* 5: 72-77.) It is reasonable to believe that the writings of Jared's brother were obtained at the same time that the "interpreters" or "two stones" were. The "two stones" were "sealed" up with the writings of Jared's brother, and as the "two stones" or "interpreters" were had before the "twenty-four plates" were found, where is the inharmony in believing the plain statement that the writings of Jared's brother were had also? If the vision of Jared's brother were copied by Ether on the "twenty-four plates," and it is a mistake about King Benjamin having the "vision," then the original "writings" of Jared's brother have never been obtained that we have any account of. All the Nephites had was simply a copy of his "writings" made by Ether; and this position must be assumed without one word to sustain it. When we make changes in the Book of Mormon, we should have some good reasons for the changes; but as far as "Mosiah" in brackets is concerned, I consider it a mistake that should be removed as soon as possible.

PITTSBURG, Kansas.

W. E. PEAK.

DETROIT, Texas, R. F. D. 2.

Editors Herald: As I have through force of circumstances financial and other conditions existing around home been compelled to retire from my field of labor as a missionary since October, I thought I would pen a few lines, thinking some might like to hear from this part of the Lord's vineyard. Will say, I regret very much that I had to abandon my field, for it is the uppermost desire of my heart to be wholly engaged in the cause of the Master. No one knows the torture of mind that I have been in since I left my field, unless it be some one who has passed through like experience. But I never like the idea of half or partly doing a thing, especially if appointed by the Lord or his church. If we are disposed to while away time at all in anything just in order to put in the time, I think that we ought not to be so disposed when appointed by the Lord to do a work for him. We read in the word of the Lord that every one will be rewarded according as his work shall be. And again, God will bring every work into judgment, with every secret thing, whether it be

good or whether it be bad. It seemed impossible for me to remain in the field longer, and do justice to my family and creditors, having obligations that I could not meet, the folks having made nothing on the farm to pay debts with, neither could I adjust these matters and do justice to the work in the field.

True, the church is supposed to look after the families of the missionaries and their needs while the missionaries are away from home, and I believe the church is doing this the best it can under the circumstances. I am perfectly satisfied with the assistance the church has given my family while I have been away from them, and I thank the Saints and friends where I have labored for their kind treatment and assistance, believing they did all they could, and that is all the Lord requires of any one. But, dear Saints, I want to drop a thought just here without any intention of casting any reflection on any one, by asking some questions: Are we, as Saints of the most high God, doing our whole duty? We all pray for the redemption of Zion. We often speak of the gathering to Zion. We often talk of the conditions that are going to prevail when Zion is redeemed, and of equality, of the time that is looked forward to when there will be no poor among the Lord's people, of the time as we are informed in the revelations that God has given to his people in the different ages of the world, that the gospel is destined to bring about before Jesus Christ will have so accomplished his work as to be ready to deliver up the kingdom to his Father as the finished work of the redemption of the earth and its inhabitants now. Now, we remember that this is a wonderful work, a glorious work, and we remember, too, that we are called to assist in this great work, that we are collaborators, that we are laborers together with the Lord, and the Lord expects us to do our part in this great work, and then he is ready to do his part, and will surely not fail in doing his part. We remember he has said in a revelation years ago, given to his church, and not to individuals, that were it not for the transgression of his people, they, the people, the pure in heart, Zion, might have been redeemed even then; but they had not learned to be obedient to the things which he required at their hands; but they were full of all manner of evil, and were not imparting of their substance as becometh Saints to the poor and the afflicted among them, and were not united according to the union required by the law of the celestial kingdom, and that Zion could not be built up unless it is by the principles of the celestial kingdom, that otherwise he could not receive her unto himself, and that his people must needs be chastened until they learned obedience, if it must needs be by the things which they suffered. Did they suffer? Did they learn obedience by the things which they suffered? Are not many suffering yet? Is not God the same? or is he any respecter of persons? Are we, as Saints, profiting by the examples and suffering of the past? Are we making the advancement along these lines that we should? Are we, his people, imparting of our substance to the poor and afflicted as becometh Saints? And are we united according to that union required by the law of the celestial kingdom? Are we at a unity, as to what the law of the celestial kingdom is? Are we doing all that we can do in a financial way, as well as every other way, for the redemption of Zion? If not, how long will we have to suffer before we learn obedience? before we are united according to that union required by the law of the celestial kingdom? Do we, as Saints, all understand what is required of the Lord's people by the law of the celestial kingdom? It seems not. And, if not, can all be expected to make as great an effort to comply, as if they were at a unity, as to what the law did require, and will they ever be at a unity as long as there are so many different views being advanced? Will the Lord have to speak again

before it is settled? The church has held—and it seems to me the sanction of the Lord has been sufficient—the missionaries have gone to the Saints and to the world since the Reorganization, and before, and have taught that the tenth of the increase annually was required by the law of the celestial kingdom as tithing. Is it right? Abraham paid tithes of all, and Paul says that Abraham paid the tenth. Did Paul know what he was talking about? (See Hebrews 7: 2.) Jacob covenanted with the Lord that he would give him the tenth. (See Genesis 28: 22.) Was it right? True, this was Jacob's part of the covenant; but the Lord called his attention to the vow that he had made, and seemed to be a party to the contract. (See Genesis 31: 13.) We read in the Book of Mormon that Abraham paid tithes, yea, even one tenth of all he possessed. What more do we need? "The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel, and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit."—Doctrine and Covenants 42: 5.

Now, I would like to write more, but this may find its way to the waste-basket. If so, all well and good. May the Lord bless his work and his people, and may the time hasten on when we will see eye to eye, and speak the same thing.

In gospel bonds,

P. B. BUSSELL.

ARLINGTON, February 14, 1909.

Dear Herald: I have been reading a great deal of what has been said about paying tithing, and will say, Let us all be more faithful in paying; for the Lord has said if we are faithful in little things he will make us master over many things. I will tell my experience. Last fall I made final proof on a homestead to come back to my old home, and when I got here had but a few dollars left; but I had one hundred and forty dollars coming to me, and I said to my children (for I am a widow), "I must pay the tithing first, and we will trust in the dear Lord to bring all else to pass." I drew part of the money and paid my back taxes, and some debts, and I had but little left, and I said, "I do not see how I can even buy a cow and pay for her." Well, on the way home, I stopped to see a family where my little boy was at work. The man came in with a pail full of milk. I said, "Have you a cow to sell?" thinking I could pay part down. He said, "Yes, I will sell you one." I looked at her. He sold her to me for sixteen dollars, and his good wife gave my boy a good suit of clothes, and I paid for the cow. I had five dollars left. There has been plenty of work, so we have got along nicely all winter and kept the children in school. Now let us be more faithful, and give of our substance as becometh Saints. Pray for me that I may ever prove faithful in his cause. Ever praying for the welfare of Zion, and hoping we may be worthy to be gathered soon.

MRS. CELIA MCCALLUM.

CLEVELAND, Ohio, February 14, 1909.

Dear Herald: Cleveland has not been sufficiently represented in your columns of late, and the writer must plead guilty to part of the blame.

Our branch has been struggling for years to make some gains, and we have succeeded in adding a few, but our gains are not, and have never been up to what they should be in a city of this size, five hundred and twenty-five thousand inhabitants.

In the summer-time we hold Sunday afternoon services in one of the prominent parks and generally get a good audience, largely owing to the fact that there is a second union service, of other churches, at the close of ours, so that the latter part of our session gives a large number of listeners

who come early to the other. In this way our speakers have been able to reach many who might never have heard any part of the restored gospel by voluntary attendance on our meetings.

Some of our brethren have held street-meetings, with good attention, but the results are, in the main, still under cover.

In the summer of 1907, Bro. O. B. Thomas held forth among us with good force and effect, taking expressions of many of his stranger hearers as criterion. His work was cut short several meetings by premature removal to Virginia, and we were again left to our own resources.

Early in 1908 Bro. W. E. LaRue came among us from the rugged coasts of Maine, and did excellent branch and park preaching for us. His presentations of the latter-day work were of high quality and quite evidently were well received, and commented upon by very many who had thus the opportunity of receiving "this gospel for a witness."

Before the summer was over Bro. LaRue was in turn taken from us, to the gain of Kansas City, and Cleveland Branch was again dependent upon its home talent for the dissemination of the truth to those who came within our doors. But let it not be thought that the brethren were entirely cast down by the reverses that came. We have several of the priesthood who simply are not to be denied in carrying on the work of the Lord, and the reverses only serve to awaken fresh enthusiasm, and, though burdened with their personal cares and problems, their hearts are in the work, and the plow-handles are not deserted.

At the recent business-meeting Bro. F. T. Haynes asked to be relieved from the presidency of the branch, and so Bro. Theodore Smith (formerly of St. Joseph, Missouri,) was again elected to that office, having served creditably in this capacity several terms, at intervals, during the past fourteen years. The other offices of the branch were filled by those who have shown a willingness and aptitude for effective work and earnest application.

About the same time Bro. Gomer T. Griffiths came to us, bringing with him Elder R. Clark Russell, of Toronto, Canada, who is now giving us the benefit of active pushing work; first in regular stated meetings, and in cottage preaching-services in various parts of the city. Some of them are being held in the homes of liberal non-members and each one forms a nucleus for growth of information among those once uninterested. Several of these have already expressed deep interest in and admiration for the work, and say they like the way our brother hits the nail on the head in his efforts.

The meetings are to be continued for some time, and already our membership are evincing a deeper spiritual fervency. Such interests tend to unite some who may have permitted personalities to cool their brotherly love, and it is certain that if we all consecrate our service and put our hearts into the Lord's business, jealousies and misunderstandings will almost unconsciously melt away.

During the past year and a half several have been added to our branch, though we have had to release some to other branches by removal. Among our accessions were Bro. and Sr. Frank Webbe, Bro. and Sr. McKindsie, and Bro. Bert Keck, who surprised us by demanding baptism at the same occasion.

Our worthy deacon, Bro. John McNeil, having captured a comely Manx damsel and returned with her as his wife, from across the seas, also succeeded in adding her name to the list of new members. She also forms a valuable addition to our musical forces.

Sr. Rosa Webbe has just returned from an extended visit to Independence, Missouri, and her glad countenance and earnest work are heartily welcome.

In all we feel that the Lord's work is on the upward trend.
10734 Woodland Avenue. J. J. PHARE.

MARSHALLTOWN, Iowa, February 17, 1909.

Dear Brethren: I have been in this hospital and home for over a year; and although it is a good place for the sick, there are some things that make life very disagreeable. To be in a ward with men in every stage of disease and dying under all conditions has a depressing effect on a man. But what has been the sorest trial is the fact that I am shut out from all the Saints, and though only a stone's throw from the assembly hall, I very seldom go to service from the fact that I derive but little good, especially from the preaching. Chaplain Jesse Cole preaches and has charge of the conglomeration called church. I try hard to lay aside all prejudice and to worship with them in spirit. But, oh, how I long to hear the voices of the Saints, in song, testimony, and prayer.

Bro. Mintun wrote me, giving the names of a few Saints living in and near the city; but I have not met any of them, they are so far out.

Some may desire to know of my whereabouts, and so I ask that this may be published. Much of my time I have been unable to read, but my sight is better now. I think I would like to go to the Saints' Home. I will be able to pay a sum, from time to time, or contribute to the Home fund. I would not like to go unless I could pay my way in part at least. Oh, I long to go to God's house again, and join its service, and be laid to rest by the hands of those dear to me in gospel bonds.

Some one is dying all the time. And the saddest thought is, that nearly all are not ready for that great change—death.

This is a beautiful city of about fifteen thousand inhabitants, and saloons galore, and Satan uses them to carry out his evil designs. There are plenty of churches, but they do nothing to drive the accursed traffic from their midst.

It is a wicked little city. The officers of the Home are splendid men, and have a heavy burden to bear, but do all in their power to make our stay here as pleasant as possible. Brethren, if you publish this letter, please send me a copy of the number containing it, and oblige.

Yours in bonds,

Station A.

J. S. STRAIN.

MURRAY, Kentucky, January 15, 1909.

Editors Herald: I have been a member of the church for several years, and have never lost confidence in the church as a body. Can say, to my mind, the church is moving along as fast as God intends it to move. I have felt a few times like it was not moving as fast as I thought it should; but in this I guess I was mistaken; for I understand that God works everything after the counsel of his own will. The work of God can not be frustrated nor hindered. It is the work of men that is frustrated and comes to naught. God's work does not come to naught; it stands the test, and surmounts all opposition, and moves right along, as God desires it should.

My experience since coming into the church has taught me more about man than I ever knew. Man is, in one sense of the word, not much above the brute. What befalls one, befalls the other. They both die, and go to the same place. That is, to the dust again, from whence they came. Both have a spirit, and who knows but what their spirits are as much alike as their bodies? Both the spirit of man and the spirit of the beast go to God who gave them. Now we are told the time will come when the Spirit of the Lord will be poured out upon all flesh; so when that is done, the enmity between man and beast will be at an end. The lion and the lamb will lie down together. If the Lord can do so much for all other flesh, why not do the same for the flesh of man? Now, does God require anything of all flesh, except man, and

then require man to do certain things to entitle him to the Spirit of the Lord? Now, here is the point. I can not understand, as a church, how we can claim to receive the Spirit of God that is to guide us into all truth, and at the same time there is confusion among us, just the same as there is among other people. Just take the present condition over the law of consecration and tithing. Quite a difference among the brethren, and all claim to have the Spirit that guides into all truth. Something wrong, brethren. Either you do not have the Spirit, or you are not willing to let it guide you into all truth. Some may claim discussion brings out truth. Yes, that it may do. But why did the Lord give his people the Spirit of truth to guide them into all truth; just let them wrangle through the papers a while in debating with each other over the truth, and by and by they will bring it out. Yes, they often settle our minds as to the truth. But it is just about as it was before their wrangling. Those of us who think for ourselves find ourselves taking sides with one or the other, just as we think is right.

Now, I know I have heard elders preach theories, and claim they preached by the Spirit of God; and afterward claim they did not preach that way, or that theory, in other words. Go right back on what they preached; and to my mind they were honest in thinking they never preached as it was claimed they did. Others I have heard contradict each other in their sermons, and both claim to preach by the Spirit of God, and claim to believe the statement in Doctrine and Covenants where it says if they do not receive the Spirit they are not to teach.

Now, I know the above is true as to how some of we elders do, and why should we claim so much and do so little!

Here is another thing I can not understand. Some of our people will claim that polygamy was never taught in the church till after the death of Joseph Smith, and that it was first taught and practiced in Utah about 1852, and they will cite Utah Mormons to prove it was never taught or practiced till they went to Utah. Then probably in their same article, they will prove it was taught and even practiced at Nauvoo, Illinois, before the death of Joseph Smith, and that Joseph Smith claimed it would be the overthrow of the church if it was not put down; and that Joseph and Hyrum had men cut off from the church for teaching it, and practicing it. So I have read so much of such contradiction that I have often thought such brethren did not have the Spirit that was to guide them into truth. Now, if polygamy was never taught till the Mormons went west, then it is not a truth that it was taught before 1844. And if it is true that some men did teach and practice it at Nauvoo, then it is not true when we claim it was never taught till the Mormons went west, and was first taught by Brigham Young. It is claimed he introduced the doctrine first, yet some claim that John C. Bennett and others first preached it up at Lapeer, and all this before poor old Brigham had any knowledge of the doctrine, so far as the proof is concerned.

Again we hear men and see them fight this one-man-power business, and next there are others that claim God works through the one-man-power at times. So it seems to me that if the brethren would stop and think at least twice before they speak once, it would help them out a little. I believe if we would be more careful to heed the teaching of the one man God has chosen to communicate his will to the church through, we would reach a unity of the faith sooner, and so much misunderstanding of the law would be avoided. We would be able to work more in harmony together. Let us pray that we may have the Spirit to teach, and if we are faithful, we can have that; but do not mistake zeal for the Spirit of God. This is often done by the brethren.

Another mistake has crept in among us; and that is,

Who has the right to preside? Some claiming the high priest is above the seventy, or the twelve, and one man told me the high priest was higher in authority than the president of the church. So others claim differently; and yet it seems the Spirit to guide into all truth is lacking here. Some claim there have been times when the gospel was not in the world others claim differently, and say it has been here ever since Adam's day, and quote Genesis 5:45, Inspired Translation, to prove it.

It seems to me that we, as a church, should be more careful about coming out in print, unless we are at more unity than what we are. Let me refer to a statement found in Palmyra to Independence, page 399. Here is where Emma Smith says Joseph told her that the report of polygamy and spiritual wifery grew out of a chat he had. Said, Well, such a system might possibly be, if everybody was agreed to it, and would behave as they should; but they would not, and besides it was contrary to the will of Heaven. Now, here is my point: If it is contrary to the will of Heaven, how could such a thing be if everybody did behave all right about it? Something wrong about the above statement. Joseph shows his weakness, if he made the above statement, and the light of the presence of the Spirit of God was wanting.

I have recently attended a discussion between two of our elders and another man of a different faith. It was plain to be seen the Spirit of truth was not present all of the time, and our victory was due largely on account of the weakness of our opponent. Well does the Lord say, What is man that thou art mindful of him? Man is, in one sense, great. But this can only be attained by a righteous life, and conforming to all God's laws, which will make him great. Otherwise he is but a small thing in this life. Can not say what the life to come will bring such men and women. May the Lord help us all to come up higher, and be more like Christ, is my prayer.

C. L. SNOW.

CHETEK, Wisconsin, February 17, 1909.

Dear Herald: It is with much interest I read and search your dear pages, as they bring to my heart and mind much cheer and comfort; and oftentimes to my eyes many tears of joy when I read of those who are trying to heed the admonition given to the Saints to "Come up higher."

I often think how very important this great work is, and how little it is esteemed by so many. So it is in this place; and at present it is almost impossible to hold meetings. And, as I feel the need of mingling our voices together in song and praise, I take this opportunity of bearing my testimony to the truthfulness of this gospel of Christ. Many times I have thought I would relate part of a dream or vision which the Lord saw fit to bestow upon me, about a year ago, a time never to be forgotten.

In the still and silent watches of the night the Lord showed me that great and last day when God will avenge and consume those who know him not, those whose works are evil? I saw that consuming fire; and, oh, the awfulness of the destruction, and the commotion of the wicked. Dear Saints, my pen can not describe the blackness of those vapors of smoke that arose from the city I saw destroyed. I saw those who in everyday life would refrain from speaking of God in reverence; but when this great destruction came upon them it was easy then to cry, Lord, Lord, even before their associates. I also saw another class of people, those who treasured their goods, rush from their fine homes and buildings, not seeking to save their goods, but their lives. But, oh, it was too late. The night was at hand. The work was over. The great harvest was at hand. And who would be able to stand. As I stood at a distance looking on, I was moved with compassion, and cried, "Lord, who will be saved

in that city," and the word "Saints," stood out so bright to me that my soul rejoiced exceedingly. But, lo, through the midst of the darkness I saw a few Saints, so very few, dear Saints, that it makes me tremble lest we fall short of coming up to the standard God has marked out for us to come to.

Let us live faithfully, dear Saints of God, that we may stand that great and notable day. Ever praying that a bountiful harvest may be the result of our labors here below,

Your sister in the true faith,

MRS. MAUD MAIR.

News From Branches

CHICAGO, ILLINOIS.

Our new church is now located on its permanent foundation at Sixty-sixth and Honore Streets, and the carpenters will start to work the first of this week. We hope it will be ready for occupancy in at least six weeks, when many hearts on the South Side will be made happy.

Sunday, the 7th, was appointed as a day of fasting and prayer for Bro. A. R. Frantz, who has been seriously afflicted. Bro. Frantz, with his wife and two little ones, leave on Tuesday to locate at South Haven, Michigan. We regret very much to lose them. Bro. J. J. Oliver was elected to fill the office of deacon, vacated by Bro. Frantz.

Sunday-school was quite well attended, and very few tardy marks. An honor roll was started two weeks ago and it is proving quite an incentive to many to be on time. May its good influence increase. Sermon at fifteen minutes after eleven in the morning, by Elder P. Pement. Sacrament-service at three o'clock drew a large attendance, and we feel that all were benefited thereby. The prayers and testimonies being very much in evidence, from the brethren, and so few from the sisters, caused us to wonder whether some of the sisters believe in heeding the injunction, "Let the women keep silence in the churches." Elder William Strange occupied the pulpit in the evening. Surely a feast of good things to-day.

Apostle J. W. Wight has favored us with some good sermons the last two weeks, but was called to Lamoni on account of the serious illness of his wife last Friday, so did not favor us Sunday as was announced.

Elder Arthur Allen has been preaching some excellent sermons of late on prayer, manifestations of angels, and jealousy, and feel if we all would heed the instructions we would make much better progress in the work.

ALICE CARY SCHWARTZ.

222 East Thirty-seventh Street.

CLEVELAND, OHIO.

We can report some activity from this quarter again; Elder R. C. Russell passing this way was prevailed upon to tarry awhile with us, he agreeing upon condition that our members find him work to do; the local Saints thereupon hustled round and got quite a number of openings for cottage meetings, averaging three a week beside our regular meetings at the church. Five different homes of those not yet in the faith have been offered for meetings of like nature and many good people interested. We feel hopeful of recruiting members for the kingdom in our suburb of Collinwood where Bro. Russell has made good friends for the cause and has invitations to return.

Our church building has been newly decorated inside and a baptistry installed in the basement, its first use being the baptism of Sr. C. R. Ollom, whom we are pleased indeed to number with the Saints.

We are looking forward to our usual summer campaign of preaching in Wade Park. We believe this one of the finest opportunities that exists, East or West, for presenting the

restored gospel, and the privilege we enjoy deserves an able and positive representative, the concensus of opinion of our Saints seems to be that Bro. R. C. Russell is the man for the place and the branch has taken action to have missionary in charge locate him here.

E. A. W.

SACRAMENTO, CALIFORNIA.

While we have not so glowing a report as some others, think we are growing a little at least. The Sunday-school under the wise superintendency of W. H. Dawson and C. W. Blair is doing very nicely. The Religio with C. J. Milgate and W. H. Dawson as the presiding officers is awakening some interest. With a few more recruits which we expect, now that spring is here, both of "the helps," as also the branch work will take on, we hope, much new life.

C. W. Earle is our worthy president. We anticipate Bro. and Sr. Earle will be with us for sometime, as he has purchased a lot and erected a dwelling thereon. So may the good work move on.

March 15, 1909.

T. J. LAWN.

OMAHA, NEBRASKA.

We can not report any increase in numbers, but spiritually we feel that we are advancing.

Our pastor, Bro. J. M. Baker, and Bro. Hale W. Smith are away on a missionary trip. They expect to visit Sioux City before their return.

The Religio local gave a social at the home of Bro. and Sr. Rannie, 3318 Taylor Street, where an enjoyable time was had. One of the features of the evening was an old-fashioned spelling match, in which old and young participated. Bro. H. T. McCaig was the winner, he standing quite a while after every one else has missed. After the spelling, ice-cream and cake were served.

3019 Pinkney Street.

ANNA HICKS.

Miscellaneous Department

Conference Minutes.

NEW YORK AND PHILADELPHIA.—Convened at Brooklyn, New York, February 20 and 21, 1909. U. W. Greene, A. D. Angus, and W. W. Smith were chosen to preside, with R. E. Hockman and E. B. Hull secretaries. Branches reporting: Philadelphia 182, gain 7; Brooklyn 175, gain 5; Baldwin 80, loss 1; Scranton 83, loss 1; Broad River 44. Ministry reporting: Joseph Squire, Sr., John Zimmermann, Walter W. Smith, Archibald D. Angus, Ephraim Squire, George Baty, B. R. McGuire, Hosea H. Bacon, James Wilson, Ellsworth B. Hull, Daniel T. Shaw, Evan Lewis, Lot Bishop, Daniel C. Carter, Henry Carr, Homer Buttery, Albert E. Stone, William Hobson, Samuel A. Reeves, William Plunkett, Richard J. Hawkins, M. O. Matthews, Ira Humes, John Lawrence, and Judson Cable. Bishop John Zimmermann reported on hand from last report \$1,011.61, receipts \$5,168.20, expenditures \$5,522.06, balance on hand December 31, 1908, \$657.75. District treasurer reported, on hand from last report \$5.99, receipts \$7.27, expenditures \$27.15, balance due treasurer \$13.89. Delegates elected to General Conference: W. W. Smith, U. W. Greene, Eunice Winn Smith, John Zimmermann, Sr., B. R. McGuire, Edward Fisher, N. C. Fisher, A. E. Stone, A. D. Angus, Alma Booker, Ellsworth B. Hull, Bro. and Sr. John Lawrence, Bro. Farnfield, Bro. and Sr. George Potts, Charles Scott, Orin K. Fry, Anna Zimmermann, and Clara Zimmermann. Delegates empowered to cast majority and minority vote. A. D. Angus was reelected president; his choice of D. C. Carter and George Baty as counselors was ratified. R. E. Hockman reelected secretary and John Zimmermann, Sr., treasurer. Communications from the district historian, E. B. Hull, requested that each branch appoint a member to assist in the collecting of important data for this department of the church work, which was approved by conference. By resolution the district agreed to furnish a room in the sanitarium. The Sunday meetings were spiritual, instructive, and seemingly much

enjoyed, there being a joint session of the Religio and Sunday-school institute work in the morning. The 25th quorum of deacons was organized by the missionary in charge, U. W. Greene. Sacrament- and social-service in the afternoon, at which the following brethren were ordained: Benjamin R. McGuire, bishop's counselor; Frank M. Lester, president of deacon's quorum; John Zimmermann, Jr., priest; Asa Copeland, Jr., deacon. The Spirit was present in much power and the gift of prophecy manifested. Some of our young brethren were called to the priesthood, others were warned and encouraged, and all present rejoiced. Preaching in the evening by U. W. Greene, after which conference adjourned to meet in Philadelphia at the call of the president. R. E. Hockman, secretary.

POTTAWATTAMIE.—Conference met at Council Bluffs, Sunday, February 28, at 9.30, for prayer-service; and at 10.45, and again at 2 p. m., for preaching. On Monday, at 10 a. m., President S. Harding called the conference to order for business, and appointed Elders J. M. Baker and H. A. Hansen to preside over the conference. Branches reporting: Boomer 63, Carson 32, Council Bluffs 316, Crescent, Hazel Dell 58, North Star, Wheeler. Fontanelle, no report. Ministerial reports: Elders Joshua Carlile, J. M. Baker, H. N. Hansen, W. M. Self, J. A. Hansen, A. J. Davidson, C. B. Bardsley, D. Parish baptized 4, S. Harding, J. C. Lapworth, M. F. Elswick. Priests J. P. Christensen baptized 1, A. C. Riley. Teachers A. E. Dempsey, H. M. Liles, Peter Solson, Jr. Deacon A. A. Gaylord. A total of 7 patriarchal blessings, 546 meetings attended; 147 sermons; 5 baptisms; 1 ordination; 5 marriages; 9 children blessed; 135 administrations to sick; 69 official visits. In addition, the secretary's reports show an enrollment, including scattered members, of 927, of whom 67 are of the priesthood. A report from the auditing committee was referred back to that committee for reexamination, with a request to report to the next conference. Bishop's agent's report: Balance on hand last report, \$169.30; received since, \$708.36; paid out \$725; on hand, \$152.66. Tent fund: Received from sale of tent, \$50; original fund, \$10.18; total \$60.18. Sanitarium fund, \$20. Report received as real. Tent fund to be held for use of district. J. A. Hansen elected district treasurer. Delegates to General Conference: Joshua and Josie Carlile, Lena Madison, G. J. and Nellie Hansen, H. N. and Agnes Hansen, Amanda Riley, Samuel and Jane Harding, C. I. Riley, Stella Harding, Floy Wind, A. C. Riley, J. R. and Lizzie Lapworth, Stephen and Edith Jacobson. Authorized to cast majority and minority vote. Samuel Harding was elected district president for ensuing year, with J. A. Hansen and C. B. Bardsley as associates, and J. Charles Jensen secretary. The matter of the Fontanelle Branch was referred to the presidency with request that they visit the branch and report conditions to the next conference. The Bishop's agent was sustained. Edith Jacobson elected member of the district library board. Conference adjourned to meet the last Saturday in May, 1909, at Underwood, Iowa. J. Charles Jensen, secretary.

SOUTHERN CALIFORNIA.—District convened in Los Angeles, February 13, in charge of T. W. Williams, F. G. Pitt, and Albert Carmichael, associates. There was a fair attendance from San Bernardino, Santa Ana, Garden Grove, and Cucamonga. Since last reunion a new branch was organized in Santa Ana, composed principally of Newport members residing in Santa Ana. Delegates to General Conference: F. G. Pitt, H. S. Pankey, Albert Carmichael, Pearl Pankey, Dora Howland, Max Carmichael, Dora Glines, Thomas W. Williams, Lois Aldridge, Gertie Howland, Nellie Aldridge, F. A. Smith, Sr. F. G. Pitt. The newly organized quorum of priests and also teachers' quorum rendered reports, showing activity in their respective lines. Each quorum held two sessions during conference and reported very profitable and pleasant work with the presence of the good Spirit. Sunday morning prayer-service, in charge of Brn. Pitt, and Fred Adam, was a spiritual revival to be long remembered. Saturday evening was devoted to a program by the Daughters of Zion, and a very pleasant program was rendered, containing some splendid papers by the sisters. Sunday afternoon a symposium was given, as previously arranged, by Bro. Williams. The large platform was entirely filled by the members of the priesthood, and twelve five-minute speeches were made. All acquitted themselves well on the subjects assigned, and incidentally several good speakers were discovered. The morning hour was filled by Bro. Pitt, and the evening by Bro. Carmichael; both were spiritual, helpful sermons, filling the needs of the day. Adjourned to meet at Huntington Beach next August, where it is hoped the good Spirit will again abide with us. R. T. Cooper.

NORTHEASTERN MISSOURI.—District convened at Bevier, February 27, 1909, at 10 a. m., F. T. Mussel in charge, William C. Chapman secretary. Bevier, Higbee, and Green Leaf branches reported. Ministerial reports were read from W. S. Macrae, F. T. Mussel, W. B. Richards, William C. Chapman, Ed. E. Thomas, F. Palfrey, R. R. Jones, F. O. DeLong, O. R. Miller, D. Edmunds, P. J. Raw, C. A. Brown, and C. Edmunds. Bishop's agent reported on hand last report \$17.77, tithes and offerings \$357.42, received from Bishop \$50.00, expenditures \$388.75, balance due church February 27, 1909, \$36.44. W. S. Macrae, O. R. Miller, William C. Chapman, Sr. H. L. Palfrey, Sr. L. Palfrey, F. T. Mussel, Hattie Williams, Elizabeth Evans, M. J. Thomas, W. B. Richards, F. A. Evans, Paul Byers, P. J. Raw, Christina Edmunds, Florence Reesman, Ed. E. Thomas, Kate Rogers, Ellen Davis, were elected delegates to General Conference. Those present to cast full vote of the district. W. B. Richards, W. S. Macrae, F. M. Burch, and Joseph Haywood were elected members of the reunion committee. W. B. Richards, F. Palfrey, and F. O. DeLong were appointed a committee to solicit means to purchase a new tent. Time and place of next conference left in the hands of the district officers.

UTAH.—Ideal weather greeted the Saints who attended the district conference at Salt Lake City, commencing Saturday, February 28. On the day previous the Sunday-school and Religio conventions held very interesting sessions. Of the traveling ministry there was in attendance J. F. Curtis. Bro. Evan Davis was in the city, but was not able to be present, feeling as yet very weak from a very severe attack of small-pox. The other missionary in the district, Bro. John Davis, had left for his home. J. F. Curtis presided, with Sr. Adelle Strausbach as secretary, and Sr. Pauline Dykes as organist. Reports received from Ogden, Provo, Union Fort, and Salt Lake branches, covering a period of six months, showing a gain of thirteen by baptism. Bishop's agent reported forty-one members contributed tithes and offerings during 1908, amounting to \$343.20. Bro. Gerard J. S. Abels, of Ogden, was again sustained as Bishop's agent, while the following were chosen as district officers to serve for one year: J. F. Curtis, of Provo, president; John Hall, of Salt Lake City, vice-president; and G. J. S. Abels, of Ogden, secretary. The conference chose eighteen delegates to General Conference, and voted to hold its next conference and reunion at Provo, the date to be left to the missionary in charge and president. It was also decided to procure a new tent and a committee was appointed to solicit funds therefor. J. F. Curtis reported the results of his labors in the southern part of Utah were a good hearing was obtained and much interest manifested. At 8 p. m. preaching by J. F. Curtis, assisted by John Hall. Sunday morning at 9.15 Sr. Anna Ekman was baptized, Elder J. F. Curtis officiating. At 10 a. m. Sunday-school in charge of G. J. S. Abels, district superintendent. At 11 preaching by Gerard J. S. Abels, assisted by L. E. Pederson. At 2.30 p. m. prayer and sacrament-service in charge of J. F. Curtis and John Hall. Allan C. Wardle was ordained an elder and Sr. Anna Ekman confirmed by J. F. Curtis during this service. At 8 p. m. preaching by J. F. Curtis, assisted by Allan C. Wardle. All sessions were well attended and a great interest manifested in the preaching services. A vote of thanks was tendered Salt Lake Saints for their hospitality. Gerard J. S. Abels, secretary.

CLINTON.—District convened at Eldorado Springs, Missouri, March 6 and 7, 1909. Assistant minister in charge George Jenkins and President James Moler were chosen to preside. Ministry reporting: Seventies, George Jenkins, J. C. Foss; high priest, James Moler; Elders A. C. Silvers, G. W. Beebe, Sen., J. B. Gouldsmith, S. C. Andes, T. R. White, Abner Lloyd; priests, W. E. Reynolds, S. C. Williams, A. R. Moore. Branches reporting: Taberville 59, Eldorado Springs 143, Veve 94, Fort Scott 58, Coal Hill 73, Rich Hill 164, Nevada 89, Walker 18, Wheatland 84. W. E. Reynolds and S. C. Williams were ordained elders; J. W. Noyes to the office of priest, and Pleas Budd to the office of deacon. Bishop's agent reported: Balance on hand last report \$68.27, received \$333.24, paid out \$397.78, balance on hand \$3.73. Sr. Lucy Silvers, of the library commission, resigned, and J. W. Noyes elected to fill the vacancy. Treasurer reported: Balance on hand last report 31 cents, receipts 25 cents, paid out 46 cents, balance on hand 10 cents. Delegates to General Conference: Senterlow and Alta Dempsey, A. C. Silvers, R. T. Walters, James Moler, George Jenkins, F. C. Keck, T. R. White, G. W. Beebe, Sen., J. W. Paxton, I. W. Roberts, A. C. Dempsey, C. W. Keck, W. H. Lowe, H. C. Smith, Lee Quick, J. C. Foss, L. R. Devore, Lizzie Walters, J. W. Noyes,

Ida Noyes, W. H. Kelley, J. A. Wagoner, H. Ross Higdon, Amons T. Higdon, W. E. Reynolds, L. A. Lyon, S. C. Andes, Carrie Nafus, Zora Lowe, A. I. Roberts, William McElwain, Jr., Warren McElwain. The next conference will be held at Coal Hill chapel, May 29 and 30, 1909. The preaching was by George Jenkins, J. C. Foss, and J. W. Paxton. The prayer-service on Sunday was excellent, the good Spirit being present in power.

NORTHEASTERN TEXAS AND CHOCTAW.—District convened with the Wilburton Branch, February 26, at 10.15 a. m., Presidents S. W. Simmons and John S. White in chair. Branches reporting: Jacksonville 62, Wilburton 198, Holdenville 49, Haileyville 47, Grannis 132, Manchester no change. Elders reporting: Jesse M. Simmons, S. W. Simmons, John Harp, E. A. Erwin, J. W. Jackson, T. J. Riley, H. R. Harder, John S. White, W. H. Hampton, A. Z. Rudd; Priest J. R. Graham; Deacon J. H. Sills. The following were selected delegates to General Conference: Jesse M. Simmons, S. W. Simmons, John Harp, J. W. Jackson, T. J. Riley, H. R. Harder, D. O. Harder, H. A. Harder, E. A. Erwin, Sr. Butler, Doctor Dalby, Dora Dalby, Ed. Goodwin, J. P. Brannon, Elsie Youmans, A. L. Wooten, Hubert Case, Alice Case, Ellis Short, I. N. White, E. D. Bailey, J. H. Sills, C. T. Sheppard, J. M. Smith, J. F. Grimes, T. W. Chatburn, Everet Reeser, May Reeser, Sr. Birtie Wooten, Peter Adamson, Jr., Sr. Peter Adamson, Jr. Delegates present empowered to cast entire vote of district. On Sunday four were baptized and the afternoon prayer-service was such as will not be forgotten by all who were present, a genuine pentecostal shower. D. O. Harder, secretary.

OKLAHOMA.—District convened at Morrison, Oklahoma, February 27, 1909; President T. W. Chatburn presiding, assisted by Hubert Case. In the absence of clerk, W. W. Budworth was chosen secretary; Athalia Hughes organist; J. E. Yates chorister. Short talks were made by several. The Bishop's agent's report was read and an auditing committee was appointed by the chair. Reports read from Elmwood, Terilton, Oak Grove, and Piedmont branches, Canadian Center, Davidson, and Redmoon not reporting. Ministers reporting: Elders T. W. Chatburn, H. Case, J. E. Yates, J. F. Grimes, T. L. McGeorge, and H. R. Rowland; Priest F. M. Hancock. Auditing committee offered report, finding accounts correct. It was voted to disorganize the Redmoon Branch, the books of the branch to be turned over to the clerk who is authorized to issue letters of removal to those desiring them. The church building at Redmoon was by motion placed in the hands of the Bishop's agent to be disposed of, after he shall consult with, and be advised by, Bishop Kelley. The ordination of C. J. Craven to the office of elder was ordered, he being recommended by the Piedmont Branch; ordination left in the hands of the president and missionary in charge. The following delegates to General Conference were chosen: T. W. Chatburn, Hubert Case, Mrs. Hubert Case, J. E. Yates, J. F. Grimes, I. N. White, Lee Quick, J. H. Baker, A. M. Chase, Alice Chase, Charlie Chase, C. L. Smith, Mrs. Carrie Wheeler, Mrs. J. E. Trevey, R. M. Maloney, J. W. Hughes, B. F. Renfroe, Anita Reid, Mattie Hughes. Delegates who attend were empowered to cast majority and minority vote. Conference adjourned to meet at Woodward, Oklahoma, during the reunion in August. W. W. Budworth, secretary, pro tem.

NORTHERN CALIFORNIA.—Semiannual conference was held in San Francisco on Saturday, February 27, 1909, at 10 a. m. F. A. Smith, J. M. Terry, and C. A. Parkin were chosen to preside over the conference, F. A. Smith taking the chair. Secretary Arthur B. Domonoske was chosen to act as secretary, assisted by Sr. L. Day. Report from branches: Chico, Irvington, Oakland, Sacramento, San Francisco, San Jose, Santa Rosa, and Stockton. These reports were accepted with the understanding that the secretary see that some minor mistakes be corrected, before being sent to the Church Recorder. Reports from officers read and accepted: J. M. Terry president, C. A. Parkin vice-president, and Arthur B. Domonoske, secretary. Report of C. A. Parkin, as bishop, and the auditing committee's report on the same were read and approved. The following reports were read and approved: Elders G. F. Abbott, J. A. Anthony, Charles C. Crumley, C. W. Earle, and B. N. Fisher; Priests W. N. Dawson, W. H. Dawson, Arthur B. Domonoske, and F. H. Lawn; Teacher Lytle E. White; Deacon Joseph W. Presley. District presidency were empowered to appoint committee for auditing the bishop's report, prior to the convening of the next conference, in order that said committee have plenty of time to do their work. Reports of Elders G. S. Lincoln and

J. A. Lawn heard and approved. Motion was carried to petition the General Conference to fix the boundary line between the Northern and the Central California districts. Motion was carried to petition the General Conference to return J. M. Terry to this mission. The following officers were elected: President, J. M. Terry; vice-president, C. A. Parkin; and secretary, Sr. Vira E. Lawn. Motion carried that conference sustain Bishop C. A. Parkin as district treasurer, and George S. Lincoln as local historian. C. J. Cady was chosen library board member. Delegates to General Conference were chosen. They were empowered to cast full vote of the district and in case of division to cast majority and minority vote. Motion carried that the following organizations be sustained. Sisters' Prayer Union, Sunday-school, Religio, and Daughters of Zion. Motion carried that conference meet again at same time and place as reunion. A vote of thanks was tendered to the San Francisco Saints for their hospitality. A vote of thanks was tendered to the retiring secretary, Arthur B. Domonske. Preaching at 8 p. m. by Charles E. Crumley; Sunday-school at 9.45, Sunday, February 28; preaching at 11 a. m. and 8 p. m. by F. A. Smith, and Religio at 6.30 p. m. Arthur B. Domonoske, secretary.

The Presidency.

MEETING PLACES OF QUORUMS.

The following meeting places of quorums have been arranged for during conference time:

First Presidency, Presidency's rooms, Herald Publishing House.

Quorum of Twelve, Historian's rooms, Herald Publishing House.

Patriarchs, Mite Society building.

Bishopric, Bishop's rooms, Herald Publishing House.

High Priests, Methodist church building.

First Quorum of Seventy, north student's room, basement of church.

Second Quorum of Seventy, south student's room, basement of church.

Third Quorum of Seventy, home of Sr. Anna Dancer.

Such quorums of elders, priests, teachers, etc., as desire places for meeting will be provided for on application to the undersigned.

For the Presidency,
F. M. SMITH, Secretary.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENTS.

First, District of Eastern Wales.

The Saints and friends of the Eastern Wales District please take notice that pursuant to the recommendation of the conference of the district of Eastern Wales, Bro. Thomas Gould, address 84 Wyndham Crescent, Canton Cardiff, Wales, British Isles, has been duly appointed Bishop's agent to act in behalf of the Presiding Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints in and for said district.

We herewith commend Bro. Gould for the work, he having been a number of years ago the agent of the Presiding Bishop and later agent within said territory of Bishop Thomas Taylor.

Commending him to the Saints and friends of the Eastern Wales District, and trusting each one may lend a helping hand in discharge of his duty as agent, I am,

In behalf of the Bishopric,
Very respectfully,
E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, March 1, 1909.

Western Wales District.

The Saints and friends of the Western District of Wales will please take notice that Bro. Silas Evans, whose address is 362 Cardiff Road, Aberaman, Aberdare, South Wales, is appointed Bishop's agent for the Western District of Wales, Bro. Thomas Gould having been made an agent for the Eastern District in accordance with the recommendation of Eastern District conference of Wales.

We bespeak for Bro. Silas Evans in his work in the Western District the earnest and hearty coöperation of every member and friend of the cause of Christ within said territory.

We also extend to Bro. Richard Ellis, who was a Bishop's

agent prior to the setting apart of Thomas Taylor as bishop, and under Bishop Taylor remained an agent until his decease, and thereafter acted for the Bishop's agent, Bro. C. H. Caton, the special thanks of the Bishopric for his faithful and efficient services in the financial work of the district, and we trust the Lord will bless and prosper him in his special labors. Bro. Ellis also notifies us that he will assist the new agent all in his power in the Western Wales District, and we ask the earnest coöperation and assistance of every member of the district.

Trust the Lord may bless each, and that all may be found laborers together with him, in this arm of his service,

In behalf of the Bishopric, I am,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, March 12, 1909.

Church Secretary.

RAILWAY RATES TO GENERAL CONFERENCE AND CONVENTIONS.

With the present rate of two cents per mile in most of the territory of the Western, Southwestern, Central, and other associations, the several associations have declined to make further reduction to the General Conference and Conventions, for the reason that we could not guarantee an attendance of one thousand. However, the prevailing rate of two cents per mile in the major portions of the territory is about the same as the old rate formerly granted on the certificate plan.

TO THOSE COMING FROM EASTERN POINTS BY SPECIAL TRAIN.

The Division Passenger Agent of the Burlington Route advises me as follows: "I am advised by our general office that this rate [referring to rate and special train mentioned in former notice of Bro. U. W. Greene, as published in *HERALD* and *Ensign*] can only be secured by parties of ten or more; that these tickets are not good in sleeping cars, either standard or tourist, and that they will be obliged to rebuy and recheck baggage locally from Chariton to Lamoni on these tickets. We are prohibited by a ruling of the court from using a combination ticket and checking the baggage through." (See Bro. Greene's additional notice in this issue.)

TO DELEGATES AND VISITORS FROM MISSOURI.

The local fares in Missouri will be restored to three cents per mile commencing April 10, and some of the interstate fares from that State to Lamoni, Iowa, may be changed during the latter part of April; therefore if those residing in Missouri will purchase round-trip tickets at their starting points, they will be able to secure same at the fares in effect at the present time.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 20, 1909.

High Priests.

There was mailed to every member of the quorum report blanks. The rule and requirement of the quorum: Annual report is to be made out and mailed to the secretary March 1. This notice is for the delinquents, for a number of the brethren have not yet reported—and your delay to report as required by rule retards the secretary's work.

Your fellow servant,

ROBT. M. ELVIN, Secretary.

LAMONI, Iowa, March 19, 1909.

Notice to the Priests of the Lamoni Stake Quorum.

Please send reports for one year ending March 1, 1909, so I can make a general report.

J. B. HARP, Secretary.

EAGLEVILLE, Missouri.

Notice to Kirtland Deacons.

At the Kirtland District conference held at New Philadelphia, Ohio, the organization of quorums was effected, and we desire the name and address of each deacon in the district, so we can forward you enrollment blank. Be prompt in this as we desire to report to this General Conference.

Yours truly,

H. H. KOZMAN.

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Request for Prayer.

My mother, Sr. Mary Brock, is badly afflicted with inflammatory rheumatism, and desires the prayers of the Saints that she may be healed, and strengthened bodily, as she is weak from other disease. We have no elders near to administer, nor have we any consecrated oil, so must use other oil.

Your sister in bonds,

MRS. J. E. FARBER.

MADISON, South Dakota, March 14, 1909.

Ida M. Tarbell, one of the editors of the *American Magazine*, gave the Lincoln Birthday address before the students of the University of Michigan at Ann Arbor.

The Independence Library Board would like to complete their set of HERALDS, *Autumn Leaves*, *Journal of Discourses*, and *Times and Seasons*. If any of the Saints have any of these books and care to dispose of them the Library Board will be glad to correspond with them. Address either Mrs. Eli Etzenhouser, Mrs. M. T. Short, John A. Gardner, Independence, Missouri.

Marriages.

HINDERKS—DAVIS.—At Stewartville, Missouri, February 21, 1909. Bro. Omer C. Hinderks and Elizabeth R. Davis were joined in wedlock by the bride's father, John Davis. The ceremony was performed in the church. The church was filled to the door, all wishing them a happy journey through life.

Died.

MCDUGAL.—Flora McDougal was born in Scotland in 1822, and died at Sandrun, Ohio, March 11, 1909. She was united in marriage with James Hannah, March 3, 1847; unto this union were born nine children, five sons and four daughters, four of whom, two sons and two daughters, survive, with twenty-two grandchildren and fifteen great-grandchildren. She united with the church about the year 1854; and with the Reorganization in the summer of 1872. She lived a faithful wife, and a loving mother, dying in full assurance of a glorious resurrection. Was buried at Carbon Hill, Ohio, March 13, 1909. Beyond her immediate circle of neighbors and friends she was unknown. Fame will wreath no chapter for her brow, neither did telegrams or funeral tributes invade the saddened home where her cold form rested, but surely rejoicing angels must have been watching there, over both the living and the dead; with those who have taken up the burden which has fallen from her weak and weary hands. A faithful Saint—a tender and loving mother has passed through great tribulations and to-day is standing near the throne of Him who before her "trode the winepress alone." "Blessed are the dead who die in the Lord."

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TO THE PUBLIC

And patrons of the General Conference to be held here beginning April 6, we wish to say we have a real estate office, first door south of the post-office and invite your attention. Come in and let's get acquainted. Say what you want; make your wants known. We have town properties for sale here, ranging from \$250 to \$10,000. We have land for sale in this and adjoining counties for from \$26 to \$100 per acre. We have good bargains to offer in the alfalfa and wheat belt of the Panhandle of Texas; also some of the irrigated lands of Utah on ten years' time, said to be a wonderfully good chance for a good investment. We also have listed and are offering for sale some of the finest lands in the garden spot of South Dakota. Call in and see us.

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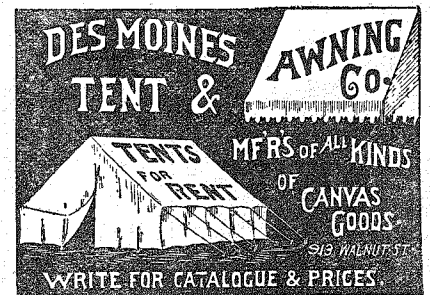
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 56

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So many letters have come to the HERALD that the editors have been compelled to make extracts from numbers of them, as it is impossible to publish them all in full. While it may not be pleasant to a writer to find that only a part of his letter is published or that the appearance of his letter is delayed, we ask our contributors to be patient. Such things can not be avoided when so many happen to be writing at once. For reasons similar to those mentioned above numbers of articles and autobiographies are still waiting publication.

When things seem to have gone wrong generally, and nothing is quite as it should be; when the other man gets the promotion; the other man makes the wisest investment: the other man, in short, annexes to himself the desired things of life, the trouble is that you forget your part in the game while watching him play his. You've sat gaping at his brilliant moves, and stupidly allowed your own men to get cornered.

Editorial

THE LAW ON SLANDER.

No weapon is more deadly than the tongue of slander. It is the more deadly because it smites in secret. The scandal-bearer always says, "Now don't tell any one that I told you."

The scientific world is now interested in the recently invented "Maxim silencer," which may be attached to a rifle or pistol in such a way as to completely silence the report. The *Scientific American* says, "The menace of the noiseless gun lies in the fact that the man with murder in his heart may now dispatch his victim in silence. It should be made the subject of immediate and stringent legislation."

The devil had the "Maxim silencer" beat six thousand years. And both human and divine legislators have passed laws to restrain the slanderer. The following quotations as to the common law on this subject are from Bigelow on Torts:

"*Statements of the duty.* A owes to B the duty not to publish of B (1) defamation in its nature actionable *per se*, (2) defamation in its nature not actionable *per se*, to the damage of B.

"Defamation is false imputation upon one's self, character, or reputation, in the way of slander or libel.

"Slander is defamation published orally, or in like manner."

"Whenever language is spoken of as defamatory, it is understood to be false."—Page 149.

"The truth of the charge, whether the charge was made orally or by printed or written language, if fully proved, is, in the absence of statute, a defense to an action for damages for the publication of alleged defamation, though malicious and not reasonably believed to be true."—Page 163.

"This rule appears to go to the extent of justifying a party in publishing of another fact that he has suffered the penalty of the law for the commission of crime, even though he may have been pardoned therefor and have since become a good and respectable citizen."—Page 163.

The law recognizes certain conditions under which communications that might otherwise be actionable are privileged as in the case of judges, councils, and witnesses for making statements required of them in the light of duty with a view to securing enforcement of justice.

"*Prima facie* privilege accordingly rests upon duty or interest. It is then a matter of motive to make the occasion (*prima facie*) privileged, one must have been led—moved—by duty or interest."—Page 178.

"It follows from what has been said that no privilege is afforded the mere repetition of defamation; and this is true by the weight of authority, though the party repeating it give the name of the person from whom he received it. The repetition of the language is generally deemed actionable to

the same extent, and doubtless with the same qualifications, as is the original publication."—Page 180.

Saints, of course, are subject to the common law, modified by the statutory laws of their various states. God has said to us, "Let no man break the laws of the land." It is to be expected, however, that the gospel law will take higher grounds than are occupied by the civil law. While we may do nothing that is prohibited by the civil law, under the gospel law we may be required to exercise care and refrain from doing some things not considered actionable in the courts of the land.

Blackstone lays down the principle that there is no civil court that can judge the heart, consequently an overt thought must take form in an overt act before the individual can be punished. This also is partially (perhaps wholly) true of our church courts. But Christ can judge the heart and sooner or later will call his followers to an account before a court from which they can not appeal. He demands that his followers shall look to the fountain head of words and acts, namely, their thoughts; and in their thoughts shall avoid that which is evil, unkind, uncharitable, and dwell upon that which is virtuous and of good report.

Touching oral expressions of their thought he has given the following commandments:

Thou shalt not speak evil of thy neighbor, nor do him any harm.—Doctrine and Covenants 42: 7.

To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.—Titus 3: 2.

Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.—Ephesians 4: 31.

All of this instruction, of course, is subsidiary to the great law found recorded in Mark 12: 30, 31, where Christ says:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

Here we find two great laws named under which all lesser laws governing Saints operate. One of these is, "Thou shalt love thy neighbor as thyself."

Every act, every thought, every word of the individual who professes to be a follower of Christ must be judged in the light of that law:

One is never justified in giving utterance to any expression concerning his brethren that is not prompted by love.

We have seen that the civil law regards truth as an adequate defense in every case of action for slander, in the absence of statute. That is, in the absence of state statutes modifying the common law an individual may say what he pleases of another and escape legal punishment so long as he confines himself to the truth. As a matter of fact this is modified in many states by statutory laws.

We are compelled to believe, however, that under the gospel law the truth is not always an adequate defense. We are not justified in telling the truth at all times and in all places. There are times when we should speak; and there are times when we should remain silent.

The reader is referred to paragraph 22 of section 42 of the Book of Doctrine and Covenants. We will suppose that you think you have reason to believe that a certain individual is guilty of the grave crime named in that paragraph. You are very confident that you have the truth in the matter; but are you justified in telling it right and left to the members of the church, or to those outside of the church? We believe that you are not so justified under the law as laid down in this section. Your proper course is to place the matter before the officials of the church, and according to the statement made in this section the transgressor shall be tried before two elders of the church or more, and every word shall be established by two witnesses of the church and not of the enemy. When finally the guilt of the party is fully established before a competent court, the case shall be laid before the church. The statement is made that at *this* juncture "*the elders* shall lay the case before *the church*, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God."

There are two reasons why you should not go about the work in hand by spreading the evil report broadcast among your associates. Though you may be positive that you have the truth of the matter, you have not been appointed a judge; neither have you heard the other side. The other person must be heard before he or she is condemned; and they have the benefit of the doubt, and are to be considered innocent until the matter of their guilt is fully established.

Second, your telling of the story far and wide may defeat the very end and object of justice, which is to secure among other things, if possible, repentance and reformation on the part of the malefactor, and only when failing in that, his condemnation and suitable punishment.

Your attention is also cited to paragraph 23 of section 42. This paragraph deals with the offenses and the estrangements that occur between individuals in the church and kingdom of God. When a brother has offended you, are you justified in telling all your neighbors and friends of the trouble, even though your statement may be true? Not in the light of this revelation, for therein you are commended to go to this brother alone, and seek to effect a reconciliation. Failing in this and other proper steps, you are to deliver him up to the church, "*not the members*, but to the elders, and it shall be done in a meeting, and that not before

the world." Finally when the case is fully decided by a competent court, and it is determined that the brother has sinned openly his case may be made public, and he be rebuked openly, "that he or she may be ashamed."

No officer or member of the church, high or low, is free from the jurisdiction of the church. In every case there is some court before whom he can be tried. Individuals who know, or think that they know, that others are in transgression, are fully justified in making their statements and their charges before the proper officers of the church and before proper courts of the church, but they do not have the right to make their charges to those who are in no way concerned in judging the case or in meting out or deciding the punishment. Those who disregard this principle are themselves law breakers.

It will be noticed that under the common law certain communications are privileged; that is, witnesses, attorneys, members of courts and legislatures, etc., are privileged to make statement of what they believe to be true regarding individuals whose record is under consideration. The same rule holds good in the church. Members are privileged to make such statements of what they believe to be true as necessity may seem to require, providing those statements are made to proper church officials or before courts engaged in the work of ascertaining truth and forwarding the ends of justice. Such communications are privileged and in fact duty often requires individuals to make such statements. Even if it shall ultimately transpire that they were mistaken they are justified if they were moved by duty and stated that which they believe to be true to persons who under the church law should receive the communication. On this point a young brother in the church, a well known student of law now practicing at the bar, writes in a private letter:

The general rule is that the truth is a sufficient defense. But if one church-member talks about another, he may be given the opportunity to prove that the charge is true. Even though twenty people tell him that they think it is true, he may not have *any evidence whatever* by which to establish it as an actual fact. Yet, if he has reason to believe, even though the reason might not seem sufficient to most of us, and he states what facts he knows to the proper officers of the church, that statement is privileged,—unless he is actuated in the statement by actual malice. Furthermore, he is *prima facie* privileged in testifying before a court of elders or other proper church tribunal; but is not protected in making the statement in a public meeting or to others than such officers. Furthermore, such officers are no more privileged than an ordinary member, and even the presiding elder has not the right to repeat statements thus made to him, "to his wife, his son, his daughter, his maid-servant, his man-servant, his cow or any other of his animals." (See Leviticus.) I state this because it seems to me a very important part of the subject.

Those who as branch officers or as members of courts, acting in their official capacity, who come in possession of facts regarding individuals, should have a care how they repeat those facts to others. There are few branches that have not suffered because of the tendency of the members to dig into every case that comes up, decide it for themselves, and take sides accordingly, instead of leaving its settlement to proper officers and courts. In too many cases the officers have aggravated the situation by communicating facts that should have been kept strictly within the knowledge of the branch officers, the elders' court, and such witnesses and participants as of necessity figure in the case.

We have noticed, also, that the civil law will permit one to tell that which is to the detriment of another even after he has repented and reformed and is seeking to do the best he can to live down his past. We do not think that the law of God grants any such right. In Ezekiel 33:12-16, we read:

As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness. . . . If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. *None of his sins that he hath committed shall be mentioned unto him.*

Paul, writing under the gospel dispensation, declared that those who embraced the gospel with full purpose of heart, had buried the old man and his deeds, and we submit the thought that when an individual has done this, (and has done his best to rectify past mistakes) no church member has the right to resurrect those old deeds and use them against him. The one who does so is not operating under the law of love.

The truth of the stories that he has peddled is no adequate defense.

There is no weapon more deadly than the tongue of slander. It is the more deadly because it smites in secret. Our people should learn to distinguish between falsehood and truth. They should never repeat or originate a falsehood regarding others; and they should use the truth under the law of love, speaking it when duty requires in such a way as to advance the cause of justice.

E. A. S.

NOTES AND COMMENTS.

General Booth will celebrate his eightieth birthday April 10. That day will be observed by the Salvation Army all over the world. Several immense meetings will be held in London during the week in which April 10 falls at which the General himself will preside.

Owing to his advanced age, speculation is becoming quite general as to who will be his successor. It is held that the logical successor will be his son,

Bramwell Booth. Others hold that while Bramwell is a very able man, he has not the grasp of men and affairs that his father has; and it is proposed in certain quarters that a council of ten shall be established to direct the affairs of the Army after the death of the General.

Mr. W. B. Northrup, writing from London, appears in the *Deseret Evening News*, in an interesting study of General Booth's character. It would seem from this study that the Army is decidedly a one-man-power organization. General Booth's orders are never questioned, and he is, in fact, supreme dictator. As he grows older his disposition becomes more tyrannical, and it is said that he makes things very interesting for those who surround him and work for him. He has maintained his vigor to a remarkable degree, and declares his intention of living to be one hundred and fifty years old.

The *Gospel Standard*, published in New South Wales, Australia, announces that Elder G. R. Wells has obtained release from that mission and will leave for America sometime during May. Elder Wells has been in Australia about seven years, and will be missed in his field, as his work has been very successful.

LAMONI ITEMS.

On last Sunday our Sunday-school had an attendance of over five hundred, exclusive of visitors, which is the best attendance of the year thus far.

Elder A. B. Carmichael preached at the eleven o'clock service and Elder F. A. Russell in the evening.

The church is now equipped throughout with electric lights and they were in use Sunday night for the first time. The Saints are pleased with this improvement, the new system excelling the old plant in every particular.

Delegates to the conventions and conference are already coming in quite rapidly.

Some people there are who can never judge without harshness. A mild criticism seems impossible to them. It is a snare to be avoided. Judge righteous judgment. Seek for soft words when you utter your disapprobation of others. It is a skill to be desired and constantly cultivated.—The *Epworth Era*.

• * •

"All the blessings we enjoy have come to us through blood and tears. Socrates taught the immortality of the soul, and a cup of hemlock was the reward of his dream; Paul preached it, and was paid with a dungeon, and death; Christ demonstrated it, and perished on the cross, that we might taste the sweets of eternal life."

Hymns and Poems

Selected and Original

The Mission of Love.

One day as they thronged the good Master,
While out on his mission of love,
A woman diseased and despondent,
Was blessed with great faith from above.
And rejoiced in the sweet revelation,
As she felt this truth in her soul,
"If I touch but the hem of his garment
I know I shall then be made whole."

Chorus:

O Sinner, have faith in the Master;
His promise is evermore true;
Just as sure as he healed this poor woman,
Just so sure he will bless and heal you.

O come, for all things are now ready,
The feast is spread freely to-day;
Come eat and nevermore hunger,
There is danger in longer delay;
The way once more has been opened,
By an angelic voice from above,
And though Christ has gone to his Father,
He is still on his mission of love.

J. L. EDWARDS.

MELROSE, Massachusetts.

(The following lines should have appeared in connection with the obituary of Rachel Mae Haller, which was published in HERALD of March 3, page 215, but which were left out by mistake of the editors.)

To Rachel.

Thou'rt gone, our fair darling,
Thy sweet voice is stilled;
With sadness and weeping
Our hearts are now filled.

O! say, dearest Rachel,
At home in the skies,
Do you see how we miss thee,
How tears fill our eyes?

To know was to love thee,
Thou earth's fairest flower,
Controlling our hearts with
Thy love's gentle power.

Thy Sunday-school lesson
Thou're gone to recite
In the bright land of flowers
Where cometh no night.

With hearts full of sadness
We but wait the glad morn,
When Gabriel shall call thee
With loud trumpet horn.

O! then we will clasp thee
With joy to our breast,
And sing with the ransomed
The songs of the blest.

S. M. REISTE.

A day in June is rare, perhaps;
But when we get a thaw
In March, the day is not just rare—
It's positively raw!

—The *Circle Magazine* for March.

Original Articles

BROKEN BAPTIST SUCCESSION.—PART II.



ELDER J. W. PETERSON.

THE MENNONITES.

Should any try to trace their succession through the Mennonites I call attention to the following footnote in Mosheim:

Mosheim, cen. 16, chap. 3, foot-note 2:

On the contrary, it is a well-known historical fact that in the sixteenth century the genuine descendants of the old Waldensians, Wickliffites, and Hussites, who were numerous in France, England, Bohemia, Moravia, etc., readily united with the Lutheran and the Reformed communities, and at length became absorbed in them; and that very few, if any of them, ever manifested a preference for the Mennonites or for any of the Anti-paedobaptist sects of that age. The history of the reformation in all the countries where the ancient sects were found fully establishes this fact, which is so adverse to the supposition of the legitimate descent of the Mennonites from the pure Waldensians. The first Mennonites were not persons that had before worn the name of Waldensians, or who were known descendants of Waldensians; nor did they originate either in or near the countries where the Waldensians in that age resided.

Encyclopedia Britannica, vol. 16, p. 12:

The original home of the views afterwards called Mennonite was in Zurich, where, as early as 1525, Grebel and Manz founded a community having for its most distinctive mark baptism upon confession of faith.

This establishes the origin of this sect.

The Britannica says: "Of the introduction of Baptist views into England we have no certain knowledge."—Vol. 3, p. 354. Where will the Eng-

lish Baptists connect with the continental Baptists? Because clans and bands sprang up in England, Germany, Italy, or France who believed more or less in baptism, coupling it with gross error, does not prove succession. The same is true of America. American Baptists can not connect with either of the above. The leader of the sect was baptized by an unbaptized man. The chain of all American Baptists is broken at Roger Williams and Ezekiel Holliman. English Baptists can not trace their succession to the continent of Europe. The Waldenses, Mennonites, and Anabaptists are too short at each end. It is not shown that the Paulicians ever immersed at all and if they did they were too short at one end and fatally divided at the other. Like themselves, the earlier sects were heretical in doctrine and had no connection one with the other.

THE ALBIGENSES.

Were Manichæans and Paulicians.

The Manichæans or the Paulicians whom the Greek emperors had transported from the provinces of the East to Bulgaria and Tharce. . . . From Bulgaria and Tharce some of this sect . . . removed first into Italy and then into other countries of Europe; . . . In France they were called Albigenses.—Mosheim, cen. 11, chap. 5, pars. 1, 2.

The Albigenses were kindred in origin and more or less similar in doctrine to the sects known in Italy as Paterins, in Germany as Catharists, and in France as Bulgarians, but they are not to be entirely identified with any of these. Still less ought they to be confounded, as has frequently been the case, with the Waldenses, who first appear at a later period in history, and are materially different in their doctrinal views. . . . The attempts to discover the precise doctrinal opinions held by the Albigenses is attended with double difficulty. No formal creed or definite doctrinal statement framed by themselves exists, . . . 1229, . . . and a few years later the sect was all but extinct.—Britannica, vol. 1, pp. 454, 455.

The Britannica shows the belief of this sect probably to be the same in many respects to that of the early Manichæans. It will not be necessary to repeat this heresy here.

THE ANABAPTISTS.

The International Dictionary and Cyclopaedia, vol. 1, pp. 197, 198, has the following to say of the Anabaptists:

A well-known fanatical sect which largely figured in the ecclesiastical and civil history of the sixteenth century. It began to attract notice within four years of the ever memorable 31st of October, 1517, on which Luther affixed his "thesis" to the gate of the castle church of Wittenberg. The most eminent of its early leaders were Thomas Munzer, Mark Stubner, and Nicholis Storck. They had been disciples of Luther; but becoming dissatisfied with the moderate character of his reformation, they cast off his authority, and attempted more sweeping changes than he was prepared to sanction. During his absence, they, in 1521, began to preach their doctrines at Wittenberg. Laying claim to supernatural powers, they saw visions, and uttered "prophecies," and made an immense number of proselytes.—Article "Anabaptist."

ENGLISH BAPTISTS.

The International Dictionary and Cyclopaedia, vol. 1, p. 432, has the following on Baptists in England:

Baptist views first attracted attention in England in 1536, and the earliest congregation was formed there in 1611. The first Baptist in the United States was Roger Williams, who seceded from the Puritan communities of New England, was baptized by immersion in Providence, in 1639, and united with others to found there the first Baptist Church in America.—See "Baptist."

AMERICAN BAPTISTS.

Doctor Benedict, a Baptist historian, has the following to say of the founder of the Baptists in America, in his History of the Baptists, p. 450:

This church which is the oldest of the Baptist denomination in America, was formed in March, 1639. Its first members were twelve in number, viz, Roger Williams, Ezekiel Holliman, etc., . . . as the whole company, in their own estimation, were unbaptized and they knew of no administrator in any of the infant settlements to whom they could apply, they with much propriety hit upon the following expedient: Ezekiel Holliman, a man of gifts and piety, by the suffrage of the little company, was appointed to baptize Mr. Williams, who in return baptized Holliman and the other ten.—Parsons' Text-Book, pp. 198, 199.

Notwithstanding there are some apparent differences in the above references, yet in the main I think Mosheim and the Encyclopedia Britannica can be depended upon with respect to European matters more fully than American writers, because of their proximity of time and place.

The various popular churches publish accounts of many of these sects, and each color the narrative more or less to suit their own views of succession, reformation, or evolution. One is not a little surprised to see this attempted with respect to the Albigenses, the Waldenses, and the Mennonites. In reading these different accounts and the criticisms of each other, one can not help but see, that in most regards the Britannica is fairest, although in some regards in it an effort is made to favor the Episcopal idea. One must make proper allowances for all this, but after making all proper and reasonable allowances one must come to the conclusion that Baptist succession is a failure.

To get the matter more closely together and also to refresh the mind on the points hereinbefore mentioned, let us number the points of error (as the Baptists view them), and through which this doctrine of succession must pass; beginning with the Montanists and ending with Ezekiel Holliman and Roger Williams of the American Baptists. 1. Montanus pretended to be the Comforter. 2. Novatian was sprinkled or poured but not baptized. 3. The Novatians had bishops. 4. They rebaptized. 5. They believed baptism was for the remission of sins. 6. Donists propagated their faith by the sword. 7. Revenge. 8. Denial of the necessities of life. 9. Bloodshed. 10. Violation of females. 11. Female

preachers. 12. Election of ministers rather than ordination. 13. Three orders of ministers, bishops, priests, and deacons. 14. Symbolical meaning of the seven sacraments including baptism. 15. Worship of the Virgin Mary. 16. Prayers to the dead. 17. Auricular confession. 18. Calvinistic idea of election. 19. Rejection of the two epistles of Peter. 20. Rejection of the literal sense of the Lord's supper. 21. Rejection of the literal sense of baptism. 22. This lower world was not created by the supreme God. 23. Christ brought his body from heaven. 24. Rejection of the Lord's supper. 25. Christ was not nailed to the cross. 26. Christ did not truly die. 27. Rejection of the books of the Old Testament. 28. Paganism. 29. Superstition. 30. Evil originates from matter. 31. Christ did not possess a real body. 32. Christ was not truly born. 33. Christ was not truly crucified. 34. All human bodies are the work of evil demons. 35. No prospect of any resurrection. 36. Baptism of no use. 37. Abstinence from flesh and all animal food. 38. Celibacy. 39. Mortification of the body in order to escape bodily encasement. 40. Improper to build churches. 41. Churches should be pulled down. 42. Religious rites not efficacious. 43. Labor forbids the elevation of the soul to God. 44. Freeloivism. 45. Men may become gods. 46. Above all laws human and divine. 47. Rejection of all external worship, prayers, etc. 48. Baptism performed by unbaptized persons. 49. Visions. 50. Prophecies. 51. Fanaticism. 52. Treason. 53. Infant baptism. 54. Laying on of hands.

What a wonderful pedigree with fifty-four indictments against it. Paul certainly wrote by inspiration when he said, "Grievous wolves shall enter in among you not sparing the flock and of your own selves shall men arise speaking perverse things to draw away disciples after them." It is a very perverted form of Christianity with a mixture of Jewish ritualism and heathen rites."

We conclude from the foregoing that Baptist succession is an error. Indeed it is scarcely necessary to appeal to history when there are so many passages of scripture referring to the apostasy of the primitive church. We shall see that scripture and all true history agree, and in this case leave the Baptists without father or mother, having neither ancestors nor authority.

The American Baptists, like some of their alleged predecessors have apostatized from what they once held as a truth. Finite man may change with every decade, but the church, being divine in its laws, will have no need to change. Truth is always eternal, but if mixed with error it is ineffectual to save us. God is not the author of confusion. Truth and error are divided, one against the other. Jesus said a house divided against itself will fall.

The early Virginian Baptist Fathers wanting to observe everything that they thought was done in apostolic churches, decided by a majority vote at the General Association of 1775, that this office (apostle) was to be continued, and appointed Samuel Harris for the district lying north of the James River; shortly after which Elijah Craig and John Waller were appointed for that on the south side. At a previous meeting of this body, after two days' debate, they had deferred further consideration for a year . . . and the association then unanimously elected Harris an apostle by ballot.—History of the Baptists, by Armitage, p. 731.

Once the Baptists believed in apostles, but now they do not. If they were right then, they are wrong now, and if right now they were wrong then. So far as the weakness of a chain is concerned it does not matter which end of one of its links is broken.

The American Baptists have changed front not only in their official organization but in doctrine as well. At the Philadelphia Association of September, 1742, the Baptists adopted the following article of faith:

We believe that laying on of hands with prayer, upon baptized believers as such, is an ordinance of Christ and ought to be submitted unto by all such persons as are admitted to partake of the Lord's supper.

Baptists are often very persistent in opposing this doctrine now, but by doing so they attack their own foundation. Baptists can not get back to Christ without the following Latter Day Saint doctrines which once they cherished but now reject: 1. Baptism for the remission of sins. 2. Laying on of hands. 3. Visions. 4. Prophecies. 5. Priests. 6. Bishops. 7. Apostles.

These and many other points of the doctrine of Christ the Baptists now reject, and in doing so clearly break divine succession and divest themselves of divine authority; for the Scriptures have said: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God."

The Scriptures foretold this apostasy, from the doctrine of Christ, in the following texts: "Yet a little while is the light with you."—Saint John 12: 35. This light was not himself, for Jesus contrasts it with darkness, neither of which are persons. He evidently referred to the light of the gospel.

"From the days of John the Baptist until now, the kingdom suffereth violence, and the violent taketh it by force."—Matthew 11: 12. This kingdom was the work that John the Baptist came to introduce and Jesus came to complete.

Paul has said: "After my departing shall grievous wolves enter in among you, not sparing the flock."—Acts 20: 29. The "flock" here mentioned evidently means the church, and it was to be destroyed. We have proved by history that such was the case.

"The time will come when they will not endure sound doctrine; . . . they shall turn away their ears from the truth."—2 Timothy 4: 3, 4. Truth is the

principle by which men are sanctified, and when they turned away from that, they could no longer be saved although their church organizations might continue. (See Saint John 17: 17.)

"That day shall not come, except there come a falling away first."—2 Thessalonians 2: 3.

There may be some who are unwilling to accept this fact of the rejection of the church, because succession is the only way they see to have a Christian church; but it is not necessary to try to trace Christianity through the corruption of the Dark Ages in order to have a real Christian church. God still lives, and he could easily authorize its restoration. In fact that is what he has done, and what the scriptures foretold that he would do. Succession, reformation, and evolution are alike unnecessary. A restoration will answer better and is the only thing really proved by the Scriptures. Let us briefly refer to those texts which speak of it. The Bible indicates when, where, how, and to whom it was to be established.

WHEN.

1. In a day when there will be swift travel, in connection with horses who shall have wheels like a whirlwind:

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: . . . their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion.—Isaiah 5: 26, 28, 29.

This scripture clearly foretold the modern railway locomotive, both as to its wheels and its whistle. It is frequently called the iron horse. The first railroad train in America was in 1829 and in England only two years earlier. The Baptist Church organized in America in 1639 was one hundred and ninety years too soon and it was the last of the Baptist denominations.

2. In the time of swift travel upon the sea:

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, . . . see ye, when he lifteth up an ensign.—Isaiah 18: 1, 2.

The first swift vessel crossed the Atlantic Ocean in 1819.

3. In the day of automobiles:

In the day of his preparation, . . . The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.—Nahum 2: 3, 4.

4. John the Baptist to be the preparer before the second coming of the Lord, as well as the first:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, . . . But who shall abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap.—Malachi 3: 1, 2. (See also Luke 3: 2-5.)

These texts show that a special work of John the Baptist was to prepare the way for Christ's last coming when the hills shall be made low and the valleys exalted. This is no doubt the preparation in the day of Nahum's chariots.

5. The gospel to be restored in the last days by the hands of an angel, and that angel, John the Baptist, the restorer:

I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord.—Malachi 4: 5.

Elias shall truly first come, and restore all things. . . . Then the disciples understood that he spake unto them of John the Baptist.—Matthew 17: 11, 13.

I saw another angel . . . having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, . . . The hour of his judgment is come.—Revelation 14: 6, 7.

6. Immediately before the end of the world, when the Lord shall come to reward his servants:

Go through the gates; prepare ye the way of the people; . . . lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him.—Isaiah 62: 10, 11.

7. In the day that the Jews shall return from their second captivity, which event is now taking place:

The Lord shall set his hand again the second time to recover the remnant of his people, . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel.—Isaiah 11: 11, 12.

8. Shortly before Palestine recovers from her drought and desolation:

I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: . . . Is it not yet a very little while and Lebanon shall be turned into a fruitful field.—Isaiah 29: 14, 17.

9. In the eleventh hour of the world:

About the eleventh hour he went out, . . . saith unto them, Go ye also into the vineyard.—Matthew 20: 6, 7.

10. Immediately before the marriage supper of the Lamb. The first ones bidden proved unworthy:

The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.—Matthew 22: 8, 9.

11. The restitution to be immediately before the second coming of Christ:

And he shall send Jesus . . . whom the heaven must receive until the times of restitution.—Acts 3: 20, 21.

12. A voice to be heard from heaven in the last days:

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Revelation 18: 4.

13. Another dispensation after Paul's time:

That in the dispensation of the fullness of times he might gather together in one all things in Christ.—Ephesians 1: 10.

14. A divine church to be established by the Lord in the last days—in the divided state of Roman and Greek Catholicism:

There is a God in heaven that . . . maketh known . . . what shall be in the latter days. . . . And in the days of these kings [ten toes] shall the God of heaven set up a kingdom.—Daniel 2: 28, 44.

In the last days that the mountain of the Lord's house shall be established . . . and all nations shall flow unto it.—Isaiah 2: 2.

HOW.

We have already shown in connection with "the time when" the latter-day restoration would occur, that it would be done by angelic and other divine manifestations. Any church not begun as the Bible here describes is not the Bible church, and therefore only a church of men, for God will not honor their ordinances at the judgment-day, although he may reward men in this life and in the next for all the good they do.

TO WHOM.

Begun among the Gentiles:

He will lift up an ensign to the nations.—Isaiah 5: 26.

And he will lift up an ensign for the nations.—Isaiah 11: 12.

I will lift up mine hand to the Gentiles.—Isaiah 49: 2.

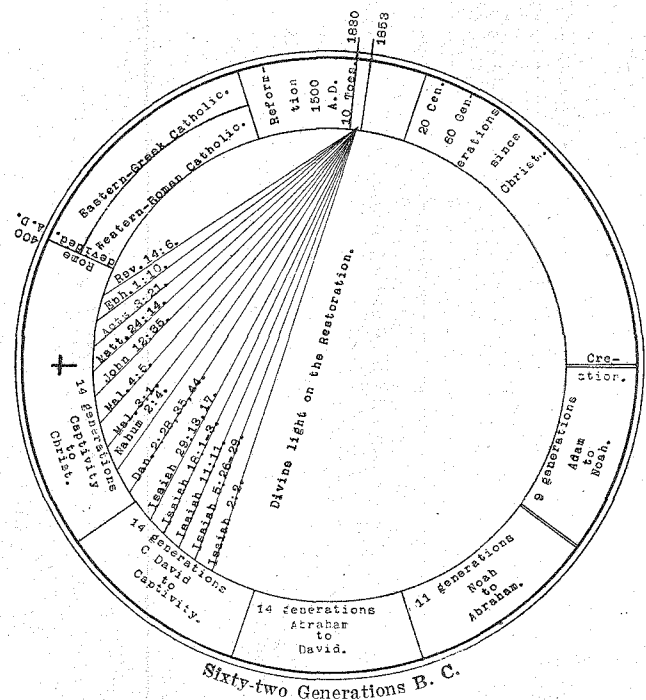
WHERE.

A land beyond Ethiopia which at that time included all of northern Africa except Egypt. It would be a land shadowing with wings and we believe points out America:

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia! . . . All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.—Isaiah 18: 1, 3.

At the end of the earth:

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth.—Isaiah 5: 26.



We therefore see that the latter-day restoration was to be started among the Gentiles on America by divine authority and that, too, in our day. This proven, it disproves the idea of succession, reformation, or evolution. History completely wrecks the doctrine of succession. The Bible disproves it, and no successionist can show a church that compares in all respects to the New Testament church in doctrine, organization, and gifts of the Holy Spirit.

The same is true of the reformation and of evolution. The churches of men may wonderfully benefit men in this life, but can not save them in the next, for "he that transgresseth and abideth not in the doctrine of Christ hath not God." Governments, temperance, and benevolent societies may benefit men, but we need more, we need salvation which can only be secured in God's appointed way.

The Round Table

A Department Devoted to Zionie Questions.

Religious Anarchy.

The purpose of this short article is to try to analyze Doctrine and Covenants 126: 10, and, in doing so, will speak for a similar principle in our civil government:

"In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy."

Thomas Jefferson, in the Declaration of Independence, said, "Governments derive their just powers from the consent of the governed." And the laws made by Congress are the supreme law of the land, and men chosen by the people to fill the various offices seek to carry into execution that law; and in doing so they are expected to use their best judgment, and in case their fellow citizens believe they are not properly administering the law, they appeal to the judicial body—the courts; they hear and determine the matter under controversy, and there it ends. Let us look for some examples that are practical and come under our observation. For the purpose of obtaining money to meet the current expense of the government, a duty is put on imports coming from foreign countries, and it is collected at the port of entry by the officers of the treasury department. A merchant receives an invoice of goods, and when he goes to pay the duty he is not satisfied with the rate charged, or with the classification of the merchandise made by the revenue officer. Who shall settle the dispute? Will the merchant have the right to decide his own case, or will the revenue officer have the right? Would it be fair to let either one have the power to decide against the other? Most certainly not. The revenue officer

has the initial right; but not the final one. A third party must be appealed to, and that is a court of competent jurisdiction; and it hears the case and determines the matter, and there it ends. Suppose a citizen had a right to decide these matters. There would be as many different decisions as there were persons involved in the controversy, and the result would be anarchy, no government at all. It would be a step lower than savagery; for savages do recognize some one among them as having authority.

How shall we administer the temporal law of the church? Shall each member, or agent, or bishop, decide what the law is and how it shall be carried into effect? If so, what would be the result? No two persons or places in the country or the world, would have the same kind of a law. A member keeping the law in one community would be a transgressor in another. Who, then, shall have the initial right to decide the law, and how it shall be administered? God has said the Bishopric shall. Shall we be anarchists, and run the church without law and order? The Bishopric have given their interpretation of what they believe the books teach, in an address to the Saints, in 1901, entitled "Duties, responsibilities, and faith of the Saints," also "An Address to the Saints," in 1903. The Lord has said we should accede to the application of the law as taught by them. They have made their rendition of the law plain. They have put themselves on record. Who shall decide if they are wrong? Shall every one be his own administrator of the law? That would create confusion. It would be religious anarchy. If the liberties of the people are in jeopardy the way is pointed out. The quorums should be appealed to. Which ones? The Presidency, Twelve, and Seventy. None of us should foster or uphold one-man rule; and while we should be jealous of our own rights, we should not rob our brother of his. What, then, is the lawful, orderly way to proceed, if any one believes the law is not properly administered? Prepare charges against the Bishopric, stating the points of maladministration, and present them to the Presidency, and let the matter go properly before the three quorums named in the law. Let it be done without delay. It is wrong to the whole church and the Bishopric, to keep things in a constant turmoil, impairing confidence, and delaying the progress of the work.

OMAHA, Nebraska.

EDWARD RANNIE.

* * * * *

Equality and the Order of Enoch.

"Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70: 3.

This quotation shows clearly there is an equality that the Lord desires his people to enjoy. We can see the beauty of the system and realize the necessity of such a condition prevailing. The Lord has given a perfect plan, and when it is properly observed this condition of equality will be the natural result. When this condition is attained, great blessings will be enjoyed, both temporally and spiritually.

We may be members of the church and enjoy many spiritual manifestations; but we can not enjoy the Spirit to the same degree that will be enjoyed when this equality prevails. We understand how to proceed to become a member of the church. The first principles of the gospel must be observed. Then when a number of Saints are prepared, they are organized into a branch, and when still further developed they are organized into a stake. These organized conditions come as we are prepared for them. It would be a mistake to bring about a premature organization, but it is a blessing to organize when the Saints are prepared for it.

There is an organization provided for in the law that is calculated to bring about equality in "temporal things." This

organization has never been effected in the Reorganized Church, but it was completed or partially completed in Kirtland in the early days of the first organization. It seems strange that we have no more written in our histories of this organization than we have. If we have an account of this organization outside of the Doctrine and Covenants I have never seen it. If this organization is ever effected among us, it will be necessary for us to follow the provisions as made for it in the law, instead of the history, yet the history of the first organization would be a help to us in studying the revelations that provide for it.

The requirements of those in this organization are referred to in section 42: 9, 10-14, yet we have no directions given to bring this organization into existence till we come to section 51: 1: "Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to *organize* this people, for it must needs be that they are *organized according* to my laws, if otherwise, they will be cut off." Then follow the directions that the Lord saw fit to give. The object of this organization that was to be effected by the bishop was to bring about equality in temporal things. It is expressed in these words: "Wherefore let my servant Edward Partridge . . . appoint unto this people [when organized] their portion, every man *equal* according to their families, according to their circumstances, and their wants and needs."—51: 1.

This organization was of a local character and did not include the whole church. This is shown by the statement, "this people," in the first verse, simply referring to the Saints in Kirtland. It is further shown by the following from the second and third verses: "And let that which belongs to *this people* be appointed unto this people," and "Let that which belongeth to *this people* not be taken and given unto that of another church [branch]; wherefore, if another church [branch] would receive money of this church [branch when organized], let them pay unto this church again, according as they shall agree."

After Bishop Edward Partridge had received directions how to organize "this people" in Kirtland, the Lord says in verse 5: "Behold, this shall be an example unto my servant Edward Partridge, in *other places*, in all churches [branches]."

This clearly shows that this organization "for the poor of my people," which is usually called the Order of Enoch, is a local affair, and may be organized in "all churches" where there are a sufficient number of Saints prepared to live according to this system of equality.

This is further explained by section 101: 9 where we find directions from the Lord for an "order" to be organized in Kirtland and one in Zion in the following language: "After you are organized, you shall be called the United Order of the Stake of Zion, the city of Shinehah [Kirtland]. And your brethren, after they are organized, shall be called the united order of the City of Zion."

Here are directions for two orders to be organized. Each "order" is independent and can do its own business "in their own name." The "order" in Kirtland that is "organized in their own names, and in their own name," is directed to "loan" money to the "order" in Zion "as shall be agreed by the order."

These organizations stand out as examples to us and it will be profitable for us to study them carefully. All that is written by inspiration on the subject of equality "in temporal things," agrees with these fundamental principles presented in these two revelations directing the organization of these orders. In these organized orders we find provisions made for "inheritances," "stewardships," and equality "in temporal things." When we are prepared for this advanced

condition the Lord will direct for these orders to be organized, just as he did for the organization of the stakes.

All the officers of this organization are not named, or we may not know the extent of the authority of those mentioned, but a brief examination of them may be beneficial. In section 101: 12 we find, "and it is manifest before the council of the order plainly, that he is an unfaithful and an unwise steward"; etc. This presents the fact that there is a "council of the order" that has certain prerogatives. Besides the "council" here referred to the whole order meets in council or conference and expresses itself on important subjects as is shown by the following: "And let all things be done according to counsel of the order."—Section 101: 3. Again, "As it shall be made known to him by the voice of the Spirit, and according to the counsel of the order; and by the voice of the order."—Section 101: 6.

Again, "If another church would receive money of this church (after it is organized into a new order), let them pay into this church again, according as they shall *agree*."—Section 51: 3.

The fact is here presented that it is the "order" doing its own business "by the voice of the order," instead of the general church doing it. When the order decides to transact business with another "order" or church organized into an order it can do this business "through the bishop or the agent, which shall be appointed by the voice of the church." The church here refers to a branch organized into an order by the command of God "for the poor of my people." The church appoints the one to do their business for him "by the voice of the church."—Section 51: 3.

When the order is organized, they then appoint the members of the order their stewardship. This is expressed as follows: "Ye shall organize yourselves, and *appoint* every man his stewardship."—Section 101: 2. Again, "Let all things be done according to counsel of the order, and united consent, or voice of the order."—Section 101: 3. Again, "Let my servant Pelagoram [Sidney Rigdon] *have appointed* unto him," etc.—Section 101: 3.

"And again, let my servant Mahemson [Martin Harris] *have appointed* unto him, for his stewardship," etc.—Section 101: 4. (See also sections 70: 1; 101: 5-8.)

These quotations give us to understand that the stewardships are designated by revelation and are sanctioned by the order. The one who "appoints unto this people their portion" must do it by inspiration. The bishop is the one to do the appointing or "to divide the lands of heritage of God unto his children," by the Spirit of God. Yet he is not the sole arbiter. His word or appointment is not final. He can only appoint by "the united consent, or voice of the order."

This will insure the order against tyranny or fraud. But when the Spirit directs the bishop and the order, all will move properly, and the order will be appointing stewardships through the directions of the bishop as the law directs. It is no more of a reflection on the bishop for his appointments to be sanctioned by the order before they are effectual, than it is for the revelations of the president to be passed upon.

Besides the "council" of the order there was to "be an *agent* appointed unto this people to take the *money*, to provide food and raiment, according to the wants of this people."—Section 51: 2.

This was not a bishop's agent, but "an agent" "unto this people." He was to transact certain business for them, not for the bishop. There was to be "a storehouse" or "treasury" also for this organized order.

"Let the bishop appoint a storehouse unto this church [Kirtland], and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop."—Section 51: 4. "This

church" in Kirtland that was to be organized by the bishop, so "every man" would be "equal," was to have "a storehouse." The money that belongs to this church or order was to be in the hands of "an agent," who was to provide for their "wants." The "agent" is the one to keep the storehouse. But if there is "money" or "meat" in the storehouse of "this church" or "order" that "is more than is needful for the want of this people," it is to "be kept in the hands of the bishop." The order will consecrate to the bishop all of its "surplus property," just as individuals should do out of this order. (See section 42:10.)

"This shall be an example . . . in other places, in all churches."—Section 51:5.

This is further explained by section 101:12:

"And again, there shall be another treasury [storehouse] prepared and a treasurer [agent] appointed to keep the treasury [storehouse], and a seal shall be placed upon it." This "treasury" and "treasurer," are in the organized order and have no reference to the bishop of the church or the general church treasury. Now we have the "order" organized with a treasury or storehouse, and a treasurer or agent to keep the treasury or storehouse of the order, men belonging to the order with their stewardships appointed to them, "And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; . . . the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the order plainly, that he is an unfaithful and an unwise steward."

This is clear, that after we join this order and have our "portion" or "stewardship" appointed to us, we are to "cast" all we make above our expenses into the treasury. This harmonizes with and explains section 42:14, "And if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse [treasury of the order you belong to], that all things may be done according to that which I have said." Again, "Inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom. Behold, this is what the Lord requires of every man in his stewardship."—Section 70:2, 3.

The surplus of each steward referred to in this quotation was to be "consecrated unto the inhabitants of Zion." "The inhabitants of Zion"—not the whole church are referred to here, because these men mentioned belonged or were to belong to the order of Zion when organized.

Those in an "order" pay into this treasury or storehouse of their orders all above their needs or if necessary draw from the treasury of their order the amount they need to help them in their "stewardship." The order, not the church decides if he is a wise or an "unfaithful" steward. If unfaithful, his claims are not granted and he is expelled from the order. But as

long as he is considered faithful he has "equal claims on the properties [of the order, not of the church; see section 101:1, 10-12], for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just."—Section 81:4.

This refers to a condition after the order is organized, and the members of the order have their stewardships appointed to them. Each one in the order has equal claim on the treasury to help him manage his *stewardship* not that the stewardships are to be equal, for they will differ as the steward's ability to manage them will differ. But if you need help to enable you to make a success in your stewardship you should have it, so you "may gain other talents" [dollars] "to be cast into the Lord's storehouse, to become the common property of the whole church, . . . This order I have appointed to be an everlasting order," etc.—Section 81:4, 5.

"This order" has its treasury or storehouse and all the surplus of its members go into it and when there is more either "in money and in meat, which is more than is needful for the want of this people," it is to "be kept in the hands of the bishop," (sections 51:4; 42:10) "to become the common property of the whole church." It will go from the storehouse or treasury by the "consent of the order" to the bishop of the church as "tithing" which is "a standing law unto them for ever" (section 106:1), and by special consecration.

When a church or branch is thus organized and has paid its tithing out of its treasury or storehouse, then it should do as directed in section 42:10 which says: "And again, if there shall be properties in the hands of the church, . . . after this first consecration, which is a residue, to be consecrated unto the bishop," etc. This is the way the money or property comes into the bishop's hands and becomes "the property of the whole church."

When a church (branch) is thus organized it may include all or only a part of its members. It is the members of these orders that the Lord demands that in "your temporal things you shall be equal." Equality in temporal things is no more expected outside of these organized orders than the gifts of the Spirit are to be expected outside of the church. The order is organized with all the property of the charter members, then these members have their "stewardships" given to them out of "the properties which belong to the order."—Section 101:1. Then they "cast" all they make over a living "into the treasury" of the order, and the money that goes into the treasury can be taken out "only by the voice and common consent of the order."—Section 101:12.

The stewardships differ in values as the following shows: "Let my servant Ahashdah [N. K. Whitney] have appointed unto him, the houses and lot where he now resides, and the lot and building on which the Ozondah [store] stands; and also the lot which is on the corner south of the Ozondah [store]; and also the lot on which the Shule [ashery] is situated; . . . verily this is the *stewardship* which I have appointed unto my servant Ahashdah [N. K. Whitney]; even this whole Ozondah [store] establishment, him and his agent, and his seed after him."—Section 101:7.

Again, "Let my servant Shederlaomach [F. G. Williams] and Olihah [O. Cowdery] have the Lane-shine-house [printing-office] and all things that pertain unto it; and this shall be their *stewardship* which shall be appointed unto them; . . . and this is the *beginning* of the stewardship which I have appointed them, for them and their seed after them."—Section 101:5. Each is to have a deed to the property given as a stewardship (section 51:1). In the printing establishment would be many men employed; yet the whole establishment belonged to Williams and Cowdery. They would surely employ or hire—dare I say it?—Saints. These Saints

that work for wages (?) will have "a writing [not a deed] that shall secure unto him his portion, . . . until he transgresses" (section 51: 1), and then he loses his position. That which is secured by the "writing" given by the bishop only holds good "till he transgresses," but the "deed" given is good after he transgresses. The "writing" simply appoints him to a position for wages in some man's stewardship that employs help. When he transgresses he loses his job, while a "deed" secures the property for life. Are we ready for such a system?

PITTSBURG, Kansas.

W. E. PEAK.



The Mission of the Latter Day Saints.

Revolution impregnates everything to-day. In method, plan, and purpose, revolution everywhere. The manufacturer scarcely knows when he retires to bed at night but the morning papers will announce a new piece of machinery which will revolutionize his whole industry. The discoveries of science are so specific and startling that the entire bent of a certain department is almost revolutionized. The revolution in literature in the last two decades eclipses every past precedent. The revolution in all the ramifications of business is equally marked. It is but natural. Everything evolves and revolves. The whole solar system: earth with all its appurtenances; the individual unit and the collective state. God alone is infinite and eternal.

The ominous signs portend a world-wide social revolution. What will be its character? Shall it come with an enlightened and well conducted transition, or by a bloody conflict? It all depends upon the intelligence of the mass. Bloody carnage is the ascendancy of the brute, the suspension of the intellect. It is an appeal to the animal. If nations knew more they would fight less. The clash between entrenched greed and exploited toil is world-wide. The conflict is inevitable. It may be bloody. The prophets so indicate. It must be said of us, if our skirts are cleared, that we did our utmost to prevent it. Where do we stand? There are millions of collectivists in the world to-day who, in some form or another, are clamoring for equality and justice; what is the message of our church to them? There are millions of hungry, ill-fed, impoverished children in America to-day; what is the message of this, the church of Christ, to them? There are nearly three million children under sixteen years of age who are working in factory, mill, and mine in America to-day; what is our message to them? What is our message to the denizens of the sweat shop and the slum? God's message to them is not complete, if we but tell them to get their hearts right. The Master wishes us to do more than simply to tell them of their duty to God and the life to be. *We are going to do our whole duty to them.* We are to offer an asylum to all the oppressed of earth on terms laid down by the Father of us all.

Churchianity of Rome and Protestantism is inanimate. *The only religious hope of the world is lodged in the message of Palmyra. Moroni's "rent," which proclaimed liberty in all the land, is not impotent to-day. We must lead or not march. We can not in the nature of our claims be followers.*

It is my purpose in this article to show what our attitude as a church should be towards the great and ever increasing mass of human beings who are dissatisfied with the present order of society and determined to effect a change. They want coöperation. They want equality. They clamor for justice; they want social and economic freedom. We can direct many of these people, *if we will.* In doing so, we can save many and likewise perpetuate the church. Brethren, we must not ally ourselves with the old order. Our program is not reform. We are restitutionists. The enforcement of the message of the Master will revolutionize the

working program of humanity. We are collectivists. The leaven of the gospel will produce brotherhood and eradicate the baneful injustice of the present individualistic methods now obtaining in the world. We have been preaching a peaceable revolution for nearly a hundred years. The revolution is here. What is our relationship thereto? Is our beacon light aloft? Is our banner unfurled to the breeze and our light shining out directing shipwrecked mariners to land and safety?

The Lord through Joseph Smith revealed the true science of economics. Other religious leaders have made no pretense to enter the domain of toil. Neither have the churches. We have. *God told us to.*

Church and state should never be united, but religion and patriotism must necessarily blend; they are, or should be one in purpose. The state is simply the social and material functioning of human society. When society functions properly the present state will pass away: administration will displace government. Religion has the same object in view as the state, with the addition of preparation for another life added. The ostensible purpose of religion and society is to bring the human race to its highest point of excellence. There is, therefore, an identity of interests. Each may pursue its particular methods, but there should be no conflict. We are here to help the nation to a solution of its difficulties. We can not do it by displacing government. In the establishment of Zion and the enforcement of the Zion schedule we will give such a practical demonstration of the advantages of "the government of God" that the lovers of justice all over the land will flock to our standard.

In the early days of the church equality was the dynamic force which gave it vitality and power. It was alike the inspiration of the young and the solace of the aged. The entire church machinery was centered on this object: "The fatherhood of God; the brotherhood of man; equality."

The first principles of the gospel, the entire scope of service focused in this. Social regeneration was the fruitage of individual consecration. I do not say this is not true to-day. It is, with every consecrated Latter Day Saint, but, I fear, far too frequently "equality" is but an opiate to put confiding ones to sleep, a lullaby to quell their rising fears, and when one more restless than the others cries out against the existing injustice, others sing that time-worn song, "This world will be blessed bye and bye," and he becomes pacific. Too frequently the interpretation and application of that hymn is a libel on the religion of Jesus. Jesus Christ did not come just to bless this world "bye and bye," but here and now. It becomes us to so labor and live that we can transpose that melody to read, "This world, it is blessed here and now." This is the mission of every Latter Day Saint.

This hope of a glorified earth was as near and dear to the early disciples of Jesus as it is to us, but thus far it has only existed in dreams or inspired fancy.

The old cry, "We must wait until Jesus comes," is the opiate which kills. When other stratagem is unavailing we are told by the obstructionist, "Wait. The thing is all right, but wait, we can not have it now." This is the shibboleth of those of no faith and its inspiration comes from the enemy of light. It seems to me this old threadbare illusion has spent itself. I hardly think it possible that any Latter Day Saint can be hoodwinked by this any more. God does not act prematurely. It has been his will and purpose that the principle of equality should be in force now as all through the past. Every day of its deferment is a concession to the enemy, and any man who professes to believe in Jesus who claims we can not enforce God's law, plan and purpose, is a traitor to the cause and a menace to the work of God.

I fear some of us fail to sense what the kingdom of God means. Many of us confine its material expression to organization rather than service; to administration minus results. We may possess every functionary of the kingdom, yet if we are not functioning as God would have us, our kingdom is reactionary. The kingdom of God, the living, inspiring power working in and of us is vital, indissoluble, indispensable.

Joseph Smith the Prophet, in his "Views on government," in the revelations which he gave by inspiration to the church, anticipated the students of the world. He laid down a working basis which, if the people had only executed, would have enabled the church ere this to mold the destiny of nations and of men. Indeed, we note many, very many of the astute political and economic students have by research and close investigation come to the same conclusions which this obscure, illiterate boy by divine help outlined.

We should not be apologists; we can not compromise. It is our province to lead and direct a world movement towards equality and justice.

The church of Christ to-day, as ever, is opposed to selfishness, to greed, private manipulation of God's bounties, and the unjust conditions which make for inequality.

Saint Augustine said, "It is because of private property that lawsuits, hatreds, brawls, war among men, rising factions, feuds, scandals, sins, crimes and manquellings arise. . . . If any one truly and heartily desires his society in this pilgrimage, he will always prefer things to be held collectively rather than privately."

Saint Ambrose: "The soil was given to rich and poor in common: Wherefore, O ye rich, do not unjustly claim it for yourself alone: Nature gave all things in common for the use of all, usurpation creates private right."

Saint Chrysostom: "When we offer the means of living to the indigent we do not give them anything of ours, but that which of right belongs to them."

Tertullian wrote: "All is common with us except women."

Saint Justin: "We carry with us all that we possess, and share everything with the poor."

Saint Gregory, the Great, declared "that to accumulate for one's self the wealth God meant for all and refuse to divide with others is murder."

Saint Augustine denied "that private ownership of property is a natural right."

Saint Basil said, "If each one took only what is necessary for his subsistence and gave the rest to the indigent, there would be neither rich or poor."

Saint Jerome: "Opulence is always the result of theft, if not by the actual possessor then by his predecessors."

"It was not until the thirteenth century," says Professor Nitti, "that ecclesiastical writers appeared openly maintaining the rights of property."

When the ministry of the Latter Day Saint Church talk of "All things common, equality, inheritances, Lord's storehouse," etc., it causes hysterics among worldly-minded people who do not grasp the "brotherhood of Christ." It reminds me of an incident at the Lowell Institute in Boston when Professor Drummond was lecturing on the ascent of man. He overheard two women talking. One said, "Mary, if what he says is not true we can stand it. But, if it is true, we must hush it up."

"What Christ came here for," says Henry Drummond, "was to make a better world." This is the mission of the Latter Day Saints. We are here to benefit the race. Our mission is an inclusive rather than an exclusive one. "Good for all, injury to none," is our motto.

We must not leave it all for God to do, however. The Doctrine and Covenants says: "Men should be anxiously engaged in a good cause, and do many things of their own

free will and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves, and, inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart and keepeth it with slothfulness, the same is damned."

"God's way of making worlds is to make them make themselves. When he made the earth he made a rough ball of matter and supplied it with a multitude of tools to mold it into form, the raindrops to carve it; the glaciers to smooth it. God works always with agents, and this is our way when we want any great thing done; this was Christ's way when he undertook the finishing of humanity. He will supply the material, we must do the work."

The mission of the Latter Day Saints is world wide. It knows no clime, no nationality, no color. It recognizes all men as "of one blood"; all are brothers. They have no imaginary boundary lines of religious or patriotic service. The Bible says, "God hath made of one blood all nations of men to dwell on all the face of the earth." Jesus taught the brotherhood of man: "Except ye are one ye are not mine"; "Love all men." The Book of Mormon teaches the same doctrine. So do the revelations through Joseph Smith.

The religion of Jesus is the antithesis of individualism, the present existing order. It stands for the individual, but is opposed to individualism. Individualism regards humanity as made up of disconnected or warring atoms. Jesus regards it as an organic whole; the aim of the church is the fulfillment of service; the aim of individualism is the attainment of some personal advantage, riches, place, or fame.

The religion of Jesus seeks such an organization of life "as shall secure for every one the most complete development of his powers. Individualism seeks primarily the satisfaction of the particular wants of each one, in the hope that the pursuit of private interests will, in the end, secure public welfare."

The religion of Jesus and the working regime of the church of Christ is the abolition of private property and selfish manipulation of the great material instruments of production and the substitution of the collective interests in property. It also stands for "the collective management of production together with the distribution of social income by society and private property in the larger proportion of this social income." It does not propose the abolishment of private property in wealth: "While private property in the means of production would be eliminated, private property in the product of individual and collective production would be multiplied." It declares that no one should be permitted to live in idleness by levying a tax or tribute upon the labor of others. It proposes to abolish the idler at both ends of the social scale. As all are consumers, so all who are physically and mentally able should be producers. "If any would not work neither should he eat." "In the sweat of thy face shalt thou eat bread." "Every man rewarded according to his works." "All things common." "Every man esteem his brother as himself." "The idler shall not eat the bread nor wear the garment of the laborer." This applies to the rich who toil not, as well as to the poor.

The church does not believe the rich should "divide up" with the poor, nor the poor with the rich. This is continuously going on now. We wish to put a stop to it. The men who object to the plan of gathering as taught by the Lord on this ground display their ignorance.

One of the strong postulates of our philosophy is that of cause and effect. God does not work in a haphazard way; every effect follows a legitimate cause and every cause invariably produces, when applied, a corresponding effect. This position does violence to the old exploded idea that "God made the world out of nothing." I know it does violence to

the thought that God violates law and reverses nature and natural law at his own option. It simply repudiates the thought that God is an anarchist in the realm of his own government. Viewing life in this way the Latter Day Saints necessarily conclude that in order to correct the social diseases which infect society we must understand the cause before we can effect a cure. They have discovered that private property and manipulation in that which all men need is the cause; that the dependence of one man upon another eventuates in some form of slavery; that the chain which shackles the slave binds the hand of the slave-holder; that the things which a people need and must have for subsistence and comfort must be controlled by all of the people. The total eclipse of "mine" and "thine" with the glorious sun of "ours." God led Joseph to proclaim against slavery when the churches of America were upholding it. He showed that one man "should not be beholding to another."

We believe in economic determinism to a large extent. This doctrine is defined by Edwin R. A. Seligman as follows:

"We understand then, by the economic determinism of history, not that all history is to be explained in economic terms alone, but that the chief considerations in *human* progress are the social considerations, and that the important factor in the social change is the economic factor. The economic interpretation of history means, not that the economic relations exert an exclusive influence, but that they exert a preponderant influence in shaping the progress of society."

How well this coincides with the revelation given through Joseph Smith, "If ye are not equal in earthly things, ye can not be equal in obtaining heavenly things." "In your temporal things you shall be equal." The entire history of the Jews, in the Bible; of the Nephites in Book of Mormon times, and of all people in all climes, confirm this position that the economic or temporal conditions of a people largely influence and shape their religious attitude, their moral and mental achievements. The Almighty repudiates the thought that a man can do good wherever he is.

This brings us to the doctrine of environment. If we would develop character we must reckon with environment. If there is a mud-puddle in the children's playground there is much more propriety and moralizing influence in filling up the mud-puddle than in simply punishing the child. Fill up the mud-puddle; the child does not necessarily love the mud better than green grass. It gets in the mud because the mud is there. Whether you turn to the Bible, Book of Mormon, or modern revelation, you will discover that the burden of God's message is social; the general call to labor is collective rather than individual. Remember, I do not minimize the individual service. It is but preparation for work; men individually must desire the good and fit themselves therefor, but they can never get it individually; they must work collectively for its accomplishment. The Lord knew that environment affects character. This is his reason for now calling, "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues"; "Gather together to Zion."

The interests of men must be identical if they are to work together for good. When Moses went into Egypt to save Israel he did not go among them saying, You, the Israelites and Egyptians, must love one another; your interests are identical. God has blessed the Egyptians with more "business ability" than you Israelites. God has given them more talents. They have a different stewardship from you. You Israelites get your hearts right and everything will be all right." I imagine how badly the Egyptians felt at the ingratitude of the Israelites. They had built brick kilns; they invested their money and gave the poor Israelites a chance to work, and yet they were unappreciative! The poor are always unappreciative!

God recognized that these people had been exploited and robbed and the only way he could establish the kingdom of Israel was to gather them together in another land and under another system of economics. He gave them the land of Canaan in common. They had their stewardship. He taught them interdependence, and that only by mutual helpfulness could they prosper. This is his message to the church now.

Private ownership and manipulation of nature in any of its forms, land, sunlight, air, is untenable and unjust. According to the plan of inheritances as portrayed in the authorized books of the church, all these things belong to God. We simply hold them as a trust and, though an inheritance may be allotted to me, I can neither barter nor sell it in the way land is bought and sold in the profit system of to-day. I can not take advantage of another's necessity and by barter secure his inheritance. I can neither own nor control any natural commodity and profit thereby as a result of said ownership. The church says a man should have his inheritance, that is, what he needs for himself and family; but he can neither own nor control what another man needs. There will be no employers and employees as they exist in the world to-day. Private control of public industries will not obtain in Zion.

The gospel says, "Every man shall be rewarded according to his works," and "No man shall be beholding to another." When this is enforced the wage system will pass away.

It is equally true with the profit system, selling for profit, manufacturing for profit. It is all an appeal to selfishness. We will manufacture *for use* in Zion, not for profit. Money among the Saints will not have the power it does in the world to-day. It will be the servant of the people. To-day men are slaves under our present monetary system. It will be reversed in Zion.

All through the Bible the Lord proclaims against "usury" or interest on money, which means the same thing. In all the customs of all nations up to the days of Calvin, interest and usury were synonymous. Calvin was the first man to define usury as "excessive" interest. He was as far wrong on this as he was on predestination. When brotherhood obtains and the collectivity of the gospel is enunciated among God's people, there will be no need for interest, profit, or wages, with all their baneful results as found in the world to-day.

Brethren, to us is delegated the greatest work of all the ages. Let us improve our opportunity. Let us have faith in God, confidence in his divine plan, and unitedly set to with our might and main to give a practical demonstration to the world of the inherent worth of this latter-day work.

The consecration of ourselves, body, soul, and spirit, will fit us for service. The consecration of all our possessions "above needs" will give inheritances. Inheritances will eliminate rents, private ownership by one man of what another needs or uses.

Consecration, stewardship, and storehouse will preclude *interest* in all its forms.

"Supplied according to needs"; "one man shall not be beholding to another," will blot out the wage system.

The Order of Enoch will take care of industry, manufacturing, etc., and the general utilities conducted for service to society, and *not profit* for one as against the public, will bring the right kind of equality. Are we ready to *begin* to establish Zion? May God bless, guide, and direct each one.

Your brother in Christ,

• * * * • T. W. WILLIAMS.

Thoughts on Equality.

1. Perfection for the body or church, in the sense of completeness, can never be secured without equality, for God has so ordained. (See John 17: 20-23; Doctrine and Covenants 70: 3.) Through obedience to the gospel we become

"heirs of God, and *joint-heirs* with Christ" (Romans 8:16-18), and the apostle says of such, "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—1 Corinthians 3:21-23.

2. Equality and perfection can never obtain, except through an intelligent and willing obedience to the divine law, known as the gospel. This is the law of equality and perfection, representing God in his love, wisdom, impartiality, and power, and man in his needs; hence it is the law of salvation. (See James 1:25; 2:12; Romans 1:16; John 8:31, 32.) Some claim that unless we keep this law in its completeness, our efforts are vain. We know of no valid grounds for such a position, hence do not so believe. Our position is this: Those who render a partial obedience, because of limited understanding, or because of weakness, with a desire to do good, will receive reward therefor; but the complete reward can only be secured by complete obedience.

It is far better that men should have faith in God, and repent of their sins (so far as they know how), than to go through life without faith or reformation of character. It will be better for them and the people with whom they mingle, in this life, and better for them in the day of judgment, though they should never be baptized or receive the laying on of hands. And so it is, we believe, with reference to the financial law of the church, "the word of wisdom," and other parts of the divine law. This position holds good both as to the injunctions and prohibitions of the law of God.

3. Equality in temporalities, which is important, can never be secured without obedience to the financial law of the church. This financial law is an important part of the gospel plan, hence should not be ignored in any sense whatever. (See Doctrine and Covenants 64:5.)

"I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, *according to the law of my gospel* [italics mine], unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101:2.

Notice, first, that it is the law of the gospel which requires us to impart our "portion" of what God has given to us, for the support of the Saints. Other parts of the same law require us to have faith in God, repent of our sins, and be baptized in the name of Jesus Christ for the remission of sins, etc. Why is all this required? That we may be saved in the kingdom of God. Second, God has "given unto the children of men to be agents unto themselves." Therefore we must not, even if we should have the power to do so, coerce them into obedience to the law. Men must be willing and desire to obey the celestial law, because of the love of God shed abroad in their hearts, else their obedience is vain.

4. What is the financial law of the church? and where shall we go to learn what it is?

Giving attention to the second question first, we should go to the sacred and authoritative text-books of the church, so far as documentary evidence is concerned; but collateral evidence may be gathered from other quarters. The Bible, Book of Mormon, and Book of Doctrine and Covenants contain a record of the law, speaking of them collectively. Doc-

trine and Covenants, section 42, it is true, contains the whole law of Christ for the government of his church; but this does not mean that the law, in part or altogether, may not have been expressed prior and subsequent to the time when section 42 was given. It simply means that nothing which conflicts with this law, or contravenes any of its rules, can be accepted by the church. There is nothing in this section, nor in the other revelations, to prohibit a later and additional expression of law and doctrine, as might be needed for the benefit of the Saints and their safe establishment in Zion. In fact, such an expression is *demand*ed rather than prohibited. Surely Latter Day Saints do not need to be told that additional revelation, on any subject, is not necessarily false.

"Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally, and upbraid him not."—Doctrine and Covenants 42:18, near the close of the paragraph.

In harmony with this instruction and promise, it was right for them to ask, and unless it can be shown that they "asked amiss," that they might "consume it" upon their lusts, they should not be blamed.

"And then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as appointed unto him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, *and which ye shall hereafter receive*. Even so. Amen."—Doctrine and Covenants 48:2, closing portion of the paragraph. The italics are mine.

These passages plainly prove that it would be necessary for "church covenants," "laws and commandments" to be given and obeyed before the Saints could be safely located in Zion. It is frankly conceded, however, that these "church covenants," "laws and commandments," must be in harmony with the law given on February 9, 1831, as recorded in Doctrine and Covenants, section 42.

We know of no revelation contained in our Doctrine and Covenants which, in any way, attempts to contravene, ignore, or substitute the law contained in section 42.

Therefore, we properly have access to the three sacred books of the church for definitions and explanations of the financial law of the church; for, as is well known, section 42 indorses the Bible and Book of Mormon, and provides for and promises additional revelation.

It should be borne in mind that the whole financial system is sometimes called *tithing*, and sometimes *consecration*. In section 42, it is called *consecration*; in section 64:5, and elsewhere, it is called *tithing*. It makes no difference which term is used, for either one, when used comprehensively, refers to the entire financial law. It is also true that both terms may be and are used in a limited sense, that is, they are sometimes applied to different parts of the financial law. *Tithe* means a tenth, but the use and application of the term, like many others, have been enlarged. In our opinion, a liberal and just interpretation of the different revelations bearing on the same subject, will remove all seeming contradiction.

As before stated, we believe that a partial compliance with the demands of the law is much better than no compliance at all. To pay into the coffers of the church one tenth of what we are worth, and after that, one tenth of our increase or net gains, is an important step in the right direction. Is it not true that such a step tends towards equality? My neighbor is worth ten thousand dollars, while I am worth but one thousand; therefore he begins by paying one thousand dollars, while I begin by paying one hundred. Suppose that

his net annual increase is one thousand dollars and mine one hundred. Then he pays annually one hundred dollars, while I pay ten dollars.

It may be contended that this will not make us any more equal than we were when we commenced paying. Granted, but does it not, to a certain extent, check the increase of inequality which exists between us, in that he having more is required to pay more, and I having less am required to pay less? Thus it tends towards equality.

It is highly necessary that the financial law should contain some provision, which if carried into effect, will supply the church treasury, every year, with means by which to support "the poor and needy," "carry on the promulgation of the gospel," and "for the purposes of the church," as stated in sections 42, 114, and elsewhere. By the way, there is nothing in section 42, nor in any preceding revelation, which informs us just when or how often our surplus shall be paid. Why not regard the tenth and all other donations required, *as surplus*, the tenth being surplus systematized, and, therefore, a part of the law of consecration.

It was fitting that, in the great restoration, the people of the church should be made to know that the law which was observed by Abraham, "the father of the faithful" (and unto whom the gospel was preached), more than nineteen hundred years before Christ, in the days of Melchisedec, that "great high priest," was still in force and would remain in force till the end. The Inspired Translation informs us that Melchisedec was "the keeper of the storehouse of God," and that he had been appointed of God "to receive tithes for the poor. Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." (Genesis 14: 37-40.) Paul, referring to this notable transaction, tells us that Abraham paid to Melchisedec "a tenth part of all." (Hebrews 7: 2.)

The supposed conflict between any two or more of the revelations, results from the strained interpretation put upon the word *surplus*. The conflict, we believe, is the result of misunderstanding this part of the law, rather than any conflict between any of the revelations. More careful and thorough investigation compels us to believe that it was not designed of God, in the collection of the surplus, to take all that we have, except the tools with which we work, enough land or other capital with which to make a mere living, the clothes we wear and the food we eat. We can not accept this view for the following reasons:

First, it would not permit the latitude of agency which we understand to be the purpose of God concerning man, in general, and in discharging the duties and responsibilities of stewardship, in particular. For this stewardship, as a disciple of the Lord Jesus, he becomes accountable to the church and to God. That this agency and stewardship are taught in the word, we presume none will care to deny. Indeed it is the wise design of a loving Father that we should have ample opportunity to choose right or wrong, good or evil, that we may, if we will, accomplish the greater good and attain a better development in the divine life. The interpretation referred to above, is certainly in conflict with these well-established positions. God has another and better way of bringing about equality.

Second, it is God's way to leave men in a position to do all they can and will for the benefit of the church, every one according to the ability with which he has been endowed. Those who are able and willing to conduct a large and prosperous business, honestly and wisely, for the glory of God and the benefit of his cause, should be permitted to do so, *in trust*, holding all their surplus at the disposal of the church, when it shall be asked for by action of the body, or

by request of the Bishopric, who, under the body, have leading control of the finances of the church.

Third, a number of statements in the word, concerning those who are presumed to have complied with the law, show the interpretation referred to above to be erroneous. Some word has to be chosen, and the word *surplus* furnishes us with another illustration of the weakness and imperfection of all language, more or less. However, God has made ample provision for all these things, for an intelligent and proper obedience to his law, and for the carrying on of his work.

The Bishop, like every other minister of the church, is entitled to the wisdom and spirit which belong to his calling. I am confirmed in the belief that the request of the Bishop that each member of the church furnish him with a written inventory of his financial standing, is both important and eminently proper. Our varied conditions and desires can then be gone over in a careful and prayerful manner, between us and the Bishop. Both parties desiring to do the will of God, and the presence of the Holy Spirit being there, there will be but little difficulty in reaching correct and satisfactory conclusions concerning the surplus, or any other part of the financial law.

5. We readily admit the difficulties which lie in the way of bringing about equality; but shall we, because of these difficulties, spend our time and effort in shoving them to the front? It is proper to consider them, but not as an objection to a proper administration of the law. Our view is that the difficulties are not with the revelations treating on this subject, but with the people. When we are willing and anxious that the equality which God has enjoined, and for which he has made proper provision, should obtain,—willing and anxious because of the love we have for God, his truth, and his people, the difficulties will gradually melt away like frost before a summer's sun.

The questions are: Are we willing and anxious to work for God? Are we willing that every man should work just where God wants him to work, according to the gifts and callings of God unto him? Irrespective of what capital we control, are we willing that others should fare as well as we do? Do we hold that which we have as belonging to God? Are we willing to give it up whenever it shall become necessary? Are we all willing that the poor and needy, who are worthy, should have as much to live upon as we have, conditions and number in family being considered? Are all, among the poor and needy, willing to be as careful, frugal, and industrious as some of those who possess more of this world's goods, and who, we think, are in duty bound to support us?

If these questions can all be answered in the affirmative, then we have already taken a long stride towards the equality which is taught in the law. Men who have the means and the ability to use them wisely and successfully, should be as willing to labor for the benefit of the cause as those who have been called and ordained to preach "the gospel of our salvation." The word says, Thou shalt love "thy neighbor as thyself." (Bible.) "Let every man esteem his neighbor as himself." (Doctrine and Covenants.) Are we all striving to reach this high standard of gospel conduct?

J. R. LAMBERT.

The business of the preacher is not to preach to the men and women who are not at church, but to preach to those who are there. Some texts are only pretexts. They are too apt to be the "point of departure" for a sermon. It is better to begin back of the text and work up to it, than to begin with the text and work away from it. Sermons should never be measured, they should be weighed. Not length but strength is the true test of a sermon.—W. H. Branigan.

Of General Interest

Prohibition in Utah.

The prohibition question in Utah has been agitating the minds of the people very much during the past year; and especially during the political campaign last fall, it was made a very prominent feature by the Mormon church, which is at the head of the Republican party here.

That the leaders were not sincere in their work, but only trying to defeat the American party in the fall election, was very evident to all but devout Mormons. The *Inter-Mountain Republican*, which was the leading Republican paper of the State, began the fight for prohibition, and for months continued the fight very vigorously; but all at once it turned on the other side and is now fighting against it.

At the Mormon conference last fall, Joseph F. Smith, president of the Mormon church, made a long speech in favor of prohibition and almost every speaker of the conference took up the question, and a strong plea was made in favor of temperance. As a body they insisted that the state officers to be elected should favor temperance. Senator Reed Smoot was one of the leading speakers, and in referring to the speech of President Joseph F. Smith in favor of temperance, he said that "every word that President Smith said, sounded good to me, way down in my soul."

After the conference closed a good Mormon who had heard Bro. John Davis and me preaching on the street, said to me, "How did you like the conference?" I answered that I had no objection to what was said in favor of temperance, but that I did not think them sincere. He seemed very much surprised at this and I gave him my reasons: That President Joseph F. Smith was president of the Zion's Coöperative Mercantile Institution which is wholesaling and retailing liquors, notwithstanding the sign over the door, "Holiness to the Lord."

The following from President Joseph F. Smith is interesting—but disgusting when we consider that he claims to be prophet, seer, and revelator, and that at the same time he is president of the Mormon church he is also president of the Z. C. M. I. "Have I made myself a sot because liquor was kept for sale by Z. C. M. I.? I am not the worse for it, thank the Lord. And who else is? No one, except the pious Mormons (?) who in open day or under the cover of night would go into the drugstore and buy liquor to drink. . . . If he could not get it there, he would not patronize Z. C. M. I. at all but would go somewhere else to deal."—From sermon of Joseph F. Smith in Salt Lake Tabernacle, April 6, 1898; official report of conference, page 11.

In regard to Senator Reed Smoot, I said that he was the principal stockholder in the Smoot Drugstore, at Provo, Utah, where I lived, and that there was a sign out in front reading, "Family wines and liquors for sale." He said he did not believe it. I told him that it was so, whether he believed it or not. No doubt it was hard for him to believe it after he had listened to Senator Smoot speak in favor of temperance. Jesus said, "by their fruits ye shall know them."

Just before Christmas the following notice was published in the *Enquirer*, a Provo paper: "Wines and liquors for Xmas; Smoot Drug Company." Think of a man that claims to be an apostle of Jesus Christ, advertising "wines and liquors" for sale to celebrate the birth of the Babe of Bethlehem.

The election is over and the church Republican party was victorious, but a change is at hand. Men who were elected on a prohibition platform now turn against prohibition. After the Cannon Prohibition Bill had passed the lower house by a vote of forty-two to two, it was killed in the Senate by a vote of twelve to six, and this in the face of a

petition of over seventy-five thousand people of the State.

Following this action, fifty persons of the Republican party held a meeting in Salt Lake City to protest against the action of the State legislature, and from what was said, it is clear as to why the legislature had failed to carry out the wishes of many of the people. It seems that after the election, the Republican leaders entered into an agreement with the liquor men to see that the liquor business was not interfered with. I will give a few extracts from the speech of Nephi L. Morris, who was the chairman of this special meeting: "We are now confronted with a great moral issue, upon which the people of Utah have declared themselves in a manner which we can not mistake nor ignore. Stronger than any platform declaration, stronger even than the ordinary vote of the people on election day, because it is made over their personal signatures, over seventy-five thousand people of this State have demanded of the legislature now in session the abolition of the liquor traffic. . . .

"We therefore declare the enactment of a prohibition law by the present legislature to be necessary to the welfare of the Republican party in Utah, and pledge ourselves to the perpetuation of prohibition as a future policy of the party in the state of Utah.

"We heartily indorse the action of the house of representatives in passing by an almost unanimous vote the bill introduced by Representative Cannon on this subject, thus responding to the wishes of the people and promoting the best interests of the Republican party. We deplore the action of the State senate in defeating this worthy measure without permitting the friends of the bill a chance to be heard before the senate committee having it under consideration. We regret the departure of the senate from its established rules of procedure and the violation of parliamentary practice by the president of the senate in stifling the debate upon the issue involved in an open discussion of the measure.

"We are unalterably opposed to any compromise on this issue, as the people of Utah are tired of high license and regulation, and do not need the intermediary process of county local option, and anything short of state-wide prohibition will be looked upon as a concession to the liquor interests, which the Republican party is under no obligations to make, and will utterly fail in satisfying the matured judgment and intelligent demand of the people as represented by their petitions.

"We oppose and denounce the policy of the *Inter-Mountain Republican* upon this question, as misrepresenting the attitude of the Republican party of the State, and call upon the State Republican Committee to insist upon the abandonment of the present line of conduct of that paper or to announce its repudiation as the official organ of the party.

"No sooner had the legislature gotten down to business than this question of prohibition became very generally agitated, and one of the first things we heard was that there was a deal on; that the Republican leaders had made a bargain with the liquor interests and they were so obligated to them that they could not pass a prohibition bill in this legislature, or that they would not permit such a bill to be passed. Now, I say these were rumors which were current from the very beginning, from almost the first session of the legislature down to the present, and I am free to admit that I found some very prominent Republicans, some who have been regarded as leaders, with powerfully strong convictions along that line, men who stand in the very front of the party, most desperately fighting prohibition, very much to my surprise, for I had known these gentlemen all my life, and I had known their lives to be absolutely clean, absolutely straightforward and upright, and I could not understand for the life of me how men of their stamp and standing could so desperately fight a measure that their whole lives have been

in harmony with. I tell you candidly I can not understand it yet. When your representatives came from their various districts, to Salt Lake County, to sit as members of the legislature, many of them came here with strong convictions for prohibition, and they left you with assurance that they would support such a measure. You know they did. Some of them, in spite of the statement to the contrary by the *Inter-Mountain Republican*, some of them were absolutely elected on prohibition county platforms. In prohibition conventions they were instructed to support a prohibition measure. After they had been in Salt Lake a few days and came in contact with political leaders, and been in two or three caucuses, they changed their front entirely in some cases, and some of those representatives have voted against prohibition, though they were elected on a prohibition platform. Now, you know whether I am telling the truth or not. Now, what made these gentlemen change front? Did we prohibitionists make them change? There is only one other party that could. They stated to us, when certain gentlemen who were working in favor of prohibition came to them and asked their support for a prohibition bill, they became more or less conservative in their expressions, and finally said: 'We can't support such a measure, because we are under obligations to look after the liquor interests.' . . . Now, I have not said there was a deal. [Laughter.] That there was a bargain. I have stated what these gentlemen discovered when they undertook to promise the passage of a prohibition bill. The members told them they were under obligations to a certain element, and I want to tell you in perfect candor, too, as citizens who have a right to know the truth as members of the Republican party, who ought to know what the party does and what its leaders do, that the chief obstacle in the way of the passing of a prohibition bill was the leaders of the Republican party. [Cries of 'You are right.']

"Now, I remember talking with one member of the legislature upon this question, and he said: 'You know I believe in prohibition; you know I would like to have prohibition, but I want it two years hence.' [Laughter.] And he said to me: 'We were in a tight place; we were in a desperate fix. [Laughter.] We had to do something. We had to do something to win Salt Lake County.' Now, he did not say exactly what they did do. But this he did say: 'I would rather put up with the evils of liquor for two years if I could break the American party.' Now, I don't say this was a deal. [Laughter.] I don't say there has been a bargain made. In fact, it isn't easy to establish such a thing, and for the life of me I can't see or find another name that fits it quite so well in political parlance.

"Now, I firmly believe, and I will not attempt to prove it, but nevertheless I do firmly believe there has been and there is in Utah a political 'speak-easy kitchen.' Now, upon what do I base this assertion? The deal has been denied, but three members of the house practically admitted the existence of the obligation—three men who voted against the Cannon Bill. One of them stood up and said: 'I indorse the action of my leaders, the leaders of the Republican party. I will stand by them, and, contrary to my convictions and the principles of my life, I will vote against prohibition.'"—*The Semi-Weekly Tribune*, Friday, February 26, 1909, page 2.

The statement was made at the Mormon conference last fall that "the Mormon people used enough whisky and tobacco to build and equip two new sugar factories each year." Yes, and he might have added that many who claim to hold the priesthood, such as high priests, seventies, and elders, were setting the examples for the members. Truly the Word of Wisdom is trampled in the dust by many in Utah.

In bonds,

J. F. CURTIS.

Provo, Utah, March 9, 1909.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board Daughters of Zion.

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

Notice.

The Daughters of Zion expect to hold their business-meeting on the morning of April 7, and an evening session on April 8.

Mrs. B. C. SMITH.

Reaching Out.

BY M. J. PHIPPS.

I thirst and hunger after knowledge
 More to learn of righteous ways:
 And by Spirit's power be given
 Wisdom that with me will stay;
 So my life will be worth living,
 And to others influence brought;
 Be to them a benediction
 Leading up to higher thought.
 Oh! the joy that comes with reading
 Promises of word divine—
 Stimulates to greater study,
 Reaching to a life like thine.
 Knowledge! O, how sweet the thought is,
 Permeating life and brain—
 That I year by year may seek it
 And eternal life may gain.

Through an oversight on the part of the editor this letter has been delayed. We ask Sr. Propst's pardon for the same.—EDITOR.

Dear Daughters of Zion: I enjoy reading your departments in *HERALD* and *Autumn Leaves*, and have often thought I would write and express my appreciation.

This morning, while putting baby to sleep and working buttonholes, my thoughts were on Sr. Cramer's article in last *Autumn Leaves*, "Toilers," and while I with her agree that we should appreciate the work that is done for us, and "take off our hats" to those that toil, yet I do not think we should allow ourselves to become worked up over it to the extent that we lose our needed rest. In Doctrine and Covenants we are told to take sleep in the hours set apart for that purpose, and when we allow ourselves to become so nervous thinking on those things that it drives sleep from our pillows, we are lacking in faith. God's hand is over the city as well as the country, and he is able to care for the children and women that work in the factory as well as for the mother that toils at home. Yet there is one thing we are all able to do, large or small, to relieve the toilers. We can contribute our mite towards sending out missionaries to carry them the gospel, for that is the greatest gift God has given to mankind. Therein is contentment, even on bread and water, if need be. But God in his goodness is abundantly able to provide bountifully for those that serve him, although he sometimes puts them to the test to see if they will "in everything give thanks."

Let us do with our might what our hands find to do and leave the rest in God's hands. He is able to do his work without our aid, but he gives us the privilege and pleasure

of helping. I sometimes think our helping him is like the child helping the mother. Has to be done over again.

My chance of observation is rather limited, yet there has come under my notice two parties from the large cities. One a lady with a little boy, and to hear her describe life in the city and factories would almost drive sleep from one's eyes; but she left a good position in the country where she could have her little boy with her and work not nearly as hard as she did in the city, and more money saved at the end of the week than she could hope to save in the city, and better food. Yet she left it all to go back to the horrid city where she had endured such suffering. For days without food, or perhaps living on beans straight. No, she was not working for me. The other party would simply rather starve in the city than have plenty to eat in the country. These are the only two incidents that have come directly under my notice, but of course I am apt to judge the rest of the world by the part I have seen.

God has established a plan to bless and redeem mankind, so I say let us use our might to proclaim the gospel to all mankind and redeem Zion and thereby assist the weary toilers.

A good plan, it seems to me, would be for some of our young Religio workers living in the cities to go near the factories at the hour the toilers go to or from work and hand them out some little message of cheer as they go by. It must necessarily be short or they will not have time to read it. If you can not get just what you want at our publishing houses, write out something. Get the approval of your branch president, and get it published by sacrificing a few of your luxuries, then follow later with another truth briefly stated. If the young do not feel disposed to take it up, where are the middle-aged or aged that have the welfare of mankind at heart, and intense love for the gospel?

MRS. O. W. PROPST.

Letter Department

SOLDIERS GROVE, Wisconsin, February 16, 1909.

Dear Herald: Many times while reading your columns, I have had a desire to write and tell how I appreciate your dear pages; and then again, feeling that there were so many that could do more good than I might do, have been just putting it off, until to-day, while reading the "Mothers' Home Column," that desire has again come to me, and I feel I must write my thanks to those noble souls who, I believe, are inspired from on high to write such cheering words to us young mothers; for no one but young mothers, who are trying to teach and raise the little buds of promise, can fully appreciate the good advice therein.

And may God bless and reward them for so doing. I am the mother of three dear little ones; and am trying to raise them up in the fear and admonition of the Lord.

And also the "Leaves from Life," how much we who are young in the work can appreciate the experiences of those who have fought the great battle with the tempter, and have overcome; and also the letters and experiences of others are noble and uplifting.

I would like space to relate a dream or vision which came to me but a short time after I came into the church. It was amid great opposition from relatives and those who professed to be my friends while I had belonged to the United Brethren Church.

One afternoon while visiting a neighbor, a weekly paper was handed to me which contained this news: "The Mormons are in this part of the country trying to convert all who will believe on their doctrines, and then will take them to Utah."

Of course I did not believe this, and being asked what I thought about it, answered accordingly, and going home I prayed to God to give me the actual knowledge that this work was his; and before retiring I prayed as I never prayed before, and all at once I felt satisfied. And after lying upon my bed, thinking for some time, all at once I seemed to be standing alone in a strange place, when a stranger stepped up to me and asked me if I were willing to confess that I had done wrong, and I answered, No, I am not. He said for me to follow him, and I went, and was led through a long hall into a large room, and in it were four men sitting at a table, who seemed to be writing. When I appeared (for it seemed the stranger had disappeared) one of the men arose and asked me if I were willing to admit that I had joined the wrong church, and I answered with a loud voice, "No, I never shall." Just then the door opened, and those who had just been baptized at this place into the church came in one by one, led by Bro. Leonard Houghton, the one who had baptized us, and all were smiling (and many times when in our meeting I have seen them wearing that same smile); and as they entered the men all arose and told us they were going to make us confess that we were wrong, when all at once the room was filled with light, and a voice loud and clear said, "I the Lord God will protect my people," and those men sank out of sight, and nothing but a smoke or vapor seemed to fill this place, which disappeared before the light of God.

From that time forth, which has been nine years, neither doubt nor foreboding has entered my mind in regard to this work. And many times while contending for the truth, with those not of our faith, have I been aided by the divine Spirit in showing up the side of right. But many times my heart is made to ache when I see those who are made dear by the ties of nature, even father and mother, fighting against and opposing the work. But I ask you, dear Saints, to pray for them, that God may yet open their blind eyes and unstop their deaf ears as he has done for poor unworthy me.

Would say as a branch a few of us are trying to hold up the gospel banner of God so that all that will may be guided to the narrow way; but some have moved away and some have grown indifferent; but let us as a church unite our prayers for the weak ones, that they may be led back into actual service.

Bro. McDowell and Bro. Robinson have been here and have preached some grand and uplifting sermons. And some are interested in the work. One has been lately added to the fold, a father with six motherless children.

Pray for me, dear Saints, and also my family, that we may live nearer to the gospel of the Son of God in the future than in the past.

In the only true faith,

MRS. CARRIE HARWOOD.

DES MOINES, Iowa, February 18, 1909.

Editor Herald: The writer has just returned from the Gallands Grove district conference at Dow City, Iowa, which passed off very pleasantly, and the Lord has especially remembered his people with the gift of tongues, in the way of encouragement and reproof.

We were pleased to once more see Bro. Romanan Wight, though not restored to health entirely, yet able to attend some of the services.

Bro. Joseph Booth, formerly of Council Bluffs, having recently moved to Denison, Iowa, was stricken with paralysis last week and was in a very critical condition, but the last information the writer had he was much better.

As we have always been in the Gallands Grove District until recently, when we moved to this city, in bidding the Saints farewell we were made to realize that there was that

brotherly love that has bound us together. We have appreciated the kindness of the people of the Gallands Grove District, and have enjoyed the blessings of God while associated with them.

At present I am located in the city of Des Moines at 1442 East Grand Avenue, and any of the Saints passing through the city will be welcome at our home. Our business office is 130 West Fourth Street.

We are still desirous to assist in the carrying on of the great work, and having full confidence in the final triumph of the cause, I am,

Your colaborer,

O. SALISBURY.

MINT, Missouri, February 23, 1909.

Dear Herald: I feel that it is the duty of all true Saints to encourage the weak and weary Saints to come up higher and try to do all the good they can, to show the world that there is a reality in serving a true and living God; for I know this is a true work, and I truly love this latter-day work. We thank God for sending our good little Bro. A. M. Baker in our midst. Bro. Baker is loved by all the Saints in this little Grove Spring Branch. He preached a few times at our branch here, then came to our neighborhood and preached twice, and baptized my two boys, Charley and Millard. Bro. Baker went from our place to Bro. T. J. Jordan's and Sr. Ella Burrows', and preached once at each place to small crowds, but all seemed interested. When Bro. Baker can not interest a crowd, there is no use for any one else to try.

I wish all the dear Saints would take the church papers. We take four of the papers, *HERALD*, *Ensign*, *Autumn Leaves*, and *Hope*. I am so thankful that my dear children have accepted the true gospel. I ask the Saints to pray for me and my little family, that we may endure to the end.

Your sister in the true faith,

MRS. REBECCA C. ATKINSON.

TOPEKA, Kansas, February 14, 1909.

Editors Herald: Brn. Briggs and W. H. Kelley are meeting with us at the present time, and we are made to rejoice in the word, and pray that the work done may prosper, and that the love of the Saints may increase until it shall reach that state of perfection required by the Master of all.

134 North Locust Street.

J. S. ROBINSON.

News From Branches

FIRST KANSAS CITY BRANCH.

At our last business-meeting we received into our branch by letters of removal ten members. The best of all is, that, with very little exception, perfect love and harmony reigns supremely with all the members, and it is indeed an opportune time for the event we are looking forward to with bright anticipations, the protracted meeting by Bro. R. C. Evans. We are making good efforts to have all things prepared beforehand.

Our conference of the Independence Stake convened last Saturday and Sunday, a good, harmonious spirit prevailed, so that all business transacted was very harmonious, besides some very important matter was presented before the conference and discussed, which no doubt will need further consideration. The attendance was large, and all who took part in the discussion manifested their love and esteem for those who differed from them in opinion. The preaching was by Elders E. C. Briggs, George Jenkins, and E. L. Kelley. The prayer-meeting at six o'clock in the evening was a profitable session.

F. C. WARNKY.

2424 Wabash Avenue.

Miscellaneous Department

Conference Minutes.

MASSACHUSETTS.—District convened at Somerville, Massachusetts, February 13, 1909, at 2.45 p. m., by President John D. Suttill. Credentials committee reported delegates present from Attleboro, Boston, Brockton, Cranston, Dennisport, Fall River, Haverhill, Providence, Plymouth. Organization of conference resulted: Presidency, U. W. Greene, A. B. Phillips, J. D. Suttill; clerks, W. A. Sinclair, S. E. Sinclair; chorister, A. N. Hoxie, Jr.; organist, Susan E. Sinclair; ushers, Albert L. Sanford and Boston deacons; press committee, U. W. Greene. Ministerial reports: John D. Suttill, Myron C. Fisher, Horatio W. Howlett, George H. Gates, I. B. Ames, John E. Rogerson, G. W. York, N. R. Nickerson, Alexander Sinclair, H. J. Davison, John Gilbert, George W. Robley. Summary of labors: Sermons 143, services attended 362, services presided over 128, baptisms 3, confirmations 3, marriages 6, children blessed 1, administrations 91, families visited 36. Statistical reports: Attleboro 56, gain 3; Boston 186, gain 2; Brockton 29, gain 3; Cranston 36, loss 1; Dennisport 71, loss 2; Fall River 153, loss 1; Haverhill 23; Little Compton 17, gain 3; New Bedford 33; Plymouth 38, loss 2; Providence 275, gain 1; scattered members 88. Total membership 1,002. Bishop's report: Tithes and offerings \$3,020.77, children's home \$7.50, Sanitarium \$134.65, redemption fund \$307.15, Graceland College \$44.91, income with balance \$4,121.72, expenditures \$3,327.50, balance on hand \$794.22. Brockton Branch recommended Ensign L. Baker for ordination to office of teacher, which was left in the hands of the presidency of the mission and district. Arthur B. Pierce not having complied with the demands of the district was expelled from the church. Delegates elected to represent the district at General Conference: John D. Suttill, U. W. Greene, A. B. Phillips, H. A. Koehler, E. H. Fisher, Sarah M. Fisher, H. J. Davison, H. W. Howlett, R. Bullard, L. S. Ashton, G. H. A. Gates, E. A. Fox, Mary O. Lewis, R. W. Farrell, J. P. Bushlen, Clara McPhee, S. F. Cushman, John Gilbert, Edna W. Howland, Elizabeth Gilbert, F. M. Sheehy, R. M. Leeka, F. P. Busiel, Robert Glover, Orilla Sheehy, G. W. Robley, Ethel Haines, Albert N. Hoxie, Sr., Laura Fraser, Ethel Phillips, Fred'k W. Roberts. The delegates were instructed to bring the following before the conference: Whereas, the last issue of the statistical report blanks does not provide for the county in births and baptisms, thereby causing unnecessary labor for the clerks in order for them to make perfect record, *i. e.*, having to look up the county in each instance; therefore be it Resolved, That we instruct our delegates to General Conference to bring the matter to the notice of the proper authorities that provision might be made for the county as well as other items on statistical report blanks for general use by the church. Election of officers: President, John D. Suttill; counselors, Myron C. Fisher, Horatio W. Howlett; secretaries, W. A. Sinclair, Susan E. Sinclair; treasurer, Fred'k W. Roberts; auditors, Mary O. Lewis, Albert L. Sanford. The teachers and deacons were organized into quorums. The Nineteenth Quorum of Teachers elected W. A. Sinclair president, and John Siddell and William Wylie counselors; Alvin N. Barse secretary and treasurer. The Twenty-fourth Quorum of Deacons elected George E. Carter president; Leon Jordan and Albert L. Sanford counselors. George H. Gates was chosen counselor to the bishop. All were ordained at the Sunday morning service. The next conference to be held in Fall River, Massachusetts, Saturday and Sunday, October 9 and 10, 1909. The following was ordered to be sent for publication: "Somerville, Massachusetts, February 14, 1909. Whereas, many of our members in the Massachusetts District have suffered financial loss, by reason of investments made in stocks, etc., under advice and counsel of some of the ministry; therefore Resolved, That the resolution of General Conference touching this matter be published in our district conference minutes and the attention of the Saints be called thereto." The resolution referred to, is: "Resolved, That we disapprove of our ministry giving their attention to speculative mining or other ventures or their promotion; and that we advise all persons who may decide to invest in any enterprises of this kind to do so only after such investigation as shall be fully satisfactory to themselves as to the safety of their venture the same as in other business enterprises, and not upon their confidence in the ministerial position of those who seek to interest them therein."—Adopted by General Conference, 1907, General Conference Minutes, page 1011. W. A. Sinclair, clerk.

FAR WEST.—Conference met with Stewartville Branch, February 27 and 28, Samuel H. Simmons and H. C. Smith in the chair: Charles P. Faul and B. H. Constance, secretaries. Statistical reports were read from Stewartville, Pleasant Grove, Cameron, Kingston, Far West, DeKalb, Delano, St. Joseph, Oakdale, Edgerton Junction, German Stewartville, Alma, Norborne, and Second St. Joseph branches. Elders reporting: F. C. Keck, C. P. Faul, Swen Swensen, E. L. Henson, W. P. Bootman, T. J. Sheldon, L. L. Babbit, V. M. Goodrich reported for St. Joseph Branch, T. T. Hinderks for German Stewartville, L. J. Bear, Jr., for Second St. Joseph, Coleman Snider for Oakdale, J. C. Elvert for Cameron, J. P. Constance for Delano, J. N. Cato for Norborne, A. Nesser for DeKalb, W. P. Pickering for Kingston, D. E. Powell for Stewartville, T. J. Mauzey for Edgerton Junction. Treasurer, B. J. Dice, reported: On hand last report, \$2.20; collected, \$5.42; expended, \$7.50. Bishop's agent, Charles P. Faul, read the receipts and expenditures for the past quarter. Delegates to General Conference: Bro. and Sr. W. P. Pickering, D. E. Powell, Charles P. Faul, T. T. Hinderks, A. W. Head, Soleman Snider, Madge Head, Sr. A. W. Head, V. M. Goodrich, I. Rodgers, Carrie M. Lewis, E. S. Henson, Bro. and Sr. I. N. Roberts, George Summerfield, T. J. Sheldon, B. J. Dice, W. P. Bootman, Swen Swensen, Zeno Lewis, Bro. and Sr. John Davis, Bro. and Sr. E. E. McCormick, F. C. Keck, Bro. and Sr. J. L. Bear, Jr., Bro. and Sr. G. W. Mauzey, T. H. Hinderks, Mary Hinderks, Mary Summerfield, J. Hines, L. H. Simmons, Emma Lewis, R. F. Selby, Georgia Leach, Jessie Worden, Ann Summerfield, Bro. and Sr. I. McCord, John Piepergerdes, Sr. T. T. Hinderks, Emma Lehman, B. R. Constance, Mary Kinnaman, C. W. Ethridge, A. Nesser, E. T. Atkinson, Bro. and Sr. H. B. Taddicken, Bro. and Sr. J. C. Elvert, Bro. and Sr. Carl Kinnaman, John Stade, Sr. Gilliland, Sr. S. H. Simmons, Clara Johnson, Bro. and Sr. J. T. Wood, Bro. and Sr. L. F. Ferguson, J. W. Howard, Sr. Ethridge. Delegates present to cast the full vote, and in case of division to cast the majority and minority vote. The Norborne Branch recommended the ordination of L. F. Ferguson to the office of priest. He was ordained under the hands of F. C. Keck and S. H. Simmons. H. C. Smith organized the priests, teachers, and deacons into quorums, as follows: I. McCord, with D. H. Schmidt and C. W. Ethridge counselors, president of the Thirteenth Quorum of Priests; E. T. Atkinson, with John Stade and John Piepergerdes counselors, president of the Fourteenth Quorum of Teachers; J. S. Andes, with J. L. Wood and E. E. McCormick counselors, president of the Sixteenth Quorum of Deacons. Adjourned to meet with the Second St. Joseph Branch, June 26 and 27.

NORTHWESTERN KANSAS.—Conference met with the Twin Creek Branch, March 6, 1909, at Downs, Kansas, at 2 p. m. House called to order by district president, John A. Teeters; J. J. Teeters, secretary. Branches reporting: Homestead, Mt. Olive, Scandia, Hill City, and Twin Creek. Elders reporting: A. B. Young, James J. Teeters, W. N. Potter, John A. Teeters, L. F. Johnson, and S. A. Madden. Priest Jacob Jamison. Teacher Jacob P. Anderson. Bishop's agent reported: Received and on hand last quarter, \$116.30; expenditures, \$91.22; due church, \$25.08. Report of elders' court read and referred back to W. E. Peak and district president. Delegates to General Conference: W. N. Potter, James J. Teeters, W. E. Peak, and E. F. Robertson. Convening of next district conference left to the district president. District secretary was authorized to procure ministerial report blanks for the use of the ministry of the district.

KENTUCKY AND TENNESSEE.—Conference met with the Bethel Saints, February 27, 1909; J. R. McClain, president; S. E. Dickson, secretary pro tem. Branch reports: High Hill, 77; Foundry Hill, 133; Liberty Hill, 70, Farmington (referred back last conference for correction), 157. Elders reporting: D. E. Tucker, J. R. McClain baptized 13, W. S. McClain baptized 2, S. M. McFadden, S. E. Dickson baptized 1. Officers elected: J. R. McClain, president; B. F. Webb, secretary. Bishop's agent reported: Received since last report, June 6, 1908, \$360.20; paid out, \$341.32. Delegates to General Conference: T. C. Kelley, C. L. Snow, J. M. Stubbart, and E. A. Erwin, empowered to cast the majority and minority vote. Adjourned to meet at call of the district president. S. E. Dickson, secretary pro tem.

ALABAMA.—Met in conference with Pleasant Hill Branch, February 17, 1909, at 10 a. m., President J. R. Harper in the chair; F. M. Slover was associated with him, and all visitors invited to take part in the meeting. Elders reporting: J. R. Harper, J. H. Hawkins, F. M. Slover, J. G.

Vickrey, G. O. Sellers; Priests A. A. Weaver, W. A. Odom, J. M. Patrick; Teachers Sam Dickson, G. E. Wiggins; Deacons J. B. Parker and L. G. Sellers. Branches reporting: Pleasant Hill, 222; Lone Star, 140; Flat Rock, 48. T. C. Kelley and F. M. Slover were chosen as delegates to General Conference, and authorized to cast, in case of division, the majority and minority vote. The secretary offered his resignation, and J. A. Vickrey was elected as secretary. Bishop's agent reported: On hand last report, \$90.45; received, \$255.25; paid out, \$315. A motion prevailed authorizing the branch officers to require those members who have moved into their territory to secure a letter from their respective branches, and unite with their resident branch; also instruct those that have moved away to secure a letter of removal and unite with the branch nearest or most convenient to them. A few minutes were given to the discussion of the Sunday-school work, which resulted in the organization of the district Sunday-school association, with Bertha Harper as superintendent; L. G. Sellers, assistant superintendent; D. E. Sellers, secretary; D. B. Sellers, treasurer; H. H. Wiggins, librarian. Time and place of next conference left with the district president. M. S. Wiggins, secretary, McKenzie, Alabama.

Convention Minutes.

UTAH.—Religio convention met at Salt Lake City, February 26, 1909, Bro. J. F. Curtis chairman. Local reports read and approved. Secretary's report read. Election of officers, J. G. S. Abels, president; Mary A. Smith, vice-president; Annie V. Layton, secretary and treasurer. Delegates were elected to General Convention. Several interesting talks on Religio work. Teacher-training leaflets were distributed. A peaceful spirit through convention and conference. Annie V. Layton, secretary, 225 I Street, Salt Lake City.

POTTAWATTAMIE.—Religio association convened at Council Bluffs, Iowa, Friday, February 26, at 2.30 p. m., for business. Officers elected: G. J. Harding, president; Joseph N. Campbell, vice-president; Floy M. Wind, secretary; J. R. Lapworth, treasurer; Estella Harding, home class superintendent; and D. P. Cooper, member library board. Delegates to General Convention were elected. A program and lesson at 7.45 p. m., with a goodly number present. Good interest was shown in the work and we hope by united effort to still forward the Religio work in this district. Adjourned to meet at call of president. Floy M. Wind, secretary.

FAR WEST.—Religio convention met at Stewartville, Missouri, February 26, 1909, at 10.30 a. m., with the president, Bro. B. R. Constance in the chair. Officers elected for the ensuing year: President, B. R. Constance; vice-president, Zilla Moore; secretary, Fannie L. Ehlers; treasurer, T. H. Hinderks; home class superintendent, J. S. Andes. Delegates to General Convention: B. R. Constance, D. H. Schmidt, Madge Head, Carrie and Emma Lewis, Ann Summerfield, Zilla Moore, J. L. Bear, T. H. Hinderks, P. L. Rogers, Bro. and Sr. W. P. Pickering, Bro. and Sr. John Davis, Bro. and Sr. G. W. Mauzey, Bro. and Sr. I. McCord, J. S. Andes, T. J. Sheldon, Sr. I. N. Roberts, V. M. Goodrich, Swen Swensen, William Flanders, Sr. Lehman, Sr. McCormick, Bro. Elvert, Bro. Atkinson, Sr. Cochran, Sr. Fannie Ehlers, Bro. and Sr. J. T. Wood, Bro. Zenas Lewis, Sr. Mary Kinnaman, Bro. and Sr. John Piepergerdes, Bro. Daniels, Georgia Leach, Jessie Worden, Bro. Lawton, Sr. Lawton, Roy Slye, Bro. and Sr. Heckendorf, Louis Powell, S. H. Simmons. Moved and supported that those present cast the full vote of the district, and in case of division cast a majority and minority vote. Evening program consisted of talks, papers, and music. Adjourned to meet the Friday previous to our next alternate district conference and at the same place.

POTTAWATTAMIE.—Convention met at Council Bluffs, Iowa, at 11.30 a. m., Superintendent C. B. Bardsley in chair, assisted by J. A. Hansen. Social-meeting in morning, afternoon session at 2. Cora Scott secretary, E. H. Carlile assistant. Reports read from various schools. Reports from the following officers: Superintendent, assistant superintendent, secretary, treasurer, superintendent of home department. The following officers were then chosen: Superintendent, J. A. Hansen; assistant superintendent, Sam Harding; secretary, Cora Scott; treasurer, J. R. Lapworth. Annual report of secretary read and accepted. Delegates for General Convention: Bro. and Sr. G. J. Hansen, Floy Wind, Estella Harding, Lizzie Lapworth, Bro. and Sr. Stephen Jacobsen, Sr. Paul Wight, C. B. Bardsley, Bro. and Sr. Sam Harding, Joshua Carlile, Josie Carlile, W. M. Self, Eli Hayer, J. M. Baker, G. J. Harding, Cora Scott, Emma Chasey. Delegates

instructed to cast majority and minority vote in case of division. The chairman was authorized to cast the unanimous vote of district. Paper, "A few hints from the normal course," by Julia Christensen. Adjourned to meet on day previous to and at same place as next district conference. Cora Scott, secretary.

NEW YORK AND PHILADELPHIA.—Sunday-school association met in convention at Brooklyn, New York, February 22, Superintendent O. T. Christy presiding, E. B. Hull clerk. The following schools reported: Philadelphia 219; Scranton 64; Brooklyn 64; Baldwin 61; Broad River 16; total 424 members. Reports were heard from the superintendent, secretary, representative on the library board, the librarian, home department superintendent, and superintendents of the various schools. Treasurer reported as follows: Balance due treasurer May 18, 1908, \$3.19; received since, \$22.02, disbursements, \$21, balance due treasurer, \$2.17. A collection was taken up at this meeting and divided between the district Sunday-school and district Religio. The following officers were elected for the ensuing term: O. T. Christy superintendent; Ephraim A. Squire, associate superintendent; E. B. Hull, secretary-treasurer; John Lawrence representative on the library board. Delegates to the General Convention as follows: W. W. Smith, Eunice Winn Smith, Bro. and Sr. E. H. Fisher, John Lawrence, Bertha Lawrence, J. Zimmermann, Sr., A. E. Stone, U. W. Greene. Moved and carried that these names represent this district at the General Convention in April, 1909, and that they cast the full vote, in case of a division to cast the majority and minority vote. The Sunday-school "standard of excellence," proposed by the district officers, was presented and adopted; certificates to be given to the schools for a term of one year. The district officers to have an appropriate certificate printed to give to the schools who qualify for the same. Sunday morning was devoted to Sunday-school-Religio institute work; some excellent papers were read on the manner of working in the various departments of these societies. These papers were the result of careful study, and brought forth nothing but words of commendation. The convention was considered a success, notwithstanding that they had to share the time with the district conference and Religio convention. Second Assistant Superintendent E. H. Fisher and General Religio Vice-president W. W. Smith were present and gave some suggestions, which were for the good of the cause. A number of Sunday-school and Religio members from Boston and Fall River, Massachusetts, and Providence, Rhode Island, were in attendance and took part in the institute work. W. W. Smith, the general superintendent of the normal department, was in charge of a normal graduating class from Fall River, Massachusetts. Apostle U. W. Greene presented the diplomas to the class. Sunday afternoon a sacrament-service was held, at which time a great spiritual feast was had, a number of prophecies were given, both to individuals and the Saints in general. Sunday evening preaching-service in charge of Bishop John Zimmermann, Apostle U. W. Greene, being the speaker. Adjourned to meet at Elk Mills, Maryland, July 3, 4, and 5. Sunday-school's half of the collection was \$3.07. E. B. Hull, secretary.

CLINTON.—District met at Eldorado Springs, Missouri, March 5, 1909, Superintendent W. E. Reynolds presiding. Talks on Sunday-school work were given by Lucy Silvers, R. T. Walters, James Moler, George Jenkins. Reports of the superintendent, assistant superintendent, secretary and treasurer were read. Delegates to the General Convention were elected: A. C. Silvers, G. W. Beebe, Sen., Ira W. Roberts, Carrie Nafus, F. C. Keck, S. C. Andes, George Jenkins. Delegates were given power to cast full vote of the district and in case of division to cast majority and minority vote. The officers elected were: W. E. Reynolds superintendent, Ira W. Roberts assistant superintendent, Zora Lowe secretary, Mabel Reynolds treasurer, Pleas Budd librarian, Roy Budd home class superintendent. The Wheatland Sunday-school was declared disorganized. An interesting program was given at 7.30 p. m. Adjourned to meet May 28, at Coal Hill chapel. Zora Lowe, secretary, Eldorado Springs, Missouri, R. F. D. 1.

NORTHEASTERN MISSOURI.—The convention of the Northeastern Missouri District was held at Bevier, February 26, 1909. P. J. Raw in charge, William C. Chapman secretary pro tem. Schools reporting: Bevier and Greenleaf. Treasurer's report read and approved: On hand September 10, 1908, \$22.06, received since \$13.24, expenditures \$15.16, \$20.14 in the treasury February 25, 1909. Schools in the district were urged to take up the normal work. The following

officers were elected: P. J. Raw superintendent, F. O. DeLong assistant superintendent, Willie May Chapman secretary, Christina Edmunds treasurer, Ethel Harris librarian. The following were elected delegates to General Convention: Sr. Louise Palfrey, P. J. Raw, W. S. Macrae, Sr. Ellen Davis, O. R. Miller, F. T. Mussel, F. O. DeLong, Sr. M. J. Thomas, W. B. Richards, Charles Edmunds, Sr. Francis Evans, Sr. Ruth Hicklin, William C. Chapman, Ed. E. Thomas, Lewis Lewis, Sr. Eva Ruch, Sr. Kate Rogers, Sr. Ethel Harris, F. A. Dockstader, Sr. Hattie Williams, Sr. Christina Edmunds, Sr. Frank Lofty. Frank Lofty, Sr. L. M. Lilly. Delegates present authorized to cast majority and minority vote. The time and place of our next convention left in the hands of the district officers. Willie May Chapman, secretary.

NORTHERN CALIFORNIA.—Association convened at San Francisco, February 26, 1909, Superintendent M. A. Saxe presiding; L. Day secretary, J. A. Lawn assistant. Officers reporting: Superintendent, M. A. Saxe; assistant superintendent, J. M. Terry; home class superintendent, L. Day. Report of the fence fund for the reunion grounds was adopted, and the superintendent instructed to issue a call to the various schools for donations to meet the balance of the debt. C. C. Joehnk, C. W. Hawkins, and W. H. Dawson were appointed to audit the home class financial report. Schools reporting: San Francisco, Oakland, San Jose, Sacramento, Stockton, Chico, and Irvington. The secretary read a letter from the secretary of the Central District, asking that the report of the San Jose school be forwarded to her. A motion prevailed that the secretary be instructed to write to Central District, that whereas, we have accepted the San Jose school into this district, we consider that the report belongs here. Report of auditors read and committee discharged. A communication from Sr. M. L. Douglass, of Ukiah, was read, giving account of organization and conduct of a union Sunday-school at that town. Motion prevailed that we answer this letter, commending the sister for her effort. Officers elected for the twelve months: M. A. Saxe, superintendent; J. M. Terry, assistant superintendent; L. Day, secretary; Sr. J. Richmond, treasurer; Sr. Day, home class superintendent. Delegates to General Convention: C. C. Joehnk, Bro. and Sr. Terry, Sr. Morrison, Bro. Morrison, W. P. Bush, Sr. Bush, Sr. Miller, F. A. Smith, Bro. Crumley, Bro. Parkin. Empowered to cast the majority and minority vote. It was moved and carried that the retiring treasurer be requested to report to the executive officers of the convention, before turning books over to her successor. An interesting paper on "Library work" prepared and read by Sr. Vira Lawn, and a paper on "Books," prepared by Sr. Helen Saxe, read by Sr. Luella Hawley, were ordered forwarded to the *Exponent* for publication. Adjourned to meet in conjunction with the next district conference. Lizzie Day, secretary, 3031 Sixteenth Street, San Francisco, California.

The Presidency.

STANDING HIGH COUNCIL.

The Standing High Council of the church will convene at the office of the First Presidency, Independence, Missouri, at 10 o'clock a. m., April 22, 1909. Let all members of the council take notice and be prepared to report for duty on that date. Also let those who are interested in cases which have been lodged with the council for trial, please take notice and report on that date in person or by properly appointed counsel. By authority of the Presidency.

FRED'K M. SMITH,
Secretary of the Presidency.

Church Secretary.

RAILWAY RATES, ETC., TO GENERAL CONFERENCE.

Persons from Missouri and those passing through that State *en route* to Lamoni, Iowa, (those only), are advised to purchase round-trip tickets. It may be that interstate rates may not be advanced immediately, but we are advised to notify such delegates to purchase round-trip tickets wherever possible. They should cover a period of thirty days.

Trains Nos. 111 and 112, running between Chariton, Iowa, and St. Joseph, Missouri, will be run to Lamoni on the 2d, 3d, and 4th of April. This brings all passenger trains on direct and adjoining lines to Lamoni on the dates named. (See Burlington Route time-table, No. 35, page 29.)

Trains named above will also be run to Lamoni on three days about the closing time of conference.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 27, 1909.

THE SAINTS' HERALD

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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Died.

CORLESS.—Phebe A. Curtis, born July 3, 1831, in the town of Pompey, Onondaga County, New York. Died February 11, 1909. She came to Michigan seventy-two years ago, with her parents, and was united in marriage to George Corless, May 18, 1851. Five children were born of them, two dying in infancy. She lived on the same farm during her sojourn in Michigan, from the date of her marriage until death claimed the temporary victory. Espousing the faith of the Latter Day Saints, was buried with Christ by baptism, January 31, 1864. Elder O. J. Bailey administered the ordinance. With a rich experience of forty-five years in the vineyard, she was gathered into the garner of the Lord as a sheaf fully ripe. With the desire and determination to do right, she stood as a beacon light in the midst of life's stormy sea, and, passing bravely behind the dark cloud to the beautiful dawn, finds rest in the paradise of the blessed. Established in the faith of the restored gospel, she bore testimony unflinching to grandchildren and friends in the midst of physical decline, meeting the reaper with sickle keen, in the most philosophic manner. The funeral was conducted Sunday, February 14, from the home of her son, Bro. H. J. Corless. Elder S. W. L. Scott spoke in tribute to her memory. A large procession attended the remains to Quincy Cemetery, where she was laid beside her husband, 'neath a wilderness of flowers. The pall-bearers were six grandsons, Don, Jesse, David, and Frank Dexter, Erwin and Elvin Corless. Three children, thirteen grandchildren, fourteen great-grandchildren, two sisters, and a large circle of friends and relatives remain to mourn the departure of a "mother in Israel."

First Quorum of Seventy.

The First Seventy will meet in the basement of the church at Lamoni, Iowa, March 31, at 7.30 p. m. Future place of meeting will then be determined.

J. F. MINTUN, Secretary.

The Independence Library Board would like to complete their set of HERALDS, *Autumn Leaves*, *Journal of Discourses*, and *Times and Seasons*. If any of the Saints have any of these books and care to dispose of them the Library Board will be glad to correspond with them. Address either Mrs. Eli Etzenhouser, Mrs. M. T. Short, John A. Gardner, Independence, Missouri.

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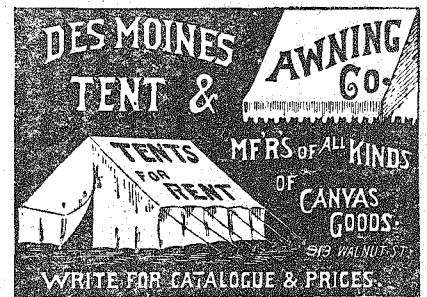
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



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

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the courtesies of the floor were extended visitors, by motion and vote.

At this meeting reports were heard from President J. A. Gunsolley; Vice-president Walter W. Smith; Sr. M. A. Etzenhouser, secretary; R. B. Trowbridge, treasurer; Sr. W. H. Deam, superintendent of the home class department; Sr. Louise Palfrey, editor of the *Religio Quarterly*; and Walter W. Smith, superintendent of normal work.

Some interesting facts may be gleaned from the reports of the officers. President Gunsolley says "substantial growth has characterized the work of the year. The work in foreign fields has advanced." Bro. Leggott has pushed the home class work in England. Bro. Waller reports conditions good in Hawaii. Sr. Lake writes that the home class work in the Society Islands is prospering and it is hoped that locals may soon be organized. In Australia conditions are about as last year. President Gunsolley has spent three months in field work. During that time he traveled about forty-five hundred miles. His traveling and family expenses are divided between the Religio and Sunday-school associations,—the expense for the Religio for the year being less than ninety dollars.

Commenting on her statistical report the secretary said, "Independence Stake leads in enrollment, average attendance, home class membership, and net gain over last year; and ties with Kirtland District for second place in point of new locals organized. London District is first in number of locals, second in enrollment, and third in home class members. Their average attendance, compared with enrollment, is much better than either Lamoni or Independence Stakes. Lamoni Stake comes third in locals, third in enrollment, third in average attendance, second in home department and net gain. The statistical report shows a total enrollment in locals of 8,659, a net gain over last year of 1,135. There are a total of 242 locals, a net gain of 26 for the year. Forty-four charters have been issued during the year. There are 1,136 home class members, a gain of 300 for the year. The total Religio membership, including locals and home classes is 9,795. The secretary has done two months field-work without expense to the association.

The General Conventions

APRIL 2.

The General Convention of Zion's Religio-Literary Society met in Lamoni, Iowa, April 2. The first meeting was a prayer-service; Brn. C. Ed. Miller and J. L. Butterworth in charge. This service was held at nine o'clock in the forenoon, and like the other services of the day, excepting the evening service, was held in the lower auditorium of the Brick Church. The central thought of the testimonies offered at this meeting was that Religians should live their religion.

The business-meeting convened at ten o'clock, with the executive officers in the stand; Bro. J. A. Gunsolley acting as chairman. The congregation sang the familiar hymn, Angel Message, and prayer was offered by Bro. Walter W. Smith. A motion prevailed that the several officers of the association be the officers of the convention.

Sr. M. A. Etzenhouser, general secretary, was assisted in her work by Srs. Walter W. Smith and Estella Wight. Bro. Mark Siegfried acted as chorister.

Following the report of the credential committee

The report of the home class superintendent, Sr. Altha Deam, says, "The home department is a feeder to the Religio." Through the efforts of this department one new district and nine locals were organized last year. Special mention is given North Dakota which leads with 80 new members in home classes, due to the work of Sr. Birdie Graham.

The report of the treasurer shows receipts for the year, \$1,744.62; expenditures, \$756.65; cash on hand, \$987.97.

The normal work has grown under the zealous care of Bro. Walter W. Smith. He states that there is a total enrollment (including both Religio and Sunday-school workers) of 1,019. The list includes 2 apostles, 1 patriarch, 2 bishops, and numbers of other church officials and missionaries. Seventy-four students have finished the course this year, making in all 112 graduates of the first standard course. Fifteen of these graduates have taken post-graduate courses. A few have completed the Book of Mormon and Religio course, but most of the graduates have taken the Bible and Sunday-school course.

Business-meeting again convened at two o'clock. At this session financial reports were presented by the various officers and superintendents, and also by the standing auditing committee. A motion was adopted authorizing the executive committee to arrange to have all business transactions kept in one general account. The executive committee reported on the question of a junior quarterly; they did not consider it wise to publish such a quarterly at this time.

Considerable time was devoted to a discussion of the German translation of the Book of Mormon. Some eight hundred dollars have been collected on the translation fund and are in the hands of the Bishop. For various reasons the translation has not yet been published. A recommendation from the executive committee that collections for the translation fund be discontinued and that a committee be appointed to investigate and push the translation forward, was referred back to them for further consideration. A petition from missionaries in Sweden was read, asking assistance to get the Book of Mormon translated for use in that field. The general sentiment seemed to be that the work of pushing the book into foreign fields should not stop or be abated in any way.

A communication from Sr. Lake was read. She asked permission to modify or suspend certain general rules to meet the needs of the work in the islands. She states that committee work must be abandoned there because the natives get Religio work confused with regular church work, and in some instances lookout committees have attempted to excommunicate members. Also she advises that officers, teachers, and voting powers should be con-

finied to church members, as in some instances Catholics have crowded in and run things to suit themselves. The request was granted, subject to advice and counsel of the executives.

The Library Commission reported, and an appropriation of one hundred dollars was made for library work.

The evening was devoted to a session of regular Religio work under the management of the officers of the Lamoni local. The lesson study was followed by a very instructive program.

APRIL 3.

The Religio Convention again met for business at nine o'clock, Saturday forenoon, April 3. The meeting was in the upper auditorium.

At this session several important appropriations were made. The sum of fifty dollars was set aside to help build up the library of Graceland College. The sum of one hundred dollars was placed at the disposal of the executives to be used in helping to forward work among the Lamanites and in explorations in the interests of archæology. It is hoped that this will be the beginning of an important work. The Religio especially should be interested in establishing a splendid museum of archæological relics that may support the story of the Book of Mormon. The sum of two hundred and fifty dollars was placed at the disposal of the executives to be used in the general work of the association.

The Constitution and By-laws were amended so as to make the First Presidency of the church and members of the Quorum of Twelve ex officio members of the General Association; also to allow presidents of stakes and districts ex officio rights in stake and district conventions. Five proposed amendments found in January *Autumn Leaves* were referred to a committee of three who are to report at the next General Convention.

Acting on a further report from the executives a committee of three was appointed by the body to inquire into the delay in the publication of the Book of Mormon in the German language and to urge its early publication; they are Rudolph Etzenhouser, S. A. Burgess, and C. C. Joehnk. The financing of the normal work was left with the executives.

The election of officers for the ensuing year resulted in the sustaining of all the former officers, the vote in each case being unanimous. The officers are: J. A. Gunsolley, president; Walter W. Smith, vice-president; Sr. M. A. Etzenhouser, secretary; R. B. Trowbridge, treasurer; S. A. Burgess, librarian; Sr. W. H. Deam, superintendent of home class department.

The first session of the General Convention of the Sunday-school Association was held in the upper

auditorium of the Brick Church, Lamoni, April 3, beginning at half past two in the afternoon. The general superintendent, Elder T. A. Hougas, presided. The secretary, D. J. Krahl, was assisted by J. F. Mintun and Annie Allen; Elder F. G. Pitt was chosen chorister.

The time of the meeting was largely taken up with the report of the credential committee and reports from the officers of the association and from schools.

In his report the general superintendent stated that the work in general is in good condition. But some districts and schools have gone backward or are dormant. The need is for leaders and for aggressive work. The *Quarterly* is still issued in the four grades; the EXPONENT subscription list is growing slowly, but the publication is not self-supporting. He cautioned the convention to avoid hasty and unwise appropriations of the association funds.

In his report the second assistant superintendent called especial attention to Bro. Walter W. Smith's work in the normal department.

The statistical report of the secretary shows a present total membership of twenty-four thousand nine hundred and fifty-three; number of schools five hundred and thirty. This is a net gain of ten schools, and a net gain in membership of two thousand and fourteen. In his comments on the statistical report he said, "London, Ontario, District has increased its membership four hundred and twenty-two the past year; now leading Independence Stake by four. The ranking as to membership now is: London, first; Independence, second; Lamoni, third."

The report of the treasurer, Elder John Smith, shows expenditures for the year amounting to five thousand one hundred and seventy-one dollars and thirty one cents; balance on hand nineteen hundred and eighty-two dollars and two cents.

An interesting report from Hawaii Territory shows four active schools, including one Chinese school of sixty members with an average attendance of forty.

The evening service was devoted to graduating exercises of graduates from the normal department.

The editors regret that they can not bring their report of the conventions up to a later date. Owing to the extra work necessary in getting out and mailing the Bishop's annual report it was deemed necessary to go to press Saturday evening or early Monday morning.

Long years ago the wise old bard told us that "Life is a game of chess"; but it remains for the disappointed man of to-day to find out for himself that the trouble with the particular game is that it is "his move," while he sits waiting for some one else to make a play.

JUDGE C. B. WAITE.

Charles B. Waite, a pioneer of Chicago and a judge of Utah Territory under the administration of Abraham Lincoln, died early yesterday morning after an illness of three months at his home, 479 Jackson Boulevard. He was eighty-five years old and had resided in Chicago sixty years.

The body will be cremated in compliance with a request made by Mr. Waite before his death. The date of the ceremony has not been definitely decided upon.

During the last twenty-five years Mr. Waite, who practiced law with Abraham Lincoln, had devoted his time to research work and the writing of books, one of which, *The Christian Religion the First Two Centuries* ran through six editions, and Herbert Spencer and *His Critics* attracted considerable attention. He was renowned as a linguist.

Mr. Waite is survived by a wife and five children, Doctor Lucy Waite, Mrs. Jesse Wright, of Washington, D. C., Joseph Waite, Mrs. Margaret Thornton, and C. L. Waite of Denver. Memorial services will be held some time in the near future.

We clip from the *Chicago Tribune*, of March 26, the foregoing notice of the death of Judge Charles B. Waite. To few of the many thousands who may have read this notice of the passing on of this aged man, would it have the same meaning that it must have to the readers of the SAINTS' HERALD. Perhaps there may be not many of those who read it in the HERALD who will remember why it should mean anything to them; but we take a pleasure, shaded with regret, in calling to the attention of those few who may have a memory of the man the fact that an honorable one among the men of the earth has been taken to await his reward when the judgment shall sit. To those of our readers who may not know who Charles B. Waite was, or why we of the Reorganized Church should take any more note of his death than of any others of the host daily passing "to the silent bourne, whence no traveler returns," we state who he was, and why we note his death.

When the church sent Elders Edmund C. Briggs and Alexander McCord to Utah, in 1863, Judge Charles B. Waite was one of the first men to meet them, and to give them encouragement, moral support, and an asylum. Bro. Briggs has a lively recollection of it and says, "This man, Judge C. B. Waite, was the first man to give me his hand, and bid me welcome in Salt Lake City; and to offer words of cheer and moral encouragement in regard to the mission upon which the church had sent me."

Not only did the judge do this, but he and his estimable wife invited the missionary to their home, offering common hospitality; but when all other doors were closed to them into which to bid inquirers enter that they might hear the message they were sent to deliver, the judge put his home at Bro. Briggs' disposal, and in that hospitable home, and under the watchcare of a fearless judge of a United States territorial court, did Elders Briggs and McCord present the claims of the gospel message as held by "the remnant that was left from the

dispersion," the first missionaries of the Reorganized Church to Utah.

We of the HERALD have excellent reasons to remember Judge Waite. He was a lover of fair treatment, a fitting pioneer judge and advocate of "the square deal" and while General P. E. Connor, in charge of Camp Douglas, with the United States troops stationed there, gave the missionaries the military protection they might need, the judge gave them the moral strength which his recognition must needs carry. He was a friend to our cause, and will be remembered in the great settling day with the other "honorable men of the world" who have extended the helping hand to the messengers of the cross in the time of their distress.

QUESTIONS AND ANSWERS.

INDIVIDUAL GLASSES.

Query: Are individual glasses necessary in the administration of the sacrament?

At the institution of the sacrament, or the Lord's supper, it is clear that the Master used but one cup, so far as the history is concerned. So far as the commandment in the Book of Mormon is concerned there is nothing to warrant the idea that individual cups are necessary. The peculiar objections presented as against the idea of using a cup in common, are founded upon the idea of personal uncleanness upon the part of some who partake; bad teeth, bad breath, tobacco stained lips and mustaches, and unwashed face and hands, resulting in imparting real or imaginary repulsiveness to the cup as it passes from one to another in the congregation. These objections are unnecessary, for the reason that the things complained of are unnecessary. Cleanliness is said to be next to godliness, and no person against whom these objections would lie should partake of the sacrament, even from an individual cup among his fellows. Using tobacco in any form is an unnecessary, useless, and filthy habit, no matter by whom it is used. Nothing can be said in defense of the habit, and it should be eliminated from the practices of the Lord's people; and hence would not stand in the way as an objection to the partaking of the sacrament together with others in open fellowship in congregation with the Saints.

We are asked if the use of individual cups would be unlawful among the Saints in the partaking of the sacrament. We know of no law specifically stating the number of cups necessary to the administration of the sacrament. Paul wrote that all things were lawful, but all things were not expedient. An array of individual cups where the membership of the branch did not exceed the number meant by the word *few* might be expedient; and, possibly for that reason, be lawful; but in branches like those at St. Louis, Lamoni, and Independence, such an

array would simply be preposterous, and for that reason inexpedient and unlawful.

The existence of these objections upon the part of many persons who meet with the Saints at the sacramental services is to be regretted. It is better, far better, to get rid of the objections by removing the cause than to recognize the validity of the objections by providing for their continuance.

It is true that many persons in partaking of the sacrament take but a small portion of the wine from the glass, and by far the greater number of persons in any congregation of the Saints take particular pains to partake of both bread and wine in a manner as cleanly and as little objectionable as is possible. It is very seldom indeed that the person using tobacco goes to sacramental service with either lips or mustache or breath stained by the use of tobacco; they usually prepare themselves for the service by making themselves as clean as possible. In the administration of the bread and wine among that class of Saints where the use of tobacco is prevalent, if there be such Saints, the practice can not be so obnoxious to the majority as to make individual cups essential.

If we are asked to express an opinion, we do not hesitate to say that we believe individual cups are not necessary, and are not provided for in either the law or in the customs of the church. There may be fashionable congregations, or rather congregations of fashionable people, where by vote of the people the use of individual cups has been instituted and is being continued. It is but the way of the ultra-fastidious people of wealthy congregations, a conforming to the personal exclusiveness of those who have but little in common with the common people who in the ancient world and also in the modern world heard the gospel gladly.

TO WHOM SHALL HE REPORT?

An elder who is not an officer of the branch where he resides, and who preaches outside of the precincts of the branch of which he is a member, should report to the president of the district where such labor is done, and should consult with the president of the district as to such labor, when and where it is to be done; and in doing such labor he should not interfere with the local branch authorities of the branch of which he is a member, whether in the city or the country.

A priest who is not an officer of the branch, but who preaches outside of the branch jurisdiction, should be subject to the same rule as the elder as noted above, and be subject to the direction of the district president, and report his labors to the president of the district.

"The fruits of sin are never in season."

Original Articles

TITHES, OFFERINGS, AND ORDER OF CONSECRATIONS. OBJECT, USE, CHARACTER, AND APPLICATION OF THE SAME AS SET FORTH IN THE LAW OF CHRIST.

(An address during the meetings of the Independence special services, by Bishop E. L. Kelley, February 25, 1909. Reported by Mrs. Marie Morgan.)

The divine law given to man, is for his highest development and best good, and not simply an unnecessary thing that may be waived or disregarded at his will or pleasure.

It is general in its character and provisions, without partiality in its application, and when obeyed with full purpose of heart to fulfill the same according to its provisions, and thus magnify the name of Christ who gave the law, the results are spiritual life and light, and an exercise and development of the nobler faculties of the soul as well as the special blessing of God in the temporal things of life, which are to be added in his wisdom and not our own.

To make a successful warfare in life it is necessary for every one to occupy according to the law, not as he may prefer to do, or as he may misjudge the law, for if he could make a triumph in this way without being a "doer of the word" then he could be judged by conscience, perverted or otherwise, and not the law, and error would be as valuable as truth. Such a theory is wholly unlike God and at variance with every thought upon the question, found in God's word.

Jesus in illustrating the necessity of each one performing his work with faithfulness and diligence uses this language:

For I say unto you, That unto every one who occupieth, shall be given; and from him who occupieth not, even that he hath received shall be taken away from him.—Luke 19: 25, I. T.

All then must wake up and be anxiously engaged. Hesitation, slothfulness to duty, indifference, or waiting for the time to come for all "to divide up," will bring no reward, except the reward of the idler, and none should seek or wish for this.

Due labor and diligence in their respective stewardships were made significantly prominent in the teaching of Christ to the people, when he personally instructed in the principles of the higher and holier life. The performance of duty and a rendition of a strict account was enjoined upon "every soul of man," irrespective of ability or circumstances, each being held responsible under the law for what he is and what he has, and not for what he is, or has, not.

In this sense, Jesus instructing touching obligation and duty says:

He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much.—Luke 16: 10.

Whatever we may have then, whether much or

little, or whatever we are, minister or layman, will not cut much figure in the judgment and rewards of the future; but the question, how we have occupied in the places, or with the things of our stewardships, will form a wonderful issue when the books are opened.

In our own age the instruction to the church is in strict harmony with this counsel and laid down as follows:

For verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father.—Doctrine and Covenants 72: 1.

Whoever we are then, and wherever we are, the law is applicable to and binding upon all and should be honored and fulfilled in the order of its requirements and the opportunities afforded.

From the beginning of Christ's ministry, duty on the part of the people in temporal matters, performed in a spirit of faith, and "with a full purpose of heart," was enjoined. He instructed how to do and the proper way to fulfill the law, never intimating that it was proper to quit doing, or that the people would be justified in withholding their help.

But if ye would rather give alms of such things as ye have; and observe to do all things which I have commanded you, then would your inward parts be clean also. But I say unto you, Woe be unto you, Pharisees! For ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God; these ought ye to have done, and not to leave the other undone.—Luke 11: 42, 43, I. T.

Note how careful the Savior is that no excuse under any pretext shall be had by any one for a failure to perform by any instruction of his to them.

"These ought ye to have done, and not to leave the other undone."

Too many are ready to try to justify themselves in leaving undone some things under the thought that they have performed some others; but this will not answer with God. The perfection urged in the law is attained by its observance, not by excusing ourselves for a failure to observe.

It should not be overlooked in this connection that Jesus refers to the giving of "alms," and the observance of the law of tithes as being the same. The giving of "alms of such things as ye have," as he expresses it, was equal to, or the same as, the tithing of "mint, and rue, and all manner of herbs." This is as he taught in the sermon on the mount: "Take heed that ye do not your alms before men to be seen of them." The word *alms* refers to a "work of righteousness," or the fulfillment of the law as it is written: "He hath dispersed abroad; he hath given to

the poor; his righteousness remaineth for ever."—2 Corinthians 9: 9.

This is attained not by indifferent or spasmodic handing out to the poor from time to time as many often interpret it, but by carrying out and conforming to the law, which regulates and makes provision for these things.

"And it shall be our righteousness, if we shall observe to do all these commandments before the Lord our God, as he hath commanded us."—Deuteronomy 6: 25.

Not that men can do as they please and attain to this righteousness; but they must observe faithfully the gospel rule, the law of Christ, "for therein is the righteousness of God revealed"; not of works, (of our own choosing,) lest we boast, but those good works, "Which God hath before ordained that we should walk in them."—Ephesians 2: 10.

This divine order touching duty in temporalities was for the development of a true and holy character, hence adapted to all, rich and poor alike, and all must comply in order to attain the perfection demanded. The rich and poor are often referred to in the law as being "greedy," "lustful," and "covetous"; or "miserly," "selfish," "unthankful," and without "brotherly love." The Lord has given in his law of righteousness, the gospel, ample means of working a change and attaining true development, but this law must be obeyed in order to be effective. Like the principles of repentance and baptism, it is to be observed by rich and poor, hence it is well written: "He that is tithed shall not be burned"; not burned just because they have not put the money into the treasury; far from this; but not having complied with and fulfilled the law they have not attained that perfection necessary to receive him, when he shall come, therefore they are destroyed with the wicked. "He that is faithful in that which is least will be faithful in that which is much"; all are tried and tested under an equal order, and none are exempt, not one.

But, Jesus taught the law in its fullness, "not preferring one thing before another,"—every part in its own order. He urged the consecration of the tithe, or tenth, as observed by the patriarchs and enjoined in the instructions of the prophets according to the command:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

This was given to a people who only knew the tenth as the definitive tithe. Jesus subsequently revealed this in its order to his disciples on the Western Continent with instruction in other gospel principles so that it could well be said, as it was by divine sanction, that the gospel was taught in its fullness

to those to whom he ministered personally in the Western Hemisphere.

He also taught his disciples to consecrate of their surplus:

This he spake unto his disciples, saying, Sell that ye have and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens, that faileth not; where no thief approacheth, neither moth nor rust corrupteth.—Luke 12: 36, I. T.

This command was not to sell all that they had, as many erroneously assume, for then the disciples themselves would have been deprived of the means of a living. Jesus taught in wisdom, and wisdom is justified of his children.

The statement, "Sell that ye have and give alms," carries clearly with it the thought that they were to dispose of such things as they could spare, and turn into the treasury to assist the poor and the needy. The alms giving was provided for under the law as has already been shown and was indeed a work of righteousness.

This instruction was sufficiently important to be again given to the church in our own time. It reads:

If thou lovest me, thou shalt serve me and keep all of my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties, for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for this purpose.—Doctrine and Covenants 42: 8.

The direction is fairly specific: "Consecrate of thy properties for their support, that which thou hast to impart unto them"; not all a person has, but again: "inasmuch as ye impart of your substance"; not all your substance, but, "that which thou hast to impart." Whatever they could spare of the holdings, even though at a sacrifice; and that which they could spare would be more definitely, also correctly, set out as "surplus." The instruction is also definite as to where this consecration, or alms, should be placed.

Subsequently to this instruction given February, 1831, further direction and explanation was given to the church in this language:

Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying of the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.—Doctrine and Covenants 106: 1.

Now, I hope none will stumble over this paragraph and read it, that the surplus is the beginning of the law of tithing. This would be incorrect. The

law as we have seen begins with the tithe, the tenth, and is applicable whether a person has a surplus or not, and any time and place.

Paragraph 2 reads:

Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

And in paragraph 2 it says: "And this shall be an ensample unto all the stakes of Zion."

But are none under the law of tithes and offerings except in Zion and her stakes? Such an idea was held to by a few in the Reorganization of the church prior to the year 1882. The theory was put forth as follows:

Surplus is the beginning of tithing; the execution of the law of surplus is limited to Zion and her stakes; now, there is no Zion nor stakes; see revelation of date 1873; therefore, no law of tithing applicable.

It is fair to presume that had this idea continued to guide the church, we never would have reached the development and preparation necessary to the organization of stakes.

At a meeting between the Quorum of Twelve and the Bishopric at Kirtland, Ohio, during the conference of 1883, entire harmony of agreement was attained and this is definitely referred to in the article of the Bishopric of January, 1884, and published in SAINTS' HERALD in March of that same year.

Subsequently a question of difference was raised by the president of the Twelve, Jason W. Briggs, who was not present at the meeting in Kirtland. And at the April session of the conference of 1884, at Stewartsville, Missouri, at a meeting presided over by President Jason W. Briggs, and the Bishopric, on the eleventh day of April, the matters were presented and discussed publicly, and Bro. Briggs stated before the meeting that if we took the Inspired Translation of the Scriptures, the law as held by the Bishopric was correct. Since this time the Bishopric have, as witness the "Address to the Saints" (issued by the First Presidency, the Twelve, and the Bishopric), worked in harmony and unity of understanding with the other quorums. And subsequently to the time of sending out the "Address to the Saints," the various quorums of the church and conference ratified and adopted the address. Now, what other important part of church work has more unity of sentiment and authority in the church and in the books back of it than the work of the Bishopric?

But, it is said, Some are writing against the positions of the Bishopric all the time. The Bishopric is not averse to fair and honorable criticism of its work, and has never tried to hinder the same, and is confident the law will remain the same and its work stand approved by the Lord, whatever the

contest, while somebody may get a little education along the line of church finances. We agree it would be better for the work and the Saints if we could all see more clearly, and sooner measure up to the gospel line; but if we can not, let us move in faith, a step at a time, notwithstanding that which may be termed hindrances.

The correct rule for the interpretation of scripture is: "Bring all scripture touching any given subject together and if in so doing you form no contradiction then you are right."

Our heavenly Father does not contradict himself; his instruction is eternal and ever the same. And if in our interpretation or exposition of his law, we find that our special solution is not in harmony with a part of it, let us not try to throw distrust upon the law; it is far wiser to climb down from our self-constituted perches, and humbly review our work, and drop the *theory*, rather than the law of Christ.

The harmony of the law as set forth herein is also in strict harmony with the principles and work of "all things common" contained in the books. It may not agree with the ideas of some as to what the statement, "all things in common," consists of, for there are erroneous views as to the condition of things, under the revealed order of, all things common, as there are touching the law of consecration, of tithes and offerings, and of surplus.

No rule that interferes with man's agency, or the charge of a stewardship by each member of the community and for which the individual is held responsible to God for a final rendition of the account of his doings therein, and to the Bishop in a proper way here, is permissible under the law of Christ anywhere, nor was such had under Enoch, or in the time of the apostles, either on the Eastern or Western Continent.

Such a law would interfere with the law of growth, development, perfection, and final rewards of the Saints. It would be antichrist, not after Christ. As before referred to, Jesus taught the underlying principles governing the church in the illustration:

"For I say unto you, That unto every one who occupieth, shall be given; and from him who occupieth not, even that he hath received shall be taken from him." It is Christlike to place men under laws of duty and responsibility here, not to deprive them of these, for if so they can never approve themselves to God, or be rewarded for faithfulness to duty to Him.

The direct steps toward equality are:

First: To attain a true standard of honesty, uprightness, truthfulness, and fair-dealing between each other and all others, and to the church.

Second: That each have or receive a stewardship in which he will have opportunity by due diligence

and labor to develop his talents, thereby providing for himself and family under the rules of upright, honorable, and fair dealing.

The first demands men and women who will absolutely follow the rule: "Therefore, all things whatsoever ye would that men should do unto you, do ye even so unto them."

Whatever the course, or misdoings of others, the true disciple must stand in his place unmoved and abide the rule of a holy life. With Saints of this character we may approach at once the second condition, and adjust and reward stewardships according to the provisions of the law sustaining these, and the order of equality is entered upon.

It may not be according to the understanding of some of what equality consists, but it will be the equality provided for in the law of Christ, and this furnishes the only just and consistent rule of equality that is to be found anywhere; viz: a rule under which every person shall have equal rights and opportunities with every other person, duly honoring the agency of each, and yet each to be duly rewarded according to his faithfulness to duty, good works, and uprightness of life. Jesus defines it as follows:

And you are to be equal, or in other words, you are to have equal claims on the properties for the benefit of managing the concerns of your stewardships, every man according to his wants and needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

Under this righteous rule the individuality and worth of the disciple is maintained and recognized, and the stewardship of each duly provided for according to his talents, that he might gain other talents; and as Jesus gives the illustration as found in Matthew 25: 15, "To every man according to his several ability"; these render their accounts duly, but not by turning everything over, as has been shown, but by "imparting" what they do not need, or the surplus, after having paid the tithe, or tenth, of the increase; the surplus and tithe being turned into the storehouse "to become the common property of the whole church."

The stewardships are left intact, however, and may be amended, increased, or diminished, according to the necessity, diligence, and faithfulness of the steward. All have equal claims on this common property turned into the storehouse for the benefit of managing the concerns of their stewardships, but no one has any claim upon another's stewardship; these are individual holdings provided for in the law of Christ, not only as a proper policy for

the membership of the church now, but in all time.

This is the rule laid down in the Order of Enoch in his time for the benefit of the poor:

It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. . . . Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Doctrine and Covenants 101: 2.

This is in direct harmony with the law of "stewardships," and the rule directing the imparting of properties, "that which thou hast to impart"; to "consecrate of thy properties"; or the giving "all their surplus property," these expressions in these instances being equal to each other and referring in fact to the same thing and directed in each instance to the same end, viz, to be "put into the hands of the bishop," for use, according to the order of the Lord's storehouse.

This was the order of the church referred to in the Book of Mormon, page 471: "And they had all things common among them," dealing justly, "one with another." To deal justly "one with another" every one necessarily had his own stewardship and agency, and was under responsibility for his acts and must be held accountable for the same, both here and hereafter, and for the managing the concerns of their stewardships they had the assistance of the "common property" in the storehouse "according to their wants and needs inasmuch as their wants were just."

Further proof that this was the order is shown in the manner of the change of the conditions, see page 479, under the development and accumulations of stewardships; they became proud and lifted up, and failed to recognize as they should the law of Christ and impart of their portions, the tithe and surplus, to the Lord's storehouse, and began to claim these things their own, instead of recognizing the fact that all things belong to the Lord, and that they were simply stewards of him.

No system can be adopted that destroys the agency of man. To do this would help Satan. Free agency is a God given principle and must be preserved.

The fact should not be overlooked that the law given to bring about equality and arrange the stewardships of the Saints, is that which sustains and makes effective the conditions of "all things common," and when the Lord's rule of conditions in any of its bearings is lost sight of or disregarded, the conditions sought for fail. The order, however, is an everlasting one, Doctrine and Covenants 77: 1, and no other can be substituted, neither can this be

changed. It is God's order, whatever man may think of it.

This is the order that was in force in the time of the apostles, as referred to in Acts 2:44 and 45: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

This is the same order referred to in section 81:4 as we have before seen under the revelation: "Every man according to his wants and his needs, inasmuch as his wants are just." The same thought is contained in Acts 4:32:

And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.

We must not overlook the fact that while these people did not claim the goods as their own, each "possessed goods," or had his stewardship, and regarded himself as a steward of God instead of being the owner. He was, however, responsible under the stewardship and had to answer, as we have seen, to God; this is the rule and condition of "all things common," according to the "all things common," as it is held out in the scriptures, and it agrees with the teaching of the apostles in the epistles to the churches in their time:

Now concerning the collection for the Saints, as I have given order to the church at Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come.

This shows that the saints lived under the law of stewardships which is provided for in the revelations given to the church. God has not given two laws and his instruction is in harmony, wherever to be found. The selling of possessions and goods, and parting to all men, as every man had need, was a consecration, that which a person could impart, the surplus, in addition to the tithe or tenth, which is also designated under the law as being the Lord's.

The instruction a few years later to Timothy upon temporal matters, touching the arrangement for widows, shows the full recognition of the agency and stewardship of the Saints and that each was required to perform the good works referred to under the law. It reads:

Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' clothes, if she have relieved the afflicted, if she have diligently followed every good work.—1 Timothy 5:9, 10.

Again verses 16 and 17:

If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. Let the elders that

rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward.

We should not forget the admonition of the apostle in this connection, verse 21:

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

The law as set forth in the three books then is equal, and if carried out, administered, as it really is when comprehended in either record, will bring the results sought, viz: the equality of the Saints, a stewardship to every one, supply amply, by the tithing and surplus consecrations, the storehouse by which the "wants and needs" of any who may justly claim shall be furnished, making the full condition of "all things common" spoken of in the law.

It is true that in order to understand fully the principles, we must gather instruction from the three books; but this only furnishes a sufficient reason for the later revelations; but when the law is once comprehended it may be developed from either of the books and when so developed is maintainable by each and without contradiction.

The wisdom shown forth in the instruction given by the Lord as to the correct manner of interpreting the law of tithing and consecration is sufficient to stamp section 126 as emanating from the divine mind whatever may be queried of other things:

To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto. (See section 126:10.)

This direction is complete in itself; and Christlike, shows the necessity of regarding "every word that proceedeth from the mouth of God."

"The Book of Doctrine and Covenants as accepted by the church," includes all the revelations therein. But the direction is still more specific, "taken as a whole." To honor them as a whole, we can not leave out a part of them, whether it be a tenth, fiftieth, or hundredth part; to take them as a whole in the interpretation is to harmonize with each and every one. But again: "Each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto." We open the book and read:

"Section 42, revelation given February, 1831." It means that then. We read again: "Section 51, revelation given May, 1831." It means that then.

Again we open and read: "Section 72, revelation given December, 1831." It means that then.

Again: "Section 81, revelation given April, 1832, showing the order given to Enoch and the church in his day." It means this then.

We turn again: "Section 98, revelation given December, 1833." It means this then.

Again: "Section 101, revelation given to Enoch, concerning the order of the church for the benefit of the poor." It means this then.

Again: "Section 102, revelation given on Fishing River, Missouri, June 22, 1834." It means this then.

Again we turn and read: "Section 106, revelation given at Far West, Missouri, July 8, 1838." It means this then.

Again turn and read: "Section 114, revelation given October 7, 1861." It means this then.

Well, what one is it then that Christ does not direct us to observe when he says, "each revelation contained therein"? Answer: Not one. Then let us take "them as a whole," not a part.

But the inquiry is made, "Does not section 106 make the law that is continuous for ever, to be the tenth only?" Oh, no! It is only a mistaken interpretation that does that. Turn and read paragraph 1: "And this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord." What is the standing law, "one tenth of the interest annually?"

No; that would be only a part of the law referred to in the same paragraph. It is the law of "surplus," or consecration of what the steward has to impart, and the one tenth of all their interest annually, "that continues for ever." It requires all to comprise the law as given. This interpretation is in harmony with section 81: 4:

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory to God.

Now read the next sentence of paragraph 5, same section:

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not.

This in terms continues the rule of imparting that which can be spared, the surplus, as an everlasting order and associating the rule with that which refers to the continuous order in section 106, there is harmony. The law governing the "imparting of properties," "surplus," and a "tenth of the increase," is an everlasting one—it is God's law.

Interpret the revelations by the rule, "each having its proper bearing," and there are no differences nor contradictions; no, not one.

You will notice, then, that I place the important work of the law relating to temporalities as the

basis of the formation of character in the developing of the minds and hearts of the Saints. For that purpose the law was given, and it would be just as impossible for our heavenly Father to gather his people and to distribute the goods that are spoken of in the law where they are not prepared for it, as it would to distribute to any other people of the world, and expect that they would return and "honor him with their substance." The question confronting us is, are we cheerfully honoring him with the substance that he has placed in our hands? It is upon this thought that the Bishopric has urged the inquiry touching equality and stewardships: Are we ready? The books will show, but simply the profession of "Lord, Lord," never can.

Have all complied so far as we can, with that which has already been placed in our hands? If not, suppose that distribution should be made, and more placed in our hands, would it be any better? Do we not have to rise to that perfection of grace that makes us willing and anxious doers of the whole law? No difference how little or how much we may presume, or assume, that the law relates to us, the-keeping of it must be in every particular, not in a part only, nor in such as we may choose to keep; but the keeping of the law must be in its entirety, and it is upon this theory that the law is urged upon the Saints, as having an individual application; not as it may be convenient from time to time, but as definitely, as purposely, as conscientiously, as devotedly, and as faithfully as we comply with the law of baptism for the remission of sins or the laying on of hands for the reception of the Holy Spirit. That we will not only do this in theory of recognition, but that we shall also attain such standard as to more fully appreciate the church in its proper place and position in the world.

There should not be found on the part of the Saints a disposition to hold lightly the things that God has given to them. Not only this but also a disposition to speak lightly of the church and its work. Christ so loved the church that he gave himself for it; that he might sanctify and cleanse it with the "washing of water by the word." Who would speak so lightly, then, of the church and the work it is doing? People must draw nearer to Christ so that they will appreciate it more than they now do, the good of the church and its work, or our heavenly Father can never say, "Come, I can trust you; you are fitted to enter and occupy." Are we fitted for heaven to-day? There are hardly any who would say, I feel that I am fitted for it; and if not, what is the reason? Is it not because we have not been sufficiently faithful in the things that we have received? and if not for this, how do we know that we have been sufficiently faithful to receive and live

the order of equality and all things common spoken of in the law?

I have stated before this audience a couple of times at least, and before many other audiences, that it was not our heavenly Father who was waiting to perform his work because he was not ready, but that he is waiting for the preparation of the people, and when that preparation comes, is made, then it will be time enough for us to inquire how long will the Lord wait. So we are still urging and trying to teach the principles governing in the law relating to temporalities, for the reason that the principles themselves, when lived, are calculated to develop and ennoble the soul.

Take a person who is too stingy to do anything for his family, or the church, or anybody else in this world, almost, but who is wrapped up in a few dollars, or the thought of how much he can make in this world, can not you see how great his development must be in order to enter the abode of the just and true saints? He must grow out of this condition, and unless we have a law that will reach the case he can not, for development comes by the devoted application of law, not by excitement, not by wishing, not by slothfulness, not by idleness, but by zealously fulfilling the law of liberty. In the language of the Apostle James, we are to be "doers of the word and not hearers only."

In our work, then, we must not overlook the fact that it is necessary for us to keep the law relating to temporalities. I know it is very common for the eldership to preach to the people on the outside "that unless we are doers of the law there is no salvation for us"; but when we come to apply it to ourselves the thought arises, Can we not be excused from this? Can't we be excused from conforming to the law relating to tithes if we pay our surplus? If the law excuses us, we may be excused, but if it does not, why do we wish to be excused? Why not willingly move up and comply with the law without trying to climb up some other way than that which God has laid down in the books?

In our work as individuals, then, I hope we will keep in mind this truth; that it is possible for the Saints to make a triumph, but that they can not outside of the fulfilling of the law of Christ. In our work in keeping the law we should attain the state of perfection that Jesus spoke of, as recorded in the sermon upon the mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect." How become thus perfect? By fulfilling the law, every whit. That's the way to be perfect, as our Father who is in heaven is perfect. Now, are we doing this? If so, we are in a happy condition to-night; and let us not have our lights go out, then. Let them shine forth to those everywhere who may

see and hear us, and soon we shall see the light of Zion reflected so the world may see her rising.

In our work and efforts as individuals we are permitted to press forward to the time when there shall be absolute unity and oneness among God's people. This is the law; but the unity must come under a higher state of perfection. In the first place, we must get away from the feeling that we want everything that we see in this world. Men and women are in the habit of looking out upon the things of life and yearning, or coveting, as the saying is, everything that they see. God could never satisfy us as long as we are in that state of mind and heart. It wouldn't make any difference if in our present state Christ should give us everything about us, unless we develop and change, should we see Satan on the outside with a few useless ornaments or engaging in some worldly pleasures, we could not contain ourselves, but would feel like rushing right over to him and seeing if we could not get that too. The duty of man is to learn to be content with the things God has given him, and if we see anything on the outside not to go after that, too, as did Eve in the Garden.

Those in this world who are seeking after pleasure, and are willing to run here and there, spend their money seeking the pleasures of this life, are not the ones who will be accepted by our heavenly Father when the time comes for the distribution of the wealth of Zion among his children. Neither will they be the ones who will be welcomed on the other side when we shall stand before the pearly gates. All must learn to deny ourselves. Learn to cultivate a spirit that when we see something that attracts the eye and soul for a moment in a worldly way, that will say to us, Stop and think, should we let our hearts and minds go out after such. Learn to deny ourselves as well as to wish and long for the things of pleasure in this life. This is the development that is required and if we fulfill the law as it is, we will gain the development; but if we fail to fulfill the law, instead of getting better as a people, so that we are more ready to receive that which our heavenly Father would place in our hands, we will move backward and lose the prize.

Another thing that I thought to call attention to was in the further work that the church has to do, with reference to arranging and preparing for God's people. At the present time, we have already provision made for the old people of the church, who can not make homes for themselves, and they are satisfied. It is a place that any of us might be grateful for if we were there, and any of us might be proud of if we simply visited it to see how our brothers and sisters are cared for.

There has also been fitted and prepared a school of learning for the young people in the church and

it seems to me if there has been anything that has been a benefit to the church it has been this school of discipline and training. There may be some exceptions—but in almost every school in the country you will find that infidelity and disbelief are the results of the special training instead of fidelity to God and to Christ, our Lord; so that it would be impossible for me to-day to feel satisfied with sending a boy to an institution of higher learning away from home, if we did not have an institution to patronize that is watchful to train so as to confirm a belief in the scriptures instead of casting a doubt. I could not be satisfied, because I would not know what he was doing; whether he was being trained away from God or towards him. It is one of the most important works of the church ever entered upon, although we had to battle in order to maintain and sustain it.

Then we entered upon the work of the building the Sanitarium. That is now finished, and we have partially the means of supplying and furnishing it. Not sufficient as yet for furnishing, but the building is finished, and this done the work of providing for the sick and afflicted who need such a place is complete. It is for the sick and afflicted, not a home that people can go to and remain, as are our Saints' Homes. It is an institution for the special object for which God directed in his law. We have also sufficient means for locating and furnishing the children's home. There will be no necessity for gathering funds for that the present year. If anybody wishes to donate for the children's home, it will be thankfully received, but it is not necessary to urge this, is the idea.

But this is not the only work that the church has to do; it has been, however, a necessary preparatory work. The work pressing upon the church now is the purchasing of tracts of land for the settlement of Saints who can not make provision for themselves.

This should be the business and work of the church the present year, if the Bishopric is right in its conclusions. Provision should be made for Saints in this way in due time, and doubtless as fast as they are prepared for the work. The law provides that time shall be had for preparation. The preparation to be made is both on the part of individuals and the body, the church. Not simply that a person may say, Well, I guess I am ready to go now, because I have got rid of my stock and my implements and my wife is ready now, and the children are well, and I am prepared to go. This is not all. The church must arrange too for the wife and children, or disappointments will follow. Let due preparation be made beforehand, and let us all be helpers to make it, is the divine plan. When we gather we ought to be ready to carry on such work as we are fitted or prepared for, whether it is farm-

ing or cattle raising, or dairying, a mechanic, or the work of a storehouse; a stewardship of some kind in the world's battle. For illustration, we can not arrange to bring together all the elders, who are in the mission fields, with their families. When the elders go away what will their families be doing? Do you think the Lord would be pleased with the families of elders being idle on the streets or at home, no matter how well the missionary was discharging his duty? If he has a family that can cultivate a farm, let him have a farm; and if it is an elder, let his family be placed where it will be a helper, that coöperation may be coöperation in fact in the church, and not simply in theory. True coöperation is to place men and women so that they may be able to help with diligence themselves, and not simply the starting of a business with the view that the business will make a living for all of us and we may depend upon the returns from that. One will bring the people together and develop them in character in which usefulness on their part will be the leading thought of their minds. The other will bring a people together and develop them in the thought that the amount they are to gain will be the chief anxiety of their minds, and they will be depending upon something else for success instead of the labor and industry of their own hands. We want a people educated out of such an idea as this. It is far below the plane that God placed man in and offered to him opportunity. We should be fitting ourselves to do and prove ourselves, and have no other wish than a fair opportunity and the blessing of God with which to win success.

There is no higher plane for man to move in in this world than to work out with fear and trembling his salvation both in spiritual and temporal matters. Then there will be a reward attaching; but what about the man who simply wants a living and not the opportunity to make one for himself and family? Now, if we can but fit ourselves for this, it isn't going to be a very long time until we can begin to talk about the gathering and light of the people of Zion, but before it reaches very high we must arrange so that when we have a poor family we can place them where they will have the means of making a living. I am thoroughly convinced that the idea is a correct one, that no person in this world ought to be contented to stand up and say, I want something given to me, that I may be enriched; but it is right and honorable for them to ask for an opportunity; and to say, that if you will give me an opportunity, I will show you what I can do. I will be as faithful and industrious in my sphere as any other member of the community. That's the kind of principle that we ought to find on the part of the Saints, and if we can have such, there is fair sailing ahead.

God has not forgotten his people. He is willing and ready and anxious with reference to them. His church is sacred to him. It was sanctified by his Son. Let us hold it sacred, and let us not permit it to be spoken of disadvantageously in our presence without a rebuke from us and let us be children of God indeed attached to him; attached to his service; to the redemption of Zion; and bye and bye, all will be well.

Letter Department

SEATTLE, Washington.

The following is a statement given by way of an unknown tongue through Elder P. P. Premo, February 14, at Seattle, Washington, during the semiannual conference.

"Verily, verily, I say unto you, my children, be not discouraged. Yea, I say unto you, live ye near and close unto me and do my will, for verily the time is not far spent before destruction shall come throughout this land; and verily I say unto you, if ye keep my commandments they will not hurt you, but I will protect you, and if ye live according to my law, my servants shall go forth and do much more good in this country, for there are thousands in this land I shall gather into my kingdom. Be faithful, and I shall bless you with my holy Spirit, more than you have received before."

Reported by IRENE EMSLIE.

FANSHAW, Oklahoma, March 9, 1909.

Editors Herald: I wish to inform the many readers of the HERALD concerning the work in this part of the Lord's vineyard. As a rule we are moving on in the work. A few of the Saints from this place, with the writer, attended district conference at Wilburton, Oklahoma, thirty miles away. I am glad to say it was my first conference attended, also it was the happiest meeting I ever attended. The Saints were made to rejoice in the Spirit of the living God. After conference adjourned, we met on Sunday, enjoyed the Sunday-school very much. Preaching at eleven o'clock, thence to the waters of baptism, where Bro. Jesse M. Simmons led four precious souls to the liquid grave, thence to the church-house for prayer- and testimony-meeting, which in my opinion was the best of all the meetings.

Returning home, after such a spiritual feast, in company with five of God's servants, elders, we met in the depot and organized what is now known as the Fanshawe Branch, about thirty in number.

Dear Saints, pray for us, that we may be able to do much and lasting good in this new branch. My prayer is that we, as believing children, may hold on to the rod of iron just a little while longer; for the battle will soon be over. The reason I say this is because of a dream or night vision which I will try to give.

A DREAM.

I saw a great number of the Saints, seemingly a few hundred; all seemed to be asleep. They were all lying down in a long row, each family to itself, I being the first in the row. Then the Savior came and stood by me with his right hand uplifted, and he talked and warned us to do wake up. He plead and exhorted, as do the elders, in these words: "Wake up, dear children. The time is so short. You know not how short the time is when I will come, as you have been taught in the scriptures, in clouds and great glory, in flaming fire, taking vengeance on them that know not God and obey not my gospel. I warn you again, as I

have warned you before, Wake up to the sense of your duty. Be workers while it is called to-day."

These, with many other testimonies concerning this restored gospel, enable me to say that I know that God is in this work.

Your brother in the cause of Christ,
N. A. Goss.

FLOMATON, Alabama, March 9, 1909.

Dear Herald: I feel it is my duty to say that I have enjoyed life since I have been in the Latter Day Saint Church better than I ever did before, and hope I will live to understand all of the work. I have been a member of this church about four years, and I trust to God that he will give us strength to go through this life.

Your sister in the one faith,
ANNA WADKINS.

PROVIDENCE, Rhode Island, March 16, 1909.

Editors Herald: I was very interested in reading the remark "concerning discussions in the HERALD," by Elbert A. Smith. When I was reading it, I thought, How plain, and he with such a kind feeling and good counsel to us and "to those who are said to be about to withhold their means because of conflicting opinions on the law that have been published, if such exist, permit us to address a little advice that none will be likely to challenge: Don't do it." I say, Amen, because if any of us withhold we will miss our reward. Let us do our duty, and if those in higher office do not theirs, it has nothing to do with us. It is with them and God. A poor man came to me and asked me for money to get something to eat. I felt sorry for him, and I gave him a little change, and he went into a beer saloon instead of getting something to eat. Well, I did my duty, and I will not lose anything by it. I believe in tithing, and if anything comes through the HERALD on financial law, and I do not understand it, I think that if it comes from men in high office and men of God, I am willing to give way to their teachings. I believe if we had the Spirit of God, we would not have much contention. I think we ought to be submissive to their teachings as men of God. I hold with discussion in its place, and by the Spirit of God, because it does a great deal of good in showing both sides, and then we learn.

Your brother in the gospel,
T. H. MOORE.

Asgatan 88, ESKILSTUNA, Sweden, March 1, 1909.

Editors Herald: I will just write a few lines in regard to the work here, so that the Saints can see that we are still alive on this side of the great water. I am glad to say that some noticed my appeal in the *Ensign* some time ago. I was greatly in need of help, and am so all the time. The first one who responded was a Bro. Tucker, of Kansas City, and his help came in good time, as Bro. Hanson, from Gothenburg, arrived a few days later, so I took all that money with the addition of a little more and rented halls for three weeks, and during that time had twenty-five meetings, Hanson doing nearly all the preaching, and by that help we were able to get the gospel before hundreds of people. Also had a Sunday-school organized and have had about thirty children every Sunday.

A short time ago I received some help from a Bro. Johnson, of Chicago, and by that help have been able to keep the hall where we hold our Sunday-school, up to the present, but do not know how long I will be able to keep it. The Baptists are working hard to get us off the ground, and they might succeed if we can not keep the hall. So if there is any one willing to help us keep the work going, just send it along, and you will get the same credit as if you send it

to the Bishop, and at the same time save us a good deal of writing and expense connected therewith.

The outlook for the work seems to be better now than before, if we are only able to keep the camp-fire blazing.

Hope and pray the Lord will grant a good time in conference, and that the work may prosper in all parts of the world. I remain,

Your brother in the conflict,

OSCAR WM. OKERLIND.

FULTON, Iowa, March 14, 1909.

Dear Herald: Our district conference held at Fulton is past, and in the minds of many it was a good conference. Friends were made to the cause, and the Saints strengthened and encouraged. We have a nice Sunday-school at this place; about seventy enrolled. Bro. Benjamin Frank, a young brother, is doing nicely as superintendent.

We lost by death on the 6th of this month Bro. William Clayton, a firm and true member of the church. He was loved by all who knew him. He has gone to his reward. May we each and all so live that the world may see and know we are children of God. Our influence is going out to those around us either for good or for evil. If for good, then we may see our friends and loved ones gathered into the fold. If for evil, then the condemnation rests partly with us.

According to the parable of the ten virgins, only half that are called to be Saints will enter into the celestial kingdom. Will it be I? will it be you that is cast out? Eternity alone will tell! Let us so strive, dear Saints, that our influence may go out for good. By our own works we stand or fall, and one unjust man, though a member of the church, may and will cause more harm than ten righteous persons can counterbalance in the same length of time.

Are we heeding the oft repeated admonition of God to come up higher? If not, can we blame God for not doing his part? Is it not promised that if we do our part first, according to instructions, he is in duty bound to bless us? Let us one and all unitedly uphold the gospel banner of King Immanuel. Let us all do our duty, for the field is ripe for the harvest. We each have a work to do, so let us all do our part, then this glorious gospel will roll along smoothly and harmoniously until the consummation of all things. Hoping and praying for the welfare of God's children, I remain,

Your brother in Christ,

CLARENCE HEIDE.

BERKELEY, California.

Editors Herald: Section 17:1: "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the *flesh*, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April." "Unto you is born this day in the city of David a Savior, which is Christ the Lord," as the angel said to the shepherds.

This day—not a December Santa Claus coming down the chimney covered with snow; but this day, 6th of April, in plain words to the church, the very day he came in the flesh. We need not look for another. If a man is engaged to a girl to be married, and he tells her his birthday, she will observe it, if she loves him. He would not command her. It is not compulsory. We have got so much revelation that it will take a long time before we understand it all; and if we are not willing to obey, we never will understand. Only those that love (and obey) the celestial law will have (as written) a good understanding. We need not (any of us) think to get anything for nothing; though he may be high priest or lesser. If any one is simply to take and hoard up money, and take

usury, how shall he be able to preach to build up Zion? We are so often told to "examine yourselves, whether ye be in the faith."

Jesus did what his father did, and learned from him; and our children (mostly so) will do as they see us do, and will urge as an excuse, "My father did so, and he was in high standing." If he was not such they would dare to keep still (and the best for them to do would be to do better).

However, I will not occupy too much space in the columns, for I myself like to read from others. But, this day, the 6th of April, being Christ's birthday, ought to be encouraged in the church. He who will not do anything until he is commanded is a slothful servant. Within this, therefore, find my 6th of April birthday present [three dollars to Bishop Kelley] instead of 25th of December.

Yours for truth,

JOS. CHESTER.

OSKALOOSA, Iowa, March 10, 1909.

Editors Herald: We are not all dead yet, neither temporally nor spiritually, though it seems to require a far greater exertion to keep alive spiritually than it does to sustain temporal life. However, we are thankful for temporal blessings, as well as spiritual. The health of the Saints is good, considering the number of aged ones among our number. Our experience in spiritual things I presume is about the same everywhere among the Saints. When we are worthy God never withholds; when we find ourselves unworthy we had better hasten to place ourselves in a condition where we are sure he will not withhold needful blessings. Owing to the scattered condition of the Saints in these parts, and bad weather and bad roads, rendering it impossible at times for the Saints to come together, our meetings have not been so largely attended as we could have wished at times; but we have at times enjoyed to a large degree the peaceful influence of the Spirit, and have felt lifted up and encouraged in a way that we feel to press on and try to keep the camp-fire blazing until the dawning of a better day.

Bro. J. S. Roth, one of the grand old veterans in the gospel warfare, passed through here a few days ago *en route* for Trenton, Missouri, where he goes to hold a series of meetings. He was in splendid health and spirits. He told me he had not lost a day this winter. Success, and God's blessings be unto him.

We expect quite an addition to this branch by reason of some of the Saints buying land and moving into the jurisdiction of this branch. We were very much interested in the deluge of articles in the *HERALD* on surplus, consecration, tithing, increase, etc. They were ably written, with good thoughts interposed through them; but after all I think that if the Lord made no mistake in choosing those who should have the general oversight of the temporal things of the church that he made no mistake in choosing those who are competent to rightly interpret the law governing those things. The Lord, who is a God of law and order, and is not the author of confusion, would not leave it in a confused condition with diverse opinions, all seeming to be quite ably sustained. I am willing to abide by the instructions of those whom God has chosen; and if they mislead it will be theirs to answer to that God who has called them.

In bonds,

C. B. BROWN.

March 13, 1909.

Dear Herald: I will write and let you know we are not asleep, although some are more wideawake than others; still we plod along as best we can, according to our understanding. I have had many testimonies of this glorious work, having been healed several times myself, and also our family. I

have seen my little ones brought back, as it were, from the brink of the grave through administration, and also through prayer, for which I am always thankful. At times I get discouraged and careless; but when I get my dear HERALD, there is always something encouraging, and it seems for my especial benefit; and I get renewed strength.

Dear Saints, we should always try to take the church papers, if we have to sacrifice in other things. We are having preaching every night. Bro. George Jenkins, John Davis, and Warren E. Peak are holding services in a building on Main Street. They have good crowds out every night. Bro. J. M. Robinson, our branch president, is always alive to the work, and makes a wise shepherd over the flock.

Dear Saints, pray for me that I may hold out faithful.

Your sister in the one faith,

MRS. JENNIE BUTLER.

LITTLE SIOUX, Iowa, March 7, 1909.

Editors Herald: I sometimes think of writing a letter to you and asking for a little of your valuable space; but I give up the task, thinking that others can do better than I can. And then I think I might drop some word that might aid some poor struggling one in the effort to gain eternal life; so I will venture, and if you see best you can give it space in your valuable HERALD.

One of my greatest desires has been to so bring myself in harmony with God's law that I may gain eternal life in his kingdom; and I have had some very hard struggles at times to overcome, and I have not made the advancement I have desired; but I am not in the least discouraged in the battle, but am still determined to press onward in the struggle to victory. God has been very loving and kind to me; as said to me in my patriarchal blessing, he has given me many blessings and evidences of his work; and I have watched the progress of his great work, and often, while under the influence of his Spirit, I have seen his work steadily advancing victoriously; also at times, while under the Spirit, I have seen that which has made me sick at heart. One thing, has been the downfall of some who could have been of great use to the church. On the other hand I have seen others that were humble and faithful advance and occupy in the leading quorums of the church, some in the Quorum of Twelve; and I have watched and seen them called to the positions of high standing. Within the year just past, while at Woodbine at a conference, I saw one brother advance and occupy in the Quorum of Twelve. So I feel encouraged to press onward in this great work until I gain the victory. The branch here at Little Sioux is still struggling. The branch at Mondamin is on the advance. I will close, asking an interest in your prayers, to the end that I may come out victorious.

Your brother in bonds,

D. A. HUTCHINGS.

CRABTREE, Ohio, March 8, 1909.

Editors Herald: The writer preached at this place on Saturday night, the 6th, and last night, with good interest, and enjoyed good liberty, for which we are thankful, and desire to continue to labor for the upbuilding of the church or kingdom of Christ in the world. We have a branch organized at the above-named place. It was one month old last Saturday, the 6th of this month. There were fifty-two members enrolled on the church record. Officers ordained, one priest, one teacher, and a deacon; and after the organization, one more teacher. Elders present, G. T. Griffiths, S. J. Jeffers, E. E. Long, and Bro. Becker. The name of the branch is Pleasant Valley.

We have a fine Sunday-school at this place; good attendance, good interest, and a good work being done. As I have been here since Saturday, and want to go home this morning,

I will close for this time. With best wishes to all Saints, I remain your brother in the one faith, desiring to be faithful until the end; as it is only those who endure unto the end who will be saved in the celestial kingdom.

WAMSLEY, Ohio.

J. T. MITCHELL.

STAPLES, Minnesota, February 24, 1909.

Dear Saints: I have felt a desire many times to write a few lines to my brothers and sisters, as my wife and three daughters are members of the Latter Day Saint Church, and have been for three years; and I think I shall belong to the Saints when Bro. Whiteaker comes back to Staples. He has been here for two weeks preaching to the people just what they ought to hear. He held meetings in the Baptist church, and had good attendance, and they speak well of the sermons they heard. This is a town that has never heard the truth of the gospel preached before. There are a number of churches here. My father and my brothers belong to the church, and I am glad there is a chance left for me yet. Should any of the elders come to Staples, I would be glad to have them stop with us, as they are always welcome guests, and I will do all I can for them. Although the people here are against the Latter Day Saints, yet while Bro. Whiteaker was here some of them got quite interested, and were reading their Bibles a good deal. Numbers have told me that they never heard the Scriptures preached before; so I think it will help them to search the Scriptures more. I ask you to pray for me.

W. C. BUTRICK.

YELLVILLE, Arkansas, March 2, 1909.

Dear Herald: Here are a few lines from this "rollicking, frolicking, rockaby land." I came into these parts the fore part of February, and found Bro. E. Randall living in Yellville. Bro. Randall was baptized years ago in the waters of the Great River, and he takes a special delight in recounting those "high times" in days of yore. One is made to "smile at Satan's rage" in this country. And I may say that a man is forced to "face a frowning world," too. And, as to reading your "title clear to mansions in the sky," that seems a small thing for some of the natives here. They can sing, "Jesus paid it all" with a full understanding that *he did "pay it all."* Hence the gospel leaves them just where it found them.

Bro. Randall and I made our way to Pyatt, Arkansas, and there gave out meetings. Fine crowds came out. But the Christian Disciple Campbellite Saints became agitated and wrote out challenges for debate, and presented them to us. In their proposition they were to affirm "that the New Testament was the word of God." I asked him (the preacher) if he wanted me to deny that proposition. "Yes, sir," was his brisk reply. I gave him to understand that his Campbellite trap had not been set carefully enough, and that his bait was of that sort that a man who had a taste for fairness would not even smell of it. Well, now they must do something quick; so they send runners after two or three "big" preachers, and the next night at my meeting I am introduced to a "Reverend Jim Rose." Well, Jim is a great big fat fellow, which adds much to his appearance as a preacher.

Bro. Randall got up at the close of my sermon and asked "Bro. Jim" if he "wished to say anything." "Well, yes, I will say a few words." And so he did; just leveled his big gun right on me and "pulled the trigger." Well, to be sure, the "bum" shell "busted." But it was like Mike's owl: "All fur and feathers."

He took the position that the laying on of hands was for the healing of sin-sickness. Now, ye elders, take note, and do not forget that this "Reverend Jim Rose" Christian preacher, has at this late day solved the problem of the laying on of hands. You see this position, together with water baptism

for the remission of sins, gives them a "double-header" on the subject of remission of sins. Well, he was like the little boy sawing wood with the cross-cut saw—he "moun'te near got his feet tangled up in it."

Sunday, eleven o'clock, Jim was at my meeting again. "The office-work of the Holy Ghost," was our subject, and Bro. Rose took the "jim-jams." But Bro. Randall is such a good old soul, and he and Jim had been acquainted for a long time; so he again asked Bro. Rose if he had anything to say.

"Well, yes, I will say a few words."

"Now," said he, "you all know me; and you know that I am a common sort of a fellow; and you have been hearing this man preach; and I don't know—he looks like he eats plenty and all that—but he has preached something that he could not prove if his salvation hinged upon it. Now that is all I have to say."

Well, he did say that his brethren had sent after him to come and debate with Davis, etc.; but at the close of the meeting it so happened that I recognized "Jim," and I said to him, "Jim, give me your hand. Why, I have heard you preach when I was a boy, at Old Uncle Bill Dupew's, on Bear Creek, in Boone County, Arkansas."

"What, are you a son of John Davis?"

"Yes, sir, I am; and a half brother to Reverend G. G. Davis of the Hard Shell Baptist Church."

At this juncture, Jim told the people that they did not need a debater. Then he asked me to come to his place, and he would take me on the train to see "Bro. George Davis." He said that George Davis was a personal friend of his, and that he would enjoy going on a visit with me to see him. Well, the Christian Disciple Campbellite Saints seemed to be put out at this, so they sent to Springfield, Missouri, and to other points for some one to come and throw mud at the "Mormons." But, up to date, no reinforcements have arrived.

Closing my meeting at Pyatt, I go to Omaha, and there find a number of my schoolmates of "twenty years ago." But few of the boys can remember me, only as I give them my name. While in the little village of Cricket, I saw a man drive in with a load of railroad ties, in whom I recognized a schoolmate of twenty years ago, which brought to my mind the song:

"I wandered to the village, Tom,
I sat beneath the tree."

The chorus is significant: "Just twenty years ago since you and I together met, dear Tom," etc. This man's name was Tom Wilson, hence the significance of the song. I was unable to find a place in which to preach in Omaha, and could only visit with Mr. and Sr. Brosius. Coming back to Pyatt, I am again in the front of battle with the Campbellites. Fine interest; and that is what hurts the "tin horns."

Hope to be able to report some baptisms ere long. Have some more new openings to work as soon as I can leave this place. I am now having to beg the Campbellites to take care of their preacher, if they do not want to have to pay a fine for him for disturbing my meetings. Still facing the enemy with the "sword of truth,"

Your brother in gospel bonds,

J. T. DAVIS.

Home address: Bald Knob, Arkansas.

LLANSAMLET, Wales, March 6, 1909.

Editors Herald: Bro. Rushton has visited us this week and stayed one night, returning to Cardiff on Thursday the 4th. Western Wales District conference convened with Aberaman Branch on the 27th and 28th of February, where a good time was enjoyed by all present, and a better understanding seemed to prevail in regard to some departments

of the work. Bro. Silas Evans was recommended as Bishop's agent for Western Wales, and a vote of thanks tendered the writer for past seven years' services.

By advice from Llanelly this morning, I learn that Sr. Eleanor Treharne is rapidly sinking, and I fear ere this reaches you her spirit will have united with the spirits of those who have kept the faith of Jesus to the end. I hope this finds Bro. Joseph well, and that the richest blessings of heaven will be his to enjoy in his declining years. In conclusion, I may say I am satisfied God is rapidly hastening his purposes in the earth, as the day of his power is at hand, and verily it is written by a divine pen, My purposes shall stand and not be annulled, and I will do all my pleasure.

Yours in the one hope,
HENRY ELLIS.

SHERIDAN, Nevada, February 18, 1909.

Saints' Herald: Maybe some of the missionaries that came to Nevada in the early days would be pleased to hear some news about those that gave them shelter and welcomed them and comforted them in their labor in the vineyard of the Lord.

We came here in 1853, and have lived here ever since. Crossed the plains that year from St. Louis, was married in 1857, and in 1868 Bro. W. W. Blair came to Nevada on his first mission, and on the eighteenth day of September wife and daughter and self were baptized into the Reorganized Church, and according to the record we were the first Josephites, as we were called then. The first settlers in Nevada were Brighamite Mormons, but when the Josephite missionaries came there was a division made. Several Brighamites had united with the Josephites previous to our baptism, but still they were called Brighamites, and as we were members in the church we were considered as being deluded and were pitied, and the minister came and tried to show us our mistake, and we would stay up till midnight to discuss the principles of the gospel according to the pattern in the New Testament, and had the Bible on the table close by, but they would never take it and read it to contradict our argument; for then we were well posted in the Bible and they knew it. I challenged them, but they left us without making any answer either pro or con. They proved themselves to be without the truth, and could not bring anything to overthrow the truth of the latter-day work but some old yarns that they heard by others.

We have stood our ground for forty years, and have carried our cross and been blessed in a wonderful way many times in sickness and in health. In all of our trials and afflictions the Lord has supported and stood by us in dreams and visions. When any of our children were sick, and we were sometimes fearful of the consequence, the Lord came by visions and comforted us, and knowledge was given. We had eleven children, seven are living, four are gone to the paradise of God, and are waiting there. Their dear mother, my dear companion for fifty years, met them on the 15th of last month. She died in the faith. A choir of angels sang songs above the house the night before her death—the hymn 711 in the Saints' Harp. The choir were singing outside about four in the morning. They woke me up. It was a grand testimony of the gospel of Jesus Christ. They were singing,

"Home, home, sweet, sweet home;

Conduct me, dear Savior, to glory my home."

Her mother died when she was five years old, in St. Louis, Missouri. Her foster parents came to Nevada, and she and another sister and one brother with them. Her name was Frances Evangeline Williams. Previous to her death she told the dream she had a few days before the baptism by Bro.

W. W. Blair. As we lived by the river, she with others, was fishing, and she saw three fishes, two large and one small one. The interpretation came in a few days. Bro. W. W. Blair came and Bro. E. C. Brand was preaching in our neighborhood, and came to our house, and we soon made ready for baptism. How plainly was the dream fulfilled. This covenant by baptism was shown to her before death and that it was on record in heaven, the Spirit bearing witness. This is a consoling witness and a great comfort to us, knowing that all is well with our dear companion. Though we know we have not been as faithful as we might have been, we are glad that we may have a mansion as prepared in his Father's house.

To our associates in and out of the church, we plead in Jesus' name to consider what is necessary for preparing to meet God that we may hear his approval of our good work.

D. R. JONES.

EAST DENNIS, Mass., Cape Cod, March 16, 1909.

Dear Saints: Some of my brethren and sisters may be glad to hear of old Cape Cod. There are a few of the elders that have visited Dennisport and East Dennis. There is but one sister living on the north side of the Cape, and she lives some four miles at Dennis Taby Farm. Our nearest branch is Dennisport, eight miles away. We can not meet with them as often as we desire. Our husbands are not in the church, and we have no one Sunday morning to help us. Often my sister walks four miles to meet me at a waymark in the woods known as Run Station.

My dear brothers and sisters, we are striving to live faithfully, knowing the angel message is true. As I read the letters in the HERALD, I find so many that are longing for the company of the Saints, just as we are. As I read the letters of my sisters in the HERALD of March 10, I ask which was the best. I could not make a choice. I felt filled with the Spirit, one after the other, as each one bore testimony that this latter-day work was grand, that it was true, and I felt so comforted. If we can only be faithful, we shall be satisfied, when we awake in his likeness.

Bro. H. J. Davison has been holding meetings at Dennisport. By consent of our household we drove over and had him stop a few days with us. We so enjoyed his company, and feel encouraged to still plod our way along, to keep the faith, and win the prize of eternal life, and to meet our loved ones who have gone on before us.

Your sister in the gospel,

ABBIE W. CHASE.

MACEDONIA, Iowa, March 9, 1909.

Editors Herald: We feel that at our late conference, held at Council Bluffs, Iowa, peace and harmony prevailed throughout all the sessions; and the spirit of meekness was in a marked degree with us; and where the Spirit is there is peace. We feel free to say that the work is onward in this field of labor, and we feel thankful for the friendly spirit of the Saints throughout the district, and hope that it may continue to grow till we all come to the knowledge of the truth as it is in Christ Jesus. When we consider the truth as it is found in Christ, how grand it is, and what meekness was manifest in his works and actions, while he was with his disciples! And what grand lessons were taught by his every word and act; and what peace and nobility of character it brings to all those who follow in his steps, and walk as he walked. And when he said, Come unto me all ye that are heavy laden and I will give you rest, what a lesson for us; and again, when he said, Come and learn of me, I am meek and lowly. How careful we ought to be when we think of the suffering he endured for us, and what a sacrifice he has made for us in coming to this sin-cursed world,

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enduring the cross and despising the shame that was heaped upon him and his disciples. So we may look for some of the same treatment, for the servant is not greater than his Lord; for if they said all manner of evil of him, they will say the same of you, will they not?

We are looking forward to the coming General Conference. I hope for that peace that characterizes the nature of Christ to be there in all of the sessions that may convene; and then the Lord will be pleased with his people, and pour out his choicest blessings upon them. So now, my brothers and sisters, let us pray for the Spirit of Christ to meet with us, and that the Lord's will may be done. Let us carry the Spirit with us to the conference, and then it will be there when we get there, to cheer and comfort us; and that we may have it to guide us in all of our deliberations; and that what we may do will be done right; and then the Lord will smile on our work, and the blessings that we may need in the future will be ours to enjoy; and then we will prove a blessing to ourselves and to others; and thus we will be fulfilling the Lord's command, Bear ye one another's burdens, be workers with me in this great work of the latter days that I have intrusted to your care, and have placed in your hands, for the last time on earth, that all the designs sent forth, before the foundations of the earth were laid, for the salvation of my people, may be accomplished. Therefore, let us work while it is called day; for the night cometh when no man can work.

Your brother in Christ,
NEBRASKA CITY, Nebraska. W. M. SELF.

HOAG, Nebraska, March 7, 1909.

Dear Herald: There are only a few families of Saints here. Bro. N. C. Enge has just left after preaching two weeks. My father, mother, two sisters, one brother, and I belong to the church; my two little brothers are not old enough yet to be baptized. None of us have regretted the step we took.

I would like to live where there is a branch. I am only sixteen, but enjoy the sermons and church papers. I have been pretty sick, but I am better now. Any of the elders who happen to come this way are certainly welcome to stop and visit us. I hope all the Saints will pray for my dear mother, who has heart trouble.

Your sister,
JESSIE DIBBLE.

INDEPENDENCE, Missouri, March 1, 1909.

Dear Herald: Time speeds upon its wings so rapidly that it seems almost impossible that so much time has elapsed since I last penned a few lines to our beloved HERALD; and, as the present conference year is about to draw to a close, oh, how we regret that we have been enabled to do so little. My work this past year, as also the two previous ones, has been to some extent retarded by the repeated calls to come home, because of the continued nervous condition of my wife. And now I am under the necessity of leaving the mission field entirely, at least for some time to come, on that account. I had done what appeared to me best, in seeking counsel from those in authority, especially the First Presidency and Apostles H. C. Smith and W. H. Kelley, those in charge. While we much regret having to take this step, we feel we are justified under existing conditions; but we shall seek to labor as we can locally. Allow me here to express my appreciation to those who have so kindly written us, sympathizing with us. Be assured, however, that my heart and soul are in this glorious work, to do my part if I could at all with consistency. I wish to thank the dear Saints of the Pottawattamie and Fremont Districts for the loyalty and kindness to me. I could never ask to be treated with greater hospitality than that I have received at your hands. And to the Sunday-school

workers of the Fremont District, permit me to say I shall ever cherish in memory the kind association with you, which I trust will live on until we meet on the other side, when sickness and death itself will be known no more. I shall do what I can for the good of the work until you appoint another in my stead; but that will necessarily have to be done by correspondence. It was my privilege to be in attendance at our late convention and conference held in Shenandoah, when a splendid time was enjoyed by all. With an abiding faith and an increasing hope in the glorious triumph of all things promised the people of God,

Your brother in gospel bonds,
1517 West Lexington Street. JOSEPH ARBER.

SACRAMENTO, California, March 15, 1909.

Editors Herald: Inclosed please find a clipping from the *Sacramento Star*, March 15. I am well pleased with it, and think it would be well for the brethren in Washington to look this young man up.

I had the pleasure of attending our district conference which convened at San Francisco, February 27 and 28. Had the pleasure of meeting Missionary F. A. Smith, and others of the force. Quite an enjoyable time was had.

Am very desirous to aid more in the progress of this "marvelous work and a wonder." Brethren and Saints, let us reflect "the light," that souls be drawn into the "fold."

Your brother in Christ,
2518 Q Street. R. J. LAWN.

[The clipping referred to follows:]

"SEATTLE, Washington, March 13.—'We need the religion and the Bible of the white man. We need his help to elevate our race.'

"In these words the daily *Quileute Independent*, published by a native boy of the Quileute tribe, on the Quileute Indian reservation, makes its initial bow to the world.

The paper is set, printed and distributed, and every word of the news columns is written by native Indians. The editor is W. H. Hudson, a boy twenty years of age, who was educated in the Chemawa Indian School, Oregon.

"The boy editor says his sole object in publishing the paper is to elevate his race. And viewing the fast decimating ranks of his tribe on their lonely coast reservation, there is a world of pathos in the ambition of this lad.

"Hudson has no fear of any failure. 'Why should the paper fail?' he remarked. 'The Indians need a paper of their own. I only hope my efforts will go to ameliorate the condition of our people.'"

LOUISVILLE, Kentucky, March 2, 1909.

Editors Herald: It has been some time since I have written you, so venture a few lines. We have had a great deal of rain and bad weather in old Kentucky for the last two months, so not much missionary work has been done; but I have been busy helping to build a church-house in which to worship. We built it in Highland Park for the Louisville Branch. I managed the building, so we got the house built at a very little expense. There remains only about one hundred and four dollars to be paid on the house, and one hundred and twenty on the lot. We have the house finished, and held our first meeting in it Sunday, February 28, at half past two. I continued every night the rest of the week. We had a nice attendance at our opening services. The New Albany Saints were over with us; and Bro. Zahnd assisted in the opening services. We truly hope to be able now to build up the work here, as we have our own house to preach in. We want to be able to have the Bishop come and dedicate it, by this time next year.

I shall not be able to be at the conference this spring at

Lamoni. I expect to go in a few days up into Rockcastle County, by order of our beloved minister in charge, G. T. Griffiths, to look after the organizing of a branch up there. If we should organize, we would be glad to have a district organized here in Kentucky to begin with this spring.

In my labor in Ohio last fall I met some real jewel Saints. At Crabtree are some fine people; and in Highland County; also at Vales Mills and other places. I have a good home with Bro. Jasper Bowman, at Vales Mills. He is a faithful janitor, and nobody can beat him to the end of a certain bench on which he disposes himself to listen to the sermon. His dear wife is just as congenial as he can be. While with them last September he had plenty of watermelons, but they became very scarce before I left. You may know why. It was because Bro. G. T. Griffiths joined me in the struggle for the mastery; and, of course, I would rather submit than to contend.

May peace and harmony ever remain among us, and with us. I am,
1381 Seventh Street. Your colaborer for the right,
J. W. METCALF.

DES MOINES, Iowa, March 1, 1909.

Dear Herald: The conference of the district met with the Des Moines Saints on last Saturday and Sunday. The Sunday-school and Religio conventions were held on Friday.

The Sunday-school convention was of the usual interest, and the reports showed an increase in numerical strength over the district, notwithstanding the fact that several of the schools of the district are held in the country, and some of them make no effort to continue during the winter months. Sunday-school officers elected for the coming year are, superintendent, Elder Orman Salisbury, lately moved to Des Moines from the Gallands Grove District; assistant superintendent, Sr. Hattie Clark, of Des Moines; secretary, Sr. Pearle Shannon, now residing at Rockwell City; treasurer, Sr. Mae C. Huffaker, of Collins. Delegates to the General Convention were chosen, and the evening session was devoted to Sunday-school work, with short talks, and one paper.

The Religio convention was held on Friday afternoon, the business session being brief, the reports being received from several of the locals of the district. The district work in this society is not in as good condition as it should be,—reasons for it, perhaps. Delegates to the General Convention were chosen, and officers for the coming year elected as follows: President, Sr. Hattie Clark; vice-president, Elder Ray Chandler; secretary, Sr. Blanche Cushatt; treasurer, Sr. Mae Huffaker; home department superintendent, Sr. Susie Llommedieu.

The conference session convened on Saturday morning, with a very large attendance. Among the ministry present was Elder Columbus Scott, who at one time was well acquainted with the entire district, being here for several years as a missionary. It is eight years since he left the district, but all who knew him in previous years were especially glad to see him again. Elder H. O. Smith, of the Minnesota field, was on his way home for General Conference, stopped in the city to visit a son living here, and attended the conference. Bro. Smith was a stranger in the district, but all were glad to meet him and make his acquaintance. Elder James McKiernan, assistant minister in charge in the district, was present. We have all known Bro. McKiernan for many years, and he has more warm friends in the district now than he had at any previous time. The district missionaries, Elders Cook, Christy, and Mintun, were present.

The conference session passed with the transaction of the usual routine business, no special work being taken up, the conference adjourning to meet with the branch at Boone on June 5 and 6. Elder H. O. Smith was the speaker on

Saturday evening. On Sunday morning Sunday-school, and there was a large attendance. At eleven o'clock Elder Columbus Scott was the speaker. At two o'clock in the afternoon the funeral discourse of Sr. Mary Emslie was delivered at the church by Elder E. O. Clark, the branch president, and the interment followed the service. Sr. Emslie had been a member of the church here since 1880, and with her husband, Bro. George Emslie, who died two years ago, were known to every member of the Des Moines Branch, and to many in the district.

The Religio session was held at six o'clock, and Elder James McKiernan was the speaker for the evening. Thus closed one of the interesting sessions of the conference, and the association of the Saints of the district at this time was pleasant and profitable in every way.

A. A. REAMS.

MANTENO, Illinois, March 11, 1909.

Dear Herald: For some time I have been impressed to write just a line to testify to the healing power of God, thinking that some afflicted Saint might be encouraged. This last summer I was in a very serious condition; my life was despaired of. So my people sent for Elder E. J. Goodenough. He came and administered, rebuked the disease, and I was healed instantly. I arose from my bed, dressed myself, and was sick no more. Two weeks later I attended the Plano reunion. My health is very poor at present, but that is one of the blessings that shall be stamped upon my memory for all time, and I can truly testify that had it not been for the healing power of God I would not have been permitted to live as long as I have. Dear Saints, pray for me that I may live worthy of God's choice blessings. Your sister,

DAISY BELL FAULKNER.

PEORIA, Illinois, March 5, 1909.

Dear Saints: Do you not think it would be much better if, when we have met together in *any* place, for the express purpose of worshipping God, we would keep that thought uppermost in our minds? Do you not believe that we could do this better, *much* better, by being quiet, silently engaged in prayer or meditation rather than in having a good social visit together. For what purpose did we come, to see and talk with our brothers and sisters, or to receive instruction from God by the operation of his Holy Spirit? Let us give the most important purpose precedent anyway, and if we came to worship, let us do *that*, first, at least.

Does it not seem that a quiet hush pervading the room is more in harmony with the divine mind that has said to us to let even the organ be silent in our prayer-meetings, than is such a buzz of conversation and laughter that the presiding elder must call again, and yet again, "Let us come to order."

I have been in a sacrament-meeting where it almost seemed necessary to use the gavel to obtain this order, and I can not feel the same degree of solemnity nor make the preparation needful for the partaking of the emblems under such conditions.

Whether others are equally disturbed or not, I can not say; but why do we not give more consideration to this subject of deportment in the house of God, or other places which may be used as such, temporarily?

Why are not our children and our young people so thoroughly taught at home and in the Sunday-school, that the true purpose of all church-going should be to praise and worship God, and to receive instruction and edification from communion with his Spirit directly or through the medium of others' testimony.

If this were done, and if we older Saints would set the example, I verily believe our meetings would be more spiritual,

more strengthening to us. I believe, too, (I do not know,) that the elder who preaches after a short season spent either in a song-service or a prayer-service by the waiting congregation, is more likely to have what we term "good liberty." Will some others write on this subject, till we become able to do the will of God in the matter? MARY E. GILLIN.

Dear Editor: After the death of my wife, I was quite sick a few days, and in much mourning and sadness, and this vision was given me in the night: My wife appeared to me as she was in the prime of her life, pleasant and happy, and made known to me that all was right with her, that we should be happy again when we soon shall meet again.

The next night came, and this vision: Bro. W. W. Blair appeared to me as he was forty years ago, when he baptized us, and consoled me, that all would be well with us, that the covenant of baptism was confirmed in heaven. And, dear Saints, this is a great consolation to me.

D. R. JONES.

CAMERON, Ontario.

Dear Herald: Just got your welcome issue to-day and indeed it is a pleasure to read the various articles from far and near.

The work was started here twenty-four years ago, so I am told by my grandma, for I am but fifteen. Uncle John Lake was the first elder to preach here, at which time many were baptized and a branch organized which has been held together by some of the Saints who at first took good foothold and hung on and are hanging on still. The branch was, however, nearly dead when Elders A. E. Mortimer and James Pycoc came here three years ago last summer. Dear old Uncle Mort and Jimmy did a good work inside the branch, stirring the Saints and arousing some outside thinkers. They also organized a Religio, but that fell through on account of the little interest the most of the members took in making it a grand success.

But in 1908, Cameron got a good shaking up and some were made to read their Bibles with more care, when our capable Bro. J. T. Thompson came, and with his grand way in presenting the true word of God brought fourteen into the kingdom. These were nearly all under twenty-seven, just when their lives were blossoming out; but I am sorry to say some are very neglectful and have stayed away, coming only as often as once in this new year.

We have quite a nice choir formed, but on account of irregular attendance that, too, has been abolished. It makes me sad when I go into the church Sunday morning and see so many vacant seats and six brand new chairs on the platform deserted. I, myself, have missed two recent Sundays: I have been sick, so could not attend; but I seldom miss a Sunday unless it is for some such reason.

I was baptized on the 12th of July last. It was a lovely Sunday and my cousin, my brother, and I were immersed beneath the waves. We, or I, did not think many knew that such was to take place, but when we arrived on the spot the shore of the beautiful Lake Sturgeon was lined with black, white, blue, and numerous other colors and people, eagerly waiting to see such an inordinary event take place. We were baptized by Elder Thompson and confirmed by that gentleman, Uncle Felix Northey, and papa.

Before the summer ended eleven more were gathered in. In November Elder David Pycoc arrived and he delivered some excellent sermons and it was with sad hearts we bade farewell to our two brothers on December 13. And many a time will we think of the pleasant though busy summer we had in 1908. And now before I close I must relate a dream I had quite recently. It ran thus:

I was in a foreign land, walking along a dry, dusty road,

when I came to a small hut with an oval roof. As I was about to pass it a boy, about my own age, come out and, taking me by the hand, said, "Come! We want you in here." I asked, "What for? I can do nothing there." But he still urged me to go, and following him in I saw another white boy and a white girl in there. They were talking to some dark-skinned people in a language I knew not. I looked about with this remark, "Did not Joseph and Emma Burton teach these people?" Whereupon the girl answered, "Yes. But we are to teach them, too, and you are to help us." At that I began to talk to them in the same language that the girl and the boys did, but I did not understand myself, and when they would answer me the girl would have to interpret.

Your sister in Jesus,
FLORENCE BRADEN.

Extracts from Letters.

Miss Effaye McLaughlin, R. F. D. 2, Box 77, Carpenter, Ohio: "We take the HERALD, and I enjoy reading the letters from the brothers and sisters very much, and I thought this would be of some interest to some who have moved away. I was baptized about five years ago this coming spring by Elder R. Etzenhouser, and confirmed by Elders S. J. Jeffers and Kelley. Our little branch, known as the Vales Mills Branch, has almost played out. There are church services only when some elder comes in, and occasionally a prayer-meeting. If any of the brethren or sisters wish to correspond with me, if they will write to the address given, I will be much pleased to hear from them; for I would like to have an acquaintance with all the Saints."

Mary Bankester, Bay Minette, Alabama: "This branch is not in very good working order at present. We desire the prayers of all the Saints that we may soon arouse to a sense of our duty, and all may pay their tithing and give of their surplus also. The Saints have not been as prompt to pay their tithes as they ought, and a good many have become confused after reading the controversies concerning tithes and offerings, and I hope the brethren will be careful in printing anything in our church papers that will cause any confusion, but that everything in them may be to encourage and strengthen and help them to do their whole duty toward God and man. I hope to live to see the gathering to Zion fulfilled, and to be one among those that are pure in heart."

Evan B. Morgan, Hiteman, Iowa: "I have labored to the best of my ability, and have been blessed with greater liberty in dispensing the word this conference year than ever before. I attended the last three stake conferences at Hiteman, Pleasanton, and Lamoni respectively. At the last place I surely felt encouraged at seeing the little army of promising young men and women engaged in the Religio and Sunday-school work. I also attended the Sunday-school at Lamoni, on February 7, and if my memory serves me right, there was but one teacher absent, and no absentees among the officers. I went to Centerville on February 20, and preached eight discourses. February 27 Brn. Garver and Holloway came in from Lamoni. On my way hitherward I called at Albia, Iowa. There are several of our people residing there, but no branch organization. I went down to Hynes, eight miles east of Albia, to see some that are investigating our work, and of whom we have hope that they will yet obey the gospel. Came to this place the 5th inst. Preached twice on Sunday and have been holding meetings every night since. Bro. J. F. Garver came on the 10th, and we have been preaching alternately ever since. So poor John had to defer the pleasure of seeing his dear little baby, the object and subject of his daily and nightly meditations and well-spring of his happiness. Yesterday morning, about nine o'clock, three

were baptized, Bro. Garver officiating. There are others believing and we hope will obey soon. There is a good branch here of one hundred and sixty-five members, Brn. W. E. Williams president, William Wilson priest, E. J. Giles teacher, and D. J. Williams deacon. Bro. John L. Morgan is in charge of the singing and music. He has an orchestra and they furnish music for the church services. Bro. John has had opportunities to make money if he would only divert his talents to worldly amusements. Bro. Garver and the writer are domiciled at the hospitable home of Bro. and Sr. Dave Miller."

Amy Arvada Kennicutt, Elsie, Nebraska: "I am sixteen years old and belong to the church. I was baptized March 7, 1909, by Bro. C. W. Prettyman, and confirmed by Elders C. W. Prettyman and J. E. Kelley. My father, mother, and one sister belong to the church. I have two brothers and two sisters younger than I. Bro. Prettyman and Bro. Kelley were here last week and preached several grand sermons. Several people are getting really interested, and, I think, need only a few more good sermons to get them to take the right step. We live three miles from Elsie. It seems good to be among the Saints. There are a few families of Saints here and we hope to organize a branch soon. We take the HERALD, *Autumn Leaves*, and *Hope*, and could not get along without them. We enjoy reading the letters in the HERALD and always look for familiar names. If any of the elders come this way, they are always welcome in our home. Pray for me, dear Saints, that I may be found faithful to the end."

Delmont Torrey, North Deer Isle, Maine: "The time swiftly passes away—we know not where—and yet so precious to us all. If we could only comprehend the vast meaning of the whole creation! There is only one way given to us whereby we may be able to understand these things that are taking place daily among us. If we had no hopes we, of all men, would be most miserable. May all the people of God hold fast to that which is able to deliver them in times of trouble."

D. E. Tucker, Puryear, Tennessee: "I would like very much to attend General Conference this spring, but financial circumstances forbid. There are one or two things I would like to see adopted, or at least set on foot: I would like to see all our missionaries, together with all our local force, members and all, use the Inspired Translation of the Scriptures. Why? Because it is the best translation in the world—the most truthful, accurate, and correct of any. Is not that a good reason? What better could any one ask? How do I know this? I know it by revelation. When I accepted the gospel I was a member of the oldest secret order in the world; I had been praying to know whether I should retain my membership in that order, and if the Lord really had anything to do with it. One night about midnight, whether asleep or awake I can not tell, (but one thing I do know—there was no artificial light in the room,) I saw the Inspired Translation open just above my face, near enough and in the right position to read, and a halo of light surrounding it so I could see to read as plainly as I could in bright daylight. I heard a voice say, 'By this book all people shall be judged.' I read several verses but did not remember what I read, but it was impressed upon my mind very distinctly that it was the fifth chapter of Genesis. Up to this time I had not seen a copy of the Inspired Translation. Next morning I wrote Bro. I. N. White to bring a copy to Taberville, Missouri, and I would meet him there to receive it. Taberville was fifteen miles from where I lived. I walked there and back and gladly received the book, but did not open it till I returned home. I opened the book and read the fifth chapter of Genesis and received satisfactory answer

to my prayer. From that day to this I have advised Saints to live close to the gospel and join no secret society. The church of the true and living God is sufficient. I held one public discussion with a linguist, who was educated in nine different languages. I bound him to the King James' translation as the standard of evidence, but would not do so again. Let them take their choice of translations, and I would do the same, but that the Holy Scriptures should be the standard of evidence, and if they would not agree to the word *Holy* I would leave that off and say Scriptures. In presenting this translation we can reason with the people. Let them compare it with others and then pass judgment for themselves."

Caroline Sandidge, Royholm Post-office, Canada: "As I am sending in my offering, though a little late for Christmas, I am thinking it will help the Sanitarium. Every HERALD I get, I look to see if our hospital is open, and as I have seen nothing about it of late, I have come to the conclusion that it is because of a lack of money to open its doors to the Lord's afflicted children; and for this reason I contribute my mite. Dear brothers and sisters, one and all, if we only knew how necessary it was to have our sanitarium open to care for the Lord's afflicted children, we would not withhold our means. I never realized the necessity for a place for our people to be cared for, until the accident happened to one of my sons. Then I was made to see the wisdom in having a place where our sick could be properly cared for. So come, brothers and sisters, and do not be afraid to send in your offering to help the work along, so we can have a place for our sick to be cared for by those of like precious faith. I know the Lord will bless us; and when our sanitarium is ready for occupancy, then we can look to see the children's home to be built. Every one is pleased with the Graceland Receipt Book. Sr. Toovey sold about fifteen. She sold to many of her neighbors not Latter Day Saints. Just let some live sister in the different branches send for some of Graceland Receipt Books and try to sell them, and they will be surprised to see how fast they go. There are many ways in which we can help the Lord's work along. I would like to know what it will cost to furnish one of the rooms of our sanitarium. If I can not raise all, I can some, if needed."

C. L. Snow, Murray, Kentucky: "I have just finished reading Bro. Lambert's article, 'Tithing is a tenth, and section 106 should stand.' For one I have been interested in the discussion going on in the HERALD over consecration and tithing. While it is plain, as one brother puts it, that all have not had the Spirit of truth to guide them into truth, to my mind Bro. Lambert in the above article has completely demolished every objection that has been brought against section 106. It seems to me the light is turned on at last, and all should see the light. For one, I am glad the discussion has been permitted to go on in the HERALD by our worthy Editor, notwithstanding the 'Jots' man entered his protest from the firing line. I think his gun snapped, and did not shoot that time; and I am glad of it, for if the Editor had cut off the discussion at the time this supposed shot was fired, I would have been left on the fence as to section 106. But now the smoke and dust have cleared away, and section 106 is to me all right in its place; and now I am convinced that discussion in the church papers is productive of good, when it is carried on in the right spirit, as the above discussion has been by the brethren. If the 'Jots' man had been successful with his protest, and got the Editor to cut off the discussion, probably many would have been left on the fence like myself in regard to section 106. I am willing to confess I was just a little bit tangled up on section 106; but now it is different with me, so now I will enter my appeal for all the brethren to let the Editors run their part of the great latter-day work without being snapped at

from the firing lines with protests. Let us pray for them that they may have the Spirit of the Master to help them in their labors, and ask in return their prayers that we may have the same, that we may be successful in our work. I remember a few years ago there were some forty or fifty of the Saints where I was laboring talking of sending to the *Ensign* their protest against the publishing of the 'Jots by the Wayside,' and talked of having their paper stopped if their protest was not heeded. I was one of the number that thought the above protest should be heeded. But after some reflection we decided not to send in our protest for fear that there might be a few of the Saints that might like to read the 'Jots.' And so now I am glad we reconsidered our protest, and did not trouble the *Ensign* editor with it. For we have all learned now that what would suit one might not suit another, and the work is still moving along notwithstanding the 'Jots' appear once in a while. I see our Tennessee debater is now teaching doctrine he once opposed. Good for the Tennessee debater. There has been quite a lot said in the church papers about that debate. Let me give some of my views, as I see them. I was at that debate four days; and I would suggest to the brethren, hereafter, when they hold debates, let some one else write the debate up for publication. The debate to my mind was a peculiar one. There was an exciting spirit present most all the time. Our brethren, representing our claims, reminded me of a boy that was armed with a Gatlin gun hunting for bear, and nothing but lambs in sight. Mr. Barron, the Advent, was a nice, clean, honest man. It seemed he only wanted the truth to prevail. He was very mild in his manner of debating. He never once threw mud. He is to be complimented for the Christian spirit he manifested during the four days I was present. I saw nothing about the man to make me think he was a serpent, or monster, either. Our people have been, as a rule, meeting men of a low type, mud-slingers you might call them; and so our elders as a rule prepare to meet such; and when they do meet a nice man, one that is honorable and honest in his manners, they are loaded for bear, and like the young lawyer, 'it is in their speech, Judge,' and so they are compelled to proceed with their speech, regardless of what their opponent presents. One thing at that debate I certainly disliked, and that was, one of our elders would talk out during Mr. Barron's speech. He disturbed the crowd, and in spite of all I and the other two moderators could do he continued to talk out in a loud voice, even calling Mr. Barron down, telling him his time was up, when he had spoken but ten minutes. This was done several times, but even this should be overlooked, when we consider some men would rather be made fun of than not noticed. All I regret about it is, that we did not call in the officers of the law to assist us as moderators to keep order; and this I will surely do if I ever have to contend with such any more. Let this be a warning to such as want to misbehave at another debate where C. L. is moderator. I am a firm believer in the doctrine of fair play. 'Whatever ye would that men should do to you, do ye even so to them.' When shall we, as Saints, adopt the advice given by the Master?"

Lulu VanCleave, Venus, Texas: "Not long since I was permitted to behold the glorious sight of the Lord's coming, and it is so encouraging to me to think that my feeble prayers are answered. In my childhood I was taught to worship God, and to accept all truths; consequently at the age of thirteen I was ready to accept the gospel. I had been a member of the Baptist Church before, but did not feel satisfied with my statement that Christ had forgiven my sins. Though I was young I knew what I was doing when I united with the Church of Christ, and have ever since thanked the Lord for the privilege granted me. A short time after I became a Saint I was taken with a dreadful

burning in my eyes. I could not bear a ray of light to my eyes in five minutes after it began. Bro. Renfroe administered to me and I escaped the blind woman's fate. Now my sight is as good as anybody's. I have witnessed wonderful things among God's people—healing, prophecy, gift of tongues."

E. W. Nunley, Cookes Point, Texas: "About a year ago, one Mr. Wake, of New Mexico, a Strangite, came all the way from his home to Texas to baptize and ordain Mr. Samuel Sherrill, who once belonged to the Reorganized Church but was expelled for cause, and a Mr. T. L. Veale, a disaffected elder of the Reorganized Church. Mr. Wake called on us at our home and branch in order to try to convince us that they were the true church, but it soon appeared that he was a very weak man, representing a very clumsy fraud, and he soon left us saying he intended to read up so that he could do something else besides listen to his opponents. He has not returned yet; but Mr. Samuel Sherrill, referred to, thought he was posted well enough to give us a tilt and establish the claims of J. J. Strang, so he notified me to be ready for he was coming, and to be ready to fight. He came and we arranged to hold a debate for an indefinite length of time. He affirmed that Strang was the legal successor of Joseph Smith, the Seer, as prophet, seer, translator, restorer, and president of the church. So the letter of appointment, as it is called, was introduced as the main proof, and following it the so-called ordination by the angel (or, in other words, the ordination of Strang by the angel). We soon exploded these claims by showing first that if said letter was a genuine letter from Joseph, it was only at best a reply to Strang as to the organization of a stake of the church in Wisconsin, and not even an appointment as president of the stake, much less president of the church. We exploded the claim of ordination by the angel by showing that it was Strang's unsupported statement as to what the angel said to him when he said that the angel ordained him. I called attention to the fact that said angel failed to tell Strang what he was ordaining him to, or that Joseph Smith was at that very time dying in Illinois. Then I called attention to the fact that Strang had to wait from the 27th of June until the 9th of July before he learned that he was appointed successor to Joseph, just twelve days after he claims he had been ordained by the angel as his (Joseph's) successor. I asked Mr. Sherrill to tell me how Strang ever learned that he was appointed Joseph's successor, as the angel did not tell him, nor is it referred to in the letter of appointment, as it is called. Sherrill was as silent on that as the grave."

Mrs. A. V. Davis, Woodburn, Indiana: "I did not speak in my other letter about Bro. Moler being here and holding services in the Methodist Episcopal hall because we did not know at that time why he did not get a crowd. I did not think we ever would know, but I believe I do know now for sure. The other evening I attended the Methodist Episcopal protracted effort. The preacher's talk was on heathenism, and at the close he said: 'They are the Utah Mormons. They get all the wives they can, and the wives get to quarreling, and they grind each other's feet and hands as flat as a ten-cent piece, and are left cripples for life.' And he looked right at me. It did not hit very hard, for I knew he did not know what he was talking about, but perhaps there were a good many that believed what he said. Then he gave out a song, and invited all the believers in Christ to come up in front. I, with a few others, did not. He raised his hands towards heaven and yelled at the top of his voice, 'All you that stand back, deny Christ.' What effect it had on the congregation I know not; for I have been sick and have not been there since. So we are sure the minds of the people were persuaded against coming; but I do believe if some good

talker would come this summer and preach on the streets, he would be heard. I would like the people here to know different than that we belong to the Utah Mormons. I ask an interest in your prayers, for we surely need them."

Request for Prayer.

I ask through your pages for the prayers of the church that if it be God's will I may be relieved of pain. I have been suffering intense pain in my whole right side since the end of October last. It has never entirely stopped in all that time. It is very hard to endure. My patriarchal blessing says, "The Lord shall be with thee and give thee strength in the hour of trial, and relieve thee from pain, and thy body shall be blessed." My hope is in God. I am writing this walking the floor with pain.

SR. M. M. BROOKS NANTAIS.

ST. THOMAS, Ontario, Box 67, March 19, 1909.

Mrs. E. A. Folck desires the prayers of the Saints for her son, James Flock, that the Lord may heal him of his sickness, also comfort him in his bereavement, and, if it is the Lord's will, that he may gain his health. He is not a member of the church, but he is a good man. She also asks prayers for his mother.

News From Branches

BRUSH CREEK BRANCH.

As some of the readers of the HERALD no doubt will be interested in the work at this place, I will write a few lines. We feel very much encouraged now in the work here. For a while it seemed that it was at a standstill; neither the Saints (some of them) nor outsiders seemed to take much interest. But now we are glad to say they have aroused to some extent to their duty.

Bro. Sparling came here in February and held meetings a week. Just as he left Brn. Plumb and Moore came and stayed from Friday night till Sunday night, then Bro. Plumb had to go home on account of sickness in his family. Bro. Lloyd Moore went to Hazel Dell, a schoolhouse, held meeting there a little over two weeks, and baptized fourteen; then he came back here to the church and held meetings seven nights and baptized seven, six young ladies and one married lady. There are many more here that are very near the kingdom. Bro. Moore is a humble young man, and has a great influence for good over the young people as well as the old. The Spirit was with him in great power in his discourses. He left here to go home. He wants to convert his mother, who is very dear to him, as she is yet out of the church. He is very desirous of being sent to this Southeastern Illinois District to labor this year.

Our prayer-meetings are well attended now, and we have a good Sunday-school. Our Religio has been stopped for nearly a year; but we will commence the Religio again, now, and take new courage. Your sister,
March 20, 1909. MRS. I. A. MORRIS.

ST. LOUIS, MISSOURI.

Our sacramental-service, the first Sunday of the month, was a service that will long be remembered by those present. The meeting was set apart by request as a special fasting and prayer-service for Sr. Billinsky, and Sr. Mary Voltz and Sr. Swain's little granddaughter were remembered also. The blessed influence of the Spirit was felt throughout the service, which was wholly occupied in prayer. A calm and solemn quiet reigned, which was the result of the seriousness and sincerity of the prayers offered. A number of the young people occupied to their credit. Sr. Billinsky felt somewhat

improved, though she is still very poorly, but we feel assured she is in the Father's hands. Sr. Mary Voltz is reported as doing remarkably well; and the little girl who is in charge of physicians, we trust will receive God's mercy in her affliction, which is curvature of the spine.

We received edification and instruction the past month through Brn. Tanner, Archibald, S. A. Burgess, William Sparling, of North Dakota, and R. Etzenhouser, who lectured March 17, 18, and 21. The instruction received was such as to cause us to rejoice in this great latter-day work, and desire to glorify so great and loving a Father.

Branch priesthood meeting was held the evening of March 1, and section 105 of the Doctrine and Covenants was considered.

Branch business-meeting was held March 2, and district conference convened in St. Louis, March 13 and 14. The district was well represented, a very large attendance being present. About seventy baptisms and three new buildings reported.

The district Sunday-school and Religio held a convention the evening of the 20th, and afternoon of the 21st.

Our pastor, Bro. J. A. Tanner, left March 23, for Lamoni, preparatory for General Conference, and the large majority of the St. Louis Branch and district sincerely trust it will be the will of our heavenly Father to permit him to be returned to labor with us again the coming year, as we believe his every effort and desire has been for the advancement of this great and glorious work.

Your sister in Christ,

2739 DeJong Street.

E. M. PATTERSON.

Miscellaneous Department

Conference Minutes.

SOUTHERN WISCONSIN.—District convened at Evansville, February 6, 1909, J. O. Dutton and W. A. McDowell presiding, G. J. Brookover secretary, Sr. Nettie Stevens organist, and W. L. Dennis chorister, R. C. Robinson and W. L. Kimbal ushers. Branches reporting: Buckwheat Ridge, Wheatville, Flora Fountain, Excelsior, Janesville, Oregon, and East Delevan. Bishop's agent reported as follows: Total receipts from August 22, 1908, to February 6, 1909, \$699.64, disbursements \$590, balance on hand \$109.64. Delegates to General Conference: J. C. Edgington, Lorinda Swenson, B. C. Flint, Bro. and Sr. Carpenter, Bro. and Sr. Brown, Randall Robinson, J. O. Dutton, T. E. Spencer, G. J. Brookover, W. A. McDowell, Bro. and Sr. Robinson, Helen Robinson, Eliza Edgington, Audrey Dutton. Delegates present empowered to cast the full vote of the district, and in case of division, to cast majority and minority vote. Preaching by W. A. McDowell, G. J. Brookover, and J. O. Dutton. A vote of thanks was extended to the Saints of Evansville, for their kindness in caring for the Saints during conference. Adjourned to meet in Madison in the fall of 1909, in connection with district reunion.

PITTSBURG.—District convened with the Pittsburg Saints, Saturday, March 6, 1909, at 10 a. m., G. T. Griffiths presiding, assisted by the district officials, James Raisbeck secretary, Chester Martin chorister, Emma Lochard organist, Titus Dershimer and Clarence Thomas ushers. Brancher reporting: Wheeling 215, Pittsburg 181, Fayette City 121, Fairview 66, Steubenville 32. Ministry reporting: C. Ed. Miller, O. J. Tary, O. L. Martin, Gordon Dobbs, James Craig, L. F. P. Curry, L. D. Ullom, and E. H. Thomas; Priests Samuel Winship, W. H. Dobbs, Jasper Dobbs; Teachers William Shotton, William A. Dobbs, S. J. Hall, and John G. Pace; Deacon Robert Winship. The reunion committee appointed last conference reported, their choice of places for holding reunion was New Philadelphia, it being the most central point of the three districts to hold joint reunion. Their report was accepted and committee continued. Bishop Becker's financial report: Receipts \$642.13, expenditures \$836.56, balance due J. A. Becker \$194.43. Treasurer's report: On hand last report and received \$8.76, expenses \$6.20, balance on hand \$2.56. Following delegates were chosen to General Conference: G. T. Griffiths, J. A. Becker,

R. C. Russell, J. W. Davis, R. Baldwin, and C. Ed. Miller. A motion prevailed that we have our conferences annually instead of semiannually, also time and place for next conference be left to those in charge of the mission. Quorum of priests, teachers, and deacons were organized. Election of officers: C. Ed. Miller president, O. L. Martin and E. H. Thomas counselors, James Raisbeck secretary. On Saturday evening G. T. Griffiths gave an instructive discourse. Sunday sessions: 8.30 a. m. quorums were organized; 10, Sabbath-school in charge of J. A. Jacques; 11, preaching by Richard Baldwin, a powerful discourse, after which one sister was baptized by C. Ed. Miller. Social- and sacrament-meeting 2.30 p. m., in charge of G. T. Griffiths, Richard Baldwin, and James Craig. A spiritual feast was had by all, one sister spoke in tongues with interpretation; also one brother sang in tongues with interpretation; a number were administered to, and one child blessed. Preaching in the evening by James Craig. A most peaceful and encouraging time was enjoyed throughout the whole conference. James Raisbeck, secretary.

SPRING RIVER.—District met in conference 10 a. m., February 6, 1909, at Webb City, Missouri, President A. V. Closson and missionary in charge, George Jenkins presiding. Ministry reporting: A. V. Closson, George Jenkins, R. T. Walters, J. Arthur Davis, H. J. Thurman, W. S. Hawkins, W. H. Prewitt, O. Baumgartle, W. B. Hillen, F. M. Connor, James Cochran, R. E. Martin, W. S. Taylor, J. M. Robinson, A. A. Goff, J. M. Richards, J. W. Thorpe, F. L. English, M. T. Beck, John Butler, O. Hempel, N. R. Hickle, F. L. Freeman, George Bath, F. L. Brinkley, O. Duncan, E. E. Gilbert, John Bath, E. C. Pigg, William Gray, G. W. Leigh, A. L. Gray, S. N. Gray, Sen., W. E. New. Branches reporting: Fairland 191, Columbus 77, Webb City 232, Joplin 254, Angola 65, Weir City 98, Pleasant View 112, Galena 19, Pittsburg 97, Shaw 28, Scammon 46, Vera 36. By resolution Indian Creek Branch was disorganized. A reunion committee of three was appointed: H. J. Thurman, G. E. Carter, S. N. Gray, Time for and place of reunion, August 6 to 15 at Joplin, Missouri. The following persons were elected delegates to General Conference: H. J. Thurman, J. Arthur Davis, Evan Edwards, J. W. Wooten, W. E. Peak, L. Quick, Mary McFarland, Sr. F. M. Evans, Nellie Chrestensen, Bro. and Sr. G. E. Carter, John Virgin, W. S. Taylor, William Clare, Bro. and Sr. E. E. Crawley, Bro. and Sr. L. H. McCall, Bro. and Sr. J. L. Hisle, Jesse Holsworth, Bro. and Sr. O. Hempel, W. H. Smart, Bro. and Sr. W. N. Robinson, Lawrence Wheeler, Bro. and Sr. O. L. James, O. P. Sutherland, J. M. Richards, Mollie Davis, E. D. Bailey, E. A. Davis, Myrtle Holsworth, A. P. Free, S. G. Carrow, Bro. and Sr. George Ross, Bro. and Sr. F. M. Connor, Bro. and Sr. J. T. Riley, Bro. and Sr. William Kirk, Alice Jones, F. L. English, S. A. Briggs, M. E. Peak, Maggie Martin, Bro. and Sr. John Nelson, Alice Edwards, George Jenkins, Ellis Short, R. T. Walters, Jim Lanrous. Resolved, That we protest against the effort to detach that part of our district lying in Oklahoma and instruct our delegates to General Conference to vote against such proposition. The expression of the body was, that we solicit proper authority to effect organization of deacons and other officers of the priesthood into quorums as wisdom may direct. Preaching by L. Quick, E. Short, and W. E. Peak. Adjourned to meet at Fairland, Oklahoma, June 6, 1909. Mollie Davis, secretary.

SEATTLE AND BRITISH COLUMBIA.—Semiannual conference convened with the Seattle Branch, February 13, 1909. Missionary in charge, Frederick A. Smith, and president and vice-president, William Johnson and D. W. Davis, were called to preside; Frederick W. Holman, secretary. Branches reporting: Seattle 173; New Westminster 27, Chilliwack 37, Nanaimo 11, Vancouver, Washington, 19. No report from Tacoma Branch which numbered 37 at last report. All together, with the enrollment of disorganized Castle Rock Branch, numbering 34, making a grand total for the district membership 338. Ministers reporting: Elders J. D. Stead, S. P. Cox, P. W. Premo, D. W. Davis, J. S. Rainey, F. W. Holman; Priests I. S. McMullen, A. W. Gorbitt, and J. E. Rhoads; Teachers J. D. Davis, Thomas R. Davis; Deacon J. O. Gregory. Bishop's agent's report showed a balance on hand August 1, 1908, of \$554.36. Amount received since \$733.94, after deducting an expenditure of \$1,120.39, leaving a balance on hand February 13, 1909, of \$167.91. A petition was granted from the Vancouver, Washington, Branch asking for the release of the county of Clark in which said branch is located that it might be annexed to the Portland District, also releasing the county of Skamania to said district, that the boundary line might be more regular. The

following officers were reelected: William Johnson president, D. W. Davis vice-president, and F. W. Holman secretary and treasurer. Sr. Scott, of Snohomish, Washington, was elected member of the library board. Brn. F. A. Smith, G. W. Thorburn, E. Keeler, J. D. Stead, William Johnson, William and Willard Hartnell, W. R. Watson, and D. W. Davis, and Sr. Irene Emslie, Una Hartnell, Williams, and Tullar, were elected delegates to General Conference. Tacoma Branch was declared disorganized. Members enrolled upon its records, also those of the disorganized Castle Rock Branch, desiring letters of removal therefrom should apply to the undersigned. A reunion executive committee was elected, of which the undersigned subsequently became its secretary, to arrange for such to be held in this district and to extend invitations to all neighboring districts. Bro. W. W. Fordham, of Spokane, being present, he was chosen as a representative to his home district regarding same. A good spirit prevailed throughout all its sessions and a marked degree of good was done. Adjournment was had until call of the president. Frederick W. Holman, secretary, 1202½ Seventh Avenue, Seattle, Washington.

KIRTLAND.—District met at New Philadelphia, Ohio, March 13, 1909; missionary in charge, G. T. Griffiths, was chosen to preside, assisted by President F. J. Ebeling and Bishop J. A. Becker; secretaries, E. E. Cozadd and J. W. Topping. Branches reporting: Akron 103, Baldwin 31, Cleveland 109, Conneautville 59, New Philadelphia 93, Sharon 107, Temple 86, Youngstown 24. Maumee reported by letter, not giving the number of members. No report from Toledo and Washingtonville. Bishop's report summarized as follows: Receipts \$954.88, expenses \$933.08, balance due church \$21.80. A motion was made and adopted that we petition the First Presidency to return our present missionary in charge, G. T. Griffiths, to this mission for another year. Also a petition to the Quorum of Twelve asking for the return of Brn. R. C. Russell and R. Baldwin to this district, and one asking that our district president-elect, T. U. Thomas, be given an appointment to serve in Kirtland District this year. The following quorums of the priesthood were organized and their officers ordained (except two who were absent and arrangements were made for their future ordination), viz: The Thirteenth Quorum of Priests, Twelve Quorum of Teachers, and Fourteenth Quorum of Deacons. Officers elected for ensuing term: T. U. Thomas president, E. E. Cozadd secretary and treasurer. The local bishopric, J. A. Becker, E. Miller, and H. A. French, were sustained by vote, also the auditing committee, J. W. Topping, E. A. Webbe, and F. T. Haynes. Delegates to General Conference: G. T. Griffiths, J. A. Becker, T. U. Thomas, R. Baldwin, Sr. R. Baldwin, R. C. Russell, Samuel Brown, J. W. Davis, C. Ed. Miller, Lucy L. Griffiths, and Edgar Baker. These delegates to have power to cast the full vote of the district, and in case of division to cast a majority and minority vote. The reunion committee, J. A. Becker, R. Baldwin, and James McConaughy, were reelected and given power to act in connection with the committees from the Pittsburg and Ohio Districts as to time, place, and other matters pertaining to the holding a joint reunion this coming summer. Two business sessions, one prayer, one social, and three preaching-services were held. Preaching by J. A. Becker, C. Ed. Miller, and R. Baldwin. Adjourned to meet at call of president. E. E. Cozadd, secretary, Springboro, Pennsylvania.

IDAHO.—Conference convened at Hagerman, Idaho, March 20, 1909; District President William Glouner chosen to preside, assisted by Elder Brooner. J. E. Condit chosen secretary, H. B. Gilmore janitor, Mrs. J. O. McKnight chorister. Elders reporting: William Glouner, Adolphus Hendrickson, A. J. Layland baptized 1, W. A. Brooner baptized 3, J. H. Condit. Bishop's agent, M. J. Durfee, reported: Receipts \$42.50, paid out \$10. Sixty-five dollars on hand received for team. Report of elders' court read and accepted. Hagerman Branch reported 34 members, Teton Branch 25, Dingle Dell Branch disorganized. A. J. Layland chosen as delegate to General Conference, given full vote of district. Officers chosen: William Glouner, president; A. J. Layland, vice-president; J. E. Condit, secretary; H. B. Gilmore, treasurer. J. E. Condit, secretary, Bliss, Lincoln County, Idaho.

WESTERN WALES.—Conference was held at Workman's Hall, Aberaman, February 28, 1909, J. W. Rushton presiding. Missionaries' reports read and accepted; also all official reports. Statistical reports from each branch were read. Moved and carried that a letter of sympathy be sent to Mr. and Mrs. Cox, of Gilfach Goch, expressing our heartfelt sorrow in the loss of our Bro. William Cox, who was an

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ardent worker. Resolved, That we approve the recommendations by the president for the ordination of Bro. E. Collins to the office of elder, T. J. Picton to the office of elder, E. J. Mann, to the office of priest, and Thomas Kear to the office of deacon. The ordinations were duly carried out by J. W. Rushton and William Lewis the two former, and Tom Jones and Rees Jenkins the two latter. Moved and carried that a letter be sent to each branch asking for a collection to be made toward Llanelly chapel funds, money needed to pay expenses. Resolved, That we request the missionary in charge to correspond with the Eastern and Western District in order to get a reunion in the summer. Resolved, That this conference recommend Bro. Silas Evans to the Bishopric as Bishop's agent for Western District. Moved that the portion of minutes of last conference touching the recommendation of Bro. Silas Evans, Bishop's agent for Wales, be rescinded, as the Bishop has consented that there shall be two agents, one for each district. Moved and seconded that a vote of thanks be tendered to Bro. H. Ellis for his services as Bishop's agent, also that a copy be sent to Bishop E. L. Kelley. The Bishop's agent's report was then read and accepted, showing a balance of three pounds, 9 shillings, and 7 pence. Moved that the next conference be at Neath, which will be our annual, held Whitsunday, June. A good spirit prevailing throughout the conference, and the time spent was not in vain. Refreshment was provided on the premises by Aberaman Branch. Conference passed a vote of thanks to them for the able manner in which the whole arrangements were carried out. T. J. Picton, secretary.

SOUTH MISSION.—Convened at the Saints' church on Dale Street, Springfield, Missouri, Saturday, March 13, 1909, at 10 a. m., district president, A. J. Fletcher, in the chair, assisted by A. M. Baker and J. F. Cunningham, Elder J. C. Chrestensen acting as secretary pro tem. Elders reporting: A. M. Baker, A. J. Fletcher, Grant Burgin, O. E. Ensley, J. W. Quinley, G. W. Anderson, G. W. Bootman, J. F. Cunningham, and J. C. Chrestensen; Priests R. N. Warren, Fred Moser, Jr., and John B. Scott; Teacher Thompson Cochran. Branches reporting: Springfield 173, West Plains 49, Grove Springs 48, Thayer 25, Woodside 47, Ava 87, Beaver 63. Bishop's agent, A. M. Baker, reported: Receipts \$412.90, expended \$376.40, on hand \$36.50. A resolution was adopted as follows: That, Whereas we need some one with experience in the work to preside over the district, therefore we present Elder J. C. Chrestensen to the Quorum of Twelve for ordination to the office of high priest, and appointment as missionary to the district. A petition to the Quorum of Twelve from the Springfield Branch asking that a missionary be sent to labor in Springfield, "expenses to be borne by that branch," was concurred in by motion of conference. District officers elected were as follows: A. J. Fletcher, president; J. T. Cunningham, vice-president; Benjamin Pearson, secretary and treasurer. On motion it was decided to purchase a tent for use in the district, all moneys collected for same to be paid in to the district treasurer by May 1, 1909. W. P. Bootman, William Sparling, and Sr. Mollie Thompson were elected delegates to General Conference. Adjourned to meet at Ava, June 26 and 27. Benjamin Pearson, clerk.

Convention Minutes.

MOBILE.—District Religio association met in convention at Vancleave, Mississippi, March 5, 1909, at 8 p. m., President and vice-president being absent, N. L. Booker was chosen chairman. Reports from Three Rivers and Theodore locals were read and approved. The following officers elected: Oscar Tillman president, W. L. Booker vice-president, Edna Cochran secretary, Frank Stiner treasurer, and Oscar Tillman librarian. A vote of thanks was extended the officers for their work during the past year. Adjourned to meet in joint session with the Sunday-school association on Friday afternoon before the convening of district conference. Edna Cochran, secretary, Vancleave, Mississippi.

Twelfth Quorum of Priests.

At the district conference at Pittsburg, Pennsylvania, March 7, 1909, a quorum of priests was effected by G. T. Griffiths, known as quorum twelve, which will consist of

the priests of the West Virginia districts. Brethren, take notice and make application for enrollment. The presidency consists of J. A. Jacques, president; John R. Booker and Louis A. Serig, counselors.

LOUIS A. SERIG, Secretary and Treasurer.
4028 Evff Street, WHEELING, West Virginia.

Addresses Wanted.

We would like to know the whereabouts of the following named persons, as they are members of our branch: Lavina S. Welton, Thomas E. Willis, Myrtle Wheeler, Emma Jane Andes. Those responding to the notice, write to Amanda Wetheral, secretary, McBain, Michigan. A. M. Boomer president.

Addresses.

Rees Jenkins, 1 Castle Cottages, Trebanog, Porth, Glam., Wales.

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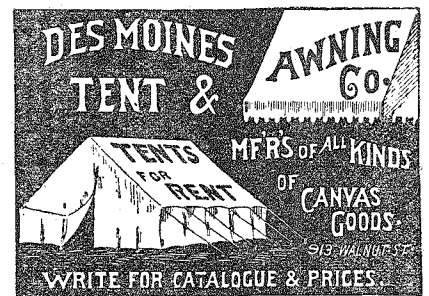
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 56

LAMONI, IOWA, APRIL 14, 1909

NUMBER 15

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General Conference

TUESDAY, APRIL 6, 1909.

MORNING SESSION.

The Fifty-sixth General Conference of the church was called to order by President Joseph Smith at ten o'clock. Permanent organization was at once effected by the election of President Joseph Smith and his counselors, Frederick M. Smith and Richard C. Evans, as the presiding officers of the assembly.

The chair announced the credential committee, and officers as follows: Committee on credentials, W. E. Peak, J. W. Peterson, and A. Knisley. Secretaries, R. S. Salyards, F. A. Russell, Charles Fry, and R. S. Salyards, Jr. Stenographer, Leon A. Gould, to choose his assistants. Chorister, F. G. Pitt; F. A. Russell, Miss Wellemeyer, and D. A. Anderson, assistants. Press committee, E. A. Smith, to choose assistants. Care of building was left to local deacons, with suggestion that assistants be chosen from visiting deacons.

Hymn No. 35 was sung, Sr. Belle Robinson James at the organ, and prayer was offered by Patriarch Alexander H. Smith.

The chair then made a few remarks in regard to the work of the conference which will be found in another column.

Reports were read from the following: The Seventh Quorum of Elders, First and Seventh Quorums of Priests, First Quorum of Teachers, and the Sixth Quorum of Deacons.

The Church Secretary's report was read.

A petition from the Northern California District was referred to a committee consisting of F. A. Smith, A. Carmichael, and C. C. Joehnk. A petition from the Central California District on boundary lines was also referred to the same committee.

A petition from northwestern Nebraska Saints asking for organization of district was read and referred to William H. Kelley and H. C. Smith, ministers in charge.

Request from the Portland, Oregon, District in regard to boundary lines was read and referred to the same committee.

F. G. Pitt, chorister, announced Mrs. D. A. Anderson as organist, with power to choose assistants.

E. A. Smith announced as his assistant on press committee, W. W. Smith and T. W. Williams.

The seating arrangements were then made.

The presiding officers were given charge of time and nature of all meetings during the conference.

The doxology was sung and President Smith gave the benediction. Adjourned till two o'clock in the afternoon.

AFTERNOON SESSION.

At two o'clock business was resumed by singing hymn, "Redeemer of Israel," President Evans in charge. Prayer was offered by President Joseph Smith.

Minutes of morning session read and approved.

L. A. Gould, stenographer, announced Mrs. Belle James and H. H. Gold as his assistants.

President F. M. Smith took the chair.

An additional report from the credential committee was read and approved along with the original report.

A resolution coming from the Massachusetts District in regard to statistical reports was read and referred to a committee: E. H. Fisher, R. C. Russell, and T. J. Sheldon.

The Seven Presidents of Seventy reported and announced the resignation of Romanan Wight as one of their number.

Members of the Quorum of Twelve then reported in the following order: W. H. Kelley, H. C. Smith, I. N. White, J. W. Wight, U. W. Greene, G. T. Griffiths, F. A. Smith, F. M. Sheehy, Peter Anderson.

An invitation from the Independence, Missouri, Branch for the General Conference of 1910 was considered as a nomination, but there being no other place named, Independence became the unanimous choice as the place for the next annual meeting.

The report of the Seven Presidents of Seventy was then taken up and considered. Statements were made by Columbus Scott and Hyrum O. Smith, and the report was then adopted.

The chair announced the order for meetings as follows: At nine in the morning prayer-meeting; at ten forty-five, preaching; at two in the afternoon, business-meeting; and at seven forty-five, preaching.

Various announcements were made; the chair made appointments for meetings; song No. 160 was sung; and the closing prayer was by President Evans.

William H. Kelley was the evening speaker, assisted by J. B. Wildermuth.

WEDNESDAY, APRIL 7.

The morning prayer-meeting at nine o'clock was in charge of M. H. Cook and A. V. Closson. At eleven o'clock Arthur Leverton of Canada was the speaker, assisted by W. E. LaRue.

At the afternoon meeting business was resumed with President Evans in charge. Song No. 1 was used; prayer by Patriarch J. R. Lambert.

The minutes of previous session were read and approved.

President F. M. Smith taking the chair, a petition was read from the Oklahoma District in regard to boundary lines.

A protest from the Spring River District was read and the two petitions were referred to a committee of three: I. N. White, Ellis Short, T. W. Chatburn.

A recommendation from the Florida, Mobile, and Alabama districts in regard to changing boundary lines was read and adopted.

The committee to which was referred the petition from the Portland, Oregon, District made report and their recommendation to grant change in boundary line was approved.

A report was also read from the committee on petitions from the Northern and Central California districts. Report of the committee was approved.

A report was then read from the Second Quorum of Deacons.

A document was read from U. W. Greene, of the Twelve, in regard to the organization of districts in Canada to be known as the Saskatoon and Winnipeg districts. A motion was made to concur in the recommendation, but a substitute prevailed which referred the matter to the following committee: U. W. Greene, E. A. Blakeslee, R. C. Evans.

The committee on reversionification of the Book of Mormon then made report, which was adopted.

Motion was then made that a committee be appointed to compile a concordance of the new Book of Mormon. Moved that the chair be made chairman of that committee. A substitute was offered that this committee be appointed and consist of Frederick M. Smith, Heman C. Smith, and R. S. Salyards. A motion to refer to the Board of Publication was made and lost, and the substitute carried, leaving the work of preparing this concordance in the hands of the committee named.

A petition from the Shenandoah, Iowa, Branch was read, and referred to a committee as to the advisability of considering the same. This committee was T. W. Williams, E. A. Blakeslee, and R. Baldwin.

The committee to which had been referred the matter of loose leaf records for the Recorder's office, made report which was adopted.

A report was read from F. M. Smith, for the First Presidency, and Heman C. Smith, minister in charge, to whom had been referred the question in regard to Church Secretary, to the effect that the present duties of said office would require about five months of the year, leaving seven months during which the secretary could be engaged in other work. The report was adopted.

Joseph Luff, physician to the church, reported.

Upon motion certain changes were made in the Rules of Order and Debate. This change was proposed by the First Presidency and due notice was made in issue of HERALD for January 27, 1909, and makes provision for changes in Book of Rules, which did not before exist.

Reports were then read from the First Presidency and the Board of Publication.

The ordination of J. W. Smith to office of seventy was taken up and after statements by Hyrum O. Smith, Heman C. Smith, and the brother, the ordination was ordered by the body. The ordination was referred to the Quorum of Twelve.

The Bishop's report was then read, including names of Bishop's agents, but the time having arrived for dismissal, the summary of his accounts was left until to-morrow's session.

President Evans resumed the chair. Announcements were made; Hymn No. 31 was sung; benediction by William H. Kelley.

U. W. Greene was the speaker for the evening hour, assisted by G. C. Tomlinson.

THURSDAY, APRIL 8.

The regular prayer-service in the morning was in charge of D. A. Hutchings and J. C. Crabb, and the eleven o'clock preaching was by Paul M. Hanson, assisted by John Shields.

President Joseph Smith called the assembly to order at two in the afternoon. Song No. 179 was

used in opening, and prayer was offered by J. W. Wight.

Minutes of yesterday's meeting read and approved.

The secretary asked for a list of elders attending who are not enrolled in quorums. Wm. H. Kelley announced that the Twelve had attended to the ordination of J. W. Smith to office of seventy.

President F. M. Smith took the chair.

U. W. Greene by unanimous consent was allowed to make addition to his report in regard to labors of S. F. Cushman.

The special order of the day was taken up. This was the resolution offered by the Quorum of High Priests at last General Conference which had been deferred from April 14, 1908. In substance it was as follows: That a former resolution, No. 279, adopted by General Conference of 1884, be modified by rescinding a clause therein which provides that members of the Twelve may have discretionary power in regard to presiding at district conferences or branch meetings.

By previous ruling speeches were to be limited to ten minutes, but none taking the floor the question came at once to a vote and the resolution was lost.

The summary of the Bishop's report was then read, and was followed by the report from the Board of Auditors.

Bishop Kelley then rose to a question of privilege and made an answer to certain features of the auditors' report. A motion was made to take up the recommendations in the report from the auditors and act on each separately. Moved to make this matter a special order for next Saturday afternoon and that the auditors' report and Bishop Kelley's report be printed in convenient form for distribution among *ex officios* and the delegates of the conference.

A. Carmichael, as one of the auditors, rose to a question of privilege, making explanation of their report.

The question coming to a vote it was made the special order for April 10, and the printing ordered.

The Church Recorder made report, a summary of which will be found in another column.

The Daughters of Zion reported.

Heman C. Smith, as executor of the estate of Martha Woods, presented a document in regard to the propriety of the church relinquishing a part interest in said estate because of the expressed and known intention of the decedent to include in her will certain poor relatives in Scotland, but which change was not made because of negligence. Vote resulted in authorizing the executor to pay these heirs the sum of four hundred dollars.

Announcements were made for meetings; song No. 51 sung; benediction by U. W. Greene.

The evening was in charge of the Daughters of Zion, a mixed program being given, the musical numbers being under the direction of Miss Welle-meyer, instructor in Graceland College. Miss Gaines, of the college faculty, gave a reading.

FRIDAY, APRIL 9.

At nine o'clock prayer-meeting was in charge of Louis A. Fowler and J. A. Kaler. At the same hour a mass meeting of the Melchisedec priesthood was held in the basement of the church to be addressed by the Bishopric.

Eleven o'clock preaching was by S. F. Cushman, assisted by Edward Rannie.

President Joseph Smith called the assembly to order at two o'clock. Song No. 185 was sung, and prayer was offered by Patriarch C. E. Butterworth.

The minutes of previous session read, and after some minor corrections, were approved.

President F. M. Smith took the chair by request.

Reports were read from the Fifth Quorum of Elders and First Quorum of Seventy. Actions of the latter quorum in regard to William Mackie, William M. Rumell, and Gomer Reese, were approved.

The Fourth Quorum of Priests reported; also the Eighth and First Quorums of Elders.

Committee on organization of stakes reported and asked for more time. Request was granted. Committee on church history revision reported. More time was granted.

Report from the Committee on Memorial to the Martyrs was read. Further time was allowed.

The committee on the Massachusetts District resolution reported and recommended that the word *county* be placed on all report blanks. A motion was made to that effect, but a substitute to place the county on all blanks and records, after some discussion, prevailed.

C. I. Carpenter, Church Recorder, rose to a question of privilege and presented phases of his work. A motion followed to instruct the Bishop to purchase an atlas for the Recorder's office and the matter was referred to the Recorder and the Bishopric.

The committee on compilation of General Conference resolutions reported, also the committee to which had been referred the petition from the Oklahoma District. The latter not being clear to the delegates, the matter was resubmitted to the committee.

The committee on the organization of districts in Canada reported, recommending the organization of two districts to be known as the Saskatchewan and

Winnipeg districts. The recommendation was concurred in by motion, which prevailed.

The committee to confer with the Hedrickites reported that they had done nothing during the year.

The Library Commission and treasurer reported. A motion to appropriate one hundred dollars for their use during the year was carried.

A resolution that reports from general officers, credential committee, and standing committees be printed and issued as a supplement to the HERALD prior to the convening of conference was discussed and laid on the table. A motion to adopt the suggestion of the Church Secretary in regard to printing the report of the credential committee prior to conference was also laid on the table.

A motion authorizing the First Presidency to appoint a credential committee before the convening of conferences prevailed.

The list of *ex officio* members of conference was then read.

Announcements were then made; song No. 120 was sung; benediction by Patriarch Alexander H. Smith.

The speaker for the evening hour was Richard Baldwin, assisted by John Davis.

SATURDAY, APRIL 10.

The morning prayer service was in charge of J. E. Vanderwood and C. G. Dykes; the eleven o'clock preaching was by S. S. Smith, assisted by W. P. Robinson.

At two o'clock the meeting was called to order with President Joseph Smith in the chair. Song No. 163 was used in opening, and prayer was made by E. A. Blakeslee.

Minutes read and approved.

President Joseph Smith requested F. M. Smith to take the chair.

The special order for the day was taken up, it being the consideration of the report of the Board of Auditors in regard to the accounts of the Presiding Bishop. The first clause of the auditors' report is as follows:

The item in the report of \$5,828.64 following the statement of liabilities under the title "Old accounts charged off," has no proper place in the report. It represents the amount of accounts hitherto reckoned among the assets but now carried to loss and gain in harmony with our recommendation of last year. This item then being eliminated, the summary will show a gain for the year of \$8,654.90. A little farther along in the report will be noticed the item, "Assets reserved." This amount represents the values placed upon the Book of Mormon manuscript and Temple lot fence which were also carried to loss and gain. Hence this item has no proper place in the summary.

To this the Bishop had filed his answer as follows:

The item of \$5,828.64 following the statement of liabilities

and marked, "Old accounts charged off," is not included in the assets, and set out to advise the Saints or the disposition of these accounts and to show the actual gain for the year. The item "Assets reserved," is necessary to show the disposition of this fund.

After various motions had been entertained the vote was taken and resulted in allowing the Bishop's report to stand as it is in regard to the items in question.

Clause No. 2 was taken up and discussed, as also the Bishop's answer to the same. Its adoption was moved; a substitute was offered to accept the answer; it was lost and the motion to adopt prevailed, after which the answer to the Bishop was accepted.

Announcements were made for Sunday's services; song No. 214 was sung, and benediction was pronounced by President Joseph Smith.

The evening hour was occupied by J. W. Wight, with H. E. Moler presiding.

SUNDAY, APRIL 11.

The prayer-meeting was held at eight o'clock and was in charge of Duncan Campbell and V. M. Goodrich.

At nine fifteen the regular session of the Star of Bethlehem Sunday-school was held.

At eleven forty-five President Joseph Smith preached in the main auditorium, assisted by Patriarch A. H. Smith, and in the lower room an overflow meeting was held, Lee Quick being the speaker, being assisted by W. A. McDowell.

At two thirty in the afternoon F. M. Sheehy spoke in the main room, assisted by R. C. Russell, and William Davis spoke in the basement, assisted by J. W. Davis.

The evening hour was occupied by Gomer Griffiths, assisted by G. C. Tomlinson, and T. W. Williams preached in the lower room, assisted by G. E. Harrington.

Evening preaching services were also held at the homes as follows: At Liberty Home, T. W. Chatburn, assisted by F. C. Keck; at the Saints' Home by V. M. Goodrich, assisted by David Smith.

All meetings of the day were largely attended, but a high wind prevailed throughout, making it extremely disagreeable to be out of doors.

MONDAY, APRIL 12.

Morning prayer-meeting was in charge of C. E. and J. L. Butterworth, and the forenoon preaching was by W. M. Aylor, assisted by J. T. Riley.

At two o'clock the conference again met for business, with President Joseph Smith in the chair. Song No. 1 was used in opening; and prayer was offered by Roderick May.

Minutes of Saturday's and Sunday's proceedings

(Continued on page 359.)

General Conventions

(Continued from last week.)

APRIL 4.

Sunday, April 4, was divided between Sunday-school and Religio interests. Sunday-school convened at a quarter past nine under the care of the local Sunday-school officers. The local force made a good showing, there being but two absentees from the total force of officers and teachers. There were one hundred and nine visitors, many of whom visited the various departments, while others took part in class work.

At ten forty-five Elder T. A. Hougas addressed the assembly on the subject of Sunday-school work. His plea was for better methods in teaching and incidentally for a better opportunity for Sunday-school workers to present their work at reunions and district gatherings. Social services were held at two-thirty in the afternoon under the joint auspices of the Sunday-school and Religio. The stake officers administered the sacrament at this service. In the evening Elder Walter W. Smith spoke in the interests of the Religio. His sermon was a fitting close to a very profitable and enjoyable day. Attendance at all the services was excellent.

APRIL 5.

The General Sunday-school Association held an institute session Monday morning commencing at eight o'clock. This session was in charge of Brn. W. N. Robinson and T. A. Hougas and was an interesting one throughout, much enthusiasm being shown by the delegates present in the work presented. After the opening exercises one hour and fifteen minutes were devoted to normal work, Bro. Walter W. Smith taking charge of this department, assisted by Bro. W. N. Robinson in blackboard work and in the explaining and answering questions relative to the various phases of that department.

The home department work was then discussed in round-table manner, under the direction of Bro. Hougas, Sr. Hougas being unable to be present. Much interest was manifested.

The business-session convened at ten o'clock. A report from Sr. Burton was read. An appropriation of five hundred dollars was made for the contingent expenses of the association. A resolution to the effect that the credential committee's report be prepared and printed and in the hands of the secretary before the 25th of March, this report to include also the list of the *ex officios*, was passed.

A motion to appropriate fifty dollars for literature, to be used by the missionaries in Germany in the organization of Sunday-schools, was referred to the executive with power to act. An appropriation was also made for the library extension work of the sum of one hundred dollars, and the treasurer of the

library commission was requested to file an annual report with the General Association.

The Sunday-school Association met again in business-session Monday afternoon at two o'clock. Reports of superintendent of normal department, lessons committee, and additional report of credential committee, financial report of normal superintendent, and report of J. A. Gunsolley as field worker, read.

The officers elected for the ensuing year are T. A. Hougas, superintendent; E. H. Fisher, first assistant; Daniel McGregor, second assistant; D. J. Krahl, secretary; John Smith, treasurer; Sr. T. A. Hougas, home department superintendent. E. H. Fisher was elected to succeed himself on the library commission, Bro. J. A. Gunsolley on the lessons committee. Revising committee, consisting of R. S. Salyards, Duncan Campbell, and John Smith, sustained. Sr. Annie E. Allen elected as a member of the auditing committee.

A recommendation of the revising committee that hereafter the Inspired Translation be made the basis of the Sunday-school lessons was taken up and the matter discussed at some length, and was finally laid upon the table.

The Standard of Excellence for districts and local Sunday-schools as published in *Exponent* of the April number, after considerable discussion was adopted.

A recommendation of the lessons committee regarding an advanced and supplementary course of lessons was deferred for one year, schools to be advised concerning the matter during the year and the delegates to the next General Convention to be instructed to cast yea and nay vote.

General Conference Notes

THE SPIRIT OF THE CONFERENCE.

Some one writes the editors, "We would like to have you several thousand miles from the General Conference and let you see how much of the spirit of the conference you could get from the reports contained in the HERALD."

Well, we would like to have that writer here and let him see how much of the spirit of the conference he could get into a printed report.

Our general conferences have their own peculiar atmosphere that may be felt but can not be described; and while in the general it is the same, there are subtle changes from year to year, forcing the barometer up or down, indicating fair or foul weather. To get the spirit of the conference one must be on the ground, familiar with impending questions,—questions that are not always well enough defined to reduce to words. He must get the feeling of the quorum meetings, and talk with the groups of men who gather here and there to discuss

the situation. Then he can begin to determine whether the feeling is one of apprehension, of hope, of menacing portent, or of calm serenity.

There is a subdued but dominant note under the bustle and murmur occasioned by the rallying of so many mutually interested church representatives from all over the world. What is the dominant note of this conference? We believe the feeling is that grave and important questions confront the church, but that we are competent, with the aid of God, to solve them.

THE OPENING SESSION.

The Fifty-sixth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened in Lamoni, Iowa, April 6, at ten o'clock. Our aged and honored president, Joseph Smith, occupied the chair, a place he has so often filled with credit to himself and profit to the church. It is no small task to preside over the sessions of a General Conference, if for no other reason than because the assembly is pretty sure to be well peppered with skillful parliamentary critics. Yet it is probably true that the church rolls have never contained the name of a man who could excel our "Brother Joseph" in dignity, fairness, and ability as a presiding officer.

The congregation sang hymn number thirty-five:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

A feeling of solemnity settled over the assembly. Is it true that when we cease to bandy rumors and come together with faith, hope, and charity, to face our difficulties in the right way, there comes a clearing up? The morning breaks, the shadows flee! No other people face problems just as we face them. Our leaders wrestle with them, it is true; but we are also democratic, and sooner or later the people bring their combined intelligences to the consideration of the matters in hand. Still more important is the fact that we invite God to quicken our intelligence, and if the matter is sufficiently important, to settle it by direct revelation. On such grounds we were excluded from the Federal Council of Churches less than six months ago. Well, we can dispense with the Federal Council of Churches better than we can dispense with God.

Following the song our beloved Patriarch and Father to the Church, Alexander H. Smith, offered the following prayer:

O God, our heavenly Father, we, thy children, have assembled here from the various fields of labor of thy ministry in the world, coming together for the purpose of transacting business relative to the upbuilding and establishment of thy church and kingdom in all the world. O, how far-reaching is that world! How stupendous is the work of God thou knowest.

Thou art acquainted with the momentous questions that may arise during this conference, and O we pray thee to give us wisdom, and love, and charity, that we may labor together as brethren in the Lord, and that we may do those things that are necessary and essential, and have wisdom and power to overcome evil in life. O, we pray thee, to let the influence of thy Spirit come to us in this our assemblings.

In the year past our hearts have trembled sometimes with fear because of the surroundings—the threatenings against this thy work; but we pray thee to verify the promise—the statement—that the work is thine, and that thou wilt see that what is said and done may be agreeable to thy divine will. And as we desire thy divine favor, and to remain in the engagement of thy work, O grant that we may be kept firm and steadfast in the faith; that whatever may arise, whatever may be sprung as questions of importance, our faith may fail not, but that our faith may still be in thee and in thy Son, Jesus Christ, in the truth of thy work, its upbuilding, and the final accomplishment of thy divine will, the redemption of the human family, and the upbuilding of Zion.

Father, thou art acquainted with our necessities this morning. We are assembling for the business sessions of this conference. O, I pray thee to grant that thy Spirit may permeate the hearts of thy children and servants, that they may feel its influences directing them in their work, whether in quorums, or whether in the body assembled. Grant that thy Spirit may be with them to warm their hearts and give them wisdom and strength to perform their duty before thee with an eye single to thy glory.

We plead with thee to be with the weak, with the aged and infirm, and with those that need physical strength; stretch forth thine hand, enlighten their minds. And speak to us that we may be assured, ere the close of this conference, that we are thy people, and that thou art ruling and governing for the establishment of thy work and its fulfillment, though we, in our short-sightedness, may not see those wonderful things that are transpiring. Move upon thy people to the accomplishment of thy divine will, that we may stand in thy presence freed from condemnation, recognized as thy children, gathered to thee from all the world. We ask it in Jesus' name. Amen.

President Joseph Smith then addressed the people briefly:

This afternoon Frederick Smith will have charge and arrange the business formation so that we will know where we are. We will omit, unless it shall be otherwise ordered by the body, the usual short speeches that have been our habit at some sessions in the past, and get to our business at once, and, if we can, expedite it so far that we do not have to stay too long. I do not know whether it is altogether true of our deliberative bodies or not, but I sometimes fancy that we stay together too long until we become idle for want of business—you know the old proverb, "The Devil finds still some work for idle hands to do." It may be the same with idle hearts and idle minds.

If ever there was a time in the world—if ever there was a time in the history of the Reorganization, which, from the prospects before it, those engaged in it, and from the things which are within and without, demanded a surrender of what we may call "mental reservation," and engaging in the work with the spirit of self-abnegation fully resident in our hearts, that time is now; that period is present. I trust that each of us will remember that. I shall strive to do that, and it has been impressed upon me since I left home.

I have professed to be consecrated to God's work, and under the influence of his Spirit, and if, under trying circumstances, I retake to myself that which belongs to me otherwise, as a man, and engage in the work, without the presence of the

Spirit, or am disregarding of it, I am not in the line of my duty as I understand it.

I have sometimes thought that it is a great mistake to pray that we should be directed by the Spirit of God, and then give way to what may be within us—in short—the spirit of man that is within us, and understands only the things of man.

Thus was launched the General Conference of 1909. Those who have attended such a gathering can picture the army of the Lord thus assembled, officers and men in their various places. Here is a living model of the church of Christ. Mention any office named in the New Testament, apostle, prophet, evangelist, pastor, or teacher, and its representative will be pointed out to you in this congregation. In what one of the popular churches can such a situation be duplicated?

The attendance at the opening of the conference was noticeably smaller than usual, due to a variety of causes; yet the church was comfortably filled.

REPORTS OF MINISTERS IN CHARGE.

Reports from various committees and quorums presented from day to day are full of interesting matter, yet we can only notice a few of them, as all will appear at a later date in the Conference Minutes as compiled by the Church Secretary and issued in connection with the HERALD. Among all the reports sent in perhaps none is of more interest than those presented by members of the Quorum of Twelve. Their reports not only give us a glimpse of the character of the men filling an important position in the church, but they also give us an understanding of conditions in various parts of the world. We will quote more or less briefly from some of these:

W. H. Kelley and Heman C. Smith, ministers in charge of Central Mission, report, sermons 6,452, baptisms 794, number of men in the field, 68. They say,

Conditions are favorable. No serious trouble exists. The missionaries have done well as a rule, and have proven themselves worthy of the trust and confidence of the church.

TOUCH OF THE CHILLS AND FEVER.

I. N. White, minister in charge of Oklahoma, Arkansas, and Texas and Louisiana, reported sermons preached 3,324, baptisms 184, number of men in field, 24. He says:

I had the same number of ministers this year that I had last, but have an excess of 286 sermons, 14 baptisms, 8 new openings, 2 debates, and 3 new branches over last year; though I am short two Sunday-school organizations.

I can readily believe the mission in better condition, than the former year. This year we organized one branch in Louisiana, consisting of 28 charter members, the first and only branch, I believe, ever organized in that state by the Reorganization. Organized one branch in Arkansas, and 3 in Oklahoma.

I note one good feature of the work, and that is, the ministers are much better satisfied with the field, and in a large measure willing to remain with it, and make the sacrifice

needed to establish the work in it; though much of the field is a hard one on account of its swampy condition, subject to chills and fevers, and malaria. In a large degree it is easier for the elders to capture—catch if you please—the chills and malaria, than it is to catch the people in the gospel net. The elder is often tempted to carry in his pocket a bottle of quinine, instead of a bottle of olive-oil; certainly it is used by the gallon, while the olive-oil by the pint goes a begging with the people that are so unlucky to settle on these swampy lands. Some of ye elders may smile at this remark, but while you are smiling, do not forget to send in your name to the appointing powers, and ask to be sent to one of these southern fields, and have your smiles turned into a real "southern shake."

We are not finding fault with God's creation, as we believe he created all things for some good purpose; and we believe these swamps are better adapted to the raising of mosquitoes, frogs, and alligators, rather than of giving happy homes to the lovers of truth who should occupy what we call "God's country." We are, however, encouraged to know that God has many good, loving people even in this kind of places, and when obeying the angel's message will be cheered to know that there is a contemplated Zion in sight.

We have run without friction in all parts of my field, so far as I know. The work is slowly getting on better footing, in most places. Yet, there is a lack of energy with branch officers, and members too, in some localities, which we deplore, but with the small force of field workers we do not see our way clear to correct very soon; unless the branch officers themselves take on more life and make it possible. We hope the very mentioning of this here, may be read by them and stir them up to diligence.

FEARS A DEBT-BURDENED MINISTRY.

J. W. Wight, minister in charge of Michigan, Wisconsin, Indiana, and Northern Illinois reported 34 men in the field, sermons preached 4,615, baptisms 267. He says:

Condition of field good so far as known to the contrary. In saying this it is not to be understood that it might not be better, but taken as a whole it is safe to say that it is "good" in all that term implies. For five years it has been the writer's lot to have the same field, and for it he has no complaint to offer. All seem willing and glad to learn and observe duty, and it is understood by the ones composing the field. Not only so with relation to the ministry but the local work as well. All seem to be willing to be learners, and this is regarded as an excellent evidence of true development. In the entire field there is no evidence of any serious friction, anywhere that is known, at least, to the minister in general charge. The men in assistant charge have faithfully performed their duty without any apparent desire to "lord it over" any one, and this is regarded as the right spirit to be made manifest by any one in charge, let the charge be what it may. To be "great" is to be the servant of all, and so feeling and acting there is no reason as to why any one in charge of a field should not get on all right with those whom he has set apart to advise and counsel.

I called attention last year to the fact of being in debt, yet no notice was taken of it, and in calling attention to it this year it is for the further purpose to impress upon the minds of those concerned the fact that under present prices it is impossible to keep out of debt with present allowance. With no change it will mean a debt-burdened ministry in a few years which will have no credit and but few friends. It appears to me to be anything but the correct policy to pursue if we would hold a repute above reproach. Some may get along all right, but it must be remembered that some are

financiers and others are not. Can the church afford to continue to drift in this matter? It does not so appear to me. I still have faith in God but very little in man, myself especially.

GOOD REPORTS FROM CANADA.

Ulysses W. Greene, minister in charge of the Eastern States and Canada, reported 25 men in field, 3,456 sermons preached, 216 baptisms. He said:

The uniting of the Canadian Mission to that of the Eastern States has necessitated my traveling to a greater extent than ever before. I find the Canadian Northwest one of the most promising fields for missionary work I have ever visited. The Canadians as a rule are excellent people, more inclined to listen to the gospel than the citizens of the States. The outlook in Ontario is very promising and missionary work there needs to be prosecuted more extensively, if it be possible to secure men. The number of missionaries in the Eastern States has been so small that the numerical increase had not been what we had anticipated, but we are glad to say that the spiritual condition in many of the branches and several of the districts is better than we have ever witnessed before. The brethren associated with me in the field have labored faithfully, and I can cheerfully recommend them as faithful servants of the Lord. I am sorry that this vast field does not have ten times the number of missionaries that we are enabled to support there, but our trust is in God, we are hopeful for the future, and prepared to move forward and do the best that we can.

WHERE ARE THE YOUNG MEN?

G. T. Griffiths, minister in charge of Mission No. 5, reported 24 men in the field, 2,798 sermons preached, 228 baptisms. He says:

The mission is in fair condition; has made some advancement in spirituality. One branch—Dayton, Ohio,—disorganized. One branch organized at Crabtree, Ohio. No serious difficulties pending. Many calls for preaching that we are unable to supply, showing necessity of more laborers in the field. Sorry to report that but few young men seem to have inclination to devote their time and talent to missionary work. Quite a number of local baptisms have been reported, in addition to the above. Bro. James Craig, of the superannuated ministers, has rendered acceptable labor; also, Bro. Hollibaugh, of Youngstown, Ohio. Bro. T. J. Sheldon has been stationed at Kirtland during the summer months, having charge of the Temple. In that time he escorted about 1,500 visitors through the building; some of them being among the most prominent people of the country. They included the German ambassador and his suite, John D. Rockefeller, and many ministers. One of the most capable of the ministry should be stationed at that point.

THE GOLD CURE.

Frederick A. Smith, minister in charge of the Pacific Mission, reported 27 men in the field, 2,955 sermons preached, 140 baptisms. He says:

The work in this field has been prosecuted with as much vigor as the very limited force and the peculiar conditions that they were compelled to labor under would permit. Sickness has had a good share of the blame for some of the men not doing more than they would have done otherwise: the stringent financial conditions, largely as a result of the recent panic, comes in for a share of the responsibility for some not doing more than they did, but the most difficult thing to meet that works against doing what we would like to, is the growing indifference of the people toward religion

of any kind. This condition is the hardest thing we have to contend with. It is well illustrated by a statement made to one of our ministers in charge several years ago while talking to a drinking man, with a view to reach him and get him to stop the habit; after a good argument on the part of the minister the other man looked at him and said: "Well, I will tell you, Mr. W., the gold cure, the Keeley cure, nor any other cure, won't cure you if you don't want to be cured." The people are not pleased with conditions in all cases, but in the majority of cases they are inclined to be content, and prefer that we let them alone as they are, in other words, they don't want to be cured.

A number of new openings have been made where splendid success has attended the efforts of the missionaries. In some of these places the local brethren have given splendid help, which has been appreciated very much.

Taking the field as a whole I consider that I am safe in saying that the field is in good condition with a few exceptions; the opportunity for missionary work for the coming year is very good.

PROSPECTIVE WORK IN MEXICO AND SOUTH AMERICA.

F. M. Sheehy, minister in charge of Rocky Mountain Mission, reported 10 men in the field, 1,006 sermons, 49 baptisms. He says:

The work in Utah is much retarded by the exhibition of priestcraft on the part of the Mormon church, which through its head has issued special orders to prohibit us the use of their church buildings.

During the summer one of our men (E. C. Briggs) was arrested for handing tracts to the people on the public streets, is another evidence of the animus and intolerance that moves the Mormon people when we are involved. . . . I made a trip into Mexico, entering at Nogales and went through the state of Sonora to the port of Guaymas on the Magdalena Bay for the purpose of seeing conditions relative to our opening the work of the gospel among the Spanish people in the republic. An immense field is open for us among people speaking Spanish, as it includes all of Central and South America, West Indies Islands, the Philippines, as well as Spain. The need of some of our young men and women to become proficient in the Spanish language is now apparent. It is hoped that the church may soon be able to attend to the work above referred to.

DENMARK, NORWAY, SWEDEN, AND GERMANY.

Peter Anderson, minister in charge of Scandinavia and Germany, reported 7 men in the field, 606 sermons preached, 14 baptisms.

Some progress has been made in all four countries the last year, and prospects for the success of our work in that field seem brighter. In Germany the authorities distinguished between us and the Utah church, and no objections are raised to our laboring there. In some places in Norway the authorities objected to our holding public meetings, but Bro. Muceus succeeded in getting our cause before the judiciary department at Christiania and permission was granted us to hold public services throughout that country. Several new openings have been made in Denmark, Norway, and Sweden the last year. With few exceptions the spiritual condition of the Saints is good, and all seem anxious for the advancement of the work.

FROM THE "PHYSICIAN TO THE CHURCH."

While God has order and system in his work he is not bound by precedent. He may at any time make an appointment that is not anticipated by the people.

The calling of the "elect lady" in 1830 was a case in point; and the appointing of Bro. Joseph Luff as a medical director in the Sanitarium and "physician to the church" in 1906 was another of like kind. At the time some were inclined to challenge the idea that proper nursing and medical care have any place in a church that believes in divine healing. Such, however, have probably modified their opinions. From the report of Bro. Luff to the conference we quote:

My work as physician has engaged, practically, my entire time, and in that service I have tried to be faithful. Have treated (by mail) patients all over the United States and several parts of Canada, also a few in other foreign countries. Of course, all these are chronic cases, and the number of applicants for my aid in this line has been steadily increasing.

In the performance of my work I have met with experiences that are common to men in nearly all stations of trust—some very gratifying, others not so much so, and some discouraging.

Quite a few of the Saints abroad who write for treatment indicate in their letters that they expect me to take their cases directly to God, and obtain for each a special revelation as to medicine and advice. Of course this is impracticable; but I am happy to be able to state that I have not been without mental illumination and spiritual help, and my experience in this line has been quite up to the average of my experience in former lines of church service.

Everywhere I have sought to impress upon those sending for me, that I was *first* a minister and *second* a physician, and have labored to keep the duties of the first magnified, and as far as possible to make the second unnecessary. Am pleased to be able to report truthfully, that my work as a physician, though constant, has never yet disturbed or lessened my confidence in the all-sufficiency of the power and wisdom of the Great Physician, or the right to first place of his ordinance for the sick. In some instances he has answered my earnest prayer offered at the bedside that he would interpose and make unnecessary the taking of the medicine I had prepared. In this I rejoice much more than in the success of my purely medical efforts, and I again announce myself his servant, ready to do any work, or to go or occupy anywhere, asking only for the unmistakable assurance that his hand is doing the directing.

CONDITION OF HERALD PUBLISHING HOUSE.

January 5, 1907, the Herald Office was entirely destroyed by fire. It has been rebuilt on a finer and larger scale, and the manager says:

The assets of the Board of Publication now exceed one hundred thousand dollars, and while we are carrying a heavy indebtedness, if we can maintain the ratio of gain made the last three years, it will only be a matter of four or five years when the publishing department will be free from debt.

We take this means of thanking those who have so materially assisted in getting the books of the church into the hands of the people. It will be noticed from the statement that we have enough merchandise, finished and in process of finishing, to more than half pay our indebtedness, and we know of no greater work that members can do than to scatter the word of God as we are told "My word shall not return unto me void."

FIRST PRESIDENCY ON SUBJECT OF FREE DISCUSSION.

The report of the First Presidency is an interest-

ing document, outlining the work accomplished during the year. The work of reorganizing the quorums of elders, priests, teachers, and deacons has been pushed forward under the direction of President F. M. Smith. The report says:

The work of reorganizing will be carried on apace, with the probabilities that eventually there will be many times the number of quorums of priests, teachers, and deacons that have previously existed in the church. In fact it is apparent that there will be so many that the question of reporting becomes a question of some importance. That is, to what conference shall the various quorums report? The secretary of the Presidency has been free to advise most of the quorums to report to the conference of immediate jurisdiction, whether it be stake, district, or mission; quorums more general in organization than those in stakes, district, or missions to report to the General Conference.

The report closes with an interesting comment on the matter of discussion:

We can not say all is peace in Zion, for frequently development brings agitation, and agitation is sometimes a good sign of alertness. We are alert, and it is apparent from the free and general discussion prevailing that the spirit of democracy is abroad in the land. But in our exercise of free speech, free discussion, let us remember that we are brethren and should be working together with God. Let brotherly love abound.

SOME ITEMS CONCERNING OUR NUMERICAL STRENGTH.

Usually statistics are dry reading; yet sometimes they tell an interesting story if they are read aright and the circumstances connected therewith are understood. In his annual report the Church Recorder, C. I. Carpenter, says:

During the last year there have been placed upon the church records 2,281 new baptisms, with a loss of 77 by expulsion and 426 by death which represents a positive loss of 503, which, when taken from the positive gain of 2,281 leaves a real net gain of 1,778, although when the transfers are taken into account the result in the totals is slightly different, there having been 1,466 received by letter of removal, while only 1,353 letters of removal were granted, making a total net gain of 1,941 and a total net loss of 50, or an actual net gain of 1,891, the total for last year being 57,365, and the total for the present year 59,256.

The reports so far as recorded show 200 ordinations and 326 marriages, and approximately 3,276 ministers of the various orders of the priesthood, and 19,579 members isolated from the privilege of meeting with organized branches.

Especial attention is called to the number of members who are isolated or absent from the organized branches. Lists of these members should be furnished to the authorities in charge of the various fields, together with information which would lead to the locating of many of them, and through them in all probability effecting many new openings for the preaching of the word, as well as effecting the reclamation of many who by reason of isolation are drifting back to the world, and the relieving of the church of many names of those who have already apostatized but whose names are now carried and counted because they have passed from notice and are not under the jurisdiction of any particular branch.

We notice that in point of net gain Missouri leads with 433; Canada comes next with 252; Michigan has 183; and Iowa 132. In point of total membership Iowa has 9,114; Missouri 9,083; Canada 4,850;

England 1,290; Australia 1,049. The smallest membership reported from any foreign field is seven, in Germany. More complete statistics will be available to those who wish them when the Conference Minutes are published in full.

(Continued on page 359.)

Original Articles

**DUPLICITY OF BRIGHAMISM, BECAUSE OF NECESSITY;
RELATIVE TO THE GENERAL ASSEMBLY OF 1835.**



HALE W. SMITH.

On the sixth day of April, 1830, the Church of Jesus Christ of Latter Day Saints came into existence, being restored to the earth for the last time. For five years and four months it struggled gradually onward, when an important event occurred on August 17, 1835.

The church met together on this day to consider the reports of a committee previously appointed on September 24, 1834. That committee was composed of Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams. The duty assigned was to compile and arrange the items of the doctrine of our Lord Jesus Christ. We are informed that the committee labored prayerfully and diligently, for they knew the responsibility which rested upon them as a committee.

When their work was finished a General Assembly was called to consider the report of that committee. They assembled at Kirtland, Ohio, and among the important business transacted upon that occasion was the adopting of the section on marriage found in the 1835 edition of the Doctrine and Covenants and every subsequent edition published by the church to date. However, the Utah Mormon church has torn from the Doctrine and Covenants this section on marriage so adopted on that August day, and in 1876 published instead the plural marriage section that has been so shocking and repulsive to all Christian people.

Why this deception, this trickery?

It might be answered by them, "of necessity" to

meet contingencies that have arisen relative to polygamy.

We believe that committee had a good reason why they desired the section on marriage adopted as stated by them in the preface of the first edition of that work, which we quote here in part:

The church, viewing this subject to be of importance, appointed, through their servants and delegates the High Council, your servants to select and compile this work. Several reasons might be adduced in favor of this move of the council, but we only add a few words. They knew the *church was evil spoken of in many places, its faith and belief misrepresented, and the way of truth thus subverted.*—Preface to first edition to Doctrine and Covenants. (Italics mine.)

The Lord commanded the church to "go to the Ohio; and there I will give unto you my law." (See Doctrine and Covenants 38:7; Utah 38:32.) The church did go there and a revelation was received through the Prophet, March, 1831, in which the Lord says, "Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation." (Section 49:3; Utah 49.) Notwithstanding this the church in Utah produces a revelation which is contradictory to the above quotation. There is one contradiction I wish to call attention to before I pass on to the main subject: The alleged revelation on plural marriage tells Joseph, "Therefore prepare thy heart to receive and obey the instructions which God is about to give unto you for behold! I reveal unto you a *new and everlasting covenant.*"—Utah Doctrine and Covenants 132. We understand God is unchangeable, and if God gave the above revelation in 1843, he never gave the following in 1830, as found in section 20, (Utah edition 22):

Behold, I say unto you, that all covenants have I caused to be done away in this thing and this is a *new and everlasting covenant* . . . for it is because of your dead works, that I have caused this *last covenant* and this church to be built up unto me; even as in days of old.

We understand that the *gospel of Jesus Christ*, not the *carnal law of plural marriage*, is the everlasting covenant.

We have reason to believe the Prophet Joseph Smith, told the truth, and we expect to hold him up to the world as such until it can be proven otherwise. As the old saying is, "Truth crushed to earth will arise again," so also in this case: There are evidences coming day by day to confirm our belief in the truthfulness of Joseph Smith's statements. As evidences are coming to light constantly to prove the Book of Mormon to be divine, so also facts are coming to light to prove the correctness of Joseph Smith's own history. We wish to examine that history as published by the Utah church and show their rank duplicity by comparing the account as given in the *Millennial Star*, volume 15, 1853, with that given in the Utah History of the Church, volumes 1 and 2, pages 243 to 251, edition of 1904.

We want the readers of this article to bear in mind all the time that the purported plural marriage revelation was not made public in Utah until August, 1852, and that in a subsequent issue of the *Millennial Star*, in England, for Saturday, January 1, 1853, is printed the revelation made public in Salt Lake the August before. We wish you to bear in mind also that the history of Joseph Smith written by himself was being published from time to time in the *Times and Seasons* before his death and was continued in the *Millennial Star*, Liverpool, England, until it was all published. It ran through several numbers of the latter periodical.

Especial attention is called to that part of Joseph Smith's history where he writes of the General Assembly of August, 1835, which was not published in the *Millennial Star* until May 7, 1853, being four months and six days after the printing of the revelation on plural marriage in the same periodical January 1, 1853, and also nine months after the public introduction of the plural marriage revelation in Salt Lake, Utah.

We wish you to take special notice that the history of Joseph Smith as published in the *Millennial Star* was tampered with and changed; Brigham Young's blue pencil was freely used, as the church in Utah acknowledges in the preface of the first volume of their recent history published in 1904. The compilers of the history in the *Millennial Star* said the following concerning their own work and the blue pencil work of Brigham Young:

The history of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. . . . Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young and approved by him.

We wish now to call your attention to the fact that the Utah church has revised again the History of the Church and, according to their own statement, "the work has been brought to a *still higher state of perfection*." They also acknowledge that they will use "the narrative of the Prophet Joseph Smith as found in the manuscript history of the church . . . now in the archives of the historian's office." (See preface to volume 1, History of the Church.)

The reader's attention is called to the statement made by the recent historians:

Their statement assuredly is true; and yet by a careful revision of the work they did and the correction of a few errors in dates and *other details*, the work has been brought to a still higher state of perfection. Where grammatical accuracy was violated in the original record it has been corrected, so far as observed; but no *historical or doctrinal statement* has been changed. (See preface volume 1, History of the Church.)

Please notice: no "doctrinal statement" of the original record, the narrative of the Prophet Joseph Smith, has been changed. Either the compilers of the history of Joseph Smith as published in the *Millennial Star*, volume 15, May, 1853, or the compilers of their recent History of the Church have prevaricated, and we simply ask you to read both accounts, each credited to the authorship of Joseph Smith, where he records the General Assembly of August 17, 1835.

It will be unnecessary for us to quote the paralleled accounts; however, we will give the reader the benefit of that part of the minutes of the General Assembly, published by the Utah church in their recent history, which was suppressed by their historians in 1853. It is as follows:

President W. W. Phelps then read the following article on marriage, . . .

ARTICLE ON MARRIAGE.

"According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore we believe that all marriages in this Church of Christ of Latter-Day Saints should be solemnized in a public meeting or feast prepared for that purpose, and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do; but such persons will be considered weak in the faith of our Lord Jesus Christ.

"Marriage should be celebrated with prayer and thanksgiving, and at the solemnization, the persons to be married, standing together, the man on the right and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit, and if there be no legal objections, he shall say, calling each by name; 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?' And when they have both answered 'Yes,' he shall pronounce them 'husband and wife,' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him. 'May God add his blessings and keep you to fulfill your covenants from henceforth and for ever. Amen.'

"The clerk of every church should keep a record of all the marriages solemnized in his branch. All legal contracts of marriage made before the person is baptized into this church should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents, and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children and servants, and prevent them from embracing the truth, will have to answer for that sin."—History of the Church, pp. 246, 247.

We wish the reader to observe that the account in

the *Millennial Star*, volume 15, published nine months after the introduction of the plural marriage revelation in Salt Lake City and four months after the publication of the revelation in the *Star* of January 1, 1853, is lacking that part of the minutes quoted above, regarding the introduction and adoption of the section on marriage by W. W. Phelps. We ask, Who had the right to suppress these minutes, and by what right does anybody publish the history of Joseph Smith "as he wrote it" and leave out certain parts to keep the people in the dark relative to his true teaching on the marriage covenant? We can only say that it must have been "because of necessity," as we often hear members of that fraternity declare.

We direct the reader's attention to the fact that the minutes of the General Assembly of August 17, 1835, was given in its entirety, in the back part of the first edition of the Doctrine and Covenants, published in 1835, by F. G. Williams & Company, printers, Kirtland, Ohio, for the proprietors, and also in the *Messenger and Advocate* of August, 1835, at Kirtland, Ohio, by W. W. Phelps. These accounts agree.

As stated elsewhere the history of Joseph Smith was published in the *Millennial Star*, having been revised and corrected by Brigham Young to suit his carnal tastes, before its publication, 1853, and at that time Brigham Young was living in polygamy. Can you not see his object in suppressing the article on marriage when he revised the history of Joseph Smith before its publication in the *Millennial Star*, May, 1853?

"Oh, what a tangled web we weave
When first we practice to deceive!"

At this late date, 1904, or fifty-one years later, the church in Utah prepares a History of the Church and uses "the narrative of the Prophet Joseph Smith as found in the manuscript history of the church found in the archives of the historian's office," and publishes to the world a history "which has been brought to a still higher state of perfection," in which "no historical or doctrinal statement has been changed," when compared with the "original record." "Original record," we infer, means Joseph Smith's own manuscript.

As seen by the above you will note that they are honest enough now to publish the minutes of that General Assembly complete, giving that part which refers to the introduction of the section on marriage by W. W. Phelps, but formerly they shamefully evaded it.

I, as one of the true followers of Joseph Smith and his teachings, thank these later Utah historians for their honesty in that matter, even if it has come at this late date.

Now, since the Wilford Woodruff Manifesto, the

church in Utah could publish the history of Joseph Smith regarding the General Assembly complete, with no fear of being questioned or contradicted by the younger members of their church.

There is another peculiar fact connected with the Doctrine and Covenants as published from time to time by the Utah church. The minutes of the General Assembly were published in the 1835 edition by order, as also the section on marriage. In the 1844 edition, published by John Taylor in Nauvoo after the martyrdom of the prophets, the minutes of the General Assembly were suppressed and the section on marriage retained. Every edition of the Doctrine and Covenants issued by the Utah church subsequent to 1844 until the year 1876, contains the section on marriage; but never since 1835 has the Utah church published the minutes of the General Assembly in their Doctrine and Covenants. However, they published the minutes of the General Assembly in 1853 in part. As stated elsewhere they suppressed that part in reference to the adoption of the section on marriage. Now, fifty-one years later, they are honest enough to publish the minutes of the General Assembly complete, which includes that part which refers to the adoption, by a unanimous vote, of the section on marriage.

The true Church of Christ has always contended for honesty and has tried to live by every word that comes from God, but Brighamism has not.

Ever praying for the right, I am, and hope to remain,

HALE W. SMITH.

DEER LODGE, Montana.

The New Year.

A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes.
A landscape whose wide border lies
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed—
This is the year that for you waits
Beyond To-morrow's mystic gates.

—Powers.

Some Dutch Proverbs.

Many cows, much trouble.
Men can bear all things, except good days.
The best pilots are ashore.
Velvet and silk are strange herbs: they blow the fire out of the kitchen.
It is easy to make a good fire of another man's turf.
God giveth the fowl meat, but they must fly for it.
He is wise that is always wise.
The pastor and sexton seldom agree.
No crown cureth headache.
There is nothing that sooner dryeth up than a tear.
When old dogs bark it is time to look out.
Ride on, but look about.
It's bad catching hares with drums.

—Selected.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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

For Jesus' Sake.

BY MEG.

Through the struggles, through the strife,
Through the doubts and fears of life,
Through the desert lone and drear,
Father, draw thy weak child near,
For Jesus' sake.

Through the daily hours of toil,
Wearied by the world's turmoil,
And its restlessness and sin,
Let thy love abide within,
For Jesus' sake.

Through the night of pain and sorrow,
With no sunlight in the morrow,
When hopes lie crushed and faith is dead,
Thou loving One, sustain my head,
For Jesus' sake.

Through shade and sunshine, storm and calm;
O'er treeless wastes, 'neath shady palm;
Lead thou my steps all dangers past,
And bring me to my home at last,
For Jesus' sake.

One Day at a Time.

What a blessing for all that the wise Father so ordered our lives that we can not see or know our future here on earth; for surely if some of us (and perhaps a good many of us) could see and know what was in store for us in the coming years, when we first take up life's burdens, our insane asylum (and suicide graves) would be filled to overflowing. But one day at a time is all that God intends us to bear our burdens, and so he kindly veils our eyes to our future.

"One day at a time" to bear our burdens, to carry our heartaches, and fight life's temptations is *all* life really means to us; for we can not know what the future has in store for us—added heartaches or pleasure, and we would not understand them if we did.

God gives us the night to shut down on our days (and we can not see beyond) to give us strength for to-morrow's battles. One day at a time he will give us strength to bear them, though I know sometimes when life's trial and bitter sorrow closes around us, when friends have failed us, and the dearly loved and trusted have proved untrue and false, *all* seem so dark and gloomy; faith in *all* humanity is dead (perhaps slain by the one who should have shielded us from all sorrow). God pity the man or woman who loses faith and confidence in humanity, for then the tempter steps in and says: "If those you have loved and trusted so long *can* prove so false, surely there is nothing true on earth or in heaven, and God himself is only a myth." And to this sorrowing heart there seems no place to go in this great sorrow; no one on earth or in heaven. God pity this poor heart at this time, but no comfort can be found, and then your poor heart cries:

"Sometimes in the quiet gloaming
When I watch the stars arise,
My tears like terrible tempests
Brim over my aching eyes.
And out of my broken bosom
Old dreams come crowding up,
Till I fling myself face downward
And cry, 'Oh, not this cup!'"

"And I sob in the lonely darkness
With grief, un comforted,
There is nothing on earth but falseness,
And my heart is broken and dead.
I have neither star nor anchor,
And my heart is like a stone;
For it's bitter, bitter sorrow,
This learning to live alone."

But as true as the sun shines and the glad flowers bloom, God, even amid it all, is trying to comfort your heart, and bring you nearer to him. And when the warm sunshine of his love, gradually at first, creeps into the cold heart and sends a thrill of warmth through it, then *you* know that ever amid these overwhelming days of grief *he* has been helping you to bear it *all*, "one day at a time." Oh, that we might have the faith at all times to "trust him where we can not see," even if there be a "darker day when through great trial we must go" on belief!

"Dear heart that is growing weary,
Let not your faith decay;
Some days of the year are dreary,
But the fogs will pass away.
Ever the sun shines somewhere
Over the land and sea;
Be strong in thy faith and courage,
There are summers yet for thee."

PRISCILLA.

Letter Department

The Second Death.

My letter in the HERALD of January 6, 1909, has been referred to by several, so I will answer, in a general way, the arguments offered against my position relative to the second death.

When I wrote I had no desire to antagonize any one. It was the theory that salvation would eventually come to all—the Devil, his angels, and the sons of perdition, who sin against the Holy Ghost, that I was contending against, and not against any individual who held to the theory.

That there is such a condition spoken of in the Scriptures as the second death, no one will deny. It is spoken of as "the lake of fire," and "the lake which burneth with fire and brimstone." (Revelation 20: 14; 21: 8.)

In the Doctrine and Covenants 28: 11 we are told that when Adam fell "he became spiritually dead; which is the *first* death, even that same death, which is the *last* death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed."

The first death ends when all come to life in the resurrection: "And then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, *even all*; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels."—Doctrine and Covenants 28: 7.

This banishment from God is after the resurrection when

all, "yea, even all," are awakened from their graves. He will then say to the wicked, "Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels." This is the second death or "last death" spoken of above.

The sons of perdition who sin against the Holy Ghost are among the "all" who are to be resurrected, and hence will not be "made alive." To these the Master will say, "Depart ye cursed." They are "the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; . . . he saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity."—Doctrine and Covenants 76: 4.

We see their punishment is endless and it is to be "in eternity," and is not to end at the final resurrection, as one brother argued, but is to come after it. All the rest of God's handiwork will be redeemed some time except these, and I understand the language, quoted above, teaches that these sons of perdition, with the Devil and his angels, will never be redeemed.

They are the "only ones on whom the second death shall have any power." That is, others who have had to pay their penalty in prison, "have their *part* in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21: 8), will come out to stay out, they having paid the "utmost farthing"; their penalty will be ended; they will receive some glory; but these will have no glory; they will have to "return again to their own place [hell, from whence they came], to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." (Doctrine and Covenants 85: 6.)

We notice their punishment is to be "everlasting, endless, and eternal." Two brethren, in replying to my letter before mentioned, say, "I abhor, despise, denounce, and condemn the doctrine of eternal torment." That, of course, is their privilege; but is it right to speak so if the doctrine is taught in the books we profess to believe?

To sustain the theory that "endless" does not mean endless, the following is cited: And "surely every man must repent or suffer, for I God am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth; yea, to those who are found on my left hand; nevertheless, it is not written that there shall be no end to this torment; but it is written endless torment. Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore, I will explain unto you this mystery."—Doctrine and Covenants 18: 1, 2.

On careful examination, and by the help of the brethren, since I wrote the above-mentioned letter, I have concluded that the torment here referred to means the punishment that follows ordinary sin; for it says, "surely every man must repent or suffer." This suffering will come to an end when "death and hell shall deliver up the dead which were in them" (Revelation 20: 13), that they may come forth to the resurrection. Their punishment will end, but the place of punishment, "the lake which burneth with fire and brimstone, which is the second death," will never end. The place will still stand, "and they who remain [who receive no glory] shall also be quickened [resurrected]; nevertheless, they shall return again to their own place [hell]."—Doctrine and Covenants 85: 6. They came from hell and will "return again."

"Again, it is written eternal damnation; wherefore it is

more express than other scriptures, that it might work upon the hearts of the children of men." "Eternal damnation" is the doctrine the brethren object to. It is here taught, and hence is a doctrine of the book. Webster says doctrine is "that which is taught."

Why should any one object so strongly to the doctrine so plainly taught? And the Lord says he has used these strong terms "that it might work on the hearts of the children of men" to bring them to repentance. The main object for giving this revelation is to bring about repentance. Should we rob this doctrine of its strength and destroy the purpose the Lord had in using it?

But what was the mystery he was going to explain? Here it is: "Behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name; wherefore—eternal punishment is God's punishment. Endless punishment is God's punishment." That, to my mind, teaches very clearly that punishment—the state of punishment in which they go to the second death—is as eternal and endless as God himself.

Another argument used to prove that the punishment of the second death will have an end, is a statement in Doctrine and Covenants 76: 4, that speaks of the same punishment in this language:

"Wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I, the Lord, show it by vision unto many."

Their argument is, the end has been shown by vision to many. This, to my mind, is a mistake. It is the torment, not the end, that is especially referred to as being revealed. The principal thing considered in the above language is "their torment." "Their torment, no man knows," only those to whom it is revealed. This has been revealed. See paragraph 3 of the same section: "And we saw a vision of the *suffering* of those with whom he made war and overcame," but we have no record that the end of this torment has ever been revealed to any one.

The end here referred to is their final state or destiny. This no one knows except those to whom it is revealed. Opposite to this is the end of the righteous, which is eternal life. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the *end* everlasting life."—Romans 6: 22.

The Book of Mormon in speaking of the second death says: "Their torment is as a lake of fire and brimstone, . . . and has no end." (See page 72.) "Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death."—Page 235.

"They shall be as though there had been no redemption made."—Page 238.

"The penalty thereof being a second death, which was an *eternal death*, as to things pertaining unto righteousness; for on such the plan of redemption [the gospel] could have no power."—Page 239.

From these statements we learn that those in the second death can not be redeemed, for Christ's atonement can not reach them, and for them the gospel will have no power; and they can not be saved without the gospel.

"And now there was no means to reclaim men from this fallen state [if the gospel is set aside] which man had brought upon himself, because of his own disobedience; therefore, according to justice, the plan of redemption could not be brought about, only, on condition of repentance of men

in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so God would cease to be God."—Pages 314, 315.

From this, repentance can take effect only in "this probationary state; yea, this preparatory state." We are preparing now for the judgment and our final destiny; which will be determined at the judgment by our works. "This preparatory state" will surely not reach beyond the judgment. Then our repentance must be before that time.

We are asked, "Can not God save those sons of perdition?" I would say, no; not according to the foregoing. "Do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God."—Page 315.

"They can not be redeemed from their spiritual fall, because they repent not, for they will love darkness rather than light."—Doctrine and Covenants 28: 12.

This states the reason why "they can not be redeemed" is "because they repent not." They have gone beyond the reach of repentance. They have sold their inheritance, and will be like Esau who, "when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." (Hebrews 12: 17.)

Again, Paul says, "It is impossible . . . to renew them *again* unto repentance."—Hebrews 6: 4, 6. They had once repented and enjoyed the Holy Ghost and fallen away—sinned against the Holy Ghost. They had once been in a saved condition, but after they have sinned against the Holy Ghost, "it is impossible to renew them *again* unto repentance."

Our attention is called by one brother to Doctrine and Covenants 36: 7, where it speaks of the "great wickedness among" Enoch's brethren, and he says, "They had an end to their torment." God is speaking here of "all the workmanship" of his hands, and Enoch's brethren here spoken of are the "workmanship" of his hands on this planet. They are the prisoners that Christ preached the gospel to. (See 1 Peter 3: 19, 20.) There is no evidence they had sinned against the Holy Ghost.

Another argument used is that ever, for ever and ever, endless, eternal, and everlasting are used to refer to limited time. That is true, at times; at other times they refer to eternal things. When reference is made to earthly things the statement is true, for all earthly conditions will come to an end some time; but not so when reference is made to eternal things and conditions, or conditions in eternity, and after the final judgment. Notice the following:

"The *eternal* God is thy refuge." (Deuteronomy 33: 27.) Christ a "priest for *ever* after the order of Melchisedec." (Psalm 110: 4.) "We have a house *eternal* in the heavens." (2 Corinthians 5: 1.) "According to the *eternal* purpose of Christ." (Ephesians 3: 11.) "*Eternal* glory," "*eternal* salvation," "*everlasting* gospel," "eternal punishment is God's punishment," "punishment which was as *eternal* as the life of the soul, affixed opposite to the plan of happiness, which was as *eternal* also as the life of the soul."—Book of Mormon, p. 315.

These statements relate to eternal things and conditions, and have no end. They all carry the thought of duration, and are as eternal when relating to the bad as when relating to the good.

I wish to call attention again to a quotation from Church History that I cited in my letter. It is directly in line on the subject under consideration:

"The Lord never authorized them [the Hulets and others] to say that the Devil, nor his angels, nor the son of perdition should *ever be restored* [italics mine], for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers

thereof; consequently *those who teach this doctrine have not received it of the Spirit of the Lord*. Truly Bro. Oliver declared it to be the doctrine of devils. We therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the bishop and his council, in relation to this doctrine's being a bar of communion. . . . Joseph Smith, Jr., Sidney Rigdon, F. G. Williams."—Church History, vol. 1, p. 301.

The brethren here use pretty strong language on the subject, but they must have considered the occasion demanded strong language. If it deserved such strong condemnation then, should the same doctrine be fostered now? What has wrought the change? Has God revealed to man what these men said, "is not revealed, nor ever shall be revealed"?

The law gave the three presidents a right to decide points of doctrine, and their decision should be final, unless it can be proved it was given in unrighteousness. This is their decision.

They commanded that this doctrine should "be taught *no more* in Zion." Has "no more" come to an end? Or is it like "for ever and ever," only six days, as one brother argued?

These brethren say, "the state of their destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof." The "*state of their destiny*" means the *end* for them: *destiny* is the end. Even this, they say, has not been revealed to any man here. They, Joseph and Sidney, as I have noted, saw only their "sufferings," "their torment."

Now I find myself fully in harmony with the decision of the prophet and his two counselors and the standard books of the church as they understood them; so I think I am in good company. No difference how many reply adversely to what I have said, it is still "written" just that way. A long list of questions that are calculated, apparently, to befog the mind of the reader, will never offset "it is written." There are many mysteries we may never know, but what "is written" is for our instruction. It will be well for us to go as far as a theory is revealed, and leave what is not revealed to the Great Teacher.

I can not tell just why the Lord did not "destroy the Devil" in the beginning, instead of at the end. Why does the Lord permit some of the righteous to suffer so much and the wicked go free of pain? Why do infants suffer such intense distress? Why does God not spare them from pain, seeing they have not sinned? I might extend such a list of questions *ad libitum*, but that would solve no problem. "It is written," or what is written is all that will solve problems relating to eternity, unless God sees fit to reveal more, and then he will not contradict himself.

Yours for the truth "and nothing but the truth,"

LAMONI, Iowa.

J. M. STUBBART.

INDEPENDENCE, Missouri.

Editors Herald: I have been nearly twenty years a subscriber to your paper and this is the first time I have attempted to address your readers.

It is twenty years last September since I became a member of the church, and during that time I have found the HERALD a means of education and a source of help and comfort under the varying circumstances of life; and often now read to Sr. Rushton the columns of your paper which has for so long been a personal friend; it is scarcely an exaggeration to say that I would rather miss my breakfast than the pleasure of your company.

Well, it is now fifteen years since I left Leeds, England, in company with Bro. G. T. Griffiths and Bro. and Sr. Edwards, of Wales, whom Bro. Griffiths and I met in Liverpool. We were not feeling very cheerful, as we were parting with loved ones and home. In a few hours we were soon

losing sight of the dear old land with its hills and dales and happy memories and deep sea was rolling wider and wider between us. In the course of a week the White Star Liner, Teutonic, had made the journey and we were safely landed in New York to begin our experience in the new world of America, of which we had heard and read such wonderful accounts.

Time has passed along very rapidly and very many changes have taken place, some sorrowful and some pleasant; but I feel thankful that I have been privileged to live and see the manifestation of God's power among the nations, and above all, for the enjoyment of the many blessings which have resulted from the restoration of the everlasting gospel.

Of course there have been trying and disappointing experiences to contend with, and what at one time caused me consternation and heartache was that most of the trials came through those in the church. But to-day I realize that these experiences have been beneficial, and through the things suffered, I turn to my own heart and ask of it: Is the fault mine? Have I done anything to those whom I have known so long and respected always?

It is hard to see the friends of long standing grow cold, and instead of the warm greeting as of yore there is the cold greeting of the stranger. I should like to ask if this is right and why anything like this should exist among us as God's children, whose spiritual standing is secured only by our covenanting to follow and serve him through good and evil report. Let us suppose that one shall speak evil of another and thereby cause another brother or sister to treat that one of whom evil has been spoken with dislike and the cause of the grievance is not divulged, until death shall close the experience of this life; then the one speaking the evil in the first instance has been guilty of a serious wrong which might result in eternal loss to one or more of the parties concerned. It is a serious matter to interfere with the reputation of our brothers and sisters, and we ought to be exceedingly careful that no word of ours shall be like virus injected into the body of Christ to cause corruption or injury to any member or members. For surely in the day of accounts we shall have to answer for the use of time and opportunities of which we have had control.

The preacher said that as a tree falls so shall it lie; and as a man lives he will accordingly produce his eternal destiny, honorable or dishonorable; and in that day shall the secret fault be proclaimed openly and the good motive which had been hidden by the things seen will stand naked and clear.

Some say that there will be a thousand years in which to perfect ourselves and this is the work that the one thousand years will accomplish. I do not so understand it, but have seen that in the millennial reign that the Saints are to live and reign with him as their King and Lord with the redeemed, while those who are living will be changed in the twinkling of an eye and be caught up to meet him and so be for ever with the Lord, while those who are not worthy will not be caught up, but will be left among the foolish virgins to bewail their wasted opportunities. Let us not overlook the principle of divine judgment in which every one will be rewarded according to his works, whether good or ill. God grant we may be among those who shall be worthy to associate with our Lord.

It seems to me already the separating process is going on and those who love the Lord will gather together, while those who love self more than him will gather together, and it may be the final Armageddon will be but the arraying of the forces of righteousness against the forces of evil, and the ultimate triumph of right and justice and love will prove to be the millennium for which we hope and pray. Read John 17, also Matthew 5: 20-26.

To any of friends in England who may like to know what

I think of Independence after my residence here for two or three years, I would like to say that the land of Zion is a beautiful country, very much in appearance like some parts of England, as in the counties of Nottingham and Derbyshire. So far as church matters are concerned, there is a splendid Sunday-school, and some excellent young people whose various societies are very fine. It is encouraging to see these young people devoting all their time and ability to the work and making sacrifices repeatedly on its behalf. The school has about eight hundred scholars and teachers. We have some very talented singers in both school and church services who, following the injunction of the apostle and latter-day prophet, "make melody to the Lord with spiritual songs and hymns."

It would be a great pleasure for the Saints in the old country to have the privilege of spending one Sunday here and taking part in all the services and meetings. There are noble brethren who with Bro. Joseph Smith, Bishop Kelley, and R. May are doing all they can for the advancement of the cause and with the great responsibilities upon them need and deserve the faith and prayers of all the faithful people everywhere.

I inclose a dream which I had some time ago, and thinking that the import is of benefit to the young people of the church everywhere I thought perhaps you would publish it. Early on Tuesday morning, August 23, 1908, at the close of the Independence reunion, I had the following dream:

I went up to the church and when going in at the door of a large building, I heard some voices saying quite loudly, "The Savior has come to redeem Zion." This startled me and caused me to say, "Then where are all the people?" As I could see no one I went into the building, and as I did so, I beheld at the other end of the building, right opposite to me, two personages. One was seated on a chair and the other stood over him with his hands upon his head as in the act of ordaining. I could not see the face of either one of the persons, as I only had a side view of the one who stood up, and he appeared to be of Jewish descent, having a large, black beard.

I stopped about the center of the room, for I felt that it would not be decorous of me to intrude, so I stood where I was and watched the ceremony. As I watched I beheld a shaft of light intensely white and beautiful, which appeared to come down immediately above the head of the one in the act of ordaining and was wide enough to encircle the two of them. I noticed that as the speaker would emphasize each sentence the light appeared to increase in brilliancy. It was a most impressive sight to me.

As I stood watching the ceremony, another personage appeared, a beautiful woman, about the average height of women, but very graceful and noble in appearance, and who was wearing a garment similar to a lady's wrapper, which fastened around her neck and fell in folds to her feet, being fastened around the waist by a girdle. I can not describe her appearance, but suffice it to say she was very beautiful to look upon, and as she moved very cautiously towards the two persons she was apparently paying great attention to what was said and finally stopped when about three feet away from them. She was carrying upon her left arm a very fine baby boy quite naked. The child was very intelligent and seemed to understand what was going on; it was also very fair and had beautiful light hair. Over both of these latter figures was a halo of light though smaller than the light over the heads of the men.

After having remained for what appeared in my dream to be a period of five minutes, I was moved to leave and go up-stairs for some purpose, and on going up there I saw several of the brethren and stopped to talk with them for

a while. I then said, I am going down-stairs again, and at once proceeded down.

On arriving there I looked for the personages who had attracted my attention before; the woman and the baby had disappeared and another vision was presented. In another part of the room was a large gathering of Saints, brethren and sisters, who were looking upon a large gathering of the priesthood, all of whom were standing up in a large circle of about thirty or more.

I went up to see what was going on, and on my arrival I could not see for the crowd. There being a stand in front of them standing about six feet high, having steps to the top, I went up these steps into the stand, from which I could look down upon the whole circle, and they were noble, good, and princely young men to look upon.

As I looked down upon them there was perfect silence for about three minutes; then they began to speak in tongues, first one and then another, until about six of them had spoken; then some of the brethren and sisters began to speak. After three of them had spoken, then I spoke in tongues very clearly, and to myself very plainly. (I have never spoken in tongues since I came into the church; so I was very much astonished to hear myself speaking in an unknown tongue.) Presently, after having spoken, I felt myself lifted up and carried off the stand and placed down in the midst of the circle, but my feet did not touch the ground by about three feet. As I was suspended there I began to speak to these brethren one by one, and as I moved around, I can not now remember what was said, but after speaking to them I was carried back to the stand and stood looking down again upon the assembly, expecting some one would give the interpretation of the tongues that had been spoken. All seemed to be waiting for this. Presently the voice of the Spirit spoke to us very clearly, and said unto us, "Behold, it is not needful there shall be any interpretation of the tongues which have been given as that will be the language that each will have to go out to the nations with in the isles of the sea and in which the gospel shall be preached."

Now when we heard that some of them wanted to go right away; but the same voice said, "No, you can not go yet; you will have to wait a little while until you are endowed with this power from on high."

When they who were in the circle heard this they all lifted up their heads and with one voice they shouted, "Surely this is the great power of God come down unto his church in these latter days."

After greeting each other they dispersed, each going his way, rejoicing and praising God.

This is my dream and it is presented for what it is worth; but I would like to suggest a careful reading of Matthew 24: 14, also Doctrine and Covenants 108: 3, 4. The endowment is what we are looking for. May we prepare ourselves.

821 South Delaware Street.

W. T. RUSHTON.

ITHACA, Michigan, March 15, 1909.

Editors Herald: We truly welcome your pages in our home, as we very rarely hear a sermon outside of them, for we are numbered among the isolated ones. We held a two-day meeting here at Ithaca last August, conducted by Bro. S. W. L. Scott. It was a spiritual feast to us. Bro. Moler gave us a series of sermons a week or two following and we have not heard a sermon since. There are five Saints here, two in one family and three in another, all alive to the work, anxious to do something for the Master's cause, and we thought we would like to help some elder or priest to take care of his family, if there is any one that would move here and take up the work at this place. It is a new place for the gospel, but some have expressed a desire to hear more of the word of God as taught by our people, and

I think it is a good place for one of our local elders to do a good work, as there are two large towns near here,—St. Louis and Alma,—and no gospel preached in any of them. Now if there is an elder that will come here and take up the work, we will see he does not starve—physically, at least, as we are farmers, and that means that we have the privilege of raising enough to eat and some to spare, and we would be very glad to share with a brother and family, for are we not all laborers together for God? I know of places where two or three elders live in one town, and see how much more good could be done if they would scatter out more, and so many more people hear the blessed gospel—"good news." Now we live near Ithaca, and go there to meeting, but as we are on a rural delivery route, our address is St. Louis, R. F. D. 6. So if any elder will write to me in regard to moving here, I will gladly answer and give him all the information in my power, as this letter is written in behalf of all the Saints here.

Ever your sister in the one faith,

MRS. CORA SCOTT.

WAKEFIELD, Nebraska, February 19, 1909.

Dear Saints: I know I like to read about the work of our Father in the world. So, perhaps, a few words, as to how his work is prospering in this district will be of interest to some.

Our conference of this Northern Nebraska District is over. It was held at Omaha, February 6 and 7. A good spirit present. Our only lack was in the number of delegates present. So few attend our winter sessions.

Bro. Baker was elected district president, and we hope to see an improvement, as he makes things move—a man of God. And God wants us to be diligent. We are trying to push the home class work in the district, for the Sunday-school. As home class superintendent for the district, I have appointed Sr. Nellie Preston visitor at Springfield; and in Wayne County I have appointed Sr. Bessie Smith, of Wakefield, and have helped her get started. Yesterday we drove to Wisner, Nebraska, and got ten scholars for her class. This will be a good-sized class. I will not be able to reach all the scattered members, and will take this means of asking them to take up the home class work. Our district covers the following counties: Sarpy, Saunders, Butler, Douglas, Washington, Dodge, Colfax, Stanton, Cuming, Burt, Thurston, Wayne, Cedar, Dixon, and Dakota; and takes in one row of townships on the east side of Platte County.

I hope you will all keep this list, as you will then know what district you live in, so you will know who to look to for help along the line of Sunday-school work. Bro. Baker, of Omaha, is superintendent.

I am laboring in Wayne County. Have held some seventeen meetings at one schoolhouse, and the sound of it has spread over the whole county. It is a new opening, and our work has been well received; for which we praise our Father. I expect to do some more preaching here before I leave. The weather has stopped our work, but we expect to make another start. And then to Concord, where Bro. S. C. Hagan lives, and thinks we might do some good. It is a bad time of year to do much. We have had some bad storms lately. Great piles of snow drifted as much as fifteen feet deep in some places. Bro. and Sr. Smith, with whom we are staying, are earnestly trying to get their neighbors acquainted with that saving power which they have felt, as found in the gospel. Such power it does have at times, when people will sit for an hour or more at times under its influence, seeming not to dare to move for fear it will cease. It does our hearts good to see its effect, and we pray that God will bless the people with its light. If any one knows of scattered sheep in this district, we would be glad to hear from you as to where they

are, so we might visit them. I feel the glow of a brighter day for this district. This field has never been worked to any great extent; and we hope to see some good live workers sent into this district. We are paying tithes enough to justify the church in giving us some good help.

I wish to say, before I close, that I want to put your name down as tithe-payer, on my book this year. It is not asked that you have dollars. I will give you a receipt for five cents if that is your tithing, and God will bless you for the small amount as well as the larger. The main question is duty, and if I only owe ten cents tithing, and pay it, I have done my duty, just as well as the one that owes ten hundred dollars and pays it. God does not judge people by the amount they are able to pay into the church, but by their willingness to do what he wants them to do. It is said, He requires the heart, and a willing mind. And it is promised that the willing and obedient shall eat the good of the land, while the disobedient shall be cut off. So take your choice. I have heard some say that they did not have anything to pay tithing on. I do not know who could be that way, except those who have complied, or those who are wholly dependent on some one else; and I know some of the latter who pay into the church as the widow's mite. The word says a tenth of our increase; and, as a brother said in the paper, We came into this world with nothing, and all we have above that is increase. So, Saints of God, those of you who love to bear the name, Do your duty, and thereby make the church able to send out many more laborers into the field. The grain is ripe for the harvest. I will receipt you for all tithes and offerings sent to my address: Blair, Nebraska. So will Bro. Schafer, of Omaha. May the grace of God be with you, Amen.

HERBERT S. LYTLE, Bishop's Agent.

FLOMATON, Alabama, March 10, 1909.

Dear Herald: I feel it my duty to try to write you a few words. I can not express my enjoyment in reading letters from all the dear brothers and sisters. There are a few Saints here in this part of the vineyard, but they live a long distance apart. Bro. Booker comes to see us once in a while, and preaches for us. He is about all the elder that comes through here; and we would surely be glad if he would come now. He and Sr. Booker came a few months ago, and we certainly enjoyed their visit.

I ask the prayers of all the Saints that I may live near God every day, and do his blessed will.

Your sister in the one faith,

THENA WADKINS.

Extracts from Letters.

Sr. G. A. Hacker, Big Cabin, Oklahoma: "Tuesday, March 9, Brn. Mackey and Smart reached our place after a long drive overland from near Needmore, Bro. Mackey's home. The weather being stormy they rested until next day. Commencing March 10, they preached ten sermons, baptizing two, myself and a neighbor, Bro. Jeffries by name, closing on Thursday night. After meeting Mrs. Jeffries demanded baptism, to be attended to the following Sunday. Resting Friday night, Bro. Smart spoke Saturday night, Sunday, and Sunday night, Bro. Mackey being called home on Saturday before. After the last sermon Bro. Smart organized a Latter Day Saint Sunday-school, to convene April 3, leaving March 22, with many earnest requests to stay longer, or come again. Any elder coming through will find a welcome at our house, southwest of Big Cabin. Those of like faith, having church privilege, please remember us to our God."

Sr. Eunice Shepard, Woodlake, Nebraska: "I was baptized the 8th of August, 1875, by Phineas Cadwell, at Mag-nolia, Iowa. I can say that I have never regretted the

step taken, but I do regret that I have not been more faithful. There is no branch here. I have not heard a sermon for ten years. I do not belong to any branch as the one I belonged to broke up and I have not had an opportunity of joining any since. I wish to bear testimony through the HERALD of the many blessings God has bestowed upon me. I have been healed in answer to prayer, and so have my children. My oldest child was taken with brain fever when two months old. The doctor said she would die; that she was so young he could do nothing for her. She was administered to and was healed without one drop of medicine. Dear Saints, pray for me that I may be more faithful. I have taken the *Ensign* the last two years. It has been a great help to me. I feel that I could not do without it. It is all the preacher we have. I believe that if some of the elders that pass through here would stop, they would do some good here. I do not think any of our elders have ever spoken at this place. They can get the church to hold meetings in. My daughter also wishes to be baptized. I wish to ask all the Saints to pray for me that if it be God's will I may be healed of the rheumatism."

Bro. F. M. Arnold, Texline, Texas: "As the thought of gathering is so common with our people, perhaps an idea of how to get the means to go with would be of interest to some. I have had a great desire to be with a branch, but land is so high in Missouri that I could not think of taking up a big debt, so I came here. This place is in the northeast corner of New Mexico. The town is a good place, and a railroad division, and is on the Texas side. Land on the Texas side is selling at fifteen to twenty dollars per acre. On this side I paid two hundred and fifty dollars for a relinquishment to one hundred and sixty acres of fine land five miles from town. This land in a few years will sell for enough to buy a good little home in Missouri. I saw land in Oklahoma that brought four thousand dollars after six years' settlement, and this land appears to be as good. There is some land to be entered yet, but there are choice quarter sections to be had for two to three hundred dollars. If there are any of our people here I would be glad to have them call on me. If any one comes here I would be glad to give them any information I can."

Bro. W. H. Smart, Fairland, Oklahoma: "I just returned home from where I have been preaching. I left Fairland just one month ago and have preached twenty-four times, baptized five, confirmed five, blessed three children, administered to the sick eight times, opened one new place, and organized a Sunday-school with forty-four scholars. Bro. J. R. Hacker is living here. He takes the HERALD, *Ensign*, *Autumn Leaves*, and the *Hope*, and he sends them out to do a good work, and he has lived it, too, so his wife and Mr. Jeffries and wife were baptized. So you see he is a great deal to blame for my hard month's labor. Now I see there is much good to be done here. They are all outside of the church but the officers, and have gladly accepted our literature, so I shall make out our order and send it in with this letter. There is no use in telling you just how I feel in this great work, because it is impossible. I surely feel hopeful of the final triumph of the great work of the Lord."

Miss Edna B. Damon, Deer Isle, Maine: "I am a little girl ten years old. I do not belong to the church, but hope to some day. I live with my grandmother and I like to read the HERALD and *Hope*. My grandmother has been sick ever since last June, and she has not sat up all day at a time since she was in the hospital last October. One night she was dreadfully sick when I went to bed. I saw an angel. I was not awake when she came down. But she woke me up and she said, 'I suppose you think your grandmother is going to die, don't you?' I said, 'I don't know.' But she said, 'She

isn't. She is going to get well and live.' And she stayed a little while and then I asked her if she meant grandma and she said yes, and then she put both hands together and disappeared from my sight. I wasn't afraid of her a mite. She was very pretty. She was all dressed in white. I could see all around the room, it was so light. I never saw such a bright light before. She was on the side of my bed. My older sister was in bed with me, but she did not see her. She was asleep. I never went to sleep again after she went away. It was about morning then. My grandmother's name is Mrs. Ellen Billings. I hope she will get well. She is better now."

Mrs. A. V. Davis, Woodburn, Indiana: "Last fall I attended conference at Clear Lake. For about thirty-five years I have had trouble with my ears. They would gather and break. Before I went to conference my right ear gathered and broke, and left me deaf with an awful roaring in my head. I spoke to Bro. S. W. L. Scott, and three of the elders administered to me. It was the first time I had ever been administered to. By the time the afternoon service was over the roaring had ceased, but I was deaf. I spoke to my son and said I was afraid I was going to be left deaf. He said, 'Mamma, have faith.' And I did exercise faith, and my deafness was all gone by the time I got home. It made me think of the scripture, 'A little child shall lead them.' Surely one led me to have more faith. We have another Saint added to our number, a girl of fifteen years, baptized by Bro. Hill. She never heard a sermon, but read the literature."

George Drazy, Volmer, Idaho: "I do not belong to any church, but I am trying to be a good fellow. I have quit drinking and gambling, and think I will soon be good enough for a church member. I have only attended church a time or to, and that was to hear a Latter Day Saint preacher. I think I will investigate, and find out more about it. I did not know the Lord has a church on earth until lately. Several of the boys have quit gambling with me, and the prospect is that we will soon have a pretty well civilized locality."

Mamie Worlund, Tylertown, Mississippi: "We are isolated here. Two Brighamites came here and spent the night some time ago. They argued with papa for some time, and the point they put the most emphasis on was Daniel 2: 44, saying we should not use the word *reorganized*, because God said the kingdom should never be destroyed; could not be 'reorganized,' if it had never been 'disorganized.' I have been a member of the church two years, and have been healed twice, and know this work to be the true work of God. I am fifteen years old, in the ninth grade, want to finish high school next year and then go to Graceland if I can. I attend Baptist Sunday-school, besides getting my lessons for our Sunday-school. One day in Baptist Sunday-school the superintendent said, 'If you believe you are saved.' Next Sunday I asked him if the Bible did not say the devils believed. He did not seem to know what to do. Would like very much for some of our people to write to me."

O. O. Tillman, Theodore, Alabama: "I am glad that I live in the day and age when the light of the gospel is present to enlighten the minds of God's believing children. Since being ordained an elder I have labored to the best of my ability. Like many others I have my trials and temptations to meet. My motto is to try to do all the good I can for the upbuilding of the great angel message. I know in so doing I will lay up treasures in heaven. The work is getting along nicely in this part, especially in this branch."

G. W. Clements, Cane Island, Arkansas: "The HERALD and *Ensign* bring news that are a source of strength and happiness to me. We are isolated, only three of us having embraced the glorious message. We extend a warm invitation to the ministry who have visited us to come again, and to any others of the elders who bring this glad message; for

we are in the midst of the most bitter opposition. A debate between Bro. D. R. Baldwin and a Reverend Lorange of the Missionary Baptist Church has reflected much credit to the position of the Saints."

News From Branches

CENTRAL CHURCH, KANSAS CITY, MISSOURI.

Our special series of mission services, conducted by President R. C. Evans from March 21 to April 4 inclusive, were completely successful from point of interest and attendance. Only one or two were baptized, but as Bro. Evans remarked, "We do not expect to sow the seed and reap the harvest the same week." Before the meetings began we had carefully planned the details of procedure and advertised as far as means would permit. We had large signs announcing the meetings placed on two sides of the church, also large cardboard signs containing announcement of the meetings and a good picture of Bro. Evans which we placed in store windows and tacked up on posts and elsewhere. All the people of Central Church were invited to submit lists of their relatives and friends residing in the city, to whom we sent a neat invitation, which we had arranged for the purpose, to attend the services. More than five hundred of these invitations were sent out. We had three thousand five hundred handbills containing a list of the subjects and announcement of the meetings and they were nearly all distributed.

I called upon the young people to meet at the church on Tuesday evening before the meetings began and about forty responded and went forth two by two and on that evening visited about one thousand homes and left tracts and gave personal invitations to the special services. About this time I was unfortunate in suffering a case of ptomaine poisoning from eating sardines, which came very near ending my earthly life and hindered my work for a time. Although I was incapacitated for work, others rallied to my support. The Ladies' Aid Society dismissed their meeting and went forth two by two and visited every family in the immediate vicinity of the church and gave them tracts and invitations to the meetings. Elder F. C. Warnky offered to distribute one thousand handbills and he succeeded by giving them out on the street-cars and elsewhere.

The meetings began with a well-filled house. I was painfully disappointed that I could not be present at the beginning of these services for which I had worked and prayed. I called upon President Frederick M. Smith, who, by the way, is "*pastor emeritus*" of Central Church, to take charge of the services for the day, which he did very acceptably.

The meetings continued through the week with increasing interest. Bro. Evans worked one miraculous innovation in that he made long sermons popular. No one murmured at a sermon nearly one hour and a half long, and personally, I must say I never witnessed an audience giving better attention to a speaker than I observed night after night while our brother was speaking. After the sermon opportunity was given to submit written questions to be answered publicly. Some nights we had as many as fifteen, and it was marvelous how readily the answer came to every query. Strange and new faces might be seen in the audience every night, and many of the strangers were very outspoken in their approval of what they heard. Many of the Saints who have been inactive were stirred up and revived. One brother remarked, "I work hard all day and I think I will not go to meeting to-night, but when meeting-time comes I just can't stay away."

The meeting closed on Sunday evening, April 4, with a crowded house. Every face was beaming with delight and one brother remarked, "LaRue felt as good as Paul did when

he was caught up to the third heaven." Some said Bro. Evans gave his best sermon in closing, but to me they were all so good it is difficult to judge which was the best. God has blessed our brother with wonderful ability and to him be all the glory!

On Saturday evening, April 3, about one hundred and fifty Saints and friends met by invitation at the home of Bro. and Sr. W. R. Pickering and held a reception in honor of President Evans. An address of affection and appreciation was made, also a purse of money was given him with instructions to be sent to his wife. To this he responded feelingly, being deeply touched as surrounded by the warm and tender hearts of devoted friends. He related several incidents of his eventful and busy life, all of which were intensely interesting. Light refreshments were served, and altogether the occasion was of the kind which lingers pleasantly in memory.

The work at Central Church is as yet practically new, and I believe that because of the impetus given by these splendid meetings we may reasonably look for increased interest and activity.

Our Religio, Sunday-school, and branch membership is steadily on the increase and we trust it may continue.

In closing I wish to say that the above series of meetings were the most lively and interesting of any that I have ever participated in and some of us are wondering what we could do with a big meeting in Convention Hall, Kansas City, about one year hence with R. C. in the limelight. I would like to see it tried and perhaps we shall. I must not fail to mention that during the meetings I gave out several hundred tracts and pamphlets and sold several of our books to strangers. From whom we hope to reap some tangible results in time. The people of the Central Church deserve commendation for their manifest unselfishness, and hearty cooperation and earnest work, which contribute to the success of the effort, with which I am perfectly satisfied.

W. E. LARUE.

Miscellaneous Department

Convention Minutes.

MOBILE.—Sunday-school association of the Mobile District met in convention with the Bluff Creek Branch March 5, 1909, at 3.30 p. m., N. L. Booker chosen to preside. Reports from Theodore and Three Rivers read and approved. Officers for the year elected: Oscar Tillman superintendent, A. G. Miller assistant superintendent, Edna Cochran secretary, Frank Stiner treasurer, Oscar Tillman librarian. N. L. Booker, T. C. Kelley, F. M. Slover, and Sr. Frances Booker were elected delegates to the General Convention and were authorized to cast majority and minority vote. Motions prevailed "that we hold Sunday-school entertainments on Friday evenings before the convening of conferences, provided the Religio convention will meet in joint session with the Sunday-school convention on Friday afternoon." "That we communicate with the Religio convention asking them to meet in joint session with the Sunday-school convention." "That each local be requested to take a collection once each month for the district association." "That each local hold a business-meeting at the end of each quarter." Convention adjourned to meet on Friday afternoon prior to the convening of the next district conference. Edna Cochran, secretary, Vancleave, Mississippi.

NORTHERN CALIFORNIA.—District Religio met in semiannual convention at San Francisco, February 26, 1909, at 10 a. m. The district officers were chosen to preside over the convention. Opening address by Bro. F. A. Smith. Treasurer reported \$17.97 on hand. The different locals reporting were Sacramento, Oakland, San Francisco, Chico, Stockton, and San Jose. No report from Santa Rosa. The reports show a total membership of 264 for the district. Delegates to the General Convention: F. A. Smith, Bro. and Sr. J. M. Terry, C. A. Parkin, C. E. Crumley, C. C. Joehnk, Sr. Napier, Bro. and Sr. W. W. Morrison. Next convention to be held at the same time and place as next district conference. An entertainment was given by the Sunday-school and Religio in the

evening. Pauline Napier, secretary, 2130 Jay Street, Sacramento, California.

PITTSBURG.—Sunday-school convention convened at Pittsburg, Pennsylvania, with Superintendent C. E. Miller in charge. Schools reporting, five. Delegates to General Convention: G. T. Griffiths, C. Ed. Miller, R. Baldwin, J. A. Becker, J. W. Davis, and R. C. Russell. Officers for the ensuing term: C. Ed. Miller, superintendent; J. A. Jacques, assistant superintendent; Louis A. Serig, secretary and treasurer; L. P. Curry, librarian. Time and place for next convention was left to the officers. Due notice will be given. Louis A. Serig, secretary.

NORTHEASTERN TEXAS AND CHOCTAW.—District Sunday-school met with the Wilburton, Oklahoma, Sunday-school, February 25, 1909, with A. Z. Rudd in the chair. Bro. Rudd gave a short talk on Sunday-school work. Reports from the following schools were read: Holdenville, Haileyville, Wilburton, and Fanshawe. Reports from superintendent and N. A. Goss, superintendent of Fanshawe Sunday-school, were read. Bro. John Harp gave a short talk on Sunday-school work. Election of officers was then taken up, resulting in the reelection of the former officers, as follows: Superintendent, A. Z. Rudd; assistant superintendent, J. S. White; assistant secretary, Lula Perkins; and treasurer, Mrs. J. S. White. Sr. Laura Harder was elected to district library commission. Treasurer reported: On hand last report \$1.66, collected at Holdenville convention \$1.27, collected at Haileyville, 31 cents; total \$3.24. Adjourned to meet at same place and day previous to next conference. Lula Perkins, secretary.

Died.

HARTZ.—Elvin, the son of Bro. and Sr. Joseph Hartz, Akron, Ohio, died March 9, 1909, aged 5 years, 4 months, and 13 days. Took sick the last day of February with scarlet fever, and a very sore throat, which it is believed terminated in diphtheria, causing death. About the last words he said were that he was going to see his little brother Clarence who died about fourteen months previous. A very hard blow to his parents. May God be with them in the hour of trouble. Sermon by James M. Connaughy.

O'CONNOR.—Near Twin Creek, Kansas, Laurence David, son of Bro. and Sr. J. C. O'Connor. Born January 21, 1900; died March 13, 1909, aged 9 years, 1 month, and 20 days. Little Laurence was a great sufferer from appendicitis. Surgical operation and administration proved of no avail. Parents, six brothers, and two sisters mourn their loss. Services conducted by Elder L. F. Johnson, at the home. A large gathering of relatives and friends attested their deep sympathy.

FLETCHER.—Sr. Huldah Fletcher was born November 29, 1866, in Trempealeau County, Wisconsin, and died March 3, 1909. She was baptized at Clitherall, Minnesota, two years ago, after our reunion, by J. W. Smith. She leaves husband and six children, also her aged parents to mourn their loss. We earnestly pray that memories of the one gone before may serve yet more and more to center their desires on that heavenly home, where she awaits their coming. She was a good Saint, and a faithful Sunday-school worker. The services were held from the union church, Elder Lurett Whiting officiating.

KINNEY.—Walter, was born August 25, 1831, in Cayuga County, New York; died March 14, 1909, at the age of 77 years, 6 months, and 17 days. Was baptized October 7, 1857, at Zarahemla, Wisconsin, by Z. H. Gurley; ordained an elder April 7, 1858, by Z. H. Gurley, in which office he labored faithfully until almost the day of his death. Was married to Miss Edith I. Stone January 1, 1869, whose death preceded his by only a few months. Eight children graced this union, seven remaining to mourn. Funeral was held at the Delaney church, March 15, 1909. Sermon by Elder Fred B. Farr. Bro. Kinney has lived over twenty-eight years near Cameron, Missouri, and was well respected and loved by all that knew him. Another Saint is at rest.

FISK.—John Bell Fisk was born in Montgomery, Hamilton County, Ohio, February 26, 1825. Died at Guide Rock, Nebraska, August 27, 1908: On June 19, 1851, he was married to Miss Lucretia E. Hunter, who died in October, 1870. Of this union were born four sons and three daughters. On October 25, 1874, he was married to Miss Mary S. Rogers, who survives him at the age of seventy-five years. In March, 1865, he enlisted in Company I of the Ninety-second Regiment of Illinois Volunteers, and served until the close

of the war. In early life he chose the medical profession as his life's work. During his residence in Illinois he united with the Christian Church. Later in life he changed his religious views, and in 1878 united with the Reorganized Church of Jesus Christ of Latter Day Saints, at Gallands Grove, Iowa, and was a firm believer until death.

MANION.—Sr. Elizabeth J. Manion passed peacefully away, at the home of her daughter, near Santa Rosa, California, on March 13, 1909, at 2 a. m. She had reached the ripe age of four-score years and five. She died with her heart heavenward and her face Zionward—at peace with God. Four children remain to mourn the separation from them of a good mother. A profusion of flowers and the presence of a large number of bereaved and sympathizing friends at the funeral-service testified of the high esteem in which she was held. Funeral-service held in undertaking chapel, Santa Rosa, March 15, in charge of Elder B. N. Fisher; sermon by J. M. Terry.

JONES.—Susan F., at Omaha, Nebraska, March 17, 1909. Our sister was born at Burtontown, New Jersey, April 10, 1827, and joined the church in an early day. Her body was laid to rest in Forest Lawn Cemetery, March 21. Funeral-service in charge of Elder Edward Rannie.

General Conference

(Continued from page 342.)

were read and after slight corrections were approved.

The special order for Saturday having been uncompleted at that session it was again taken up.

President F. M. Smith was called to the chair.

Clause No. 3 of the auditors' report was read, as also the Bishop's answer to the same. Clause No. 3 was in regard to elders' overdue allowances being shown as a liability. A motion to adopt the recommendation contained in the auditors' report was made. A substitute was offered that the recommendation be not concurred in. This substitute after considerable discussion was lost and the original motion prevailed. A motion then carried to adopt the Bishop's answer to Clause No. 3.

A motion prevailed to limit speeches in the further consideration of the matter to five minutes.

Clause No. 4 was taken up and read, as also the Bishop's answer. Clause No. 4 was in regard to liability on account of debt of the First Kansas City Church. A motion was made to adopt the auditors' recommendation. A substitute was offered to adopt the Bishop's answer.

The matter coming to a vote the substitute to adopt the Bishop's answer was carried.

Clause No. 5 in regard to Sanitarium account was considered, and a motion to adopt the auditors' report was carried.

Announcements were then made; song No. 216 was sung; and President Joseph Smith made the closing prayer.

The evening hour was occupied by Peter Anderson, assisted by Hale W. Smith.

TUESDAY, APRIL 13.

The nine o'clock prayer service was in charge of R. Bullard and J. A. Becker.

The eleven o'clock preaching was by T. W. Chatburn, assisted by F. J. Chatburn.

General Conference Notes

(Continued from page 348.)

A MASS MEETING OF THE ELDERSHIP.

At the call of the Bishopric a mass meeting of the Melchisedec priesthood was held in the lower auditorium Friday forenoon, April 9. Important matters connected with the redemption of Zion and the onward progress of the work were discussed. The large room was well filled with ministers from the various quorums. A splendid spirit was present.

Those individuals who with a very limited knowledge of affairs are preaching the gospel of retrogression and hold that the church is not progressing simply do not know what they are talking about. They do not understand conditions; neither do they understand the obstacles in the way nor the efforts that are being made to remove them. Unfortunately we have a few who will neither march nor get out of the ranks; but the great main body is moving forward as fast as they can see the way clear.

SOME AMUSING INCIDENTS.

No matter how seriously business may be jogging along in its accustomed routine some little incident may happen unexpectedly to relieve the tedium and amuse the legislators. Our people catch a humorous point quickly and are not afraid to smile. Such incidents usually have a temporary or local coloring and in another setting might not be observed; but just as they happen they appeal to the risibilities of some one or many and so the ripples of merriment spread.

One such incident occurred when the presiding officer unrolled a narrow strip of paper fully two yards long and it was discovered to be a petition asking for the return of a certain elder to a particular branch or district. Visions of what the conference would look like if our legislative halls were festooned with like petitions from all branches and districts flashed before the mind's eye.

A certain question touching the right of presidency in district conferences was deferred from last year and made the special business of the third day of conference. The time arrived. The matter was called up. Speeches were limited to ten minutes. The presiding officer, Bro. F. M. Smith, had his watch in hand to time speakers. The psychological moment was at hand. But no one arose to speak. Presently some one began to smile. It spread. The resolution was put without a speech,—and lost.

The assembly had listened patiently to the reading of the financial report of the Bishop; this had been followed by the reading of the auditors' report,—dollars, dollars, dollars. Then the secretary took up the report of the Church Recorder and read,

"There have been placed on record — *dollars*," instead of, "There have been placed on the record — *names*." Are they worth a dollar a head? Anyway the tension was broken and the people enjoyed a hearty and prolonged laugh.

SUNDAY AT THE CONFERENCE.

Probably Sunday was the "biggest day" of the conference. Six preaching-services were held at the church, besides the prayer-meeting, the Sunday-school, and two sermons at the Saints' Homes.

The attendance at these meetings was good and the interest excellent; but one could not have heard the proverbial pin drop because it happened that one of the most severe of our customary spring winds was roaring around the church, rattling the windows, and blowing dust and leaves in upon the congregation.

Visitors from California, Massachusetts, Alabama, and Canada united in condemning our Iowa weather. Travelers to various sections of the world report that each has its own peculiar brand of bad weather. Some of them have noticed that when they call the attention of old residents to the weather conditions they are assured that it is "something unusual,"—it was never so hot or so cold or so dry or so wet. Mindful of this and of the illustrious example set by George Washington we assured our friends that it often blows in Lamoni during March and April; in fact marked atmospheric disturbances often occur during the General Conferences.

None of those who took part Sunday will resent special mention of our venerable President, who occupied the morning hour in the upper auditorium, assisted by his brother, Alexander H. Smith. He spoke with his old-time clearness and vigor of thought and his sermon was much appreciated.

THE PREACHING-SERVICES.

The sermons during the conference have been highly inspirational. One thing is noticeable—not a matter of unusual observation, however,—and that is that the Saints still love the old themes. Perhaps no two sermons up to this writing have been received with more marked favor than those by Elder Arthur Leverton of Canada, and Elder J. W. Wight. The first was on the subject of continued revelation; the second dealt with the subject of restoration.

To call attention to one sermon as better than all others, when all are good, would be useless and at best would represent only individual taste,—it might be that some other sermon would carry a majority vote of preference.

It was remarked by the Presidency at the first session that the Twelve were not holding night sessions and consequently would be available as preachers at evening services. While the Twelve did not receive the announcement with shouts of approval

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they have taken their turn and the Saints have appreciated their counsel and advice.

One thing can be truthfully said about our ministers: They are individualists. They bear the trade-mark of no theological school. Each one follows his own process of thought and states his conclusions in his own way. If there are imitators they do not wear long, and they are few in number.

IN THE HEAT OF DEBATE.

Our people have never indorsed the idea held by John Alexander Dowie, who defended his regime by saying that the shepherd never asked the sheep to vote on any subject. Every man who holds delegate or *ex officio* right of voice and vote cherishes his right to originate legislation if he chooses to do so and can win a majority of the voters to his way of thinking, and to express himself by voice and vote on pending legislation originated by others.

As a natural result such a democratic assembly may witness some very earnest expressions of reasons or fancied reasons for voting in certain ways. Headend collisions of thought are not infrequent. Sometimes the results are distressing to the sensitive. But more and more we are learning to defend our own rights without trampling on the rights of others; to respect the opinions of others without surrendering our own.

The discussion at this conference, up to this writing, (April 11,) has been very earnest, but has been noticeably free from animosity and from personal attacks. In fact it is a matter of policy for speakers to avoid personalities, because one who indulges in them always injures his own cause. Policy, however, will not restrain one when his processes of thought and his spiritual conditions are not right. We are not sorry for that, as we would not wish policy to be equal to Christianity as a restraining influence.

When interests clash the great body of the dele-

gates usually keep cool and endeavor impartially to judge matters and settle the question in a way that will be just to all. Our safety lies in a majority that can not be swayed by passion or sentiment; who re alert and intelligent,—men of brain and of courage.

E. A. S.

The *Woman's Home Companion* for April is full of Easter suggestions, spring fashions, Easter entertainments and Easter dishes. Grace Margaret Gould describes and illustrates the new styles in gowns, shirt waists, hats, and in dress accessories. Fannie Merritt Farmer, the greatest cook in America, gives the recipes for many delightful spring dishes. It is a big magazine, cram full of interesting articles, stories, illustrations and valuable information.

Resolution of Condolence.

Whereas, Bro. Edward A. Powell, who has been a faithful worker in our midst and the treasurer in our Sunday-school, has been called beyond the veil by our heavenly Father, and

Whereas, We have sustained a loss by the death of our brother, as a worker and officer in our school, and also as an honest, upright, God-fearing business man, as was evidenced by the respect shown him by the community in which he lived, therefore be it

Resolved, That we extend to his loving wife and children our sympathy in their bereavement. We feel that our loss is his gain, and while we shall miss him we have the hope of meeting him again. May God bless and comfort those who are left to mourn his loss.

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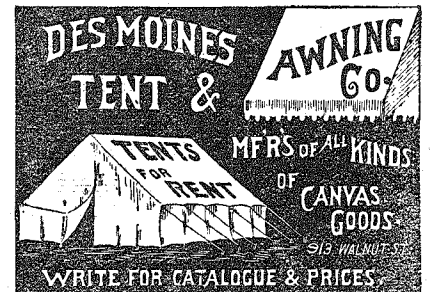
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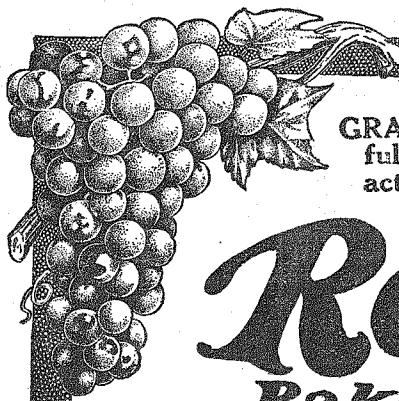


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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 56

LAMONI, IOWA, APRIL 21, 1909

NUMBER 16

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Editorial

A REVELATION TO THE ELDERSHIP.

In compliance with a request made by Bishop E. L. Kelley a mass meeting of those holding the Melchisedec priesthood was held in the lower auditorium of the Brick Church, April 9, at nine o'clock in the forenoon. The Bishop presented certain matters to the assembly pertaining to the purchasing of land and the settling of Saints thereon, the holding of property in trust for the church, and other matters connected with the temporal affairs of the church. After some discussion the entire matter was referred to the First Presidency with the request that it be presented to the Lord and an effort be made to ascertain his will. This assembly of the eldership was called together again Saturday afternoon and again Monday morning (April 19) at eight o'clock in the forenoon. At the latter meeting President Joseph Smith presented the following document which was by vote of the assembly referred to the several quorums of the Melchisedec priesthood. At another mass meeting in the afternoon the quorums reported favorably upon the document

and it was referred to the conference. The Conference adopted it at the afternoon session, April 20:

To the Eldership; Brethren: So far as the burden of the conference and its peculiar conditions have enabled me to do I have steadfastly presented the matter stated by the bishop for our consideration to the Lord for instruction. Whether that which has come to me will bring relief to the situation, I know not; but such as it is, I hereby present it.

1. The conditions surrounding the work, the increase of the membership of the church, the increasing desire for gathering together, and the necessity existing for the obtaining places for settlement in the regions round about, under the existing laws of the United States, and especially the state of Missouri, requires that the bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous and willing to form parts in colonization under terms of association in different localities where settlements may be made and may lawfully secure and hold property for the benefit of themselves and their fellow church members and the whole body of the church when organized.

2. The work to be done belongs to those who are by command of God made the custodians of the properties of the church; and these by their appointment are empowered to prosecute the work of caring for and using such properties as are confided to their care to accomplish the end designed.

3. The bishop and his counselors, together with the other bishops of the church, and such other officers as the bishop may call together, with whom he may confer in council, are authorized to devise the methods of procedure; and they will be guided by the spirit of wisdom and revelation to do the work intrusted to their care.

4. Counsel has already been given to those gathering into the regions round about to consult with the elders and the bishops before removing into those regions, that such removal may be accomplished through the having of all things prepared before them who seek to remove and become resident in the regions round about.

5. It is well to understand that the term "regions round about" must mean more than a small area of country round about the central spot, and that the necessities of the great majority of the church in gathering together can only be provided for by settling carefully together as many in one region as may be practicable and profitable and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made.

The great variety of callings, avocations, and professions will present difficulties precluding the practicability of all settling and living in near proximity to each other. It is therefore within the province of those upon whom the burden of organization may rest to provide for other organizations or associations than those simply pastoral or agricultural. Under this head there may be placed industrial associations of such sorts as the varied qualifications existing among workmen may demand.

7. It has been prophesied that the Gentiles shall assist in

rebuilding the waste places of Zion. This can not refer to the inhabitants of Zion who are the pure in heart, but must refer to the places which have been occupied or which it may be contemplated to occupy in the regions round about. The saints can not occupy in any place on the land of Zion which is not under the domination of civil law, and as citizens of the state, holding their liberties under the law, there must be a proper recognition and observance of these laws. The Lord has said that this condition of obedience to law must continue until He comes whose right it is to come and assumes to reign over his people. Under the provisions of the laws these organizations or associations must be instituted and carried to completion if they shall be of benefit to those who shall be engaged in them.

8. The Spirit saith further: That these organizations contemplated in the law may be effected and the benefits to be derived therefrom be enjoyed by the saints, in such enjoyment they can not withdraw themselves so completely from a qualified dependence upon their Gentile neighbors surrounding them as to be entirely free from intercommunication with them; yet it is incumbent upon the Saints while reaping the benefits of these organizations to so conduct themselves in the carrying into operation the details of their organizations as to be in the world but not of it, living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.

9. The bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things to carry out the provisions of the law of organization which are by the law made the duty of the bishop.

JOSEPH SMITH.

LAMONI, Iowa, April 18, 1909.

A REVELATION TO THE CHURCH.

At the afternoon session, Monday, April 19, President Joseph Smith presented to the assembly a document containing a revelation of God's will concerning certain matters affecting the church. The document was referred to the quorums, and the business-meeting adjourned. At the afternoon session of the twentieth it was again presented to the conference, reports of the quorums were heard, and it was adopted:

To the Church: After constant meditation and prayer, both before and after coming to conference and during the sessions, so far as the peculiar conditions obtaining in our sittings had permitted, I was in the Spirit during the nights of the 15th and 16th of the month and the day passing between at such times during the calm that occasionally ensued and the quiet of the night when the burden of my care forbade sleep. My dreams also have been enlightening and encouraging.

1. The voice of the Spirit to me is: Under conditions which have occurred it is no longer wise that my servant R. C. Evans be continued as counselor in the presidency; therefore it is expedient that he be released from this responsibility and another be chosen to the office. He has been earnest and faithful in service and his reward is sure.

2. My servant Joseph Luff can not fulfill the duties of a member of the Quorum of Twelve in actively looking after and caring for the missionary work in the field and discharge the duties of his calling as a physician ministering to the

many seeking his advice and aid with safety to himself and others. It is wise therefore that the church release him from the responsibilities of the active apostleship as a member of the quorum, that he may act unreservedly in his calling. Another may be chosen to the office in the quorum. He has been faithful, and his record and reward are in my hand.

3. That the historian of the church, my servant Heman C. Smith, may more freely and efficiently pursue his duties and privileges as historian, the church may release him from the burden attendant upon him as an apostle in the quorum and choose another to occupy therein. He has been long in the service, has done his duties well in the spirit of self-sacrifice, and his reward is with me. He will be blessed in diligent service in his calling as historian when relieved of the double responsibility.

4. These my servants who are relieved from their responsibilities of the quorum work have wrought well in their service with their fellow servants, and must retain their right to labor in the ministry, holding the high priesthood and entitled to all that appertains to that calling when need requires or wisdom directs.

5. The Spirit saith further to me: To fill the vacancy caused by the releasing of Counselor R. C. Evans, present the name of my servant Elbert A. Smith, the son of my servant David H. Smith, who was taken and who awaits his reward, to be chosen, appointed, and ordained as counselor to my servant Joseph Smith and to be one of the presidency.

6. The Spirit saith further: In order that the places of those taken from the twelve may be supplied and the quorum filled that it may act as a whole, my servants J. F. Curtis and Robert C. Russell may be chosen and set apart to the office of apostles and be enrolled and sustained in the quorum. Other servants there are who will be called and appointed ere long, but not now.

7. Those who are holding the office of patriarchs are to be enrolled with the high priests, the same as the bishops, who are acting in their office by virtue of their being high priests. These men in their office are an order in the priesthood, the same as the high councils of the church and the stakes and as the bishops who hold as high priests, as the quorum of the twelve, and as the presidency are but orders in the priesthood, there being but two priesthoods; and these are orders in the Melchisedec priesthood. There is no difference in the priesthood, though there may be and is in the office in which the several orders may occupy and act.

8. The Spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. "I am God; I change not;" has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and the temporal divisions of the work. The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to

the church, which had been before given, the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.

9. The Spirit saith further unto the church: The Lord is well pleased with the advancement which has been made in approaching unity during the conference year; and though there may have been differences of opinion, these differences have been held in unity of purpose and desire for the good of my people, and will result in helping to bring to pass a unity of understanding. So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory. Amen.

JOSEPH SMITH.

LAMONI, Iowa, April 18, 1909.

APPOINTMENTS.

(Read April 21, 1909, and approved by the conference.)

APPOINTMENTS OF MISSIONARIES IN CHARGE BY THE PRESIDENCY.

- Mission No. 1. North Dakota, South Dakota, Nebraska, Iowa, Minnesota, Northern Illinois, Wisconsin, Indiana, and Michigan. W. H. Kelley and J. W. Wight.
- Mission No. 2. Oklahoma, Arkansas, Texas, Louisiana, Kansas, Missouri, Central and Southern Illinois. I. N. White and J. F. Curtis.
- Mission No. 3. Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, Maryland, and Canada. U. W. Greene and R. C. Russell.
- Mission No. 4. Ohio, Western Pennsylvania, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Mississippi, Alabama, and Florida. Gomer T. Griffiths.
- Mission No. 5. British Columbia, Washington, Oregon, Idaho, Montana, Wyoming, California, Nevada, and Hawaii Territory. F. A. Smith.
- Mission No. 6. Utah, Colorado, Arizona, New Mexico, and Mexico. F. M. Sheehy.
- Mission No. 7. British Isles. J. W. Rushton.
- Mission No. 8. Scandinavia and Germany. Peter Anderson.
- Mission No. 9. Australasia. C. A. Butterworth.
- Mission No. 10. South Sea Islands. Charles H. Lake.

Respectfully,
FREDERICK M. SMITH,
Secretary of the Presidency.

APPOINTMENTS BY PRESIDENCY AND TWELVE.

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- Bailey, J. J., Michigan and Wisconsin.
Burton, Joseph F., Southern California.
Butterworth, C. E., Gallands Grove District.
Carlile, Joshua, Pottawattamie and Fremont districts.
Keeler, E., Oregon and Washington.
White, Ammon, Kansas.

High Priests.

- Baker, J. M., Northern Nebraska, Omaha objective point.
Becker, J. A., Pittsburg, Kirtland and Ohio districts.
Bullard, R., Colorado.
Buschlen, George, Northwestern Canada.
Carmichael, A., Southern California.
Chatburn, T. W., Salt Lake City, Utah.
Closson, A. V., Spokane District, Spokane objective point.
Cook, M. H., Des Moines District.
Crabb, J. C., Little Sioux and Gallands Grove districts.

- Davis, E. A., Spring River District.
Fry, Charles, Burlington, Iowa.
Grant, J. A., Eastern Michigan.
Goodrich, V. M., St. Joseph, Missouri.
Hunt, Charles J., Gallands Grove District.
Johnson, William, Seattle and British Columbia District.
Jeffers, S. J., Ohio District.
Lake, Charles H., Society Islands.
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Lewis, William, Far West District, Missouri.
Longhurst, R. C., London District, Canada.
McClain, J. R., Kentucky and Tennessee.
McDowell, W. A., Wisconsin.
Metuaore, Society Islands.
Miller, C. Ed., Pittsburg District.
Mortimer, A. E., Eastern Michigan.
Pitt, F. G., Independence Stake.
Roberts, I. N., referred to minister in charge of Virginia and First Presidency.
Salyards, R. S., Lamoni Stake, seven months in the year.
Shields, John, Canada.
Shupe, E. F., Rocky Mountain Mission.
Smith, W. W., Philadelphia, Pennsylvania.
Tanner, Joseph A., St. Louis District, St. Louis objective point.
Terry, J. M., Northern California, Oakland objective point.
Turpen, M. M., Lamoni Stake.
Taylor, Thomas, England.
Waller, G. J., Hawaii Territory.
Williams, T. W., Southern California District.

FREDERICK M. SMITH,
Secretary of Presidency.
F. A. SMITH,
Secretary of Twelve.

LAMONI, Iowa, April 21, 1909.

APPOINTMENTS BY THE TWELVE.

Seventies.

- Allen, Arthur, Northeastern Illinois District, Chicago objective point.
Aylor, William, Texas.
Bailey, O. H., Kewanee District, Illinois.
Baker, A. M., Southern Missouri District.
Baldwin, Richard, Pittsburg and Kirtland District.
Barmore, A. C., Australia.
Berve, Amos, Kewanee District, Tri-cities objective point.
Booker, Alma, Eastern Mission.
Brookover, G. J., Kewanee District, Kewanee objective point.
Brown, Samuel, West Virginia and Virginia.
Burr, Charles E., Central Illinois District.
Case, Hubert, Oklahoma.
Chatburn, F. J., Southwestern Oregon.
Chase, Amos M., Oklahoma.
Christy, Wardell, Des Moines District.
Condit, S. D., Eastern Oregon and Western Idaho.
Cooper, F. M., Northeastern Illinois District.
Cornish, J. J., Michigan.
Crumley, C. E., Northern California and Nevada.
Davis, John, Utah.
Davis, J. W., Australia.
Davis, J. Arthur, Kansas.
Davis, William, Central Michigan District.
Davis, J. T., Arkansas.
Davison, H. J., Saskatchewan.
Devore, L. R., Clinton District, Missouri.
Dowker, D. E., Southern Indiana District.
Dutton, Jasper O., Southern Wisconsin District.
Ellis, W. D., Western and Southern Michigan and Northern Indiana districts.

- Enge, N. C., Washington.
 Erwin, E. A., Eastern Oklahoma District.
 Etzenhouser, R., Eastern Michigan District.
 Farnfield, J. C., Canada.
 Farr, Fred B., Eastern Iowa District.
 Farrel, R. W., Eastern Mission.
 Gamet, Levi, Northern and Central Nebraska districts.
 Goodenough, E. J., Southern Wisconsin District.
 Gowell, M. F., Southeastern Mission.
 Greenwood, William H., England.
 Gregory, Fred, Canada.
 Grimes, J. F., Western Nebraska and Black Hills.
 Hackett, J. T., Southern Wisconsin.
 Haden, W. E., Fremont District, Iowa.
 Hanson, P. M., Little Sioux and Gallands Grove districts.
 Hanson, J. H., Sweden.
 Hansen, H. N., Utah.
 Harpe, Charles E., Nodaway District, Missouri.
 Harp, John, Kentucky and Tennessee.
 Hawn, O. J., Eastern Michigan District.
 Haworth, J. W., Australia.
 Hay, Johnson, Central Texas District.
 Hayer, Eli, Western Iowa.
 Henson, E. L., Far West District, Missouri.
 Hills, L. E., Montana.
 Holloway, L. G., Utah.
 Houghton, Leonard, North Dakota.
 Howlett, R. B., Chatham District, Canada.
 Jackson, J. W., Oklahoma.
 Jenkins, George, Clinton and Spring River districts.
 Jones, J. H. N., Australia.
 Jenkins, Rees, Wales.
 Kaler, John, Independence Stake.
 Keck, F. C., Spring River District.
 Kelley, T. C., Southeastern Mission.
 Knisley, A., South Dakota.
 Koehler, H. A., Eastern Mission.
 Kelley, James E., Manitoba.
 Layland, A. J., Idaho.
 Long, E. E., Ohio District.
 MacCrae, W. S., Northeastern Missouri District.
 McConnaughy, J., Pittsburg District.
 McKiernan, James, Eastern Iowa.
 Maloney, R. M., Eastern and Central Texas.
 Mannering, W. H., Southwestern Texas District.
 Metcalf, J. W., Northeastern Kentucky.
 Mintun, J. F., Des Moines, city.
 Moler, H. E., Northeastern Kansas District.
 Morgan, E. B., Lamoni Stake.
 Mortimer, J. L., Western Canada.
 Muceus, Peter, Norway.
 Palmer, D. S., Southwestern Texas District.
 Peak, W. E., Minnesota and the Dakotas.
 Pender, W. S., Arizona.
 Peterson, J. W., Rocky Mountain Mission.
 Phillips, A. B., Eastern Mission.
 Porter, C. H., Southern Nebraska.
 Pycock, James, Canada.
 Quick, Lee, Northern Oklahoma and Southern Kansas.
 Reiste, S. M., Rocky Mountain Mission.
 Renfroe, B. F., Northern Texas.
 Riley, J. T., Arkansas and Louisiana.
 Robinson, W. P., Northern Wisconsin District.
 Robertson, E. F., Australia.
 Robley, George W., Eastern Mission.
 Russell, F. A., Rocky Mountain Mission.
 St. John, B., Southern Michigan and Northern Indiana District.
 Scott, S. W. L., Southern Michigan and Northern Indiana District.
 Scott, Columbus, Rocky Mountain Mission.
 Self, R. O., Independence Stake.
 Self, Walter M., Pottawattamie District.
 Sheldon, T. J., Northeastern Missouri District.
 Sheldon, N. V., referred to the minister in charge of Washington and the Bishopric for appointment.
 Shippy, G. M., Chatham District, Canada.
 Simmons, S. W., Rocky Mountain Mission.
 Simmons, Jesse M., Arkansas and Louisiana.
 Slover, F. M., Southeastern Mission.
 Smith, S. S., Spokane District and Montana.
 Smith, H. O., Canada.
 Smith, David, Central Illinois District.
 Smith, W. A., Little Sioux District, Iowa.
 Smith, I. M., Montana.
 Smith, Joseph W., Central Nebraska District.
 Smith, W. R., Southern Kansas and Northern Oklahoma.
 Snow, C. L., Kentucky and Tennessee.
 Sparling, Henry, St. Louis and Southeastern Illinois districts.
 Stead, J. D., Seattle and British Columbia District.
 Stubbart, J. M., Pittsburg and West Virginia District.
 Sutton, J. R., Nebraska.
 Swensen, Swen, Minnesota and the Dakotas.
 Thomas, O. B., West Virginia.
 Thorburn, G. W., Seattle and British Columbia District.
 Tomlinson, S. W., referred to the minister in charge of Canada and the Bishopric.
 Tomlinson, G. C., Manitoulin and North Shore.
 Tucker, D. E., Kirtland District.
 Vanderwood, J. E., Northeastern Illinois District.
 Walters, R. T., Fremont District, Iowa.
 Wells, Gomer R., Nodaway District, Missouri.
 Whiteaker, A. L., Minnesota.
 Whiting, Birch, Minnesota.
 Willey, C. E., Nauvoo District.
 Wildermuth, J. B., Eastern Iowa District.
 Wildermuth, J. E., North Dakota.
 Yates, J. E., Oklahoma.
- Elders.
- Anderson, Peter T., Denmark.
 Anderson, William, Eastern Mission.
 Baker, J. H., Oklahoma.
 Baldwin, D. R., Montana.
 Barr, Andrew, Eastern Michigan District.
 Blackmore, J. H., Northern Michigan District.
 Booker, N. L., Southeastern States.
 Bootman, W. P., Southern Missouri District.
 Brooner, W. A., Portland District, Oregon.
 Braun, Henry, Southeastern Missouri.
 Burr, A. E., Central Michigan District.
 Burt, G. W., Central Michigan District.
 Carpenter, J. A., Northern Michigan District.
 Cushman, S. F., Eastern Missouri.
 Davis, James, Western Michigan District.
 Dowker, William, Southern Indiana.
 Earle, C. W., Northern California and Nevada.
 Elia, M. H., Society Islands.
 Fields, S. H., Southeastern Illinois District.
 Goodman, J. C., Northern Michigan District.
 Hotu, Society Islands.
 Hull, E. B., New York and Philadelphia District.
 Huriau, Society Islands.
 Joehnk, C. C., Pacific Mission.
 Jones, Thomas, Wales.
 Kelley, W. H., Ohio District.
 Leggott, G. W., England.

(Continued on page 383.)

General Conference Notes

THE HISTORIC GAVEL.

During the business-session of Wednesday, April 14, President Joseph Smith presented the church with the gavel that he has used for over thirty years. His statement that he did not expect to use the gavel again caused a feeling of melancholy to pervade the audience. Of course this act did not signify in any sense that he thereby relinquished his place as president of the church; it simply meant that failing sight and hearing render it impracticable for him to preside at business-sessions. Believing that his speech of presentation will be of interest to our readers who were not present we quote it for their benefit:

Some thirty years ago this gavel was presented to me by the Saints in Texas at the hand of Bro. Davis H. Bays. I have had it in my possession ever since and used it at succeeding conferences, missing only one spring conference, and I think possibly two fall conferences. I return the gavel to the body. I may never wield it again. It belongs to the body and it has been suggested by my colleagues that it be presented to you, and that if you see fit to order it into the archives of the church where it will be kept as a relic, why, I should be pleased to have you do so.

In making this surrender I hope I may be able to meet with you for years and years to come, but we know not what is in the dispensation of the Almighty altogether. But in doing it I feel to thank you, as a representative of the body over which I have presided, from time to time, by the good will of the people, and to thank you and them for the reverence that they have always shown for this emblem of authority derived from God and the people, not only on my own behalf, but on behalf of those who have temporarily been invested with the right to preside over your body by courtesy or by your call, realizing that this reverence and respect for rule has been the voluntary service of men engaged in a common cause, divested from the idea of personality. I surrender it upon the hypothesis that those who are coming after must partake of those who are passing away. All old things must pass and other things take their places, or the old become new. I have tried to grow old gracefully. I am trying to let go of the things of this life gracefully. I hope to be able to do so by God's permission.

A vote of special thanks for his long and faithful services was extended; after which the congregation stood, and those who could sufficiently control their feelings sang:

We thank thee, O God, for a Prophet
To guide us in these latter days;
We thank thee for sending the gospel
To lighten our minds with its rays;
We thank thee for every blessing
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee,
And love to obey thy commands.

When dark clouds of trouble hang o'er us,
And threaten our peace to destroy,
There is hope smiling brightly before us,
And we know that deliv'rance is nigh;
We doubt not the Lord nor his goodness,
We've proved him in days that are past;
The wicked who fight against Zion
Will surely be smitten at last.

We'll sing of his goodness and mercy;
We'll praise him by day and by night;
Rejoice in his glorious gospel,
And bask in its life-giving light;
Thus on to eternal perfection
The honest and faithful will go;
While they who reject this glad message,
Shall never such happiness know.

THE PERSONNEL OF THE PRESIDENCY.

The passing of the gavel from the hands of President Joseph Smith naturally attracts attention to the members of the First Presidency, especially as presiding officers at the business-meetings of the General Conference.

Although he is a capable chairman, President R. C. Evans, is preëminently the preacher, and appears at the best advantage in the pulpit. At this writing he has not occupied the chair during the regular business part of a single session of the conference. This is probably in harmony with his own wish.

President Joseph Smith's qualities as a presiding officer are too well known to need extended comment. One of the elders, indulging in a reminiscent mood, recently remarked, "When he was a young man he was the most remarkable man that I ever knew, without exception. With some other one in the chair the business of the conference might get into an apparently hopeless tangle. Motion on motion might be piled up and the chairman be in helpless confusion. President Smith would take the chair and in five minutes he would bring order out of chaos and everything would be running smoothly. He never forgot anything or overlooked anything that should be attended to, and kept the entire business of the conference in his mind."

President Frederick M. Smith, to whose lot it has fallen to wield the gavel, is in every way a worthy successor and present support to his father. It is not too much to say that he is blessed with a special gift of presidency. Each year sees his popularity and strength as a chairman increase. To native qualities of firmness, clearness of thought, and justice, he has added a thorough knowledge of parliamentary usages. As a result he is simply master of each situation as it arises.

All this is apparent to those who attend the conference. They know that there are no favored individuals in the audience, and further that when he says, "The vote has been ordered *and it will be taken*," that it *will* be taken,—that is all there is to it. But they are perhaps not so conscious of the amount of hard work and thorough study quietly performed during the year in order to "make good" where the Lord has placed him. That which is not seen may be understood by that which is seen.

TWO BY TWO.

Some of our people from time to time raise the question of the ministry going out two by two. The

church has endeavored to carry out that rule within the bounds of reason and under the conditions wherein it is applicable. At this conference a petition from the Central California District conference again brought the matter before the church. The resolution was referred to the Twelve and they reported as follows:

To the General Conference Assembled; Greeting: I am authorized by the Quorum of Twelve to report to you as follows; on the petition from the Central California District asking that we send out missionaries two and two.

We respectfully call your attention to the following from the First Presidency, which was adopted by the Twelve:

"Brethren: In the matter of question touching the revelation of 1863, in which it is stated that in sending the gospel to the nations it is expedient that the elders be sent 'two by two,' it is our understanding that refers to missions taken into foreign lands, or into fields not previously occupied, or organized into districts or missionary fields; and that it does not necessarily apply to the mission fields as now organized in the United States and Territories, except it might be in entirely new and large districts.

Signed,

"JOSEPH SMITH.

"W. W. BLAIR."

"April, 1891.

The following resolution was adopted later on:

"Whereas, The Lord has on different occasions directed that we should send our missionaries forth two by two, therefore be it

"Resolved, That henceforth we comply with said requirement so far as practicable." April, 1891.

Again in April, 1907, the following was passed by the quorum:

"Resolved, That we agree to send our men (doing missionary labor) two by two."

The quorum has adhered to these rules so far as practicable under the circumstances and conditions governing.

Respectfully submitted,

FREDERICK A. SMITH,

Secretary of the Twelve.

THE Z. R.-L. S.; ITS GROWTH AND FUTURE PLANS.

Zion's Religio-Literary Society reports to the conference through its president, J. A. Gunsolley, indicating a healthy growth and plans for active work in the coming year:

The reports of the officers showed a very satisfactory increase in membership, there being a total membership of 9,795, a gain over last year of 1,435; a gain in locals of 26, the present number being 242.

The following appropriations were made for work next year: \$250 for general work, subject to the order of the executive committee, this amount being outside of the family allowance of the president while doing field work; \$100 for the use of the general library commission; \$100 for gospel and research work among the Lamanites; \$50 for the building up of the library of Graceland College; and the work of the normal department was referred to the executive committee to provide for the financial support, which committee pledged \$50.

The executive committee have decided upon the following: To continue the Thanksgiving offering for the translation of the Book of Mormon into foreign languages; to continue activity in field work, endeavoring to reach as many points as consistent and possible; to supply free *Quarterlies* to the

missionaries and general church officers engaged in general work.

VISITORS DISCOVER THAT THE CHURCH HAS A COLLEGE.

The board of trustees of Graceland College sends in a report showing an increased attendance at the college and indicating improvement in the working forces of the institution.

Graceland students have taken an interest in the deliberations of the conference, many of them being present at business-sessions as delegates from their home districts. In various ways visitors are made aware that this is a college town.

For instance, incoming delegates to the conventions and conference the evening of April 2 were greeted by an immense crowd, a brass band, and volleys of college yells. They learned then that the reception was not for them. The train bore the college debating team returning from their victorious conflict with Amity College. The debaters, A. M. Carmichael, of California, J. L. Wheeler, of Kansas, and F. M. McDowell, of Wisconsin, were seized and lifted to the shoulders of their fellow students and borne in triumph to an awaiting vehicle. Conference visitors who had arrived on the same train slipped away unnoticed and feeling unimportant. Anyway they knew that there was a college somewhere in the neighborhood,—one that trains debaters. If any had felt grave apprehensions that future years would see a dearth of orators to occupy the time at our annual conferences this fact brought them solace.

Returning to the trustees we note their report:

LAMONI, Iowa, April 13, 1909.

To the Conference: The Board of Trustees of Graceland College herewith submit their annual report. The work during the present school year has been under the immediate direction of President D. A. Anderson. We find encouragement in his report of a net enrollment of 191, of whom 145 are taking academic work. This is a very substantial increase over the enrollment of any previous year, and we trust that by wise management the increase may not only be maintained, but that future years may multiply the number many times.

The library and museum have been placed in charge of Professor Fitzpatrick, who is in every way competent to oversee this important department of our work and which in the past has been neglected. We believe that we are in a position to solicit contributions to both the library and museum and can give assurance that whatever is contributed will be properly cared for.

The increased attendance at Graceland made the building of a dormitory for girls absolutely necessary in the minds of the trustees, and in the past year Patroness' Hall has been erected and furnished and is now occupied as a girls' dormitory, and gives room for a dining-room for the accommodation of both the girls and boys. This building cost about seventy-five hundred dollars, for a statement of which we refer you to the treasurer's report.

The industrial department continues about the same as last year; those in charge are learning lessons by experience that seemingly could not be learned in any other way. Changes will be made to overcome the obstacles that appear and we still hope to maintain our purpose announced a few years ago, that the young people of the church should have

an equal opportunity for an education if they were willing to put forth the necessary effort. We need hardly inform you that to make this possible, those who are able to contribute for the maintenance of the college should do so as liberally as possible.

The terms of office of R. M. Elvin and F. W. Newcomb expire with this conference, and we request that the conference provide for their successors.

Respectfully, in bonds,
F. B. BLAIR, Secretary.

AN ORATORICAL CONTEST.

We do not refer to the numerous oratorical contests that have enlivened the business-sessions. We have in mind the annual oratorical contest of Grace-land College held at the Brick Church Friday evening, April 16. It was a very pleasant variation from the regular order of the conference, and visitors and delegates availed themselves of the opportunity to be present and get points on oratory.

The judges were F. G. Pitt, T. W. Williams, and E. L. Kelley; the contestants were Leslie S. Wight, J. Lawrence Wheeler, Ira D. M. Stubbart, and Floyd M. McDowell; the prize was a year's scholarship in Graceland. Leslie S. Wight was the successful contestant; J. Lawrence Wheeler won second place. Leslie is the oldest son of Elder J. W. Wight.

The four students above mentioned did credit to their college. They are alert, clean, enterprising young fellows. The church is making no mistake in helping such young men to an education. The morning following the contest the winner was handling a spade in connection with the gang that is now laying mains for the new water system of the town; in fact, he was at the head of the ditch as he had been at the head of the oratorical contest.

THE SALT LAKE "TRIBUNE" ON THE BISHOP'S REPORT.

There has always been a mutual understanding between the church and her financial agents that an exact and detailed report of all money received and expended under the head of tithing or otherwise shall be made public. Not only that but the church has an auditing committee that scrutinizes the report and the accounts on which it is based. This committee, unlike the one in Utah, is not nominated by the trustee-in-trust whose accounts they are to audit.

The Bishop's report for the past year was published in the HERALD of April 7. The auditor's report was presented to conference and its recommendations were discussed at length. Their report with all resolutions bearing thereon, will appear in full in the official conference minutes that will be published in connection with the HERALD at a little later date. All this has impressed the "Gentile" organ in Utah and is made the basis of an editorial that has appeared during this conference. We do not join with the *Tribune* in charging fraud at the door of the church leaders in Utah, because we do not know whether or not fraud exists; and that is the point

that we have urged before,—no one outside of the elect few can know. We quote from the *Salt Lake Tribune*, April 14:

The other day the *Deseret News* arrogantly asked what church in this country made report to its members concerning receipts and expenditures of moneys; and the *Tribune* replied that for one, the Reorganized Church of Jesus Christ of Latter Day Saints did that very thing.

To-day we are in receipt of a copy of the SAINTS' HERALD, the official organ of that organization, dated Lamoni, Iowa, April 7, 1909. In that issue we find a "bishop's (the Presiding Bishop's) annual report of receipts and expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints from January 10, 1908, to January 10, 1909." This report consists of over thirty-six pages of closely printed figures, giving in detail the items of money received and the several funds in which the given amounts were expended. It is a comprehensive and enlightening document, and doubtless proves to be a source of contentment and satisfaction to contributors of tithes to that branch of the Mormon religious organization. It is fair to the people, and relieves the officers of the church of any suspicion of dishonest dealing. It is also fair to the community in which the Reorganized Church has its headquarters, for the reason that they know precisely what disposition is made of such product of the common wealth as is contributed to the church.

Now, why is it that the rulers of the Utah church do not come out as honestly as do their despised brethren of Lamoni, Iowa? Are they afraid to expose something of evil in their doings—is there some rascality that they desire to keep hidden from their followers? It looks very much like it, indeed. And the course pursued by these men may have for its foundation a desire similar to that expressed by Elder J. Golden Kimball in the Assembly Hall of Sunday, April 4, 1909, (last conference,) when he said: "There are some things in my life that I am going to keep quiet if I can."

STICKS IN THE NEST.

One of the speakers during the conference (Elder T. W. Chatburn) took for his text, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him."

On this, in connection with the idea that the eagle stirs up her nest, filling it with sticks and inequalities, that her young may climb upon them and surmount them, thus gaining strength, he built a unique discourse.

In a characteristic way he said, "If you are of Israel and have never had a stick in your nest you will have one before you die. I have had many a stick in my nest. . . . Some men argue that we ought to leave the gospel principles and push out into the probabilities. I can't do that; but I am glad that some can. They put a stick in our nest and set us to thinking."

The comparison is rather striking and we pass it on. Perhaps there were a few sticks in the nest during conference, both individually and collectively. If so, the lesson is to surmount them and gain strength thereby.

(Continued on page 348.)

Elders' Note-Book

CONCERNING REVIVAL MEETINGS.

The "Gipsy Smith" meetings, which attracted such widespread attention in this city during the month of February of the present year represented the greatest spectacle of modern evangelism that has been my privilege to witness. The meetings were held in Convention Hall, which seats fifteen thousand people. At many of the services hundreds of people were turned away for lack of room. The method of work is somewhat different than is ordinarily adopted by evangelists; the sermon is only of about twenty minutes duration, after which strong appeals are made to the prospective convert aided by the mighty influence of carefully selected songs sung by a choir of one thousand voices. Should any yield to the appeal they are directed to go to what is called the "inquiry room" where they meet the pastors and workers of churches in the city, who are supposed to be able to diagnose their case and prescribe the remedy needed in each case other than is offered by the evangelist. I witnessed scores of people responding to the appeal going to this room and now after the meeting is a thing of the past we have lately heard that the result of the work is the conversion of four hundred souls who have united with some one of the one hundred and fifty churches which participated in this meeting. Mr. Smith said that he daily received a large number of inquiries, some of which he eulogized and others he condemned publicly. I thought that I would write him a brief letter and place the matter before him as I viewed it. My letter was as follows:

February 19, 1909.

REVEREND GIPSY SMITH, Kansas City, Missouri.

Dear Brother: I have attended several of your meetings and have read several of your addresses from your book. Permit me to say that I admire your terse, plain, direct way of speaking; much of what you say I heartily indorse. One statement which you frequently make appeals to me, viz, "Let us be honest." That is a most worthy sentence.

Now what confuses me with regard to your work is this, and I assume that you will be glad to know what difficulties may be in the way of those who hear you; I believe in Christ as my Savior and in the plan of salvation revealed through him to the world. I do not believe in any one of the churches that are represented by the various clergymen to whom you send the ones who are moved by your appeal. How can I believe them? No two of them teach alike. For instance: if when I go to the inquiry room I am met by a Baptist he will teach me to be baptized by immersion because my sins are pardoned; if I meet a Disciple preacher he will tell me to be baptized for the remission of my sins; if I meet a Presbyterian preacher he will tell me that baptism is rightly administered by sprinkling or pouring; if I meet a Methodist he will tell me baptism may be performed as I may wish, by sprinkling, pouring, or immersion. Now, as you send your converts to these parties you are responsible for the teaching they will receive from them. Your Master said, "In vain do ye worship me teaching for doctrine the commandments of men," and are not the creeds which these several men repre-

sent the doctrines of men? When sinners came to Paul, did he send them to an inquiry room to be met by men of many minds? This is one feature of your work which I feel is open to question, and I would like you to throw some light on it at some time during your mission here or by personal letter.

Yours truly,

W. E. LARUE.

No reply has ever been received to this letter, and so far as I know no answer has ever been made in public or otherwise. It was a vital issue upon which he was asked to express himself and his success depended upon an indifferent silence,—so he kept still. Such incidents as this serve to remind one more and more of the stability of the gospel message as restored in latter days. Our work to-day must be carried on in the spirit of former times, "Prove all things, hold fast that which is good;" "Come now and let us reason together" reveals the true idea. I just received a letter from a young man in Cuba with whom I was formerly acquainted. He was warned to have nothing to do with our church, it was much misrepresented to him in every way, but he had the good sense and good judgment to take the direction of the scripture and he has been giving this work a most searching investigation for a few years, reading works written against as well as for the church, and he tells me as a result of his deliberate and careful investigation that he intends soon to unite with us. Jesus said, "Every one that is of the truth heareth my voice." Not only is this work capable of enduring a rigid and searching investigation and examination theoretically, but its practical utility as applied to every-day life is confirmed by the united testimony of its many adherents.

Soon after the meetings closed as above referred to we began to plan for a special series of mission services at Central Church to be conducted by President R. C. Evans. Among other advertising matter sent out I addressed a letter to the ministers of the city inclosing a suitable tract and announcement of our meetings with printed list of subjects. The letter was as follows:

March 10, 1909.

To the Ministers and Pastors of Churches in Kansas City;

Greeting:

Dear Sirs: I herewith inclose a pamphlet which we have recently published on behalf of our central church, in this city. No doubt you would rather understand than misunderstand us as a church and as a people. Of all men, you should be correctly informed concerning comparative religions. Rumor, falsehood, and prejudice have put us in the same position of the original church, viz, "As concerning this sect we know that everywhere it is spoken against." This is not an enviable position from a worldly standpoint; however, we are encouraged by the fact that those who know us and our views best, know us favorably.

As an organization we are here to stay, and whatever unfortunate stigma, whatever charges of immorality or unchristian practice that may justly be held against the reputation of the Mormons of Utah, can not by any rule of justice or

consistency be charged upon us. The Mormons of Utah recognize us as opponents to their system; how vain and futile, in the face of this fact, are the efforts on the part of many to class and associate the two distinct churches together as one, and thus keep the public mind prejudiced against us. This prejudice is fast giving way before the light of facts and ere long only the ignorant and evil-disposed will delight to cherish such views. We are here to maintain an honorable and respectable place in the estimation of good men and women, and also to assist in promoting that righteousness among the people which exalteth a nation.

Sincerely yours,

W. E. LARUE.

Copies of the above letter were sent to one hundred and sixty-four ministers in this city; only one replied, and I exchanged two or three letters with him and he attended several of the meetings. A few men wearing the garb of priests were seen in the audience on different occasions during the meetings and we have no means of knowing how many may have attended the services. Suffice it to say that if they did attend, R. C. gave them the message straight. If no other good was done we have the satisfaction of letting them know that we are in the city. When we are sowing gospel seed we have no right to doubt that it will bear something of a harvest in time. We are told, "Withhold not thine hand, for thou knowest not whether shall prosper either this or that." It is not the immediate results so much as the lasting results that we are working for; not a temporary foundation upon which to build our hopes for the future but a sure foundation upon which our building will stand, let come what will. We had far better convert one man and convert him right than four hundred who afterward, when reflecting upon the foundation upon which they stand, can not be satisfied that it is safe. This work in which we are engaged represents the work of Christ in complete detail as no other religious movement in the world does and we have only to congratulate ourselves that our eyes have indeed been opened to see the truth as it is in Christ. Our work at Central Church is gradually enlarging in each department; we still have lessons to learn, improvements to make, difficulties to overcome, and we are happy at work.

KANSAS CITY, Missouri.

W. E. LARUE.

REVEREND SUNDAY AT SPRINGFIELD, ILLINOIS.

In connection with Elder LaRue's delineation of Gipsy Smith's revival methods the following item regarding "Billy Sunday's" latest revival effort will be of interest. Sunday is one of the most daring, original, and successful of the meteoric revivalists that have flamed out on the religious horizon of late years. The item is from the Burlington *Hawk-Eye*, April 13:

SPRINGFIELD, Illinois, April 12.—Amid a shower of gold, and with a popular demonstration such as has never been accorded any man in Springfield on any occasion, ten thousand people crowded into the tabernacle—ten thousand faces

aglow with religious fervor; radiant with friendship and admiration for the evangelist—twenty thousand eyes at times afire with zeal, and then dimmed by tears of regret that the marvelous campaign has ended—seven hundred men and women of the colossal chorus choir singing with inspiring melody and great volume—men, women, children paying a tribute of respect to one man such as this great city has never witnessed, such was the scene at the final meeting conducted by "Billy" Sunday last night, and at which three hundred and fourteen persons responded to the invitation in the last triumphant answer to Mr. Sunday's magnetic call to people of all kinds and classes to turn their backs upon sin and enter the kingdom of God.

As a result of his meetings Mr. Sunday has to his credit 4,729 conversions; a free will offering of \$10,734.79, and a record of a total attendance at his meetings of 707,475 people. He has also to his credit a record day's total of conversions, the number who pressed forward yesterday at his closing meetings being 774.

Evangelist Sunday expressed great satisfaction with the results of his meetings here. He said they were the most satisfactory he had ever held. The opposition to him was practically *nil*. He was given a great ovation this afternoon when he and his party left on the Chicago, Peoria & St. Louis train for his home in Chicago, where he will rest for a week before beginning his meetings in Marshalltown. At the close of his meetings there he will take a protracted rest on the Pacific Coast.

The Straight Road

THE CHURCH A FACTOR OF MAN'S SALVATION.

The question is often asked, "Why need I join a church?" "Can I not live as well outside as inside the church?" inquires another.

These questions are reasonable, and should be intelligently answered. To do so, we should consider, first, that man's aim is, or should be, perfection of character, by which perfect and unending life may be secured. Reasoning by the principle that "a fountain can not rise higher than its source," man can not raise himself higher than his own power. Perfection is higher than humanity. Perfection is divine. Therefore, that which is divine must enter our lives if we ever reach a divine condition. In other words, we must have divine help.

The term, *salvation*, which we often hear applied to man's possibilities, implies the necessity of one who can save; or, to express it differently, God's power to raise humanity to a divine condition. He does this, among other reasons, because of his perfect wisdom and power; hence, to attempt it by any means other than that planned by him is to trust our wisdom in preference to his.

Salvation is coöperative. The Almighty's desire to elevate man to the higher condition must be responded to by man's desire to be elevated by him. This causes man to accept God's plan, by which the desired condition may be reached. The process by which the condition is reached is called conversion—a change.

Salvation, then, is conditional on something more

than mere quiescent belief; otherwise, the devils, who believe and tremble, may all be saved without being changed. But salvation, being a *condition*, would be hell if this were true. The *place* where eternal life is to be enjoyed is a perfect place only because the conditions there are perfect. To reach this, the perfect process must be applied. Paul says that Jesus "became the author of eternal salvation unto all who obey him."—Hebrews 5:9. He is referred to as "the author and finisher of our faith"—rule of action; hence, to accept Christ is to conform to his instructions. These instructions—this divine plan—shall be presented and perpetuated to all human kind. The means appointed by him for this purpose is that over which he presides. Paul says God gave Christ "to be the head over all things to the church, which is his body, the fullness of him."—Ephesians 1:22, 23. The same apostle says the church is "the pillar and ground of the truth"—the word of Christ. The "pillar and ground" is the support and foundation. Take it away, and what have we left? Paul says again, "Of whom [Christ] the whole family in heaven and earth is named."—Ephesians 3:15. For this reason it is named "The Church of Christ." Therefore, to be adopted into his family is to be a member of his body—his church.

What is his church? It is a body of people governed and directed by him—a body that has been authorized by him, and over which he presides. Paul speaks of "one body, and one Spirit, . . . one Lord, one faith, one baptism."—Ephesians 4:4, 5. And he says, of both Jew and Gentile, that it was Christ's object "that he might reconcile both unto God in one body" (Ephesians 2:16).

By baptism man is adopted into the family. We read in Acts 2:47, that "the Lord added to the church daily such as should be saved." Paul says they are of "the general assembly and church of the first-born [Christ], which are written [enrolled] in heaven" (Hebrews 12:23), a thought that is in beautiful harmony with the words of Christ to his church, " whatsoever ye shall bind on earth shall be bound in heaven."—Matthew 18:18. This shows that if the church acts in harmony with his instructions, such acts shall be bound in heaven as well as on earth. The power to bind on earth proves authority from God, on earth. Shall man be submissive to such authority? or shall he hold God's plan in contempt? To remain outside the body of Christ—who can afford to do this? to select his own in preference to God's way? He who does so becomes a law unto himself, which—pardon me—is anarchy in principle.

The material advantages of the church are too many to be separately analyzed in this examination. Through the church, as Christ's body, flows the

divine Spirit that is promised to "guide you into all truth," to unfold the glories of the celestial world, to reveal futurity, to transform the life by its marvelous power, to place each individual in harmony with God, and with each other, to develop, ennoble, and purify, until the resplendent glory of the Christ character is blended in the individual life, and, by the power of harmonious contact, with the collective life of the body of the Son of God. Who can afford to lose this? Paul says man is not to be crowned "except he strive lawfully." By the uncertain paths of man, come confusion, doubt, darkness, despair, and final loss to each who walks therein. By the heavenly path come certainty, hope, peace, and attainment of the full possibilities of life in the presence of God. Permit your minds to dwell on these closing words. They mean much: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."—Ephesians 3:21.

ARTHUR B. PHILLIPS.

Of General Interest

General Booth's Appeal to America.

NEW YORK, April 12.—A message from General William Booth, founder and commander of the Salvation Army, was read to-night by Miss Eva Booth, commander of the American Salvation Army, at a remarkable celebration in Carnegie Hall, in honor of the General's eightieth birthday anniversary. It follows:

"LONDON, April 10, 1909.

"To the American People: Oh, America, how vast is your opportunity for making a lasting mark for good on the entire human race. Endowed with measureless material resources, enjoying the unbounded confidence of your own people, favored with the concentrated light of earth and heaven, possessed of an influence covering like a shadow all the world beside; what a power you must be destined to become.

WHAT WILL BE THE END.

"What will you do with this mighty magic force? If you are permitted to realize your ambition to lead the world, whither will you lead it? To utter abandonment of faith in the eternal and the neglect of every duty flowing out of it, to senseless worship of Mammon to useless frivolities? No, I am sure you won't, and I blush at the very mention of such things and denounce them with all my soul.

"Where else can you lead this poor, blind, stumbling world of ours out to the mighty, just, holy God and obedience to his commands; the practice of righteousness, purity, honor, kindness and simplicity, to self-sacrificing service of mankind?

"America, I invite you to the actual realization of the Christian principles you profess and to practical imitation of Jesus Christ, who came out of his heaven to seek and to save.

APPEAL FOR ACTION.

"Come along then, let us gird up our loins and go out of our heaven and put our arms around perishing multitudes and bring them to Christ, purity, peace in paradise.

"I invite you to make our common Christianity an ungainly reality and thus wipe out the reproach fast gathering over us that it is nothing more than an exploded tradition, a fashionable association or a lifeless ceremony. Then

when the wondering world asks: 'In what country can I find the thing described by the letter of the Bible and set forth in the life of Jesus Christ?' the answer shall be 'America.' "GENERAL WILLIAM BOOTH."

—Salt Lake Tribune, April 15, 1909.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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

Daughters of Zion Reading for May.

THE AUTOBIOGRAPHY OF A DULL CHILD.

(Concluded from last month.)

It is mistaken tenderness, or often cruel thoughtlessness that causes parents to allow their children to form personal habits which in themselves serve to mark the child as one mentally lacking. I remember that, because I preferred to do so, I was allowed to use a spoon instead of a fork at the table. I did this unreproved until one day I heard my aunt chiding my little six-year-old cousin for eating potatoes with a spoon. The child said, "Cousin Fanny is eating hers with a spoon."

My aunt immediately dropped the subject, but afterward, I overheard her reproving the little girl, when she thought no one was near. She said: "You must eat with your fork because it is the right and proper thing to do. Fanny eats with her spoon because she is not like other people. Do you want to be like poor Fanny?"

In tears I went to my mother. "Mother, I would have always eaten with my fork if you had only told me that I must." I cried reproachfully, "Oh, mother, why haven't you never told me that I should?"

It seems to me that if I had been told that I must use my fork and spoon as did other people, while I might occasionally have fallen from grace, I would, in the main, have eaten properly, and it seems to me that each time you allow a dull child to fall below any part of the standard of morals and manners established for and by normal people—that is, any part that is within its capacity—you erect one more barrier between that child and normal mentality.

My teacher was certainly an iconoclast and destroyed my pitiful idols with a ruthless, though kindly hand. It was she, who, when I was in my twelfth year, destroyed my belief in Santa Claus. My mother has since told me that she remonstrated with her for doing so; but my teacher at once silenced her remonstrances. "Hattie has known that there is no Santa Claus for two years," she said. (Hattie was my little eight-year-old sister.) "You are perfectly willing for Hattie to know the truth. Do you think it right to make that difference between them?"

She also broke up my habit of playing with children much younger than myself. She compelled me to associate with the children of my own age, and she must have employed strenuous measures, which I did not at the time realize, in order to induce them to accept me as a playmate. I sometimes think, that unknown to herself, she employed a species of hypnotism, so absolute was her rule of her little kingdom.

She influenced the older children to allow me to join in their games; but she never permitted them to favor me, or allow

me to escape my part. I was made take my turn as "Black-man," or "Blindman," as the case might be. She was ever at hand to see that I "played fair."

I remember once of refusing to take my turn at turning the long skipping-rope. "I don't have to turn the rope, do I, Teacher?" I appealed to her.

"Of course you do," she replied briskly.

"But I don't want to," I whined.

"That doesn't make a bit of difference," she said. "We must all do our share, whether we want to or not. The others would rather jump all the time, too; but they do their share of turning the rope when they do not want to, and you must do the same. You must do as the others do."

I tell of this trivial incident because it seems to me that it marked, as with a white stone, my first dawning realization of the fact that we must not allow our inclinations to interfere with our "taking our turn at the rope."

Painfully and slowly I learned to know my limitations and deficiencies; learned that I must study an hour on a lesson that would not require more than one fourth of that time on the part of a normal child; learned that the scraps of knowledge, which they acquired with apparent ease, could be gained by me only through prolonged, earnest effort and constant repetition.

When I was fourteen years of age I had acquired the education of the average child of ten. I was equally slow to learn to perform the most simple domestic task, and to this day I master any new manual task with great difficulty; for my hands are slow as my brain.

With my mental growth and the consequent comprehension of my many deficiencies came sensitiveness and painful self-consciousness which caused me much mental distress, but this painful self-consciousness goaded me along the path of progress.

To my awakening mind the knowledge that I was, or had been considered "not quite bright," was a source of constant mortification to me. I realized that these people would never forget that I had been poor foolish Fanny. I did not feel that the persons who had known me all my life could realize that I had in a measure outgrown my mental weakness. They were prone to remind me of the simple, witless acts of my earlier years.

At last, it seemed to me that I could bear it no longer, and I begged my parents to take me to some place where people would not know of my past. Finally they saw the justice of my demand, and when I was in my fifteenth year we moved into an adjoining State, and among total strangers. Thus I began my poor scarred life anew.

How I gloated over the thought that I was among people who did not know that I had ever been foolish and dull! How firmly I resolved that no word or act of mine should ever reveal to them that I had once been different from themselves!

This change of place also marked an era in the growth of my confidence in myself. Now no one laughed at me when I timidly ventured to express an opinion. Hitherto I had stooped slightly, but now the knowledge that I was at last like others straightened my bent shoulders. My gaze ceased to be roving and irresolute. I learned to meet the stranger's eye frankly and steadily. I was no longer furtive and ashamed. Oh, the healing magic of self-respect!

My moral sense developed slowly. Up to the time that I went among strangers my only restraint from wrong-doing was my fear of being found out and of the punishment which would follow; but now I began to do right for the sake of right. I learned to value my own good opinion of myself.

I had not sufficient imagination to be very untruthful. My commonest offense in that form of dishonesty was to deny any act of mine which might cause me to be punished, and

I think these denials were merely matters of instinct, not of reason.

I remember well my first act of moral rectitude not instigated by the fear of punishment. On my way to school I found the list of questions the teacher had prepared for our next monthly examination. I had looked forward with great anxiety and dread to the examination and had speculated longingly as to the nature of the questions. For a moment my find seemed fairly providential; but very much to my own surprise, I returned the list to the teacher without examining it. I had shaken off my moral lethargy.

Even with the advantages given me by change of locality I developed slowly. However, I think that by the time I was twenty-five I averaged with the normal individual of that age, reared with same opportunities and surrounded by the same environments.

At the age of twenty-seven I began teaching in the public schools of the Middle West. Among my pupils there have been many mentally weak children, and the memory of my own groping struggle toward the light has made me very tender and pitiful toward them.

I have never faltered, or grown weary of my efforts to lighten their mental gloom, and if I have given some poor mother a ray of hope for the future of her dull child, if I have inspired one teacher to greater efforts in behalf of a dull pupil, this story of my dwarfed, shadowed childhood has not been written in vain.—A. R. O., in *American Motherhood*.

Questions on May Reading.

How can the dull child be helped by holding it to the standard required of other children? Why is it mistaken kindness not to do this? To what extent should the dull child be treated the same as other children? Why is it better for the dull child to associate with children of his own age or with those older? How may a child be influenced by the will-power of the one in charge of him? How may the habit of playing fair assist in the development of a child? Of what benefit is it that he learn to bear his share as others do? What should be avoided by reason of sympathy with the dull child? What is the effect of self-confidence to the sensitive person? What may it do for the dull child? What should children be taught in regard to our motive for doing right? What encouragement is given by the experience of the dull child of whom we are reading? Is there any school or any community without some children who need special help by reason of mental dullness? What evidence of this is manifest in Sunday-school? In whatever way we are associated with such children, what should be our attitude toward them? How may we profit by the example of this dull child who became the helpful teacher? What may be said of the greatness of her triumph?

Program.

Hymn No. 62, Saints' Hymnal; prayer; reading from Home Column, with discussion; paper, "Will-power as a factor in child-training;" roll-call; business; closing prayer.

April.

The fairy folk of Elfland, why they laugh this whole month through

At comic pranks they played last month; they laugh so hard, they do,

The tears stream down their cheeks; and boys and girls shout, "See it rain!"

While at that very moment, lo! the landscape's bright again. O merry April-Elfins, that laugh and cry together,

You're just the cause of all this jolly mixup in the weather!

—S. Virginia Levis, in *April St. Nicholas*.

Letter Department

Preparation and Achievement.

(An address written by President Joseph Smith and read by Frederick M. Smith before the graduating class of 1909, Sunday-school and Religio Normal Department, Lamoni, Iowa, April 3, 1909.)

Brother Chairman, and Members of the Graduating Class: No person is properly prepared to accomplish any end of importance or benefit to himself or his fellows, or mankind as a whole, who has not within himself the inner consciousness of intense desire to reach the end sought for. Nor can he undertake to perform the labor requisite to the accomplishment of the purpose designed until he has formed within his mind not only the object to be obtained, but a fairly comprehensive understanding of the necessary steps to be taken in order to secure success.

No person is so well fitted to engage in an arduous undertaking as the one who sincerely enjoys the pleasure of achievement, loves the object to be obtained, and is willing to take pains and endure the hardships of labor in order to secure to himself an understanding of the best means to be employed for securing the end desired. All this requires thought, and there is no successful thinking without it is systematized either from natural qualifications or by purposeful bending of one's energies of mind to the successive stages through which the mind must go to reach just conclusions. No one can do this who has not the faculty, native or acquired, to pursue a train of successive thought from cause to effect, with a proper understanding between the two. Many mistakes are made by assuming results for causes, and reasoning from these, assuming that other results must follow; which, when it occurs, confusion in the train of thought ensues which can not be removed until the successive steps are retraced and the mistake rectified. This can not be done unless the mind has been properly trained to recognize the bases from which thought must take its course.

The word *normal* signifies, according to rule or principle. That which is in conformity with certain type or standard. Every avocation or profession, and, it might be said, labor, must have its typical style, and if done acceptably must conform as nearly as is possible with its respective rule or type. From this the conclusion is easily reached that each and every avocation, profession, or labor must have its class or classes, in which those desirous of engaging in such avocation, profession, or labor may be arranged; and in which they may make a proper and sufficient study of the object desired to be accomplished and the means to be employed by which it may be done.

Thus we have the different normal schools existing throughout the country in which many students are engaged fitting themselves for the pursuit of chosen avocations, or professions, or different forms of labor, in order that the requisite qualifications may be secured fitting them for success. For instance, we have the cadet system in our high schools in the cities in which military instruction is imparted in a normal way, by which aspiring young men may be prepared by educational acquirement to enter into the great military school of the nation to follow the military profession.

We have only to look back along the history of the United States to the inception of the Civil War to discover what should be a lesson to be observed in the examination of every normal institution held for the purpose of preparing for any particular walk in life. Numbers of officers were necessary for the disciplining and preparing the soldiers on both sides of the great conflict between the national government and the secessionists. We have only to look at the failures made by certain generals upon both sides to discover that while

they may have had a great desire to accomplish standing among military heroes they failed, either from inherent disqualification of temperament or misjudgment as to proceeding and policy from not understanding the proper methods to be employed to accomplish the military movements which were necessary to meet the emergencies in which these generals were placed by the fortunes of war. Of those on the Union side may be mentioned General Fremont, who in his department, from an excessive desire to pose as an emancipator of the slaves, issued an emancipation proclamation which if carried out would have been an unlawful confiscation, not only of slaves but of other properties held by the citizens of Missouri. To retrieve Fremont's mistake it was necessary for President Lincoln to relieve him of his command. This mistake of General Fremont was a mistake in political failing instead of the result of his military schooling. Mention may also be made of the failure of General George B. McClellan, who, notwithstanding he was a graduate from a military school and was a well educated and brilliant man, signally failed when placed in supreme command of the forces in the field and lost his military prestige in less than one year, making the great mistake of his life through an over-estimate of his own powers and self-importance; which led him to disregard the orders of the veteran general, Winfield Scott, esteemed to be at that time the greatest military genius since Washington, and to ignore the advice and suggestions of the commander-in-chief, the President of the United States. While he had a trained mind in the military teaching of the school he lacked the necessary discipline which would give him the proper understanding of the importance of other men in their respective stations. He failed to do when he had an opportunity to perform and realize the object of his ambition.

In striking contrast to the history of the men before mentioned was that of General U. S. Grant, who served well in the Mexican War, who as a graduate of the Military Academy at West Point combined with his military training a knowledge of the arts of war and the value of men in their different places, a man trained to perform, who ventured success, employing the means at his disposal in accordance with the results of his military training and thought. He knew from the time that he took command of the army what the final results must be. This was the result first of his love for his country, second from his ability to reason from cause to effect, and third from his faculty of using the means placed at his disposal for the accomplishment of a desired end.

Another shining example of the result of mental training was that of Abraham Lincoln: this man was born in lowly station, but fortunately had within him the innate consciousness of a great design and an intense desire to be of use among his fellow men. While not a graduate of the school he subjected himself to such severe discipline that he improved upon the native quality of his mind and by intense application proved himself to be an adept in finding the root and cause, and consequent processes of the things which engaged his attention. He profited by what he met among his fellow men to challenge his attention, whether from casual interest or from humiliation resulting from a careless or supercilious treatment of others. An instance or two will illustrate this: One time he was associated with Edwin M. Stanton and another counsel in the prosecution of an important suit at Cincinnati, Ohio. Only two of the counsel were permitted to argue on a side and the choice fell upon Stanton. Lincoln felt very much humiliated; Stanton absolutely ignored him in what was done before the court, but when Lincoln listened to the masterly presentation of the case by the cultivated lawyer from the East, he forgot his humiliation and admired the lawyer. This resulted in his returning to his home determined to fit himself to cope with the educated lawyers from the East,

who, to use his own expression, "began to invade the West." The acts of Mr. Lincoln during the trying years of his administration as now traced by the historians, show the result of the training which qualified him to reach the height of human greatness and accomplish the great good which was the object of his intensest desire.

Without entering further into the consideration of the examples that might be presented, it will be sufficient for me to commend the value of this Sunday-school normal teaching. It is but putting forth an endeavor to secure desirable results by the aid of previous training through an understanding of the design of the Sunday-school work and the proper and best means for the accomplishment of that design. None of you will succeed, no matter how you try, unless there is the prevailing inner consciousness of the worth of the object sought for. Nor will desire alone fit and qualify any one of you for performing the work which must precede the reaching the height of your ambition in this regard. You must couple with this desire complete willingness to submit yourselves to the discipline by which you will be able to think coherently and continuously; following the right lines of thought, through processes of deduction unto conclusion which will bear the light of investigation. Conscious of the desire for accomplishment, willingness to labor and learning to think in right directions to proper conclusions, each of you may be useful to every other member of the class, and in widened spheres may rise to the increase of opportunities, be useful to your comrades in labor and through them to those among whom your lives of teaching may be passed. It only remains for me to congratulate you on the progress already made by you and to enforce, if I may, necessity for a persistent continuation of the exercise of the faculties of thought which have been cultivated in your normal studies from primitive methods through successive stages to the highest and best and most improved methods which may have been discovered and employed in the Sunday-school work. Wishing you the best of success in the work in which you are proposing separately to engage, I can but suggest that with a patient trust in God, an unswerving confidence in truth, and the necessity to labor in a spirit of self-abnegation for the purpose of benefiting others, you will be sure to succeed. To this end I bid you God-speed.

STOCKPORT, England, March 12, 1909.

Dear Herald: I have been very much troubled of late regarding three dreams that I have had, and I should like to have some one interpret them if possible. I feel sure there is some deep meaning in them, and hope that without detailing the state of things as they exist in the Manchester District at this moment, that either you or some member, through the HERALD, may be given the power from our heavenly Father to give us some light on them.

I.

I dreamed that I was walking down one of the streets in Stockport at night, my companion being my daughter, aged about fourteen. When we came to a bridge that crosses a river (Mersy) I saw two women following us. They were but poorly clad, and had shawls on their heads. They seemed to be talking about me, and were judging me of dishonesty, for I had a roll of stair carpeting under my arm. I told them I had not stolen the carpet, but had paid so much per yard for it. The women did not believe me, and continued to follow us and annoy me. Upon seeing a gateway, I endeavored to hide behind it. Hearing nothing from the women, I ventured to look out, and to my surprise I saw a most beautiful angel, more beautiful than I ever saw depicted on canvas, standing between us and the women. Seeing the protection we had, the women went away, and were seen no more. I

looked to see the angel, and saw scores of angels in the sky, and what seemed like a field, which was covered with rich, green grass. On terraces sat twelve old men with long, gray beards. Each man had a class of children round him. My attention was then drawn to a personage who was none other than the Christ, who walked up and down behind the old men, stopping occasionally to listen to what they were teaching the children. He (Christ) seemed pleased with what he heard from each man, for he nodded approval, smiled, and passed on, after which I awoke.

II.

I dreamed I stood in the midst of a great concourse of people. It seemed that all classes of people were present. I was standing on a mound and was speaking to the people regarding the restored gospel, but no one seemed to listen to me. I repeated psalm after psalm, but all to no purpose. To the left I saw long troughs similar to those used for swine. At this moment a stream of light came from the sky, and by its light I saw hundreds of people eating food from the troughs. They even had no time to use their hands, but wallowed like animals. When I saw this I spoke louder and louder, using the Bible very freely; but I did not get any one to listen. The light seemed to grow brighter, and as I looked from whence the light came, which by the way was brighter than a battleship's searchlight, I saw a large eye which looked all over the people, and I felt that could I have seen the face at the back of the cloud I should have seen a look of displeasure; for the eye flashed right and left over the people. I felt convinced that the eye was God's eye. I then heard a voice from the crowd which said, "This light is the work of the scientist." I answered, "No, this is God's work; for his eye is in the light, and his anger is kindled against these people for the way in which they are living." Then I awoke.

III.

I dreamed, or in reality, I heard a voice say to me, "Read the third chapter of Ezekiel." I could see no one, but I answered, "I know I am only dreaming and shall not remember anything in the morning," and made all sorts of excuses about reading the chapter. Then again the voice said, "Ezekiel, Ezekiel, Ezekiel," slow and deliberate. I answered, "I do not know how to spell it." Right across the wall in large letters like silver came the word EZEKIEL three times, and the voice repeated, "Third chapter of Ezekiel," three times over. I turned then to my husband to see whether he had spoken, but he was fast asleep. It was eleven o'clock the next day when I thought of the dream, or whatever it was. And since then I have read and reread the chapter till I have nearly learned it by heart, but still am practically in the dark concerning it.

I shall be pleased and thankful for any light you can give me, and hope that I am not asking too much. I will leave them in your hands. Should we get any light from any brother or sister, I will write you and let you know how it harmonizes or disagrees with any matter we may have, or have had to do with. My one desire is to further this work for the Master. May his peace abide with all his Saints, is the prayer of your sister in the fight for truth,

MRS. H. W. PRESTON.

LAMONI, Iowa, March 28, 1909.

Dear Saints: I could not go to meeting to-day, and will write to you. I live two miles north and about a half mile west of Lamoni. Our house is in a nice grove of trees. We have a nice little apple- and peach-orchard, but there is not so much fruit on this place as on the one we traded for this. The land here is very high in price. I often wonder how the Saints are to gather here. There are Saints in North Dakota, my former home, who have a desire to come here. There are

Saints in many places that I am acquainted with, who want to come here. Quite a number have written to me about it. I do hope God will open up the way that they may come, and if I am living when you get here, I will give you a welcome of which you will not complain. I have not forgotten any of you.

The time is at hand when we expect the Saints from all over the world to attend the conference, and I hope, my brothers and sisters, the Spirit of the Master will be with you that we may have the very best conference we have had. Bro. John Smith requested the Lamoni Saints to pray especially for God's Spirit to be with each one, and I think the request was timely.

Let me tell you a little story that happened in the seventies, about the time I commenced to investigate this work: I had a very dear friend, Catherine Whitaker by name; she was in bed sick; had been for over a year. I heard God's healing power was with this people they called Latter Day Saints, and I wanted to know if it was true. How do you think I found out? I sat down and wrote to President Joseph Smith, for I thought if it was true that God had called him, he could tell me what I wanted to know. My friend and I waited so anxiously for an answer, and he wrote me that the church did believe in God's healing power, and some other things. Among the rest, he had sent for James M. Wait to visit Osseo, Wisconsin, the place where I was living at that time. I was so rejoiced at the good news in the letter that I started home. I was visiting at my mother's, and forgot my baby boy, Frank, until I had gone quite a distance, then I said, "Oh, John, I have forgotten Frank!" He was outside playing with my little brothers at the time. We turned our ox-team and went and got him. How glad I was to think God's healing power was on earth.

I have that letter yet among my keepsakes. It would take twenty sheets to tell all about how that dear sister was healed, but we gave God all the glory.

There are so many things I would like to tell you and I may sometime, if this does not find the waste-basket. Dear Saints, I never forgot to pray for you all.

Your sister in the gospel,

MRS. MARTHA E. HOWERY.

BRANT, Michigan, March 6, 1909.

Dear Herald: You are a very welcome weekly visitor to me, bringing me cheering articles from all over God's great universe, written by God's dear Saints, intended to cheer and comfort one another. So I thought perhaps a letter from one so humble as I might be of interest to some. So I choose for a subject the

SCIENCE OF BEING.

It is indeed a deep thought, Being. That which you profess to be, that which you want to be, or that which your conscience tells you that you ought to be; that which God designed you should be. Perhaps we do not stop to consider that our position, our duties are different from our neighbors' and must be judged likewise. Some of us may be placed here more capable both in mind and in body, of gaining certain points than others; therefore, we should judge not from our own standpoint the lives of others. Leave those things to our higher Being, whose mind is infinite. We see people around whom we think ought to be happy; for they are surrounded with every comfort and luxury. We say, "Oh, how little it would take to make me happy. If I only had that certain thing, I would be perfectly satisfied." Look around, and you will see some one else who has those certain things, and yet they are not contented. They want more. Then, again, we think that our burdens are the heaviest to bear. Why? Because, we know not of others, nor their sorrows.

We can see only their pleasures. While if we were to exchange places with them it would be only a little while before we would be murmuring the same as ever. Let us envy not the happiness of others, nor dwell on our own sorrows; but profit by our own misfortunes, lay plans to better our condition instead of meditating on our hardships. Bring into our own lives the sunlight of hope and glory of God, and strengthen the hope and happiness of others. It is all a condition of mind; therefore, we must strive to obtain health in mind as well as body. Then, and not until then, will we be satisfied. God is love, and eternal substance must be absolutely good. Brighten our thoughts, bring love into our souls, and thereby enjoy the blessedness of peace. Love is everywhere. There is no point in space where it can not be found. It is the unchanging good, and it is the source of everything real and substantial. It is also the rule of all, because it emanated with and came forth from the Creator of all. It is wisdom and intelligence, and does all things well; and everything which it creates is good. It is the first cause of all good things. Our character is formed by our thoughts. If we let our minds dwell on love, goodness, purity, and health, would we not find ourselves developing into a grander, nobler, truer, purer, and more kind class of people? Let us meditate on the truth that God is love, and the organ of creation. The kingdom of heaven has come unto us, and the way to look within is to see what is contained within our own ideal nature; we are commanded to seek the kingdom of God and his righteousness, and all these things shall be added unto us. (See Matthew 6: 33.) So when we have the righteousness of God in our nature, we will be dwelling in his kingdom. God is our only power. If we seek him, he will add unto our lives all things necessary to our joy and comfort. Then where does evil come from? We simply allow the Evil One to control our minds to do that which is displeasing to God. The evil comes from our own errors and wrong-doings. We reap evil, if we allow it to grow in our minds; and if we are not possessed with good thoughts, we can show ourselves that God is the only power for good. Pure reason is divine. Some may think that these things are only the idle prattlings of those whose happiness has always been secure. But this has not been the lot of the writer. The writer knows what grief and sorrow and disappointment of this life are. But every day of our lives we meet those people who are practicing these very thoughts. They greet us with a loving countenance and smiles, never allowing us to think for a moment that they have been the victims of terrible sadness or discontent. They bring peace to themselves, as well as to us, by throwing a mantle of sunshine over their burning souls; for the more they dwell on their condition the greater pangs of grief they realize.

Forget and forgive, and we will find a new life; soon happiness will be stealing its way to our souls; and we will be walking in the path of light. The clouds that have darkened our minds will float away, leaving us surrounded by eternal sunshine; darkness will be ours no more, and we will bless the day that mirth found the door by which to enter our souls and for ever clasp us in its magical embrace. Written from real life for the SAINTS' HERALD, by F. P. JUBB.

KNOBNOSTER, Missouri, April 10, 1909.

Dear Herald: I have just received your welcome pages and have been reading some of the letters, when I found one from Sr. I. A. Morris. I certainly enjoyed reading it. I will remember her, as we attended the reunion at Brush Creek Branch two different times, when she and Bro. Morris came down to our branch at Parish, Illinois, now called Johnson Grove.

As I have been reading of the healing power of our Father in heaven, I will tell just what has happened in our home. We made a trip to Illinois, our old home, and on our way

home, about the middle of March, our baby boy, Inman Davis, was taken very sick. We thought at first it was the motion of the train that made him sick, but he kept getting worse, and finally was thrown into a high fever. We did all we could do for him; called for the elders several days before we called for a doctor. We finally called for the doctor, and the first and second trips he said there was no hope for him, that he would surely die. We continued to call for the elders, who called a meeting of the priests, and our branch president, Bro. John Bozarth, called for the Saints to fast and pray for him on Sunday, March 21. On the third and fourth trips the doctor saw a great change, and decided that our darling boy would live. He certainly was near death's door, as all the Saints and most of the people of Knobnoster can testify. It was reported at two different times that he was dead, but by the power of God he was healed.

Dear Saints, we can not tell our heartfelt thankfulness for this blessing we have just received. This is only one of the many blessings we have received. Our hearts rejoice in this work. We feel thankful to the dear Saints for their kindness to our baby; our whole branch was in sympathy for him. We want to live so we will be ready to meet those trials. We do not desire God to take them away from us, we only want to live so we will be worthy of God's Spirit and power to help us to bear up and hold out faithful to the end. We desire the prayers of the Saints that we may live such lives that they will be worthy of patronizing.

Your sister in Christ,

HETTIE E. DAVIS.

OGDEN, Utah, March 29, 1909.

Saints' Herald: I became a member of the church about twenty years ago, but there were several years that I could not live my religion, as my husband was born in the Utah church, and being born a polygamous child, he was very much opposed to the Josephites. I could not read any of our church papers in his presence or they would be taken from my hand, nor could I read to my children, but he has never hindered me from going to my meetings. He has never influenced my children to go to Sunday-school. I have hoped that he would change. He has visited my people in St. Joseph, Missouri, four different times, but to-day he does not seem to have any use for religion.

I have lived among the Mormons for twenty years, and have always tried to do unto my neighbors as I would have them do unto me, and I have passed through many trials. I had been married only two months when I looked upon my husband dead for the time, being under the influence of drink. He became an habitual drunkard for fifteen years, but within the last two years I have only seen him the worse for drink twice.

I often think the cause of my troubles has been because of my being disobedient to my mother in not leaving the country at the time she left here, about a year ago. We were afflicted with scarlet fever, having five cases, one of diphtheria, two of measles, and one little boy in bed four weeks with heart trouble, from the effect of scarlet fever. When the doctor came to see the little boy I asked him if he was very dangerous. He said, "Yes, this boy with the diphtheria will be well a long time first," but he said he may get over it. I sat down at the foot of the bed where the boy with the diphtheria lay and sobbed and cried with no one to give me an encouraging word; but I soon arose, saying I would do the best I could for him and trust to the Lord. The Lord heard my prayers and restored them all to health, but now, dear Saints, I am going to tell of the worst affliction that has come to me, that of losing two of my children. About two years ago my son, nearly twenty-one years of age, was killed in the Ogden canyon, stabbed by one under the influence

of drink, and I was just getting strong again, when on the 10th of last February, my youngest child, a little boy of seven years, was taken away without a moment's warning, by a piece of meat getting into his windpipe, from which he died in five minutes.

Dear Saints, will you pray for me that I may be able to stand this affliction? It is so hard for me to see why God has taken him, but may I be able to say he knows best. My heart is sad, and lonely are the days since my darling has left me. I think sometimes I must be very wicked, and yet, like Job, I can not see where I have done very wickedly; but there is one mistake I have made: About three years ago my husband was willing to go to St. Joseph, but he wanted to mortgage the home. I was not willing to do that. I wanted him to buy a home there, which he was not willing to do. I have been sorry many times that I did not go, but, dear Saints, pray for me that God may look in mercy upon me and open up the way that I, with the rest of my children, may leave this country. I have two sons that care for nothing but having a good time.

I have been reading my last HERALD where a sister says trials make us stronger and more faithful. I hope it will be so with me, and I can say with her that I desire to live as God wants me to. The dear little boy was often singing,

"Away in a manger, no crib for his bed,
The little Lord Jesus laid down his weary head."

Your sister in Christ,

AMELIA STONE.

MT. CARMEL, Illinois.

Dear Herald: Your pages have encouraged me many times. How I love this glorious latter-day work, and believe it to be true. I was reading in the HERALD where a sister was about to leave our people and go with the Holiness people. I have had some experience with them. I live just one block from their church, and not having my own church here, I have been attending the meetings. I heard them teach such a close life I began to wonder if I was right. I began to search myself to see if I was like the Saints should be, but I found I was far from it. I began to fast and pray, to see if I was in error. I began to see I had failed in reading the word of God and also the church books. I did not know that to be a Saint, I had to live a pure life, and the blood of my friends and neighbors was resting upon me.

Dear sisters, let us lay aside every weight of sin which will take away pride, and every evil work. Remember God hates a proud look. Why will we go on in this life and please the world and Satan, when Jesus has prepared a place for a prepared people? If the Saints will read the Book of Mormon and Doctrine and Covenants, they will find that the Saints are a holiness band. If you are not living this life you are a professor only, and not a Saint, and when Jesus comes to select his jewels we will be cast out with the chaff.

While I am one among the isolated Saints and do not hear a preacher often, I know this work is true. The Lord has promised if we do the will of God we shall know of the doctrine, if it is of God. Dear ones, if you have any doubt about the truth of this work, as John 14:14 says, ask anything in his name and he will do it. Trust God and he will give you the witness. The closer we walk with God, the more he can bless us.

I have three dear little children. I long to bring them up in the fear of God, that they may prove a blessing. Any elder passing will find a welcome at our home. How I long for the gospel to be planted in this place. Pray for us, dear Saints, that all the honest in heart may be gathered home.

Hoping this may encourage some one, I remain,

Your sister in the one faith,

MRS. LEORA GRIESS.

CODY'S BLUFF, Oklahoma, April 2, 1909.

To the Herald: As it has been some time since I wrote to your columns I thought it would not be amiss to write a few lines, as there are some, perhaps, that would like to hear from me and know how I like my new home here in the West. We moved to this State last September, and would say I like it here very well, although I can not say I like it any better than old Pennsylvania.

We have had quite a hard winter for this State, and the spring is very cold and backward, so the people here say, but I suppose we will get hot weather soon enough to suit us comfortably, for they tell me it gets pretty hot here sometimes.

I wish to say there are no elders in this part of the field that I have heard of yet, and no Saints but daughter and myself; but there are lots of people who ought to hear the restored gospel. There are the Advents, Holiness, Catholics, and Baptists around here, but they are blind trying to lead the blind. I hope some of the elders can come out this way this summer. Any who will come are welcome to make their home with us, while laboring in this field. We live about seven miles from the station. Nowata is the nearest. If any of the elders will drop us word that they are coming, we will meet them any time.

Will some one kindly tell me who is Bishop's agent in this field, as I wish to pay my tithing.

Hoping God's blessings and Spirit will be with all his servants at conference to guide and direct in the affairs of the church, I am,

Box 13.

As ever in the faith,

SR. FLORA REED.

REPUBLIC, Washington, March 28, 1909.

Editors Herald: Will you please say through the HERALD that if any elders are wanting a new opening they can find a place in this neighborhood. There has never been any of our people here and the people have never heard the gospel as our folks teach it. There are two men here preaching and stirring up the people and they are misrepresenting our work and all other churches. They are evangelists and are very abusive. They challenge any and all ministers to meet them in debate or argument. If some elder will come out here at once from Spokane or some near-by branch, we will help him all we can. Would like to have them in three or four weeks at most.

In the faith,

R. WORTHINGTON.

PARIS, Tennessee, April 10, 1909.

Editors Herald: In looking over the conference minutes of Kentucky and Tennessee District, I notice the secretary has reported me as an elder, which is a mistake, as I am a priest and would like to be reported as such. I was secretary pro tem but did not report to the HERALD, as that was done by the secretary.

As ever your brother in Christ,

S. E. DICKSON.

Editors Herald: I am going to make the attempt again to express myself through the columns of the HERALD. I have just read an article in the HERALD of March 31, by Bro. T. W. Williams, that was comparatively laden with golden truth, and by reading this epistle of inspiration naturally my enthusiasm has run up to a very high degree. I would to God every member of the church would glorify God by imbibing of that same spirit of intelligence, and act accordingly, for the glory of God is intelligence. God has no pleasure in ignorance or deception, nor does he delight in that poor, meaningless, deluded being, who is so dead easy that he will sit down in a world of plenty and be content to eat scraps, dress in rags, and allow his children to grow up as ignorant as his pigs or dogs when the world is overflowing with all the

good things of life, which he has hope to create but which have been filched from him simply because of his rank ignorance, since God has in mercy given mankind so many great labor-saving means.

We should think and try to have all of his children privileged to enjoy them equally, according to their works. All should have an equal opportunity through life and if they do not, the fault is not with God, the merciful giver. No, but it is because of that "great deceiver of the nations" and God's creation catering to his influence, living in the rankest of ignorance, when light, true light is in the reach of all. But ye would not; yea, true light upon every subject man has to do with. I believe since man has followed deception and formed such miserable conditions as now exist among the working class (several million of them and the number is increasing daily) that it is left with them to look and live, or remain in ignorance and be severely damned. This foolish, abominable sectarian reply, "Oh, just get your heart right and God will bring about justice by and by"; "Do nothing; let God do it all." As Bro. Williams said, God has been giving light time after time, line upon line, but old tradition, political party prejudice is much dearer to many a poor deceived object, than the glorious light of liberty. This is a fact both religiously and politically.

Why will the people not profit by the many sad experiences of past generations? Every Saint in Christ's kingdom should be intensely interested about this earth. God gave it to man to dress and subdue, to make beautiful a habitation of loveliness, not an abode of strife, exploitation, and robbery. We should all step out from under that criminal tradition that "competition is the life of trade." That lie was instituted by the father of lies and the poor unfortunates of this planet think they have God's Spirit who believe a falsehood to be a truth. Do we expect to go blindly on and make no effort to adjust the evils of society, by establishing a more perfect system of government, while our probationary time is on earth; die in ignorance of this very essential need and wake up when Jesus shall call for his elect to come up from their graves and enjoy this beautiful earth after it has been cleansed and sanctified from all the crime, murder, prostitution, sweat-shops, child labor, and like evils, which now continue, simply because of an ignorant competition among political parties and ignorance among the voting creatures?

How long, our Father, will such conditions continue at the consent of the creatures of thy handiwork, simply because they love darkness, deception, and servitude rather than light, truth, and freedom? That poor consciousnessless soul who will go out under any name and pretend to represent Christ, and beg from the poor man and woman their last mite, who at the same time is in fair circumstances, need not expect a very early call to splurge around on this earth, when it will be as Eden. No, Mr. Preacher, don't lose any sleep over your expected early rise.

Now Saints, I love this beautiful world, and I want it to be blessed to its full extent and I am sure that it remains with the people of God to establish the proper order here, to begin the work of cleansing it. Shall we sit still and let some political party lay a plan. Think, and may the inspiration of God quicken all of us to our full duty and our privilege, and then may we heed its quickening power.

Yours for all that God will,

FULTON, Kentucky, Route 5. J. W. WILLIAMS.

KENDALL, Kansas, March 30, 1909.

Editors Herald: I visited Spokane, Washington, last summer and found the dear Saints in their neat little church at worship. I thought as I got off the car at Spokane, that I would fail to find any one that I had ever seen before, but to my surprise I met dear Sr. Veal, who was a neighbor to me

in the part of Oklahoma that was the Cherokee Nation. I was told there that after so long a silence, my name might have been dropped, or taken off the books, but I hope this has not been done, because where I lived all knew me as a member of the Latter Day Saint Church.

Time and age have strengthened my faith and love of this blessed doctrine. My brother's wife, Mrs. Norah Clayton, and I were baptized by Bro. Clark, who has now gone to receive his reward. We were then living in Caney, Kansas. Bro. Wilmer Gilbert and my daughter were also baptized by Bro. Clark. Bro. Richard Davis assisted Bro. Clark in the baptism. We moved here January 28, 1908, from Hillside, Oklahoma, seven miles west of Vera, Oklahoma. I have many friends living there and trust that many of them will take up the cross and help with the work that has been started there, as was told of in Sr. Shoemaker's letter to the HERALD.

Wishing health and success to all, and greater success to the one great faith, I am,

Sincerely,
MRS. ANNA HELMICH.

GULFORD, Missouri, April 10, 1909.

Editors Herald: Not long ago I saw a letter in the HERALD. I will not call any names, but they complained of not hearing a good sermon for so long. I learn they live in town, close to the church, and hardly ever go. I believe we should not complain; if we do not go, we can not expect to hear. I believe we should always go to church, when it is so we can, and always strive to do the Master's will at home and abroad.

I do not desire to be a stumbling-block in anybody's way, and while I feel as one of the weakest of God's children, I want to be found trying to do that which is right before our heavenly Father. I sometimes think we ask the Father to bless us and we forget to do things that would help his work along here in earth, financially. Let us all strive together to do what we can for the gospel work, and if we see a weakness in some one that goes to church, let us not stay at home and think that we can be as good as they are. Let us all work together and ask God to help us to overcome our imperfections, as we are none of us perfect.

Your sister in the hope of the gospel,
M. A. NELSON.

ARMOUR, South Dakota, April 11, 1909.

Editors Herald: On the fly-leaf of a little book I have it reads thus: "Book of Doctrine and Covenants carefully selected from the revelations of God," and as Saints we accept them as revelations. Why should we argue about section 106 or 45. If we must obey them why not do so without so much talk about it. We have read them carefully, but could not find a word to suit our case in reference to tithing. Bro. Hunt told us once that a wife is entitled to half and she could pay a tenth of her half, but if a husband is not always willing, what should we do then? We would like to live up to the law, but can not make our wage earners think as we do, if they haven't the light and can not see it.

Question: Could it be possible for a person to be baptized and confirmed by a Latter Day Saint elder, and at the same time unite with the Christian Church?

I would like Bro. Rannie to know that Sr. Zirkelbaugh is here with me. She is Bro. Kaestner's daughter. They will go on a farm nine miles northwest of Armour.

Have tried to get one of the churches for an elder to preach in, but have failed. Sometime we shall succeed and we hope to be among the Saints again.

Respectfully,
MRS. MARY KNIGHT, and
MRS. EMMA ZIRKELBAUGH.

Extracts from Letters.

A. G. Miller, Escatawpa, Mississippi: "We have been having a series of meetings of late, conducted by Bro. N. L. Booker. He preached his first sermon here two years ago last fall, and to hear him now one would think he was an old hand at the trade. He is liked by everybody. We hope the heavenly Father will see fit, through his apostles, to send Bro. Booker back here this year. Our district conference at Bluff Creek, March 6, was one long to be remembered, the best ever held in the Mobile District, to my notion. While singing No. 153 in Zion's Praises, Saturday evening, the door opened, and a good-looking man came walking up the aisle and gave his hand for baptism. The choir seemingly was so overjoyed that the singing ceased for a moment. He and wife were led into the waters of baptism, Sunday morning, the 7th. This is where Reverend Bogard held a debate with our people last fall and this spring, and at the close of the debate he said there would never be another one join the church outside of the families. Our reunion will be held in August. Any who feel like helping financially in getting ready for it may send to me."

C. J. Spurlock, Knobnoster, Missouri: "I have not lost hope of complete recovery from my old affliction, though very weak in body. My faith in the gospel is strong. In the ultimate triumph of the latter-day work I have no doubt. I am not troubled in the least by reason of the recent discussion in the HERALD over the tithing question, but believe it will result in good. Just why I am permitted to suffer I do not know. I trust, however, I shall bear patiently, be it long or short, and that great good shall result, either to myself or others, or both, as the Lord will."

Bertie M. Shaffbower: "For the past two years the Saints of the Lebland Branch have been working with all power to erect a building in which to worship, and we have it done, all but painting inside; and, with God's help, we have it paid for. Bro. C. K. Green is our president, a faithful worker for the advancement of the gospel. I would like to give a few words of advice on reading the church books. I was, for years, a great novel reader, and had no desire for church books. Our president, when at our place, was always talking on ideal reading, knowing my desire for novels; and one day said, Sr. Bertie, give up those idols and start at the church books. The following Thursday, at prayer-meeting, I was shown by the Spirit that it was not right, and on my way home told my husband I should never read another idle book, so came home and picked up the Book of Mormon. I read, but with no Spirit. I prayed that God would give me his Spirit, and faith, for I felt that it was faith I needed; and, Saints, I shall never forget the knowledge. I was reading the second book of Nephi, 14th chapter, when God gave me his confirming Spirit that made my soul rejoice that I was living in the latter days, and had ever heard this gospel. Dear Saints, who do not read God's books, ask in faith, and God will give you a knowledge that you will never forget; and for paying tithing God will give us one and all the same spirit of knowledge to know that these things are right, if we ask in faith. We have never paid our tithing, and were just awakened to the thought; but from this on the tenth of all we possess the Lord will get as soon as we can get an elder to help us value what we have."

Samuel Brown, Route 1, Liverpool, West Virginia: "I came to this place two weeks ago. There are a number of Saints here, and I presume a branch of the church, though inactive. I am informed that two Mormon elders are here and have been for about four weeks and preached one sermon during that time. They made their first appearance here last fall, were entertained by the people and permitted to preach in the schoolhouse. They made it appear that there was but little

difference between them and the Reorganization, 'authority' being the most vital difference; that because we reorganized we lost our authority and would eventually have to come to them, etc. As many as six of them have been here at a time, and succeeded in getting five adults to join the Mormon church during the winter. Three of them had joined the Reorganization seven or eight years ago. It caused some to wonder. I have done all in my power to show the difference between the two churches, and have been blessed by the Spirit of the Master. I have used their own works, and Honorable Julius C. Burrows, of Michigan, in the United States Senate, and it is deadly shot to Mormonism, it being sworn evidence of their own from its rise to the present. Joseph F. Smith, their prophet, seer, and revelator, is living in adultery, cohabiting with his five wives, and eleven children born to him since the Manifesto was issued by them. Joseph F. was counselor at that time and is now president of said church. It surely is the abomination of the earth, and corrupt from start to finish. It appears to me that the Mormon church was conceived in lust, born in adultery, lived in whoredom, and will eventually die in formality and pride."

William N. Hanner, 1479 Seventh Street, Louisville, Kentucky: "General Conference will soon be here, and may the blessed Holy Spirit of God come down in mighty power upon the Saints of God, throughout the entire conference, and may it have full sway, more than it has ever had in the history of the church. I do not see why they do not get more of the church publications. I have skimmed myself so I can help my church in every way I can. Nothing seems of greater importance to me than my church books, *Autumn Leaves*, *Exponent*, *HERALD*, etc. It will be ten years the 26th of March since I obeyed this blessed gospel, and I thank my heavenly Father for having sent it to me."

E. R. Davis, Denholm, Saskatchewan: "Bro. J. L. Mortimer, who has been with us during our recent bereavement (our baby girl), left this morning, and we feel as though we have lost two from our family, instead of one. He has been with us since the 12th of March, and has been of great comfort and help to us, and is truly a servant of the most high God. He has baptized two and the outlook is good for more in the future. We expect him back again during the coming summer. We hope he will get some help after General Conference, as he has altogether too much ground to cover. The harvest is great, but the laborers are few. Bro. Mortimer is trying to raise money to purchase a gospel tent and fit it out with organ, seats, etc., in order to better prosecute the work, during the summer months. We Saints should strive to do our part in this. We can not all be preachers, but we can help to spread the light of the gospel. Each one has a part to do in this great work and the gospel should be our first and foremost thought at all times. I ask the prayers of the Saints in my behalf that I may be able to overcome the weakness of my nature."

"Constantly affirm in order to confirm. A nail is not driven in by one blow but by constantly hammering its head. A truth is not possessed until by constant practice it becomes a part of us. Christian character is fixed by repetition of Christian conduct. Men are not won to Christ by a few remarks—but their stubbornness may be moved by constant effort. A fact in physics is in point. A five hundred pound bar of steel can be made to swing like the pendulum of a clock by the blows from a piece of cork. At the first stroke nothing happens, but after some hundreds the huge bar begins to tremble and then will swing in correspondence with the cork. We stop too soon."

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Those who bring sunshine to the lives of others can not keep it from themselves.

Miscellaneous Department

Conference Minutes.

EASTERN IOWA.—Conference convened at Fulton, Iowa, February 27 and 28, 1909, President Warren Turner in the chair. Branches reporting: Strawberry Point, Marion, Clinton, Fulton, Oran Center, Green Valley, Baldwin, Muscatine, Osterdock. Seventies reporting: J. B. Wildermuth, S. M. Reiste; Elders Warren Turner, John Heide, C. G. Dykes, E. W. Voelpel, William B. Weston, J. F. Rulon; Priests E. L. Palsgrove, D. J. Dierks, L. B. Moore, A. W. Heide, Robert Smith, Teacher Robert W. N. Rankins. Delegates to General Conference: James McKiernan, J. B. Wildermuth, Dora J. Wildermuth, S. M. Reiste, Anna Reiste, John Heide, Elmira Heide, Charlotte Johnson, Warren Turner, Edwin Lowe, Sr., Daniel J. Dierks, Mary L. Wright, Daniel B. Elledge, Pauline Elledge, Robert Smith. Officers elected for coming year: Warren Turner president; E. W. Voelpel vice-president; Robert Smith secretary; John Heide treasurer; Elder L. E. Hills historian. John Heide was sustained in his office as Bishop's agent. Benjamin, Frank, and Clarence Heide were elected as the church part of the library board for district. Robert Smith, secretary.

Convention Minutes.

IDAHO.—District Sunday-school convened at the home of Elder J. H. Condit near Hagerman, on March 19, 1909. Report of superintendent: Organized one school since last convention, at Gooding. Later members had moved away and it had been discontinued. Hagerman school reported 47 members; Swan Lake 8, Badger 30. Elder Layland reported for Boise 30 members. Assistant superintendent reported some work done. Treasurer reported on hand \$8.69. Elder Bruner reported attendance at Boise school when he was there about fifteen. Present officers sustained for another year. Bro. Layland chosen as delegate to General Convention. Adjourned to meet at same place as, and one day previous to next quarterly conference. Mrs. Millie Gilmore, secretary.

Died.

DUNSDON.—At Tabor, Iowa, April 2, 1909, in his seventy-first year, Bro. James Dunsdon passed peacefully away after only a few hours illness. He was born at Woolwich, England, November 5, 1838, and went to Utah in 1864, but left the following year, not being able to indorse the doctrines and practices of the church there. He settled near Tabor, in which community he lived an honorable and upright life. He was baptized into the Reorganized Church by Elder Henry Kemp in 1884, and remained steadfast to the end. He leaves a wife, four daughters, and two sons to mourn his loss. Funeral-services at the Saints' chapel, conducted by Charles Fry.

SHOEMAKER.—Barbara Ellen, the infant daughter of Bro. and Sr. S. F. Shoemaker, was born December 18, 1908. She was bit by an insect on the night of December 24, and died Sunday, December 27.

RAINEY.—Elder James S. Rainey was born in Antrim County, Ireland, May 22, 1871, and died March 29, 1909. His parents moved to Canada during his infancy. He leaves a widow, three children, father, two sisters, and a host of friends to mourn his loss. He was baptized October 29, 1886, by R. C. Evans, at St. Marys, Ontario. He was ordained to the office of deacon October 20, 1890, teacher March 14, 1897, and elder October 21, 1904. Was married to Sr. Nellie Butterfield at San Jose, California, May 27, 1897, by Elder Hiram L. Holt. Death was brought about by an accident while in pursuit of his work as conductor on interurban electric line between Vancouver and Westminster, British Columbia. Funeral-service from home, conducted by William Johnson, assisted by Brn. William Hartnell and Isaac McMullen.

BROWN.—February 20, 1909, Bro. P. V. Brown, aged 86 years, 5 months, and 18 days. Leaves wife and six children, five of them boys, to mourn for a loved husband and father. The deceased was born September 2, 1822. Joined the Reorganized Church in 1886, at Valley, Nebraska; baptized by Bro. Nelson Brown.

HOVENGA.—Sr. Emke Hovenga peacefully fell asleep in Jesus March 28, 1909, at the home of Sr. Foster, in Stewartsville, Missouri, in whose care she had been for over three and one half years. Sr. Hovenga, better known as Sr. Luppe, was born June 26, 1826, at Tichelwarp, Germany. Baptized No-

vember 24, 1872, by Elder J. Bauer, at Burlington, Iowa. A member of the German Stewartsville Branch, she lived and died strong in the faith. Funeral in charge of T. T. Hinderks, assisted by A. Nisser. Sermon by Elder John Davis. Laid to rest in German cemetery.

BUTTS.—Sr. Amelie A., was born August 14, 1879. Departed this life January 7, 1909. She was baptized July 26, 1908, by Lee Quick. Her funeral-sermon was preached by Lee Quick at the schoolhouse to a large audience of relatives, and many friends. She leaves a husband and five small children, two boys and three girls, mother and two brothers to mourn their sad loss. She shook hands and bade good-bye to all, and asked them all to meet her; she was going home and requested her children to be raised in the gospel. She was a Saint in deed and in truth.

OSBORN.—Sr. Gracia was born September 21, 1891. Departed this life January 24, 1909. She was married to Frank Osborn March 14, 1906. Her funeral-sermon was preached by Bro. Lee Quick in the Friends' church, to a large audience of relatives and friends. She leaves to mourn husband, little daughter, father, mother, brother, sister, and friends. She was patient in all her suffering. She lived and died strong in the gospel. It is hard to part with our loved ones, but we look forward to the time when we can meet again to part no more.

LOVELAND.—Bellville's oldest resident, Mrs. Hannah Loveland, died at her home Sunday night, March 7, after eighteen years of suffering from rheumatism. Hanna Peas was born in Ohio, March 23, 1814; married to Mr. Levi Loveland at Madison, Ohio, in 1836. Three children were born to this union: One died in infancy, Mrs. Oaks, who died in 1896, and Nancy, who alone survives her mother. Mr. and Mrs. Loveland moved to Western Iowa in 1845, where Mr. Loveland died. Mrs. Loveland returned to Ohio, and in 1853 to Wisconsin where they have since resided. She was baptized in the church nearly seventy-one years ago, and has maintained her faith in that doctrine. Her mind and memory were good until but a few days before her death. Funeral at the home Tuesday afternoon, conducted by Elder W. P. Robinson, of Madison, at her request. Interment was in Belleville Cemetery.

TREHARNE.—Eleanor, born June 18, 1874; died Sunday afternoon, March 7, 1909, after a long illness which was endured with quiet and patient resignation. Sr. Eleanor was baptized into the church October 25, 1895, by Elder G. T. Griffiths, and confirmed by Elders J. R. Gibbs and G. T. Griffiths. For many years she has faithfully stood by the work in Llanelly, where she lived and cared for her aged mother, who died just about a year ago. She is mourned by many, and her loss to the church is acutely felt by all who were associated with her. Funeral-service in charge of Brn. Rushton and Lewis, the memorial-sermon being preached in the Llanelly church, Sunday, March 14, 1909.

EMSLIE.—Sr. Mary Emslie, at the age of 72 years, 2 months, and 21 days, died at her home, 1000 East Sixth Street, Des Moines, Iowa, as a result of pneumonia, after an illness of one week. All the missionaries who have labored in Des Moines will remember the hospitable home where she so cheerfully ministered to them. She had been a consistent, devoted member of the church since May 23, 1880. Her husband preceded her to the paradise of God, November 9, 1906. She leaves two sons, William M., David F. A., of Seattle, Washington, and five daughters, Mary Pahre, of Oakland, California, Mrs. Agnes Williams, of Seattle, Washington, Mrs. Jane Cook, of Grimes, Iowa, Mrs. Anna Holmes, and Miss Orpha Emslie, of Des Moines, to follow after, all of whom are members of the church to which she had been so devoted. Funeral-services at Saints' chapel in Des Moines, in charge of Elder J. F. Mintun; sermon by Elder E. O. Clark. Her body was laid by the side of her husband's in Woodland Cemetery to await the resurrection of the just.

BAGNELL.—Adeline, beloved wife of A. B. Bagnell, youngest daughter of Bro. and Sr. Robert Brown, now deceased, of Blenheim, Ontario, passed peacefully away at her home, 639 Queen's Avenue, London, Ontario, January 27, 1909, at 7 p. m., after a lingering illness of about eight months' duration, her death being due to paralysis, the result of anæmia. Sr. Bagnell was born at Carlingford, Perth County, Ontario, April 8, 1873. She was baptized at St. Marys, Ontario, by Elder R. C. Evans, October 31, 1886, and married to Bro. A. B. Bagnell, at Blenheim, Ontario, February 16, 1898, by Elder Samuel Brown. Funeral-service was conducted by Elders William Fligg and John Shields, in the Saints' church, London, the remains being taken to Blenheim for interment

in the family burying-ground, where already lie father, mother, two sisters and one brother. Sr. Bagnell was patient during her affliction. She was confined to her bed for about four months. As the days passed by her faith continued to grow stronger in the restored gospel, and in the glorious hope of the resurrection of the righteous. She leaves a husband, four sisters, three brothers, and a number of friends to mourn their loss.

LUSH.—Sr. Hanna J. Lush, aged 65 years, at Kansas City, Missouri, April 3, 1909. At the age of eighteen she married Mr. C. P. Cole, and in 1866 they united with the church. To them were born three daughters. He died in 1872. In 1874 she married Elder G. W. Lush, and to this union were born one son and two daughters. Since the death of her husband, about five years ago, she has lived with her children, who have tenderly cared for her. She was a devoted member, and the gospel was the joy of her life. Funeral-sermon by Elder F. C. Warnky, assisted by Elder W. O. Hands. Interment in Union Cemetery.

CROSSER.—Mrs. Julia Crosser was born in Orange County, New York, April 24, 1851, and died March 27, 1909. She came to Nebraska about the year 1872, and shortly after was married to Charles Crosser, of Willow Creek, Saunders County, Nebraska, who, with three children, Elmer, Hattie, and Morgan, survive her, Harry, the youngest, having died about five years ago. They moved to Holt County in the spring of 1883. Mrs. Crosser united with the church April 15, 1896, and remained a faithful member to the end. Funeral-services at the Saints' church, Inman, Nebraska. Sermon by Levi Gamet.

Resolutions of Sympathy, Respect, and Condolence.

By reason of the respect of which the mother of our Sunday-school superintendent is held for her faithful devotion to the work of God, and our sympathy for our superintendent, Sr. Orpha Emslie, and those bereaved because of the death of Mother Mary Emslie, we express in a humble way our sympathy and respect and condolence, which we trust may be accompanied by the spirit of peace and comfort to the bereaved ones, and thus in a meager way assist in bearing the heavy burden that rests upon our sister at this time.

In behalf of the Des Moines Sunday-school.

RAY CHANDLER,
HATTIE CLARK,
ETHEL BANTA,

Committee.

We, the members of the Des Moines local of the Zion's Religio-Literary Society, indorse the sentiments of condolence and sympathy expressed by the committee appointed by the Sunday-school, and extend our heartfelt sympathies to the bereaved ones because of the death of our dearly beloved sister in Christ, Mother Mary Emslie.

The above was adopted unanimously at a regular meeting of the Des Moines local, Sunday, February 21, 1909.

NELLIE ROBINSON, Secretary.

Whereas, It has pleased God to remove by death from our midst to rest from her labors in his glorious paradise our beloved sister, Mary Emslie; therefore, be it

Resolved, That we, the members of the Des Moines Branch, do hereby tender to the bereaved ones of her household our heartfelt sympathy in the loss of her gracious bodily presence and association, which we share with them. While we gratefully acknowledge the heritage of holy memories and saintly graces of mind and soul, we are privileged to share with them in remembrance of her beautiful life among us in the household of faith which remains to pervade as an holy incense the sanctuary in which she was wont to worship with us, and we pray the God she served so humbly and faithfully to temper the blow by the grace of his peace unto their sorrowing hearts.

E. O. CLARK,
W. T. MAITLAND,
J. R. EPPERSON,

Committee.

The above was unanimously approved by the Des Moines Branch, March 14, 1909.

RAY CHANDLER, Secretary.

Tutoring the Lawmakers.

How the State University of Wisconsin has established a working alliance with the legislature is told by Charles Johnston in the issue of *Harper's Weekly* for March 27. The recent rebuilding of the State government, finances, and adminis-

tration, says the author, was due directly to the service of the men of the State University at Madison. "The university gained a permanent footing in the capitol, establishing a Legislative Reference Library there, which puts skilled advice and counsel within reach of the legislators, while their work is going on day by day. A practical working alliance has thus grown up, which appears to work admirably in both directions."

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THE KANSAS CITY WEEKLY JOURNAL, KANSAS CITY, MISSOURI.

A New Chance for the Birds.

High above the marshy wastes which border the Klamath Lakes in Southern Oregon a lone white heron winged his desolate flight a month ago, his beaded telescopic eyes turned now right, now left, while from his needle-pointed beak dismal and discordant cries sounded a requiem for the departed members of his kind, for he was alone in the world—the sole survivor of a once proud family.

On broad pinions the snowy survivor of a former legion floated to the east and then to the west; the far-seeing eyes searching vainly each stretch of lake, land, or sedgy waste for a familiar patch of white which would betoken the presence of father, mother, mate, chick, or friend, but he saw none, for President Roosevelt had been too late in setting aside the Klamath district as a National bird reserve and the delay had sealed the fate of the white heron family.

But one is left, according to the officials of the United States Land Office and of the National Association of Audubon Societies; just one white sample remaining of myriad thousands of one of the most beautiful of all native birds; the cruel decree of fashion having brought about so savage a butchery and so persistent a hunt for white plumage that biological historians will, in future works, record the melancholy fact that in the year A. D. 1908 the white heron followed the great auk over the dismal trail that stretches backwards to the Ages that are gone.

If President Roosevelt had only signed that executive order one year ago—or even six months—the heron would have been saved, but he signed it in September and that was a bit too late.—From "To give the birds a refuge," in *Technical World Magazine* for April.

A Small Thrift Club.

According to James H. Collins in the March number of the *Circle* magazine, one of the readers sends particulars of a building and loan association that has less than a dozen members, and is managed on lines that make it adaptable to salaried men in even a small office.

The by-laws require each member to pay five dollars a week to the secretary. As soon as there is enough money on hand to make a small investment the loan committee lends it on mortgage. None but the best-improved real estate is taken as security, and loans are made in small amounts for short periods. Usually an association like this lends to its own members for home-building purposes, but in this case the object is merely to put the money out at interest, so mortgages are taken outside the association. There is a lawyer

on the loan committee, and he carefully investigates the transactions, scrutinizing the security, and sees that all papers are properly drawn. As fast as a loan is paid off the capital is lent again, interest being added to the fund. Thus money is kept working constantly, and its earnings swell the capital. On the average eleven per cent interest has been earned for several years, with not a penny lost—this association operates in Colorado, where legal interest is eight per cent and higher rates may be arranged by contract.

APPOINTMENTS.

(Continued from page 366.)

McKnight, J. W., Southern Michigan and Northern Indiana District, Galien objective point.
 Madden, S. J., St. Louis District.
 May, J. Charles, Society Islands.
 Okerlind, O. W., Sweden.
 Paxton, Jesse W., St. Louis District.
 Petre, J. F., Rocky Mountain Mission.
 Pickering, W. P., Far West District, Missouri.
 Pierce, F. J., Independence Stake.
 Plumb, P. T., Southeastern Illinois District.
 Pohemiti, D. M., Society Islands.
 Potter, W. N., Northeastern Kansas District.
 Prettyman, C. W., Western Nebraska and Black Hills.
 Rannie, Edward, South Dakota.
 St. John, G. T., Canada.
 Sawley, F. L., Southeastern Illinois District.
 Siegfried, M. H., Nauvoo District.
 Silvers, A. C., Clinton District, Missouri.
 Smart, W. H., Spring River District.
 Smith, Edgar H., Oklahoma.
 Smith, Hale W., Spokane District.
 Smith, James M., Arkansas and Louisiana.
 Sparling, William, North Dakota.
 Standefer, W. R., Arkansas and Eastern Texas.
 Stone, A. E., Eastern Mission.
 Swensen, C. A., Sweden.
 Tai, Society Islands.
 Tane, Society Islands.
 Taylor, F. E., Northern Kansas.
 Teiho, Society Islands.
 Temarei, Society Islands.
 Tepoaitu, Society Islands.
 Tetaku, Society Islands.
 Teeters, J. W., Northwestern Kansas District.
 Thomas, T. U., Kirtland District.
 Thompson, J. T., Canada.
 Turner, W. E., Eastern Iowa District.
 Turatihu, M., Society Islands.
 Whiting, Alonzo, North Dakota.
 Wildermuth, L. O., Northeastern Illinois District.
 Wiles, J. F., Northern and Central California.
 Wiriamu, Society Islands.

Priests.

Buschlen, J. P., Eastern Mission.
 Hargrave, Charles, Southeastern Missouri.
 Hiti, Society Islands.
 Miller, O. R., Northeastern Missouri District.
 Moore, Lloyd, Southeastern Illinois District.
 Savage, H. W., Society Islands.
 Titi, Society Islands.

Very respectfully submitted,

FREDERICK A. SMITH,
 Secretary Quorum of Twelve.

LAMONI, Iowa, April 21, 1909.

We are very much pleased to be able to furnish our readers in this issue with the two revelations and also the list of

conference appointments. We do this, however, at the expense of postponing quite a portion of our conference minutes until next issue.

The releases suggested in the revelation to the church were so ordered by the body and the ordinations of E. A. Smith to the First Presidency, and of J. F. Curtis and R. C. Russell to the Twelve were ordered, and at Tuesday's session these ordinations were attended to, as also were the ordinations of C. Ed. Miller and J. A. Gillen to the office of high priest, J. W. Davis as president of a seventy, J. E. Vanderwood to the office of seventy, and C. B. Woodstock as counselor to the president of the Fifth Quorum of Elders. At Wednesday's session the ordination of R. C. Evans to the office of bishop was ordered and he was so ordained under the hands of Joseph Smith and William H. Kelley.

General Conference

(Continued from last week.)

TUESDAY, APRIL 13.

President Evans called the assembly to order at two o'clock; song No. 96 was sung, and prayer was offered by Patriarch E. C. Briggs.

Minutes of the preceding session were read and after ordering a slight change, the conference proceeded to business, with President F. M. Smith in the chair.

Upon the suggestion of assistant secretaries, F. A. Russell and Charles Fry, the chair appointed W. W. Smith and J. A. Gillen to act as tellers during the consideration of the auditors' report.

A petition in regard to the case of Samuel Woods was referred to a committee of three.

The regular order was then taken up. Clause No. 5 of the auditors' report was read, as also the Bishop's answer to the same. This clause was in regard to the Sanitarium account. A motion to accept the Bishop's answer was carried.

Section No. 6, in regard to the manner in which the various funds were shown on the books, was read. The Bishop's answer was also read and final action resulted in the adoption of the Bishop's statement.

Clause No. 7 was then read and considered in connection with the Bishop's answer. After some discussion a motion prevailed requesting the Bishop to correct his accounts to show liability to individuals instead of to a third party, as is shown at present. The Bishop's answer was accepted.

Clause No. 8 was considered, after a reading of the same in connection with the answer of the Bishop. The Bishop's answer to this clause was accepted.

A motion to expunge from the record the major portion of the report of the auditors was discussed and lost.

Announcements followed; song No. 51 was used, benediction was given by President Joseph Smith.

Rudolph Etzenhouser spoke in the evening, and was assisted by Arthur Allen.

WEDNESDAY, APRIL 14.

The early prayer-meeting was in charge of G. E. Harrington and George Thorburn, and a spiritual time was reported, several prophecies being given.

At eleven o'clock Alvin Knisley was the speaker, and he was assisted by James E. Kelley.

The afternoon meeting was called to order by President Joseph Smith; hymn No. 134 was sung; prayer was offered by William H. Kelley.

Minutes were read and approved.

President Joseph Smith then presented to the body the gavel which had been presented to him thirty-one years ago and which he had used in every conference, with two or three exceptions, when he was not present, since that time. His remarks will be found in another column of this issue. A motion was made to accept and to extend to President Smith the thanks of the body for the gift, and intrusting the care of the gavel to the First Presidency of the church.

A motion then was made and prevailed to the effect that the Presidency, Historian, and the Bishopric start the work of collecting relics and souvenirs of Joseph Smith the Martyr.

Upon motion song No. 353, "We thank thee, O God, for a prophet," was sung by the assembly.

J. D. Briggs then spoke to a question of privilege, making a statement in regard to the status of the Jackson County Bank in certain transactions which had been presented to the body. A motion followed to incorporate the statement in the minutes of the conference.

M. H. Bond requested the privilege of addressing the body, which request was granted, and the brother did so.

The motion to spread the motion of J. D. Briggs upon the minutes was then voted upon and lost.

Proceeding then to regular order, the auditors' report in regard to the Herald Office and Ensign accounts was read. F. B. Blair, manager, made statement in answer. Speeches were limited to five minutes. The matter coming to a vote after considerable discussion, the third paragraph in regard to the invoice of merchandise, was stricken from the report and a statement was inserted to the effect that the Board of Auditors and the Board of Publication would, as soon as practicable, take a complete inventory on the basis of cost and this inventory would hereafter serve as the basis for reports as to invoice of merchandise.

The remainder of the auditors' report on Herald and Ensign office accounts was then referred to the auditors and the Board of Publication.

The report of the auditors on Graceland College

account was deferred until after the report of the College Board of Trustees would be presented.

The committee on petition from Oklahoma on boundary lines reported and the report was adopted.

The committee to which had been referred the petition from Northwestern Nebraska Saints reported and recommended that the matter of organizing districts there be deferred. This report was adopted.

A protest from a medicine company concerning advertising in the columns of the HERALD was referred to a committee of three appointed by the chair.

A report was read from Zion's Religio-Literary Society.

A report from the Committee on Archæology was read.

The Third Quorum of Seventy reported.

The chair then made a statement concerning the gavel which President Smith had presented to the church, reading the inscriptions which were upon the same.

Reports were then read from the Second Quorum of Elders, Second Quorum of Teachers, and the Presidents of Seventy. Their recommendation in regard to dropping names from records was referred to the First Presidency for examination and report to the conference.

Upon motion Thursday, April 15, was set apart as a day of fasting and prayer for direction and light.

The Lamoni Stake Quorum of Priests reported; also the Second Quorum of Seventy.

The report of the committee on the petition from Shenandoah was read, and their recommendation that it be not entertained was discussed, but the matter was deferred until the next session.

The usual announcements were made; the doxology was sung, and President Joseph Smith pronounced the benediction.

F. M. Slover preached at the night service, being assisted by J. E. Wildermuth.

THURSDAY, APRIL 15.

Prayer-service at nine o'clock was in charge of William Newton and C. P. Faul; and at eleven o'clock H. E. Moler was the speaker, assisted by John Buschlen.

At two o'clock the assembly came to order by call of President Evans; song No. 104 was sung, and G. H. Hilliard made the opening prayer.

The minutes of Wednesday's session were read and approved.

President F. M. Smith took the chair by request.

The matter deferred from the previous session was taken up and after some discussion the recom-

mendation of the committee on the petition from the Shenandoah, Iowa, Branch was concurred in.

The report of the Board of Trustees of Graceland College was read.

The committee which had been considering the Samuel Woods petition reported. The matter was referred to the High Council.

The Fourth Quorum of Elders reported.

The Quorum of High Priests reported.

A motion followed that it be the sense of this conference that evangelists should not be enrolled among the High Priests. A motion to refer to the Presidency prevailed.

The Quorum of Twelve reported in regard to the petition of the Southern California District concerning the elders going out two by two. Their report was adopted.

A resolution from the High Priests' Quorum was presented in regard to section twenty-two of the Doctrine and Covenants, and after different motions had been made and voted upon the matter was referred to the First Presidency and the Board of Publication.

A report from the Sanitarium committee was read. The opening of the Sanitarium was left to the First Presidency, the Quorum of Twelve, and the Sanitarium committee (the Bishopric).

Announcements were made, Friday evening being given over to Graceland College for the purpose of holding an oratorical debate.

Song No. 116 was used in closing, and President Joseph Smith pronounced the benediction.

The evening hour was occupied by J. F. Curtis, assisted by David Smith.

(General Conference minutes will be continued next week.)

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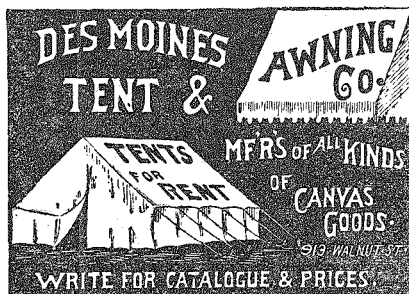
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Entered as second-class mail-matter at Lamoni post-office.

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



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

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Editorial

GENERAL CONFERENCE NOTES.

THE PASSING OF THE VETERANS.

In a sense the annual conferences are mile-posts on the way to eternity. Each year one notices changes in the personnel of the ministry. New men appear and old men pass out. Youth grows stalwart and manly; those in the zenith of their power begin to show the effects of age; the aged evidence in a pathetic manner that their race is nearly run.

Early in the conference the Presidents of Seventies reported that Bro. Romanan Wight had resigned from their number on account of age and prolonged sickness. He has been a faithful and efficient member of his quorum.

On Saturday, April 17, the ranks were again depleted by one when Uncle John Hawley passed to his rest. He was in attendance at the conference and died at the home of his son. Bro. Hawley was eighty-three years of age and has long been a familiar figure at our gatherings. As a boy he was with the church at Far West and he followed her fortunes until his death.

At the mass-meeting of elders Saturday afternoon, following the regular business session, President Joseph Smith predicted that the coming year will be one of increased activity, but that the pale reaper

will invade our forces and carry away some that apparently we can ill afford to lose.

Our aged veterans have fought a good fight. They have helped to make the name of the church honorable. They go to a bright reward. Let those who follow them fill up the ranks and press onward. We know not on whom the shadow of the sable wing may rest even now; but whether we are to die or to live may it be honorably and to the glory of God.

THE MASS-MEETINGS OF THE ELDERSHIP.

The four mass-meetings of the eldership held during the conference formed an absolutely unique incident in the history of the Reorganization. As before stated the first meeting was held April 9. The spirit of unity and devotion that characterized the meeting gave promise of better things and encouraged those who felt apprehensive over existing conditions. Questions presented to the assembly by Bishop Kelley were referred to the First Presidency with an understanding that the will of God should be sought. Subsequently a day of fasting and prayer was observed.

The mass-meeting was again assembled at the call of the Presidency, Saturday, April 17. The following day was observed as a day of fasting and prayer. The eldership came together again early Monday morning, at which time one of the revelations published in the last issue of the HERALD was presented to them. The condition was peculiar in that the eldership *en masse* had called for light and the revelation that came was presented to them first instead of to the conference or to the quorums. The mass-meeting did not pass upon it in a body, however; it was referred to the quorums to report back to the meeting. The assembly then broke up to meet in quorum capacity.

Then was witnessed a peculiar spectacle, when so many of the elders took up their march to their places of meeting, down-town, or at the Herald Office. The procession of ministers marching in rather good order, two by two. The procession was of considerable length and had something the appearance of an army marching in similar formation.

The mass-meeting again assembled in the afternoon, following a brief session of the conference, and the reports of the quorums were presented and

the entire matter was referred to the conference. The meeting again disbanded and the members proceeded to their various quorums to listen to the reading of the second revelation, which document had been presented to the conference. The marching of the elders was again witnessed. Probably few of them had ever taken part in so many varied and important meetings in one day.

THE REVELATION PRESENTED TO CONFERENCE.

At the regular session, Tuesday, April 20, both revelations were presented to the conference and were unanimously approved. President Joseph Smith declared that in forty-nine years he had not seen greater unanimity of spirit on such an occasion. The words of one brother were recalled, who had said: "I felt before coming here that some things would happen to militate against our peace, temporarily, but that we would close this conference in the sunlight."

At this meeting the ordinations provided for in the second revelation were attended to. Statements were made by the brethren to be ordained and are quoted below.

Elbert A. Smith said:

I do not know that I can express my feelings on this occasion. You can readily understand that it is one of the most serious moments that I have ever confronted; and I can assure you that if there were any honorable way to avoid the responsibility that confronts me I would avail myself of it. I have prayed the Lord that he would, at least, postpone this calling, but my prayer has not been answered, and the calling is here. All I can do is to move forward and trust to God to help me. I feel that I am unqualified for this position, and yet I know that it is the will of God that I should accept the calling. And I want to state that God's hand has been directing me all through my life, and to bear my testimony to this guidance and this direction.

When my father was taken from his family by the affliction that came upon him, my mother was left to face the world and make a way for herself and me; and she did it until I was old enough to make my way and hers, and she did it without financial aid from the church. She taught me the principles of the gospel when we were so far separated from the church that it seemed to me that neither God nor man knew that we were connected with it. I feel that God has watched over me; he has shown me what my work was to be, from time to time, until the present moment.

Since this revelation has been given some have congratulated me. I have felt to appreciate the feeling that prompted their expression; but I want to say that it seems to me that no one in this church is to be congratulated excepting those who are laying their armor down after a successful warfare, —and then nine tenths of the glory belongs to God.

I want to say regarding the men with whom I am to be associated, that in the past they have had my unreserved love, confidence, and support; and in the future they will have the same. In the line of their duty I am willing to stand with them whether the fight goes against them or for them.

I want to say before closing that I have received some remarkable confirmations of this calling that have shown me that the spirit of prophecy still exists in this church. During the past winter I was troubled and perplexed over my work as one of the editors of the HERALD, and Sr. Emma

McCallum was moved upon by the Spirit to write me from New Mexico, and the word of the Lord came to me with the advice and instruction that I needed in that very hour. She stated further that I must prepare myself for higher duties, and cease to shrink from them. I have not kept that commandment altogether, because I have felt to shrink from the responsibility.

Last Friday afternoon while I was sitting here one of the brethren handed me a note, and he told me that I should not open it until he gave me permission. When I saw that he was serious in the matter I gave him my promise; and I kept it. After the revelation was read in my quorum yesterday, the brother came to me and told me that I might read the note, and I did so. I will read it to you:

"LAMONI, Iowa, April 16, 1909.

"My Dear Brother Elbert: I had a singular experience this a. m. While in conversation with another your name coming up I was given to realize that the time was near at hand when you would be called to fill the same position in the church which your father occupied. It may come this conference. If it does, and I am not to say now whether it will or not, it will give you comfort to know I have received this.

"With confidence,

"Your brother in Christ,
"T. W. WILLIAMS."

I feel that I am ready to do whatever God wants me to do, and I ask your prayers.

Elder J. F. Curtis made the following statement:

Brethren and Sisters in the Conference: I presume that no one has been more surprised in regard to this than myself. Some ten years ago I was ordained an elder; about six months later I entered upon the general missionary work. For three years I labored as an elder, then I was ordained to the office of seventy, first quorum, and for six years past I have sought to do the Master's will as I understood it. I never have had any aspirations to occupy in the Quorum of Apostles, in fact, it has been the thing farthest from my thoughts. I have enjoyed the work of a seventy in the missionary field. I have felt that my labors were accepted of the Master.

When we came to this conference I had no idea of any change in position, but I believed that we needed instruction from the Lord. In connection with others I entered upon the fast and prayer that has been entered into at the conference, and so far all through the conference I have enjoyed a marked degree of the Spirit. I did not anticipate that that which the Lord had to say would affect me in this manner at all. Having confidence in that which has come from the Master, I see no way of shirking what to me seems a duty. I realize the grave responsibility, to some extent, possibly only to some extent, that will rest upon me, and I know—have known in the past that in the offices that I have occupied I never could have accomplished the work without divine aid.

After I was ordained an elder it seemed to me that the responsibility was greater than I could undertake. It seemed that it was impossible to stand before an audience to present the truth. While in this state of mind I was visited one night in a dream by a messenger and told that the Lord said that inasmuch as I would lift up my voice and proclaim the gospel, he would stand by me and with me.

When it was finished I awoke under the influence of the Spirit. Since then I have tried to do what I could in the service of the Master, and with the help of God and the prayers of my brethren and sisters I am willing to abide by that which has come to us in the way of instruction, if you so provide.

Bro. R. C. Russell made the following statement:

Bro. President, Brothers and Sisters: I am satisfied, from

the many manifestations of the Spirit of God to me, that this is a revelation from God. Fourteen years ago I was baptized into the church and soon called to the office of teacher, and at that time I was told that I would occupy as an apostle, if faithful. Many times to me, since then, like manifestations have been presented; not only to myself, but to several others who have written to me and spoken to me of the matter. I have not coveted office. I have often said I would rather occupy in the office of deacon, if God would so accept, but if it is his will and your desire, with your support and confidence and prayers, I will accept the office.

THE CLOSING SESSION:

The closing session was held Wednesday forenoon. At that time the mission appointments were read. There is always a moment of tense anxiety at such a time. Some know, or think they know, where they are going. Others have no knowledge of what awaits them. Into what unexplored fields the year will thrust them they do not know. What partings and heartaches await them they can not tell.

It is no wonder that all are glad when the moment of suspense is ended. Some hear their appointments announced with an appearance of affected unconcern or abstraction. Others can not conceal, or do not care to conceal, the fact that a pang has struck the heart. Yet all sang bravely and steadily the old song:

Brethren, breathe one fervent prayer,
Ere from hence our footsteps tend,
To the Prince upon whose care,
All our hopes and joys depend.
Look beneath, around, above,
All is filled with blessed peace;
'Tis the gift of God's best love,—
Pray that love may still increase.

Go with rev'rent purpose hence,
Strengthened, helped by Spirit's pow'r;
Christ is Helper, Strength, Defense;
Bless him for this peaceful hour.
Look with chastened heart before;
See! the clouds are silver lined!
What assurance need we more?
"God is ever true and kind."

THE MEN WHO ARE RELEASED.

Three men mentioned in the revelation were given honorable release from certain positions. Other and equally responsible positions awaited them. Of Bro. R. C. Evans it was said, "He has been earnest and faithful in service and his reward is sure." He is now filling an important place in work that appeals to him and to which he feels that he is divinely called.

Bro. Heman C. Smith and Bro. Joseph Luff were released from the Quorum of Twelve and the quorum thereby lost two strong men. To be sure their place is filled with younger men whom we feel sure will be wise in counsel and active in service; yet it was inevitable that a feeling of sadness should prevail in the quorum when ties of long standing were severed.

Of Brethren Smith and Luff it was said that they had "wrought well in their service with their fellow servants." Bro. Luff was released that he might devote his time fully to his calling as physician to the members of the church; and Bro. Heman that he might carry on his important work as church historian.

THE ORDINATION OF BISHOP R. C. EVANS.

At the closing session President Joseph Smith recommended that R. C. Evans be ordained to the office of bishop. The recommendation was unanimously approved by the conference and he was so ordained. At this time he made the following statement:

Mr. President: This is the first time that I have spoken during this conference, and I ask your indulgence for a moment or two. When I was called to occupy a position in the First Presidency I soon after purchased property in Independence with a view to moving there and locating, and had pretty nearly all arrangements made—plans and specifications for the erection of a house as per counsel. Soon after that, however, to my great surprise, I was visited by a personage who presented me with a wreath made of maple leaves. In the center of the wreath was a little white flower about the size of a dime that went right around in the center of the wreath, and then across the wreath was the word *Canada* in the same flower.

When I could compose myself in the presence of the messenger I asked what it meant, and among other things the statement was made:

"You have purchased property in Independence, Missouri?"
"I have."
"You purpose locating there?"
"I do."

I was informed that it was the will of the Lord for me to remain in Canada. Without giving you the full text of the presentment, I thought it over, I conferred with others, and the interpretation seemed to be at that time that it meant just for two or three years, until some one was raised up to take my place there; but I went on under the instruction of the Presidency and my work seemed to increase in Canada, often preaching to thousands of people and sometimes thousands turned away unable to gain admission in the largest opera house in the dominion. My work as a bishop's agent continued to increase, and finally there was presented to me this work as stated by the bishop; [Bishop Kelley had made a statement,] it need not be referred to more by me.

From that time I have gone steadily onward, and last year, February 14, I received a commandment while walking on the streets in the midst of a howling snowstorm, saying, "Go in and purchase this property."

I walked about twenty-five feet and again the voice repeated, "Go in and purchase this property." This was in the city of Toronto.

To make the story short, I went and purchased the property, and in the language of another "immediately I conferred not with flesh and blood," but went to work and built a home and moved to Toronto.

From that time I have tried to do my work, but my interest in my presidential work seemed to wane. I felt that I was not in my place. During this convention a number of days the Presidency have requested me to preside over the session, and you know that this is the first time I have spoken, only just to open the meeting. I felt that I could not do it.

My associations in the Presidency and with my brethren

of the Presidency have been all that I could desire. I admit that I was glad, very glad to be released; in fact, I would have tendered my resignation two years ago, but I was afraid to do it and so I have retained it until the Lord in his mercy and wisdom has released me. I am perfectly satisfied to occupy in the position of a bishop, and shall do all that I can for the work that I love dearer than life.

THE SCATTERING.

Thus closed one of the most eventful conferences that we have held in years. The ministry and delegates scattered abroad to their fields of work or to their homes. The crowd melted away as rapidly as it had gathered. Of the parting scenes Sr. Vida E. Smith has written:

What is that comes with a saint's good-bye
That wakens a hope and stifles a sigh;
That brings the assuring, unfaltering word,
Though you part, you shall meet, beloved of the Lord!
The depths of the earth may lie darkly between;
The winters grow white, the summers be green;
A tumult of nature, a world of event
Be crowded in weeks and in days as we went.
But the rise of the sun or the shine of the star,
The wind o'er the prairie, or wave on the bar
Speaks ever and gladly of time to be known
When the beloved of the Lord meet with joy round his throne.

E. A. S.

NOTES AND COMMENTS.

The recommendations of the committee on Canadian districts, in addition to providing for the Saskatchewan and Winnipeg districts, also included the following: "We also approve of the recommendation for the division of the London District in Ontario. We recommend that the new district be formed of the counties east of a line running from Kincardine, on Lake Huron, to the city of Hamilton, on Lake Ontario, and from there to Dunnville, on Mohawk Bay, Lake Erie, this district to be known as the Toronto District. This will leave the boundaries of the London District on the west as they have always been, extending from Grand Bend on Lake Huron to Port Stanley on Lake Erie, and from Kincardine on the west to Dunnville on Mohawk Bay." This feature of the committee's report was not noticed in the conference minutes in the HERALD.

Among other things for which the state of Missouri is distinguished, it is the only state (supposed to be) in which the marriage law requires that the person officiating must be native born, or naturalized as a citizen of the United States.

We call the attention of the readers of the HERALD to this fact for the reason that we have a number of brethren who are citizens of the Dominion of Canada, subjects of King Edward the Seventh, who are traveling and preaching outside the Dominion. Should any of these happen to be in Missouri and be requested to perform a marriage ceremony it would be well enough to take notice of a statutory

restriction and avoid coming in conflict with the law:

LAMONI ITEMS.

Conference delegates and visitors took early trains out of Lamoni after the close of conference. The last session adjourned about a quarter of twelve at noon on Wednesday, and those leaving on the one o'clock train could have filled two coaches. Many left at two o'clock, but most of those going east left at eight twenty in the evening, as this train had a special car to Chicago for the use of our delegates.

Sunday preaching was by Elders Heman C. Smith and J. W. Peterson. The day was warmer than usual and very enjoyable after the somewhat cool and wet weather we have had for a couple of weeks.

Associate Editor Elbert A. Smith left for Independence on Sunday noon train to attend the sessions of the High Council. President Fred M. Smith and family returned to Independence at the same time.

The construction work for the local waterworks system is going on rapidly. The greater part of the mains are already under ground, and the tank seems almost completed.

Manager F. B. Blair expects to leave at once for Colorado for a month's rest and recreation.

HEARD DURING THE CONFERENCE.

"There are things instrumental, things ornamental, and things detrimental. The ladies will please remove their hats."

"Do not jump at the top rung of the ladder first or you will fall through and never get to the top."

"Some of us consider the glories that are to be without patiently finding the road between here and there."

"If we do not live in harmony with the basic principles of Christianity, all the ordinances that we may have observed will be of no avail."

"If I am at fault in my labor and administration, I prefer to be called to account by a friend, and not by an enemy."

We acknowledge the receipt of a book of poems, entitled Uncle Charley's Poems, by Charles Noel Douglas. This has been presented to us by the author, and the volume will be passed on to the General Church Library.

Two other volumes recently forwarded to us are The Great Crisis in the Life of Christ, by Laurence W. Scott, and Uncooked Foods, by Mr. and Mrs. Eugene Christian, New York, which will also be placed in the Church Library.

General Conference

(Continued from last week.)

FRIDAY, APRIL 16.

Morning prayer-service was in charge of Asa S. Cochran and George P. Lambert, and at eleven o'clock R. C. Russell was the speaker, assisted by J. D. Stead.

The assembly came to order at two o'clock with President Joseph Smith presiding; song No. 12 was used in opening the meeting and President Evans made the opening prayer.

Minutes of previous meetings read and approved.

President F. M. Smith was requested to take the chair.

Joseph Luff rose to a question of privilege and made a statement in regard to a former speech by himself. A motion to have the brother make a more complete statement was laid on the table.

A time limit for the introduction of new business was then placed. Three o'clock of the same day was chosen.

Bishop Kelley gave notice that a resolution would be made to create an Order of Enoch for the purpose of holding properties for the benefit of the poor.

The committee to which had been referred the matter of petition from a brother effected by conference resolution of 1905, made report and recommended that the matter be referred to the Board of Publication with power to act. This report was approved.

A motion was then made to authorize the First Presidency, Quorum of Twelve, and the Board of Publication to reverse, revise, and proof read a new edition of the Doctrine and Covenants. This was carried.

A recommendation from the First Presidency was then read that C. Ed. Miller, O. J. Tary, John Shields, and Thomas Jones of Wales, be ordained to the office of high priests. This was acted on and on separate motions the recommendation was concurred in on each name and ordinations were ordered.

A motion was made to appoint a committee of three to draft a certificate of blessing of children. This prevailed.

The election of college trustees was taken up and resulted in the selection of F. W. Newcomb to succeed himself, and R. J. Lambert to succeed R. M. Elvin. A vote of thanks was tendered to Bro. Elvin for his long service on the Board of Trustees.

The report of the auditors on Graceland College accounts was then taken up, having been deferred until after the treasurer's report had been presented. The portion pertaining to the college was approved, and the auditors were authorized to audit the treasurer's report.

Election of a member of the library commission resulted in the choice of Heman Hale Smith.

A. Carmichael was chosen to succeed himself on the Board of Auditors.

A recommendation from the First Quorum of Priests was taken up and the question of reporting of the Aaronic priesthood was referred to the First Presidency and the Bishopric.

A recommendation contained in the report of the Board of Publication was considered and the Board of Publication was empowered to take the initial steps toward getting out a teacher's edition of the Inspired Translation of the Holy Scriptures.

A motion authorizing the auditing committee to audit the Sanitarium account prevailed.

A motion was then made that the auditing committee should hereafter confer with those whose accounts they are working on. This prevailed.

Announcements followed; song No. 98, and benediction was pronounced by President Joseph Smith.

The evening hour was occupied by the Graceland Oratorical League, an account of which appeared in our last issue.

SATURDAY, APRIL 17.

The morning prayer-meeting was in charge of William Lewis and I. N. Roberts. The eleven o'clock preaching was by J. A. Tanner, assisted by S. F. Cushman.

President called the meeting to order at two o'clock; song No. 107 was sung, and opening prayer was offered by Bishop R. Bullard.

Minutes of previous meeting read and approved.

By request President F. M. Smith took the chair.

Report from Third Quorum of Elders was read.

Report was also read from the Sunday-school Association.

The auditors made report on the accounts of Graceland College treasurer, and they recommended referring back for further and more complete report. This recommendation was adopted.

The First Presidency recommended the ordination of J. A. Gillen to office of high priest. The brother was present and requested until Monday afternoon for consideration. The request was granted.

A motion to make certificates of blessing in duplicate was referred to the committee already appointed to draft form for the same.

The committee to which had been referred the matter of inventory of merchandise in auditors' report on Herald and Ensign accounts made report, and suggested a basis for these inventories. The report was adopted.

The Presidents of Seventy recommended the ordination of John F. Wiles, Oscar Okerlind, and J. C. McConnaughy to the office of seventy. The names were considered separately and the recommenda-

tions were concurred in and the ordinations ordered.

The table being cleared of business, adjournment was decided upon by the chair; announcements were made, song No. 52 was sung, and President Evans pronounced the benediction.

Immediately after adjournment the eldership met in the basement for further consideration of matters under their consideration.

At the evening service Daniel Macgregor spoke on the restoration, using his chart for illustration.

SUNDAY, APRIL 18.

Overflow meeting had been provided for preaching-services, but on account of the rain, which lasted almost all day, only one overflow meeting was necessary.

Prayer-meeting was held at eight o'clock in charge of William France and Charles May.

At fifteen minutes after nine the regular session of Star of Bethlehem Sunday-school was held.

At eleven o'clock, President Joseph Smith occupied in the upper auditorium, assisted by Patriarch Alexander H. Smith. Elder E. A. Smith spoke in the basement, assisted by Elder F. A. Russell.

At half past two in the afternoon, President R. C. Evans was the speaker of the hour, being assisted by Elder R. C. Russell.

The evening hour was occupied by Bishop E. L. Kelley, assisted by Bishop R. Bullard.

MONDAY, APRIL 19.

Early prayer-meeting was in charge of W. A. McDowell and J. C. Crabb.

At the same hour a mass meeting of the eldership was again held, presided over by the First Presidency.

At eleven o'clock O. H. Bailey was the speaker, and he was assisted by W. P. Robinson.

The afternoon meeting was called to order by President Evans; song No. 135 was sung, and prayer was offered by W. H. Garrett.

Meetings of previous session were read and approved.

President F. M. Smith was requested to take the chair.

A statement by J. A. Gillen was read, expressing his willingness to be ordained to the office of high priest, subject to the decision of the body. The motion providing for his ordination having been deferred from a previous meeting, the question was voted upon, and his ordination was provided for.

Bishop E. L. Kelley made an oral report for the committee on incorporation in Canada, and recommended that the committee be discharged. After some discussion this recommendation was adopted.

The chair stated that President Joseph Smith had presented a document in nature of a communication to the church, which he requested to be re-

ferred to the various quorums for their consideration before being brought before the body. This request was granted.

In order to give time for the quorums to consider this document and for the mass meeting of the eldership the assembly was adjourned, the members of the eldership repairing to the basement. The delegates and visitors remained in the auditorium where they were addressed by President Joseph Smith. This address will appear later.

The doxology was sung and closing prayer by R. S. Salyards.

At the evening preaching-service President F. M. Smith occupied, assisted by President Evans.

TUESDAY, APRIL 20.

The nine o'clock prayer-service was in charge of Ellis Short and E. A. Blakeslee.

At eleven o'clock Daniel Macgregor continued his lecture on the restoration, not having been able to finish on Saturday evening. He was assisted by S. A. Burgess.

The afternoon meeting came to order at two o'clock with President Joseph Smith in charge; song No. 142 was sung and Patriarch A. H. Smith offered prayer.

Minutes of preceding sessions were read and approved.

By request President F. M. Smith took the chair.

A report was read from the Second Quorum of Seventy.

A report was read from the council of seventy, making selection of J. Arthur Davis as one of the presidents of seventy. The ordination of John E. Vanderwood and James M. Smith to office of seventy in the first quorum, was also recommended. These recommendations were concurred in.

A report was read from the council of the eldership, reporting that they had adopted the document which had been presented to them by President Joseph Smith. This communication was in regard to the organization of an order of Enoch for the holding of properties, and was given in full in last issue of the HERALD.

After the reading of this communication, it was adopted by the body as a rule to guide us in our work. Its publication in the next issue of the Doctrine and Covenants and as a supplement to HERALD and *Ensign* was authorized.

President F. M. Smith reported that the First Presidency, President Joseph Smith being absent, had considered and accepted the revelation presented by President Smith at yesterday's session. The Quorum of Twelve reported acceptance of the same, as also did the Bishopric, the Seventies, High Priests, and the Elders in joint session.

This document was then read. (This also was published in full in issue of April 21.) After the

reading this revelation was accepted as from God to become a rule to govern us in the future. Publication of the same in the next issue of the Doctrine and Covenants and as a supplement to the HERALD and *Ensign* was authorized.

By request the assembly arose and sang "Praise God from whom all blessings flow."

In the consideration of the items in this revelation, the releases of R. C. Evans from the First Presidency, and Joseph Luff and Heman C. Smith from the Twelve were made, in harmony with the divine instruction.

It was then moved that the recommendation of the ordination of Elbert A. Smith as counselor to the President be approved and ordination provided for. After a statement from the brother, it was so ordered. The recommendations of ordination of J. F. Curtis and R. C. Russell to the Quorum of Twelve were then considered, and after statements from each of the brethren, they were concurred in and the ordinations provided for.

President Joseph Smith then made a statement in regard to the communication which they had accepted as a revelation. This will be found in the minutes of the conference.

Joseph Luff then made a statement in regard to his office and calling as Physician to the Church, and Heman C. Smith made a few remarks in regard to his work as Historian.

The chair announced that the ordinations would then be attended to. Elbert A. Smith was ordained a counselor in the First Presidency under the hands of President Joseph Smith and William H. Kelley. J. F. Curtis was ordained an apostle by F. M. Sheehy and F. A. Smith; and R. C. Russell was ordained to the Twelve by President Joseph Smith and William H. Kelley. J. A. Gillen was then ordained high priest, as also C. Ed. Miller. J. A. Davis was ordained a president of seventy. J. E. Vanderwood was ordained a seventy and C. B. Woodstock was ordained a counselor to the president of the Fifth Quorum of Elders.

A motion was then made by Bishop Kelley that conference authorize the execution of deeds for property which the church was selling at Stockton, California. This prevailed.

Announcements were made, song No. 190 was sung, and benediction was pronounced by President Joseph Smith.

The evening preaching was by W. W. Smith, assisted by V. M. Goodrich.

WEDNESDAY, APRIL 21.

The early morning prayer-service was in charge of George P. Lambert and J. A. Tanner.

The assembly met for business session at ten o'clock in the forenoon, with President E. A. Smith

in the chair. Song No. 211 was sung and Patriarch A. H. Smith offered prayer.

Minutes of the previous session were read and approved.

By request President F. M. Smith took charge.

Reports were read from the First Quorum of Seventy and the committee on location of the children's home. The latter reported that they had accepted Sr. Anna Dancer's gift of eighteen acres of land lying a few blocks west of the church, in Lamoni. The report was adopted.

The Third Quorum of Seventy reported.

The clause in the document addressed to the eldership pertaining to the Bishop and the carrying out of the law was taken up, and the Bishop was authorized to proceed according to the instructions therein contained.

Upon the request of President Joseph Smith the Presidency was authorized to make temporary appointments to the High Council to do the work that will come before that body at Independence.

President Joseph Smith made a statement that he had before suggested that R. C. Evans should be made a Bishop and he now recommended such action to the conference. The body adopted the recommendation and ordered the ordination.

Bishop E. L. Kelley made a statement that on account of his poor health F. B. Blair would have to be released as manager of the Herald Publishing House, and he nominated A. Carmichael as a member of the Board of Publication. The conference approved the selection.

As this caused a vacancy in the Board of Auditors, J. A. Gillen was elected to act on that board.

The ordination of R. C. Evans to the office of Bishop was then attended to by President Joseph Smith and William H. Kelley, president of the Twelve.

The body proceeded then to sustain the various quorums and officers of the church in the following order: First Presidency, Quorum of Twelve, Quorums of Seventies, Quorum of High Priests, the Bishopric, Presidents of Seventy, Evangelists, High Council, Quorums of Elders, The Aaronic Priesthood, Church Secretary, Church Historian, Board of Publication, Church Recorder, Physician to the Church, Board of Auditors, all auxiliary societies, the church in general, college board of trustees, all standing committees, Assistant Historian, and the Library Commission.

Appointments were then read by the First Presidency, which were approved.

Appointments by the First Presidency and Twelve were then read, as also the appointments by the Twelve. These appointments were approved by the body, after a few slight changes had been made. Minutes were read and approved, and adjournment

taken to meet, according to our custom and resolution, at Independence, Missouri, April 6, 1910. Song No. 217 was sung and benediction was pronounced by President Joseph Smith.

The Straight Road

LAYING ON OF HANDS.

We learn by the New Testament that the laying on of hands as a rite in the early Christian church was performed for no less than four specific purposes: 1. For the gift of the Holy Ghost. 2. For ordination. 3. For healing the sick. 4. For the blessing of children. First, then, in this treatise, we will consider the evidences the Scriptures afford for the doctrine of laying on of hands.

FOR THE GIFT OF THE HOLY GHOST.

The first historical instance coming under our observation is found in Acts 8, where we have an account of one Philip going down to Samaria and preaching and making converts of quite a number of the men and women of Samaria. He baptized them, but for a reason that is very manifest they received not the Holy Ghost. We are told that:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then *laid they their hands on them*, and they received the Holy Ghost.

Why did not Philip lay hands on them?

It is not stated. Whether it was due to the fact that he did not have authority, that the laying on of hands did not appertain to his office, or the importance of the occasion, of the opening, and its close proximity to Jerusalem where the apostles, leading ministers of the church, were, is not made plain. One thing can not be denied, however: that the Holy Ghost was withheld till they had received the laying on of hands.

In Acts 19: 1-6, we have an account of Paul's visit to Ephesus, and his finding twelve disciples there who had been without the Holy Ghost by reason of not having had proper instruction. Paul taught them, baptized them, "and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Here we find again that the reception of the Holy Ghost had to be preceded by laying on of hands, as in the case of the Samaritans. In Hebrews 6: 1, 2 we are told that laying on of hands is one of the "principles" of the doctrine of Christ.

If laying on of hands regularly followed baptism, why is it not recorded? Why so many omissions?

Easily accounted for. Do you not regard faith and repentance as essential to salvation? Why are they not always recorded? Why did the writers

sometimes fail to include that faith was exercised or taught, or that the people repented? Take Acts 2: 38: they are commanded to repent and be baptized, but nothing is said about faith. Take Acts 16, the jailer's case: it is recorded they had faith and baptism, but nothing is said about repentance. The evident reason why we encounter these omissions, then, is because everything is not told in one verse—the narrative is very brief.

FOR ORDINATION.

The setting apart of men for ministerial duties in Bible times was observed by laying on of hands. Instances of this are found in Acts, chapters 6 and 18, and in 1 Timothy 4: 14, where we read of the laying of the apostles' hands on the seven. Second, the laying on of hands on Paul and Barnabas. Third, that Timothy received the laying on of hands of the presbytery. Each case was in ordination, to confer power to act in some office as a servant of Christ.

Christ says, "I have chosen you, and ordained you."—John 15. He called his apostles and ordained them; and in turn they ordained others when they were called by the Spirit.

We read Numbers 27 and learn that ordination by laying on of hands was also observed in the old dispensation. Moses laid hands on Joshua to constitute him his successor, and to confer upon him the leadership of Israel.

FOR BLESSING CHILDREN.

Instead of baptizing infants—which is without example in the New Testament—we take them in our arms and bless them as Jesus did. (See Matthew 19 and 10.) It says first, that he laid his hands on them: and, second, that he took them in his arms and put his hands on them.

If they die without being blessed, what becomes of them?

They are saved. Jesus says, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

We bless children from the time they are born till they are eight years of age. After they arrive at that age, we baptize them if they are fit for it; but we will not baptize any under eight.

FOR HEALING THE SICK.

How were the sick healed among the ancient Christians?

James says:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick.

The mention of the laying on of hands is not included in this particular passage; but by examining other texts we easily discover that it was a part of

the process. Jesus said his servants should "lay hands on the sick, and they shall recover." (Mark 16: 18.) Jesus "laid his hands on every one of them." (Luke 4: 40.) "And he laid his hands on her." (Luke 13.) "Laid his hands upon a few sick folk." (Mark 6: 5.) Paul laid hands on the father of Publius. (See Acts 28.) Special miracles were wrought by the "hands" of Paul. (See Acts 19.) Signs and wonders were done by the "hands" of Paul and Barnabas. (See Acts 14.) Signs were wrought by the "hands" of the apostles. (See Acts 5.)

Mr. Faithless.—But these things were done away!

Answer.—Yes, but not by the Lord. Not one passage can be produced to the effect that the Lord ever did away with them, or intended they should cease. 1 Corinthians 12: 27, 28 teaches us that they formed a component part of the body of Christ, the church; that God set them therein, and hence when they ceased the church ceased to exist. Why should laying on of hands for the healing of the sick, for blessing of children, and for confirmation, be abandoned, and be retained for ordination? Why not throw it overboard for every purpose, if for any? Where is there any evidence of its being repealed for three purposes and retained for one? James says, "Is any sick among you? let him call for the elders of the church." If that does not apply to *us*, no part of the epistle does. It will not do to say that we have medicines now to take its place, and institutions of learning to take the place of inspiration. It is easy to make the worn-out expression, "These things were done away, and the day of miracles is past," but it is impossible to reconcile such statement with the Scriptures. We allow that the laying on of hands for the healing of the sick ceased—for the reason that through apostasy and the loss of the Spirit it ceased to be efficient in results. If the church is on earth to-day, the "signs will follow." The spiritual gifts of 1 Corinthians 12 will be there; not merely divine healing, but all the others.

Then, do you altogether object to the use of medicines?

No. They did not in Bible times, even when you admit divine healing was on earth. We believe God is the creator of the herbs, the minerals, etc., from which the medicines are extracted; but we also believe that he has designed a *special* salvation for those who believe on him.

If the sick were always healed, they would never die!

So in Bible times. Yet we find they did die. They had the gift of healing among them, yet they are gone, they are not here to-day. Because God does not act in healing *every* case, does not argue that he does not in any. ALVIN KNISLEY.

Original Articles

THE TWENTY-THREE HUNDRED DAYS.

The twenty-three hundred days of Daniel will ever prove an interesting problem: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—Daniel 8: 14.

"Sanctuary" in its larger sense means a place of protection, a sacred asylum. (See Webster.)

It was applied firstly to the sacred furniture and apartments of the tabernacle and temple. (Hebrews 9: 1, 2.) Later the term came to designate the entire structure, (2 Chronicles 20: 8,) all of which typified the spiritual temple or church of Christ wherein, as well as in the tabernacle, a priesthood officiated at the altar of the ordinances.

In the latter sense must it be applied in the language of our text, since it can not be that God will revive the service of the tabernacle upon the expiration of such a far-reaching prophetic period, long since nailed to the cross:

This sanctuary is the spiritual sanctuary of the Christian Church, not the literal sanctuary of the Jewish temple. . . . The Jewish temple can not be the sanctuary which the little horn was to pollute: but if it be not the literal Jewish temple it can be nothing else but the Christian spiritual temple.—Reverend G. S. Faber, *Dissertation on the Prophecies*, vol. 1, pp. 320, 322.

"Cleansing of the sanctuary" would suggest that evil would previously enter this sacred institution to such an extent that a cleansing would be necessary. Hence a cleansing of the sanctuary necessarily succeeds a pollution of the sanctuary. (See 2 Chronicles 28: 29.)

In the pollution of the sanctuary above referred to it appears that the true worship of God had ceased in the land, for the king had "cut in pieces the vessels of the house of God and shut up the doors of the house of the Lord."—2 Chronicles 28: 24. There was a departure from the faith.

A pollution of the sanctuary, therefore, representing an apostasy, a cleansing of the sanctuary, will naturally signify a return to the true worship, a restoration of the true faith and practice of religion.

In the previous chapter Daniel had a vision which "much troubled him." (Daniel 7: 28.) It was concerning the people of the Lord. He foresaw their coming calamities.

He saw that a power would develop out of the "fourth kingdom," the pagan Roman Empire, that would "wear out the saints of the Most High and think to change times and laws, and they shall be given into his hands until a time, times, and the dividing of time."—Daniel 7: 25.

He was not advised as to when this period of

"Modesty is the hall-mark of Merit."

apostasy would commence, hence could not determine the time of its termination.

Had he been shown when the "time, times, and a dividing of time," or twelve hundred and sixty years, would begin, he could easily ascertain when it would end. This had not been revealed, consequently he cheerlessly commented in the closing verse of the chapter, "my cogitations much troubled me."

The Lord, however, does not partially perform his work; it is always thorough. To what purpose would he reveal to Israel such terrible trials of such immense magnitude unless he also indicated the time of their termination. Too much of shade spoils the picture, and surely there's a ray of enlightenment somewhere to soothe the sorrows of the prophet.

The Lord did not leave him long to worry.

In the succeeding chapter the same matter is taken up, only in different symbols and so we are again informed that "it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. . . . And it cast down the truth to the ground; . . . and shall destroy the mighty and the holy people."—Daniel 8:10-12, 24.

Thus it is apparent that the same calamitous apostasy, viewed in the former chapter, is considered in this also.

In the 7th chapter the Lord said that the saints shall be worn out; in the 8th he speaks of them as the holy people being destroyed. Again in the 7th chapter he says, "He . . . shall think to change times and laws;" and in the 8th he states that they shall "cast down the truth to the ground."

It is all the same work and the same workers, consequently it is the one and the same approaching apostasy referred to.

Now since there is this relationship between the works and the workers of these two chapters, this relationship will also extend to the prophetic periods of said chapters.

True "time and times and the dividing of time," amounting to twelve hundred and sixty years, can by no adjustment of mathematics be made to equal twenty-three hundred years. But their relationship lies in the fact that they terminate together. They may begin where they will but they will expire synchronously. This is evident from the fact that each prophetic period is fulfilled upon the accomplishment of the same event. That is, that the deliverance of the Saints from the bondage of apostasy, and the cleansing of the sanctuary of the church, events of a kindred nature and inseparably connected, will each transpire at the end of their

respective periods—the one at the end of the twelve hundred and sixty years and the other at the end of the twenty-three hundred years. Hence, as we have said, these two prophetic periods are related, expiring at the same time.

This synchronous termination is recognized by leading prophetic students, among them the Reverend G. S. Faber in his *Sacred Calendar*, vol. 1, p. 238, and Reverend William Cunningham in the *Investigator*, vol. 3, p. 168.

It appears, therefore, that the saints, the holy people of the Lord, will be delivered from the thralldom of their twelve hundred and sixty years apostasy upon the expiration of the twenty-three hundred years.

It will be our purpose to find out the date of commencing the twenty-three hundred years, since, upon learning that, we may ascertain not only its terminus but the terminus of the twelve hundred and sixty years also.

That these prophetic periods had not expired previous to 1830 A. D. is evident from the following admissions proffered by the foremost prophetic students of their time:

These twenty-three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary. The sanctuary is not yet cleansed and consequently these years are not yet expired.—Bishop Newton on the *Prophecies*, p. 294. (He wrote in 1754 A. D., and the edition quoted from was published in 1823.)

How or when did the woman return from her long stay in the wilderness? To which it must be answered that as her stay in the wilderness is not yet completed, the method of her return being future, can not be pointed out.—Reverends Rivington, of St. Paul's Church Yard, and Hatchard, of Piccadilly, in *Daniel's Metallic Image*, p. 333, published in 1810 A. D.

We can not be very far removed from the end of the 1,260 days; whatever be the precise year from which they ought to be computed.—Reverend G. S. Faber's *Dissertations on the Prophecies*, vol. 2, p. 491, published in 1814 A. D.

But there has yet been no cleansing of the sanctuary.—Reverend William Girdlestone, A. B., *Visions of Daniel*, p. 222, published in 1820, A. D.

In view of these sincere acknowledgments we ought not to credit the reformers with what neither they nor their accomplices ever claimed to effect, viz, the cleansing of the sanctuary. Up to A. D. 1820 they humbly confessed that it had not been accomplished.

When was it, then, that the twenty-three hundred years expired? Answer: That depends on when it began. If we can establish the date of its commencement we may with certainty determine the time of its termination.

We are not in favor, however, of the peculiar methods of computation indulged in by some who, straining to bolster a local event of selfish importance, count back twenty-three hundred years. Landing upon some date for a beginning, they immediately spread themselves to brood over the ordinary

events of that year, eventually hatching a crippled chick of bantam breed which they ingloriously designate the parent year of the twenty-three hundred prophetic period.

A better way would be to commence from some important era of the past, then count forward the allotted number of years, let it terminate where it may.

In this we commend the scholarly researches of the Reverend William Ward A. M., who in six volumes of *Prophetic History* published from 1810 to 1820, goes into the matter thoroughly and dispassionately. He says:

The twenty-three hundred years, besides the date from B. C. 480 to 1820 A. D., which I have noticed, may be dated from B. C. 470 when the Greeks in return under Cimon the Athenian attacked the Persian empire and prevailed, till the final overthrow of 1830 A. D.—Vol. 6, p. 282.

The Reverend Alexander Keith, D. D., seems to share this view, for in *Signs of the Times*, volume 2, page 450, he submits, "1821-1831" A. D. as the "commencement as supposed of the cleansing of the sanctuary."

It will be observed that these eminent theologians, instead of trying to make a date by loading down an isolated year of antiquity with unimportant events, as many commentators do, chose rather a period of years such as were suggested by events within the vision, and therefrom computed the twenty-three hundred years.

Doing this, their united verdict is that the utmost limits of this grand prophetic period reaches into A. D. 1830, 1831, but no further.

The period selected was that of the conflict between Grecia and Persia when at the height of its fury 480-470 B. C. With equal propriety they might have enlarged this period to the utmost limits of this long protracted war, which commenced with the battle of Marathon 491 B. C. and ended with a treaty of peace 449 B. C.—the bisecting date of which was 470 B. C.

Reckoning thus from periods of years in the method pursued by the leading prophetic students, such as Reverend G. S. Faber, William Cunningham, and Grattan Guinness.

This is done because, as Mr. Guinness observes, "historical movements like the birth and death of nations cover many years, or decades, or centuries, in proportion to their greatness and duration."

Whatever may be said concerning this historic period submitted by our learned historians, one thing is prominently apparent and that is that it confines its limits within the historic scenes pictured in the vision. We suggest, however, the selection of a larger period, one that covers every event from which we may with propriety commence the twenty-three hundred years. Doing this we can not be accused of narrowness.

We submit the period of the vision itself; the entire era covering all the historic events therein presented. Of these there are five.

The first is the Babylonish captivity as suggested in the opening of the vision,—“And it came to pass when I saw that I was at Shushan in the palace which is in the province of Elam and I saw in a vision and I was by the river Ulai.”—Daniel 8: 2.

This pictures the prophet, who is the representative of his race, in a foreign country, in the province of Elam. Elam was a province of Babylon to which country Daniel and the whole Jewish nation had been brought many years before. This grievous captivity was the one and all-absorbing subject among the exiled Jews. It was on their mind day and night. Hence it was only natural that it should occupy a foremost place in the vision.

It is well said by the Reverend Doctor Auberler, “That the exile forms the historical basis of Daniel’s prophecies.”—*Prophecies of Daniel, etc.*, page 15.

Judah’s trouble with Babylon began in 607 B. C., when Nebuchadnezzar laid siege to Jerusalem. (See *Chronology to Oxford Bible*, Daniel 1: 1; 2 Chronicles 36: 6.) In the next year Jerusalem fell and a part of the vessels of the house of the Lord were carried into Babylon together with Daniel and his fellows. (Daniel 1: 1-6.)

The second historical event presented was that of the rise of the ram or Medo-Persian empire. It developed into national greatness about 539 B. C.

The third event was that of the conflict waged between the ram and the he-goat which terminated in the victory of the Macedonians (he-goat) over the Persians in 330 B. C.

The fourth scene represents the great horn being broken and for it four notable ones arising towards the four winds of heaven. This was fulfilled in the sudden death of Alexander and the division of his kingdom between four of his generals in 323 B. C.

The fifth and last act presents the coming forth of “the little horn” which “waxed exceeding great,” eventually casting “down the truth to the ground” and destroying “the mighty and the holy people.”—Verses 12, 24.

This was Rome, firstly in its pagan state, later in its papal. Whatever pagan Rome omitted to fulfill papal Rome thoroughly accomplished.

Rome arose to prominence in the year 197 B. C., when at the battle of Cynoscephalæ she overthrew Philip, king of Macedon, one of the four dominions of the original Macedonian Empire. And thus it was that “Out of one of them came forth a little horn which waxed exceeding great.”

Philip being terribly defeated, sued for peace, for “he was taught that another and not he must rule in Greece.”

In the same year war commenced between the

Romans and Antiochus the Great, of Syria, another of the four horns. Antiochus was beaten, being obliged to surrender all his possessions in Europe and Asia Minor, all his elephants and ships, and to pay three million, six hundred and sixty thousand pounds sterling. Ever after Rome maintained her ascendancy. (See *Encyclopedia Britannica*, and *Chambers'*, article "Rome"; *Prideaux Connection*, vol. 2, pp. 88, 89.)

Thus it will be seen that the extreme dates covering the era of the vision range from 607 B. C. to 197 B. C., a period of four hundred and ten years.

Now for us to single out any one of these historic scenes and use it for a basis of computation is, to say the least, strikingly partial and wholly assumptive. There is nothing in the vision to say that we should commence the twenty-three hundred years from the establishment of the Medo-Persian Empire, the Roman Empire, nor yet from any other isolated point. Yet this is what certain commentators have done.

Some have imagined that the rise of the ram was the point at which to commence their calculations. Others suppose that the he-goat ought to be considered, while others again think it permissible to measure from the little horn.

We see nothing, however, in these assumptions. There is nothing in nor out of the vision to warrant a commencement at any of these points. Nothing is said favoring the captivity, the ram, the he-goat, the four horns, nor the little horn. All events are treated alike and impartially.

If, as some suppose, the he-goat is the commencing-point of the twenty-three hundred years, then there was little use of the prophet presenting the other historic scenes. They do not help to determine the point of commencement. On the contrary they add confusion.

The same objection may be urged against the selection of the ram as the starting-point. All the other historic events presented become valueless so far as affording a clew to the commencement of this prophetic period is concerned.

The fact, however, that all five historic scenes are presented side by side and in chronological order, with preference shown to none, suggests that our computations must commence at some point favorable to all and from all.

If it be assumed that the twenty-three hundred years ought to commence at either end of the vision, we have but to try it on and see how it works.

Dating from 607 B. C. in solar years it will expire in A. D. 1694; or if computed in lunar years will expire in 1625.

The very mention of these dates exhibits their absurdity, so far as effecting a cleansing of the sanctuary is concerned. Nothing of the kind has

ever been attributed to them. They are unknown quantities in history.

Or if, measuring from the other end of the vision, 197 B. C., in both solar and lunar forms, it would lead us to A. D. 2104 and 2034 respectively. Distant dates, surely and entirely unsatisfactory to the requirements of this generation. It would place the sanctuary of the church a long way off, greatly to the distress of the churches now in existence strenuously claiming to be the sanctuaries of the Lord.

Measuring thus from either extremity is found to be unsatisfactory, terminating too late or else on uneventful, unimportant years.

Rather than measure from either extreme, a course which is always dangerous, we must find a fairer and more equitable commencing point, one which will do justice to either end and yet measure from the whole vision.

There is one point that will do this and one only. It is the midway point, the bisecting date of the entire vision, 607 — 197. It is the year 402 B. C.

In our interpretation of prophetic periods we ought not to overlook the lunar system of time measurement. It prevailed quite generally in ancient days. The Jewish calendar was strictly lunar.

Lunar time is that system of time measured by the moon, the solar being measured by the sun. During the deliverance of the prophecies of Daniel, Israel was under the administration of the Mosaic law—a law of types and shadows which borrowed its strength from the coming kingdom and church of Christ, even as the moon borrows her light from the sun. It is but eminently fitting, therefore, that lunar time measurement should enter into the interpretation of these prophecies as well as that of the solar:

It is evident that lunar as well as solar measurements of time are employed in the chronological predictions of scripture . . . the question now arises, where does this long period (twenty-three hundred years) run out? and to what events does its termination lead? We may reply, first generally, it runs out like the "seven times" both on the lunar and solar scales.—*Light for the Last Days*, pp. 83, 298.

The seventy years' captivity was more accurately fulfilled on the lunar basis than the solar.

Now a lunar year is nearly eleven days shorter than a solar year, and this difference running up into twenty-three hundred years amounts to considerable. In twenty-three hundred lunar years there are but twenty-two hundred and thirty-one solar years.

Having already applied the solar form of twenty-three hundred years to the era as submitted by Reverends Ward and Keith, and finding it to terminate at 1830, nothing remains now but to apply the lunar form. Commencing then from the era of the entire vision centered in 402 B. C., the twenty-three hundred lunar years will expire in A. D. 1830.

Thus whether we compute in solar years from the

shorter period as prescribed by the historians, or in lunar years from the longer period prescribed by the historic scenes of the entire vision, we are brought to the inevitable 1830.

Nor are these prophetic forecasts to perish without hope. The events of 1830 are as large as the prophecy requires. For then it was that the church emerged from the imprisonment of her apostasy, where for twelve hundred and sixty years she lay in silent seclusion.

Freed from false teachings, divested of evil doctrines, and unincumbered with unauthorized hirings, she was ushered from the wilderness of her retreat clear as the sun and fair as the moon, cleansed, purified, and empowered for her Master's service.

In name she is known as the Reorganized Church of Jesus Christ of Latter Day Saints, organized after the apostolic model, and untainted with the contaminating creeds of polluted man. It is the sanctuary of the Lord.

Ignore the claims of this church, if we will, we are still under obligation to seek for the sanctuary of the Lord as restored in 1830. It is the year of jubilee and no other year will do.

The prophecies must be fulfilled and they irrevocably require that this work commence in 1830. It must commence! It has commenced!!

What other church, then, organized in that year claims to be such? There is none.

The Latter Day Saint Church is the only organization responding to the call and appointment of prophecy. It must be *the* CHURCH.

DANIEL MACGREGOR.

Of General Interest

COLONIZING THE TRAMP.

The tramp question has been for fifty years an apparently unsolvable one in America. It need hardly be said that the administration of law has not been able to cope with it. Workhouses, jails, and prisons have not diminished the number of tramps. Charitable societies long ago gave up in despair all idea of attempting to settle the question either by the ordinary or extraordinary methods of charity. To the railroads the tramp problem has been an ever-present and a very serious one. It is estimated that the railroad corporations of the United States suffer an annual loss of \$25,000,000 by reason of the depredations, intentional or unintentional, of the army of tramps. This, at any rate, was the estimate made by Major Pangborn, representing President Murray, of the Baltimore & Ohio Railroad, at the National Conference of Charities and Corrections at Minneapolis in June, 1907.

This \$25,000,000 yearly loss represents property destroyed or taken in one form or another. The losses are continuous from explosions or flames due to careless lighting of fires by tramps. Robberies, obstruction of tracks, interference with signals, stopping of trains, injuring and frequent killing of employees, and wrecks which entail large immediate loss and heavy suits for damages,—these are some of the disastrous results of the doings of tramps. The immense number of

tramps trespassing upon railroads, and the fatalities which overtake many of them, may be judged from the fact that in a period of five years recently 23,964 trespassers were killed and 25,236 injured while stealing rides on railroads. Most of them were tramps.

MORE THAN HALF A MILLION VAGRANTS.

It is conservatively estimated that there is an army of at least 500,000 tramps in the United States. This figure is calculated by taking as a basis the number of tramps killed on the railroads every year and multiplying it by the proportion of train men killed in the year compared to the total number of train men employed. But it is entirely probable that the number at present reaches nearer a million than 500,000. The recent industrial depression added large accessions. Reports from railway agents throughout the country show that never in the history of the railroads was so large a number of tramps met with.

A large proportion are youths ranging from sixteen to twenty-one years of age. Beginning with a yearning for adventure, about one half quit the nomadic life and return home, or settle down, while the remaining half become inveterate tramps and gradually trend from vagrancy into a career of crime or semi-crime. A very large percentage of tramps, however, are adults and comprise every species from men who will not work or who have become chronically unfitted for work, to those who are innocent victims of downright adversity.

Both the charitable societies and the railroad corporations have long desired some practicable method of dealing effectively with all aspects of the tramp problem. If it could be done the charitable societies would be relieved of a burdensome drain upon their time and resources, and railroads would benefit by the stoppage of the great losses and annoyances to which they have been subjected, while from a humanitarian standpoint the tramp would be given an opportunity to regain his standing in society. Hitherto all experiments have failed. The committing of the tramp as a vagrant to the workhouse or jail is, of course, an old method. More recent expedients are the municipal lodging-houses and work-yards run by charitable societies. These, while of some effect, have been utterly impotent, considering the problem as a whole.

The charitable societies and the railroads believe that they have at last come upon a plan which is quite certain to prove efficacious. This plan is a transplanting, with certain modifications suitable to American conditions, of the tramp colony idea already in force in Holland, Belgium, and Switzerland. Since the instituting of these colonies vagrancy has been unknown in those countries, and although they have certain features which can not well be adopted in this country, the general plan of these European experiments will be followed.

NEW YORK'S PROPOSED COLONIES.

The first step toward the establishment of tramp colonies in America has been taken in New York. Such public-spirited men as Edmond Kelley, R. Fulton Cutting, Robert W. de Forest, Samuel J. Barrows, and others have joined with all of the charitable societies and the railroad lines in drawing up a bill which has been introduced in the Legislature. That this bill will become a law, if not at this session of the Legislature, eventually, is regarded as certain. Railroad corporations which have so powerful an influence at Albany have enthusiastically pledged their support. In fact, their attorneys assisted in drawing up the bill and in suggesting some of its most important features. The New York Central, the Erie, the New York, New Haven & Hartford, and other railroads have definitely and specifically given assurance that they will do their utmost to have the colony system estab-

lished. It is more than likely that it will be introduced throughout the United States.

What are the provisions of this bill? The measure appropriates \$750,000 to establish three tramp colonies, one near New York City, the second in the neighborhood of Albany, and the third in the vicinity of Buffalo. Part of this fund, it is proposed, will be used in buying sufficient areas of waste land for the colonies, and the remainder for the erection of necessary buildings. The Governor is to appoint five men who shall constitute a Board of Trustees of Labor Colonies, and who are to serve without pay. This provision is intended to obviate purely political appointments and to secure competent officials. These colonies, the bill sets forth, are to be devoted to the detention, reformation, and instruction of persons convicted of vagrancy, habitual drunkenness, and violation of section 426 of the Penal Code. This section, it may be noted, is the particular one covering offenses against railroads, such as trespassing, theft, and other crimes. All three colonies are to be places of compulsory detention. Magistrates are to have the full power of fixing the duration of sentence, although no sentence is to exceed two years. Any inmate will be able to get a parole upon giving proofs of good behavior and if the trustees are convinced that he will not violate the law. But if any tramp attempts to escape from the colony in which he is confined, he is to be subject to a term in State prison for a period of from one to three years.

The colonies are to be more agricultural than industrial. The aim will be to subordinate the industrial features to the agricultural. Competition with free labor will be strictly avoided. Waste land will be reclaimed and cultivated as truck gardens. It is believed that the large cities are able to absorb so much produce that these gardens will not interfere with the trade of small farmers. Probably the entire product of the colonies may be supplied to State institutions. Every inmate is to be paid for his labor, and the cumulative amount given to him when he is released. This compensation, it is provided, shall be based upon the pecuniary value of the work performed and "also on the willingness, industry, and good conduct" of the inmate. In place of other penalties and punishments the superintendent of each colony is empowered to maintain a system of fines to be imposed at his discretion. Any tramp who violates the terms of his conditional release is to forfeit all that he has earned.—Gustavus Myers in the *American Review of Reviews*, March, 1909.

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LIFE.

The world is not a playground; it is a schoolroom. Life is not a holiday, but an education. And the one eternal lesson for us all is *how better we can love*. What makes a man a good cricketer? Practice. What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good linguist, a good stenographer? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in different ways, under different laws, from those in which we get the body and the mind. If a man does not exercise his arm he develops no biceps muscle; and if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigor of moral fiber, nor beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character—the Christlike nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice.

What was Christ doing in the carpenter's shop? Practicing. Though perfect, we read that he *learned* obedience, and grew in wisdom and in favor with God. Do not quarrel therefore with your lot in life. Do not complain of its never ceas-

ing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort nor for agony nor prayer. That is your practice. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not grudge the hand that is molding the still too shapeless image within you. It is growing more beautiful, though you see it not and every touch of temptation may add to its perfection. Therefore keep in the midst of life. Do not isolate yourself. Be among men, and among things, and among troubles, and difficulties, and obstacles. You remember Goethe's words: "*Es bildet ein talent sich in der stille, doch ein charakter in dem strom der welt.*"

"Talent develops itself in solitude; character in the stream of life." Talent develops itself in solitude—the talent of prayer, of faith, of meditation, of seeing the unseen; character grows in the stream of the world's life. That chiefly is where men are to learn love.—Henry Drummond.

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GENEROSITY.

"Love envieth not." This is love in competition with others. Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill will to those who are in the same line as ourselves, a spirit of covetousness and detraction. How little Christian work even is a protection against unchristian feeling. That most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy, the large, rich, generous soul which "envieth not."—Henry Drummond.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Cryster Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

Going to School.

BY SR. MINNIE ANDERSON WARNOCK.

My Johnnie has started to school to-day,
Oh, my, how my baby has grown!
The years have gone so very fast;
Oh where, oh where have they flown?

As his dear little form went out the door,
His shadow still lingered with me;
And follows me round from room to room,
But is silent as silent can be.

So different is he from the real live John
That I feel quite lonesome and sad;
And I anxiously wait till school is out
To again hear his voice so glad.

February 8, 1909.

Dear Sisters: I have been asked to write, and I ask myself the question, What shall I write? What will be of most interest and benefit to all? And I have presented to my

mind a prophecy delivered at our General Conference of 1908, wherein it says concerning the Daughters of Zion:

"Oh, ye handmaidens, keep yourselves pure and holy, for you are taking a grand and glorious part in this work of the redemption of my people. Therefore lead my daughters, even the daughters of Zion, into paths of virtue, truth and holiness before me, and I will still make bare my arm, and my people will be redeemed."

And so I am impressed with the thought of what manner of persons we ought to be to be able to carry on so important a work, does it not behoove us to better qualify for so great a task, so that our efforts may produce better results? Our work is surely an uplifting one, and it seems to me we should strive to come up higher, to come nearer to the fountain-head of all good.

It has been said, "I can do nothing of myself," and this is surely true, for the closer we walk to the Savior the more like him we become, and the better fitted to do the work we are called upon to do, and so the first thing for us to do is to come in touch with that divine force that gives us the desire to become better.

Our work is an important one, and all should give it their careful consideration and try to apply the teaching to their lives; for our work is far-reaching; it reaches the foundation of society which is the home; for just so soon as we learn how to purify the home by applying to our lives the principles of virtue, truth, and holiness, we can preserve the sanctity of the home, and thus raise up a pure and righteous people who can be of great assistance in the redemption of Zion. If we ourselves learn these principles, we can in turn teach others. We can not only teach those within our home, but those outside of our home. We can instill these beautiful principles into the lives of our children; for they will play an important part in the great work of redemption.

The first principle is virtue, which is purity of heart and purpose and deed. The next is truth. The Christ has said, "Sanctify them by my truth; my word is truth"; therefore it means an application of the word of the Lord to our lives whether found in Bible, or Book of Mormon, or Doctrine and Covenants, or from those in the last days that the Spirit speaks through by way of prophecy, tongues, or revelation; the next is holiness which comes as a result of our practice of virtue and truth.

Your sister,

MARY KEOUGH.

Letter Department

SHARON, Pennsylvania, April 14, 1909.

Editors Herald: We, as a people, have been blessed in many ways, too numerous to mention. Glad indeed to find the same spirit made manifest in this place as in other places. The Lord is good and kind to us, and he will never leave us alone if we continue to serve him. God works in a mysterious way his wonders to perform. I have seen the workings of God in miraculous ways. He has, through T. U. Thomas, raised my brother from a death-bed, as it was afterwards told him. My little girl was scalded and was healed, and my sister's little girl was severely scalded and is rapidly improving. God in his tender mercy has seen fit to spare her thus far; I pray that he will continue to spare her to her parents that she may yet grow into womanhood and be an instrument in his hands, for winning souls into his kingdom.

This Bro. T. U. Thomas, who is our branch president, is loved by all who know him, but will be leaving us soon to go to a foreign mission. We will miss our brother, but may we always say, Thy will be done at all times, and not our will be done, knowing he will in his tender mercy raise up another

to lead his sheep, for nothing is impossible with God. This brother and his humble companion work hand in hand, doing all the good they can for the advancement of this great and glorious work.

I love to read the letters as they bring joy, peace, and comfort to my heart and strengthen and encourage me along the way. By receiving blessings from the Lord, we keep alive spiritually in the work. We have good preaching by the brother before mentioned. He has preached in much power, knowing that the angels of God have stood by him and words were put in his mouth. Through Bro. Richard Baldwin were powerful sermons also preached, insomuch that it seemed as though the whole building would shake. Through his preaching, he has been the means of bringing many precious souls into the great latter-day work.

Bro. G. A. Smith has been in this place different times and certainly has preached by the power of God. Who could help but love this brother for he is such a humble man. When the brother has preached and been in Saints service, the tears would trickle down over his cheeks.

I hope, as I am trying to write this letter in my weak way, that it may encourage some one along the way. We have had so many evidences that this work is true, why should we not want to continue faithful to the end? I have had dreams, and there are many more blessings in store for me, if I will but come to where the Lord desires me.

We have a fine Religio Society and we know God does smile upon it, for we have been greatly blessed in the same. As soon as we enter the door the sweet influence of the Holy Spirit thrills our whole being, and everything seems solemn and sweet. Although trying to hold back from showing that everything is sweet, in spite of us the tears come to our eyes. May we always strive to learn of this precious book, which is the Book of Mormon. Even when each one takes part in the program, the same feeling is felt. That the Lord will raise up stalwart young men and women from this society is true, for from this society different young men have been called and indeed the women are not behind on being blessed of the Lord. I could never get tired talking of this society. Hope and pray that I, with others, will be a faithful worker, ever trying to see it progress.

We also have a fine Sunday-school. We won the banner this time. May the good work roll on and may we each and every one strive to make it a progressive work, and that God may bless us all in our efforts in doing so, is my prayer.

Your sister in the faith,

EMMA U. RYHAL.

INDEPENDENCE, Oregon, March 29, 1909.

Editors Herald: The inclosed card and contribution of M. E. Harkness, Caldwell, Idaho, means that this lady called upon Bro. Jasperson and myself to-day, in his undertaking parlors, soliciting contributions for a home in Oregon. I told her I and the church I represented are also interested in an orphans' home, and if she favored reciprocity we would exchange contributions, such as she might name. She suggested one dollar, which we forward you, not knowing just how to reach the proper custodian at this writing.

We have desired to meet with the conference, but the expense seemed too great; so while other missionaries are gathering in to their homes, greeting loved ones and enjoying home association for a little season, we are trying to be reconciled to continuing where duty seems to call for a little longer, with a vague hope that the way will open a little later for a visit with the family.

Calls from Springfield and elsewhere seem to press upon us and we will try and attend to some of them while awaiting word from conference as to disposition of us, if we are again assigned to field duty. Sr. Crawford, of Springfield,

has aroused interest among some of her neighbors and they with herself are anxiously awaiting a visit from an elder. Oregon, as many other fields, undoubtedly needs many more missionaries.

In bonds,

S. D. CONDIT.

SAGLE, Idaho.

Editors Herald: The writing of incidents of the ministry and others so often and constantly appearing in the church papers from time to time may appear irksome to some, but to me there is always a charm and blessedness thereto that revives my sometimes despondent nature. To me it begets an abiding conviction that the brotherhood is slowly becoming more to understand one another in working towards the grand ideal. It seems poor judgment to me to embarrass one who writes often by insinuating he only writes for notoriety. I have not as yet persuaded myself to believe my brethren are so void that ennobling quality of manhood to think this purpose is the incentive. I like to think of those engaged in the same grand work as possessing an equal love and desire for its progress as myself. In my judgment this is only one form of good-will that is sometimes misunderstood to some extent, and the censure and hostility should be discontinued. So many times important occurrences of interest are withheld for the fear of this kind of judgment.

The old year has gone. The Messina earthquake made this year noted at its close in the great destruction of property and life in Southern Italy. Such noted cataclysms only serve as a severe reminder that we are living in an age when God's judgments are abroad in the land. In this way God teaches us the importance of his word. Its appalling magnitude causes the world to stagger, and some have doubted God and refused to believe in him for it. The questions are asked: "Where was God in all this? Did God do it? Did not he care? Could not he prevent it? If he could and did not, is he good?" We answer, We can not deny God. We can not ignore the truth of his word. Such evidences to support it are too extensive and profound. It is evident God does not look upon death as we do; if so, such would be murder. Every death would be murder. Death with God is only a transition,—a transportation from one life to the great beyond.

As God has warned before the flood so has he done again in latter days. While its culmination is sad and appalling to us, yet with God it is for a grand and wise purpose. All this course of nature is good, and we are ready to admit that even death is good when we view it as God does. It is a sad and heart-rending picture, but does it not teach humanity a great lesson? Does it not teach us the lesson of giving? Does it not impress the fact God does not lie? Does it not show us God is angry with the world for wickedness and seeks to teach them repentance? Has it not declared the beneficent purposes of our God through the ages? The Christian world now is prepared to admit as much, that it was a wise providence that sent the flood in Noah's day. What would man have degenerated into, for even then his wickedness was great! He would likely have been a wandering savage of the forest. It seems terrible to some when their finite minds can not grasp God's great forces in their mighty sweep through the centuries. We will admit we do not know the *why* of many things. The afterthoughts caused by this disaster have presented antinomies, some phases of which are beyond our reach. But even then we will not cease to pray, "Our Father who art in heaven." While distresses of this character have come, and no doubt still more of greater magnitude are yet to follow, yet we will constantly affirm, *God is good*, and "doeth all things well."

I wish to express my honest appreciation of some editorials of recent date that have appeared in the *HERALD* and *Ensign*.

The one, "Some modern reforms," strikes me with peculiar emphasis. My observations along the lines of lawlessness, their causes and cures, have forced me to the conclusion that there is need of radical change in many respects in our moral, social, and political strata if we as a nation expect to make advancement towards the realization of a universal brotherhood. What real consistency attaches to the methods of intemperance in the formation of statutory laws by legislators and the divers ways of putting the saloon business before the people as a legalized, legitimate traffic, when they know in the operation of such business they lead and drive many otherwise simple-hearted men to madness, poverty, murder, and rapine, and then imprison and hang them because they thus follow in this channel of inevitable consequences. They legalize liquor selling which makes brutes of men, and then the law in turn unrelentingly punishes them for being brutes. We do not say such should go unpunished, but we do say the consistency of the procedure is questionable. The instruction of Christ in the beatitudes strikes home with force, "the ax is laid at the root of the tree." At least the "root" is the essential factor to life, and as long as the root is grounded, the growth and the consequences of that growth will be apparent. To be obliged to imprison and hang a man because of the consequences of the evil of a legalized business which he is little prepared to resist, and thus make him by legal procedure a vicious law-breaker, ought to be a very chastening obligation to those responsible for it, to say the least.

My recent visit to the State penitentiary of Montana, located at Deer Lodge, where six hundred convicts are held, has confirmed me more of the grave necessity of reform and total abolishment of the saloon business altogether, which has been one of the fruitful sources of degradation. They induce men to be criminals *by law* and then punish them for being such *by law*. Is this indeed the mark of a high civilization? At least to the mind of the writer it is only one way our government lacks in efficiency. I was informed by the warden of this penitentiary that about two thirds of those there were imprisoned because of drink and were not criminals at heart. They were there because at sometime in their past life they had been inflamed by the curse of drink and the Government to some extent was responsible for being the agent that has administered this maddening intoxicant to them. I would not dare say the law is responsible for all wrong-doing by any means, for such would be a foolish assertion. Neither do I wish to say robbery and murder do not indicate moral degradation and should not be punished, but we should remember there are even degrees of degradation.

My change of field from the extreme South to the "great Northwest" has brought many scenes pleasant and otherwise that I hope I have not failed to profit by. There are friends and associations of the South I know I shall never forget. The new scenes and associations are no less cherished. The broad cotton fields and the negro population that largely tills them do not greet the eye here. The southern hospitality and sociability are not surpassed by the western type. In the South biscuits take the place of light-bread, but here is a painful reverse. In Dixie biscuits have a permanence of fixture unequalled in the quality of its production as a viand staff of any people; in fact its permanency, to some of the North, is the only source of criticism. To me such has been a pleasing memory and never have they been equaled elsewhere. One does not see so much rash invasion of the rules of syntax (in sometimes using two negatives in the same sentence) here as there; but one does see other innovations to the maiden English as equally tempting. This convinces me that manners of speech, and peculiarities of life and dress, are only a question of geography anyway; and it is only one point of honor in the missionary's favor to proclaim his

identity, and show his adaptation to the locality where he labors. Such is the inevitable consequence, anyway, if he stays there long enough, and the sooner it comes the more influence we have. This only applies to local conditions and peculiarities, not to their sins, however, neither should it alter or transform the truth we bear.

My objective point in coming here was Spokane, Washington. Spokane is a very modern city in every way. The writer found everything, nearly, in an active state of industry. Saw-mills, planing-mills, flour-mills, manufactories, foundries, mining, and farming are going on at a rate surprising indeed. The constant activity of the people is a source of hindrance to one laboring in the ministry. They have no time for such trifles. (?)

The itch of our opponents for notoriety in the religious field is not so pronounced here as it is in the South. Possibly only two efforts to ridicule the faith have been made of any consequence in my field the past year. These were mostly noise and fury, which signified nothing in the category of judgment of honest men. Some ministers are beginning to learn it does not pay. Elder Paul Iverson, of the Seventh-day Advent Church, made a spleenish howl against the Saints at their state encampment last summer in the Bitter Root Valley, in Montana. Since then he has remained remarkably quiet towards the Saints, and could not be induced to sign honest propositions for a canvass of the two positions which were offered him by Bro. Hale W. Smith.

We can but watch the antics of R. B. Neal and his class, these would-be keepers of the faith, with grim amusement. Of such religious hysteria of their writers and preachers we have found, have many times resulted in a peculiar symptomatic development of contagion among themselves which they seem not to have discerned as yet. We only wish to pay a respectful compliment to them when we say they belong to the well known firm of Boastem, Allurem, and Deceivem.

Let me say right here, the old Ship of State sails grandly on, and such petty puffs of adverse winds do not disturb the serenity of anything. If the change of figures is permissible let me again say, their buzzing verbosity shows the hive of their breeding, and we know their school of theology has put up the very worst job imaginable in propagating such an ungrateful species. Their carefully "conned" vanity seems to have become chronic. They wax bold when they gain a little prestige and get their heads above the crowd. They blatter anything against the church with no restrictions whatever. Anything is graciously received that is unfavorable to the church. That which is favorable need not apply. Many an alluring lie is dressed in gaudy attire to be presented to the public by this preacher class whose real family name is Legion. Thus their concoctions are spread which brings business, money, and notoriety for their church, fame (?) for themselves, buncombe for the public, and damnation to their souls. They unthinkingly invest Joseph Smith with the dignity of a king, by the hard and earnest efforts to criticise and overcome the great work he brought forth. At the same time they use his name "Joe" and "Old Joe" so slurringly, as though he was a kind of coarse hostler or cowhand, which strikes us with peculiarity. Why make such an ado, and unceasing and extensive efforts to overthrow his work, if it was but the result of a fanatical ignoramus? Their extended efforts show their plight, and that they are up against a hard proposition. Forgive us if we think this is unmanly and cowardly, and when they can not meet the issue squarely they ought to abide without murmur the result. If rooting is persistently their policy, who is to blame if the clean, respectable people refuse to root with them in this filth of their own creation? Of course their action is ridiculous, but is it not strange they do not see it?

An exhibition of transparent egotism and high sounding

boom-boom, that in some respects was about as smooth as any I have recently run across was made by Bishop F. L. Hoskins (one of the big four) of the United Brethren Church at Juliaetta, Idaho. I have held two meetings since last August in neighborhoods where the U. B.'s were organized and it has raised their zeal because I did not represent it as they did. They urged their bishop to offset my work. To date he has delivered three sermons against the Latter Day Saints on general principles, and especially the Book of Mormon. I gave him propositions for discussion, but he has not signed them. He politely refused to meet the issue at present for want of time. A large crowd of his own members witnessed this expose of Mormonism and the Book of Mormon. The bishop, being one of the four presiding bishops of their church, was hailed as a kind of crowning blessing, endowed with all the greater and less beatitudes of one holding such a high position. Thus his very presence added zest to the expectation, and when he advanced to butcher what he termed Mormonism the breasts of many heaved with pious satisfaction and delight. They eyed him with the hunger of a childless woman. Of course he brought forth nothing new. He could not do that. It was simply a perfectly unoriginal performance; but in which he succeeded quite well in making them believe it was just from the factory. In this lecture he wore the Campbellite toga, and especially did he poise with the scepter of "I, Clark Braden." In some minor details of course he differentiated it, or seasoned it up to give it the smack of originality; but in the main it was the same old hash, this time dished out with a U. B. spoon. They gobbled it down and wanted more. They got more, but not the same stuff. To those who came out I gave them what they were not looking for, which acted as a kind of purgative, I think, at least with some. The stand-patters for the U. B.'s looked upon me as the shameless apostate of higher Christian life. "A Mormon is all." "He should not be allowed to preach his stuff here." "He must be the son of Old Joe, for he had a lot of them." "He preaches from the Book of Mormon, Old Joe's bible." This vulgar trait has acquired a sharp edge with some, but thank the Lord some are honest, and they see the folly of such a deceitful work. I proved immune to their bombast and slander. If my pride was stung I do not think I showed it. I did not feel crushed. I did not resign and slink out discredited and beclouded. I did not move off the reservation. I simply stood my ground and answered his argument in as straightforward and candid a way as I could. His diabolical deceit I believe was exposed. At both nights of my reply it was clearly evident Mr. Hoskins did not care to be present, for he was conspicuous by his absence. In placing the Book of Mormon on an equality with the Bible we were ridiculed and belittled by this giant, and not until their discipline was showed to be equally binding and in force and *must* be received by their churches, did they get their eyes open to the situation that they also had that which to some extent was an equivalent. Strange is it not, they will reason from 1 Corinthians 13: 8-13, 2 Peter 1: 3, and Revelation 22: 18, 19, that an addition (Book of Mormon and Doctrine and Covenants) to that which the Lord has already given is deserving severe denunciation, yet they are guilty of having that very thing themselves and man-made at that, in the form of a church discipline which is an addition to the word and is equally binding with the Bible, yet the Lord has not authorized or sanctioned it. In their case it has been "man" that has added, but in our case it is the Lord. This is the distinct difference. Why do they slur the character of Joseph Smith and refer to him as "old Joe" when that same church discipline says, "They should believe evil of no one without good evidence. They should put the best construction on everything. They should speak evil of no one?"

My visit to the state of Montana during January was quite pleasant indeed. There I formed the acquaintance of a number I shall never forget. At Avon I preached the funeral-sermon of Mr. Dan Davis, an old time resident of Montana, and a staunch friend to the cause. The large attendance of friends at his funeral exercises held at the Methodist church, attested the high esteem in which he was held. My short stay at Race Track was pleasant. While there I took occasion to visit the Morrisite church and attended services once. Mr. Hendrickson is the leading mind of this faction. The writer was informed there were only about fifty members left of this once flourishing community that came out of the Utah church under the leadership of Joseph Morris.

The district conference at Bozeman passed off quite pleasantly and profitably.

The work in Spokane District seems to be gaining ground slowly,—at least in some respects. We are hopeful in the cause.

In bonds of Christian fellowship,
S. S. SMITH.

Word from Wales.

Dear Herald: It has been some months since I have sent a word to your letter department. The work is making some progress. There have been some added by baptism; in the last eight months about eighteen, some of whom in coming days, and not far distant, will be able representatives of the cause. We have lost by death Elder W. P. Cox, president of Pennygraig Branch. He was cut down in the prime of life by that dreaded disease, consumption, at the age of thirty-three, and was a man of faith and works. At present writing our highly respected Sr. Eleanor Treharne, lies still in death. She, too, was cut down by the same disease as our late Bro. Cox. It can truthfully be said of her that she lived and died a Saint; age thirty-four. Two days prior to her death she repeated her former wish, that her organ, a valuable instrument, be taken to the chapel, as it was her desire to give it to the church. She was told that the house was too damp; that it would soon get mildewed and be ruined, beside there were not many Saints here (Llanelly) now. "No," she said, "Don't take it now. Wait until the chapel is repaired, for there will be use for it as there will be Saints meet there often to worship. It is not always going to be like it is now." This dying statement of our sister is encouraging, when we call to mind predictions made some years past, that, notwithstanding the branch would go down so that only a few would be left, that yet the work would grow. This is one of the old standing grounds, and this little stone chapel was built in the 40's, before wickedness came in like a flood by Brighamism. Later the Reorganized Church went to law for the property, and got possession. At present the building needs repairing very much, and, I understand, the missionary in charge, Bro. J. W. Rushton, has the matter in hand, and will take steps to collect means to place this old and highly respected house in good condition.

I came to this place last week, and shall remain for some time to try and get the work on its feet. There has been some contention and friction in the Eastern and Western district of Wales, but I am pleased to say that since the convening of the Eastern District conference at Lidney, February 13 and 14, and the Western District conference at Aberaman, 27 and 28, unity and peace prevail and the prospect for the work is very encouraging. There were three ordained to the eldership; in Eastern District, Brn. B. Green, T. B. Trapp, and Alf Jones; and two in the Western District, Thomas Picton and David Collins, and Bro. J. Mann to the office of priest, and Thomas Kear, deacon. All these are young men of above the average in ability and strong in the faith. I take much pleasure in the thought that not very far distant some of these brethren will be strong pillars in the

work. They are men of good, clean records, such as are worthy of the respect of the church. Bro. Kear came into the church last June. He was a young man that had been brought up in a society that was not of the best. He put forth a strong effort to lead a new life and he had a good support in his wife (Ruth). Some three months ago he was thinking of the progress he had made and still wished to make, and he dreamed he was standing on a platform at a railway station. There were present a large body of people, and he saw two men pointing at a good-looking, well-dressed person and remarked, "He is a Latter Day Saint." The brother was pleased to hear the men speak so highly of his brother Saint. So he said, "I am a Latter Day Saint." They looked at him and said, "You are not a true Saint or you would not smoke that cigarette," which he was smoking. This left a lasting impression upon him, and in his dream he cast the cigarette aside and thus far he has been true to the lesson taught.

I came to Wales last spring with the intention of stopping for a term of years, wife and daughter Ruth accompanying me. November 18, 1908, wife and daughter returned home, owing to Ruth's poor health, this climate being too damp for her. That was a hard trial for me. I could have left them at home and come on my mission much easier. I did not like to see them go alone, for if anything should happen to the sick one, some would say, "He did not think much of his wife and daughter," and had I accompanied them, it might be said, "He did not care much for the needs of the work in Wales, or he would have stopped. He did not take into consideration the expense the church was put to, to bring him to his mission." I confess it was a very trying position to be placed in. The morning they left for Southampton to take the ship, I was sick and wondered if I was not in the wrong in letting them go alone, especially with a sick daughter, knowing that both always were seasick. Well, I was discouraged. I went into the bedroom, when I was spoken to kindly. The question was asked, "Do you not love me?" I cried out, "Lord, you know I do." With that came strength and the burden was gone, and in place of being despondent, I sang some of the songs of Zion, and on the train I felt like singing, but the thought that my wife would have reason to believe that I was glad they were going kept me from giving much expression to my feeling; notwithstanding I did all I could to keep from showing that under the conditions I was happy, my wife noticed that a great change had come over me and remarked that she wondered how it was I was so cheerful. When I told her my pleasant experience, she too was cheered, and took comfort in the thought that what we were about to do was in the interest of truth and kindred, and that the Lord was pleased and loved a cheerful giver. So while in our parting we could not keep back the tears, we rejoiced that we were worthy or had the privilege to do something for the Lord. In this experience I learned the lesson that the nearer we live to the Lord and strive to do his will, the more we love our loved ones. While I am not a poet, I penned the following, which expressed my feelings:

I stood upon the landing stage, a very lonesome man,
Watching the Adriatic sail, as far as I could scan.
Upon her deck there was to me a treasure more than gold,
Who was the sunshine of my home in darkness, heat, or cold.
Forty years have come and gone since we sailed upon the
matrimonial sea,
And this was the hardest task that ever came to me.
It was for the sake of truth and kin we took the parting
hand,
We hope and pray not ere long we shall together stand.
I do not wish to murmur nor faint by the way,
As the Lord loveth a cheerful giver, let me be such I pray,

Take courage then my loved ones, though thousands of miles
apart,
The Master will accept of the offering when done with an
honest heart.

To me it is an honor that I do highly prize,
To be a representative of the message from the skies,
Sent forth by an angel in these the latter days,
To commission men to teach and preach the Lord's appointed
ways.

In conclusion I wish to say that it is my honest opinion that it would be for the good of the work in this country to form north and south Wales into a mission, as it was at one time, under the former Joseph, and for years in this church. Again I believe that Wales should have a bishop. The past trying ordeal the families of the missionaries in this land has passed through in the last five months, confirms my opinion in the above, when for four and five months they have been without support. I believe that if we had a bishop here, he would call the attention of the Presiding Bishop to the needs, and help would come. This last year, after the loss by death of the bishopric of this mission (British Isles), we have not got along as well as we would had the loss not occurred. I am glad that things are looking better, the general bishopric having gotten things into shape, and we are understanding each other better. I hope that the coming General Conference will have time to consider the above, and that that which is for the best will prevail. At a conference held at Porth, October 10, a motion prevailed that if Wales was set apart as a mission a president be appointed that was conversant with Welsh and English language. To this there is some objection, reasons assigned that it has the appearance of bringing in nationality, which in my judgment is not the case. Seventy-five per cent of the inhabitants in Wales, in and out of the church, are Welsh, and it seems to me that no just fault can be found against this motion. The first missionary in Wales and in charge was William Enshaw. He was an Englishman. The next was Captain Dan Jones, Welshman, and from that on, all that have been appointed by General Conference when Wales was a mission, were men that could speak both languages. If I were to go to Germany, and found that seventy-five per cent of the Saints were Germans I certainly would find no fault if they asked that the one in charge should be conversant with both English and German. I predict if Wales is properly supported that within five years she will be more than self-supporting. What I mean by supporting, keep at least three or four missionaries in this field, and by the way, Bro. E. B. Morgan and wife would find a warm reception in this land of Leeds, and would be able to do more good the next three years than the three he was here before. I hope he can be appointed and that he will come.

For nearly two weeks I have been in the company of Bro. J. W. Rushton, missionary in charge, and I find that he has a warm place in the hearts of the Saints of Wales, and I am glad that I found in him the spirit of this great work, and a very able representative of the same; my colaborers, Rees Jenkins and Thomas Jones, are doing what they can under the circumstances to present the faith and they are safe men, have good understanding of the work. They, with many of the local men, are getting anxious for pleasant weather so as to be able to hold open-air meetings. The various branches are enjoying good meetings, as a whole the prospect is encouraging for the good cause.

WILLIAM LEWIS.

LLANELLY, South Wales, England.

COFFEYVILLE, Kansas, Route 4, April 19, 1909.

Saints' Herald: I am one of the isolated ones. Have never heard but one sermon of the Saints and have been a member of the Saints' Church over four years. I haven't had the

pleasure of associating with the Saints. My mother, who is a lady seventy-five years old, lives with me. She joined the church the same time I did, but my husband has been utterly opposed all the time. We have six children, and while they believe in the church they are not members. Now dear brothers and sisters, I ask an interest in your prayers that I and my family may be as one, that we may all be members of the one true church, and that my mother and myself may enjoy better health, if it is the Lord's will. My oldest child is a girl of sixteen years and my youngest a girl of seventeen months.

Now I will tell a dream I had in November: I dreamed it was getting dark and I was looking for the moon. In place of the moon coming up a big bright man appeared in the heavens, with one foot raised as if to step and the right arm was raised as if to reap. In the other arm he held a large basket against his breast, and heaped up on that basket were all kinds of choice fruits. I called my folks to look (we were not afraid). I then told them that Christ was soon to come and gather the good to himself.

Well, I have written enough to tire you, so I ask the prayers of all the Saints that we may all live nearer God than we ever have.

MRS. ALICE WRIGHT.

INDEPENDENCE, Missouri, March 29, 1909.

Editors Herald: Sunday, March 28, was an unusually happy day for many in Warrensburg, Missouri, for the reason that ten of God's blessed children entered into the waters of baptism, seven adults and three children, Bro. G. Buschlen administering the rite.

Several months ago, Bro. J. W. A. Bailey, a young man and priest of the church, of good reputation among the citizens of Warrensburg, engaged in a series of meetings on the street of what is known as "Old town." Many were attracted to his services. So much interest was manifested that when the weather became unfavorable some of his listeners made up enough money to hire a place for him to preach in, and told him to continue with his work, which he did, creating very much interest; but being young and full of earnestness, and feeling he had reached his limitations having preached about sixty sermons, he sent to the stake officers for help. Bro. J. A. Gillen responded to the call and preached about five discourses, the people treating him very kindly and manifesting a great desire to hear more of the latter-day work. He was greatly blessed in the work that he did there, receiving many invitations to the houses of those not members. For a short time the work ceased; then Bro. Bailey started it again, going on for a short time, again requesting assistance. This time our venerable and kindly disposed Bro. W. W. Whiting went to his aid and preached several sermons, coming back with an excellent report of the people of that place.

Later the writer visited them and preached once, feeling that there were many who were being drawn close to the fold.

Later Bro. Parsons contributed to their stores of information, also W. H. Garrett, each feeling good was to be done there.

Services were dropped for a time with some little disappointment. But our energetic and faithful young Bro. Bailey decided to open up again, notified me of his intentions, requesting further assistance. This time Bro. G. Buschlen was in Independence looking around to see what might be done to settle himself and family among us. He had expressed himself regarding his intention of remaining in this locality for some time, so I thought it well to offer to him the privilege of assisting Bro. Bailey, which he did after conferring with the missionary in charge. Going there he remained and faithfully labored among the people, visiting them and making many friends, friends who will gladly welcome him back. It was with reluctance they parted with him. We feel we shall

be fortunate to receive the assistance of our brother if he is permitted to remain among us.

Of our Sunday service in particular we have this to say: Bro. Bailey had informed us of several whose intentions were to be baptized and asked our presence there, so the writer and Bro. W. H. Garrett left Independence at a quarter past seven Sunday morning, and arrived in Warrensburg about half past nine o'clock; were met by Bro. Bailey, and drove over to the meeting-house. Bro. W. H. Garrett spoke at the morning service, telling of those enduring qualities necessary to the development of character, submitting some excellent thoughts. A fair-sized audience was present, all seemed pleased with the service. Arrangements were made for a baptismal service to be held at the home of Bro. Bailey. A small stream was dammed for the purpose. When the service began I should judge there were about one hundred to one hundred and fifty present, mostly non-members, who gave respectful attention to the speakers who addressed for about thirty minutes in all, before baptism: the writer, G. Buschlen, and W. H. Garrett. The baptism went on without anything to mar the solemn feelings of the Saints present. Afterwards at the home of Bro. Bailey, confirmation and administration of the sacrament were had, instructions being given relative to the sacrament and advice to secure the church books and papers and organize Sunday-school, Religio, and Daughters of Zion, to proceed to be active in all classes of spiritual service, etc. A quiet and holy feeling existed throughout the confirmations.

In the evening the writer spoke at the regular meeting-house to a fair sized audience; at the conclusion we found some who were almost persuaded who in time we believe will enter the fold.

We are of the opinion that a good work can yet be done and a splendid branch organization of the church be built up there. Bro. Bailey is assisted by a willing, helpful companion, and others of the Saints in that locality.

Feeling well in the work, I am yours, working,

G. E. HARRINGTON.

BENTON, Illinois, R. F. D. 2, April 14, 1909.

Dear Herald: Some of the brethren and sisters may be glad to hear from this part of the vineyard. There are a few families of the Saints living here. Our branch is about five miles away and we don't get to go as often as we would like to. My husband, myself, our two sons and their wives belong to the church. Dear Saints, may we all live faithful so that when Jesus comes he will find us with our lamps all trimmed and burning, ready to meet him. Bro. David Smith baptized us. We praise the Lord for sending him here to preach the gospel. He was the first one to preach it in this neighborhood. There have been others through here since and they always find a welcome at our house.

Your brother and sister in the gospel,
MR. AND MRS. MET ROBERSON.

TAMMS, Illinois, April 13, 1909.

Saints' Herald: I have been deprived of attending church and Sunday-school for about three years, and how glad I would be if I could attend. If one does not watch himself very closely when he is isolated from church privileges, he will take up with the worldly pleasures and let Satan lead him astray. I feel that it has been that way with me to some extent, but now I remember the covenant I made with our blessed Savior and am trying to do better. The evil one places many temptations in the way, but we read if we will resist the Devil he will flee from us, and I know if we will try to do good the Lord will be with us.

There is no church here, of any kind, but the Baptists hold Sunday-school in the schoolhouse and also have preaching

every two weeks, but as I have to work Sundays the same as other days, I can not attend. It has now been six or seven years since I accepted this grand work and I have read and investigated thoroughly and I know it must be the Lord's work. I don't see how any one could stay out of this grand work if they would only lay down prejudice.

I talk to the boys who work with me and try in my weak way to explain our belief and have got our agent reading the Book of Mormon. He says it is fine and also says he finds nothing in it that is contrary to the teaching of the Bible; and he seemed surprised when I told him it didn't teach polygamy.

To the dear Saints of the Tunnel Hill Branch, I should be glad to hear from any of you. And to the elders or any of the Saints who chance to pass this way, you will find a welcome stop over with me, and will find me at the C. & E. I. passenger station any time from eight o'clock in the morning until four in the afternoon.

Your brother,

B. F. GRACE.

Dear Brethren in Christ: You can confer a lasting favor on me. I am in need of a permanent home for self and little girl. Prefer one with Saints, if possible. It is not the question of dollars and cents so much as a permanent home. Our health is generally good and I am capable of caring for a home. Will have no ties to consider. Can say I am in the faith and harmony with all the Saints. Love this work and want my last days to be spent with the people of God. I am at 554 Keer Street, Columbus, Ohio, and will be grateful to any one who will kindly answer this. My former address was Wellston, Ohio.

MRS. J. L. GOODRICH.

BELDING, Michigan.

Editors Herald: Some time ago while at Chicago, I had the privilege of visiting the Historical Library of Chicago, located not far from Lincoln Park, and among the many sacred relics of various kinds I saw a book about the size of the Book of Mormon, carved from wood claimed to have come from the Mansion House of Joseph Smith, at Nauvoo, Illinois. It was presented to this library by Emil Prosch. Beside this lay a piece of the Nauvoo Temple, about four inches long by two inches wide. I had the pleasure of telling my friend how Joseph came by the Book of Mormon, and of the angel's visit to him, which gave me great comfort.

I have been led to rejoice many times in expounding the gospel to others, but this afforded me more. Though he is dead, yet his works and memory still live. May this latter-day work still go on and may we all live for that noble cause. My prayers are for the cause of Christ.

ELDER N. HILL.

PAPEETE, Tahiti, March 25, 1909.

Editors Herald: We received an 1835 edition of the Doctrine and Covenants, from Elder John G. Smith, Fairfield, Illinois, in response to my appeal for books for a mission library. It is in good condition and is indeed a valuable book. We now need an 1845 edition, or if we can not obtain that, any early edition of the Brighamite Doctrine and Covenants that was published before 1876, that we may be able to refute the claim of their elders in this mission that their Doctrine and Covenants now is exactly the same as in the early days, polygamy revelation and all. We also need volumes 1 and 2 of the *Journal of Discourses, Times and Seasons*, etc.; also Bible Commentary, a condensed encyclopedia, and any other book that would be good to make extracts from for our monthly paper.

We are not expecting many of the natives to be at the coming conference. One reason is that the diving season opens the 1st of May, and the vessels will begin carrying the divers to the respective islands about the 1st of April, and

another cause is, that most of the vessels are now in Papeete Harbor, so that there is no chance for them to come, except in small boats. Papeete Harbor presents a very busy scene to-day, there being the *Mariposa* and two New Zealand steamers at the docks, and a majority of the trading schooners at anchor. When the phosphate companies get to work, Papeete bids fair to become a commercial center of importance.

Your brother in gospel bonds,
C. H. LAKE.

News From Branches

SAN FRANCISCO, CALIFORNIA.

Some time has elapsed since our last budget of news from the Golden Gate. In the interim the good work has been moving on in a satisfactory manner. The district convened here on February 26. The sessions were interesting and profitable throughout. The capacity of our new church was taxed to its utmost at the Sunday morning service, when Bro. F. A. Smith preached an instructive sermon.

On the 28th of March I had the pleasure of opening the door of baptism for two more precious souls, both adults, one of them a woman who was a member of the Methodist Church. When she heard the restored gospel she immediately began to ply her minister and church people with questions. When they began to realize that there was grave danger of losing her from their flock, they at once started a campaign to prevent her from being "led astray." Special prayers were held for her at their church. The minister, deaconesses, and members visited and pleaded with her, and warned her that she was being led by false prophets. But she had seen the "greater light" and their warnings were futile. The Good Shepherd has said, "My sheep know my voice and a stranger will they not follow." So she was led into the sheepfold and is now enjoying a peace and comfort never before known. It was a great victory for the truth. To God be all the praise!

Four weeks ago we began a series of preaching meetings at 502 Eighth Avenue, at the home of Bro. and Sr. Richmond. These meetings will continue throughout the summer, or as long as the interest seems to justify. Bro. George Daley preached the opening sermon at this place, and has been followed by Brn. G. S. Lincoln and C. A. Parkin. The interest and attendance are fair.

Our regular church services, both on Sunday and on Wednesday night, continue to be well attended. The Spirit of unity and peace continues to prevail in our midst, and we have every reason to be hopeful for the future of the work in this city. It is for us to sow the seed, and water the plant, and the Lord will give the increase.

JOHN A. LAWN.

ST. LOUIS, MISSOURI.

Since last report, Brn. S. A. Burgess, Archibald, and Masten have given words of instruction which have edified and strengthened. The resurrection of our blessed Lord and Savior was celebrated on the morning of April 11, by our Sunday-school in the upper auditorium, to the credit of all the participants; and the choir in charge of Bro. E. C. Bell, with Sr. Florence Burgess as organist, rendered the beautiful cantata, "The first Easter," the evening of the same day. Their effort evidenced thorough attention and practice and many were the complimentary remarks expressed in appreciation of the same. Bro. Archibald's remarks at the opening of the song service on the death and resurrection of our Lord are especially worthy of mention.

Our dear Sr. Billinsky is still awaiting God's blessing of health to be given her, and we sincerely trust it will soon

be hers to enjoy. Sr. Robert DeJong has been sorely afflicted the past month and thanks the loving Saints who have remembered her in their prayers. We know the prayers of the righteous avail much, and trust that she will soon be restored. We can not express in words our thankfulness to our heavenly Father, in restoring to health our Sr. Mary Volz, who was so very seriously afflicted recently. She is again able to meet with God's people.

May God's blessing attend his servants as they go forth this coming year, that they may have wisdom and faith in their work that much good will result.

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

SEATTLE, WASHINGTON.

If, as has been said, the prayer-service is the pulse of the church, it is evident that the Seattle Branch still retains a fair degree of vitality, though sadly handicapped in various ways. Attendance is usually good and there is a promptness of action in prayer and testimony accompanied by the Spirit that indicates a proper circulation of the divine protoplasm from the true vine.

Easter was a bright, beautiful day in the "Queen City" and the Saints who met in the Labor Temple listened to an instructive and timely sermon on personal purity by presiding elder, W. R. Davis. The discourse was well sustained by the scriptures and also by the natural instincts of those who are in touch with the Spotless One, and in perfect harmony with the spirit of Easter tide, whose symbol is the pure, fragrant lily. No attempt was made to observe the day by church or Sunday-school, in the way of special music, lessons or decoration. In the mind of your correspondent an opportunity is thus lost for impressing on the minds of the children and adults as well, the glory of the resurrection at a time when Nature furnishes such striking object-lessons of the resurrecting power of God. Nor need we feel surprised when our children express a desire to attend other churches where their love for the beautiful and soul-inspiring may be gratified. We should be a "peculiar people" it is true, but because of being purified and zealous of good works and not because of neglected opportunities.

There has been some severe illness among the Saints and their families, a few having walked very nearly through the "dark valley and the shadow"; but the Lord has been merciful and heeded the prayers of his people to such an extent that all are convalescing.

Elder F. Holman is absent from the city the greater part of the time. His business is traveling salesman, making it necessary. He is greatly missed in the Sunday-school and Religio and his absence weakens our ministerial force considerably.

Work on the exposition grounds is progressing rapidly and will soon be ready for the nations to bring their honor and glory into it. What of the latter-day glory? When we read of the activity displayed by the various churches, orders, and organizations for vigorous work and also for the entertainment of their visiting members, we wonder who will display the ensign of truth that all who run may read. The prayer of our hearts is aptly voiced in the words of the poet:

"God give us men;
A time like this demands
Strong minds, brave hearts,
True faith, and ready hands."

Yes, and hands that are not tied and brains that are not wearied six days out of every week with secular employment.

At the risk of making this communication too long, I must mention the good work being done by our Sr. Benedict. By her zeal for the cause and her godly walk and conversation

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she had won the good will of her neighbors to such an extent that several are interested and are investigating our claims and have become regular attendants at our services and are bringing others with them. She has organized a class among them and they meet one evening out of each week for a systematic study of the Book of Mormon. Sr. Benedict is physically disabled. Pray for her that she may be able to continue the good work.

CORRESPONDENT.

836 East Sixty-seventh Street.

DENVER, COLORADO.

There has been more snow in Colorado this winter than since the establishment of the United States signal service.

A great deal of sickness among those in the church this winter, and two deaths.

The prospects for a new church building for Denver Saints are quite flattering just now. We hope to have it ready for the September conference.

Eight were baptized last Sunday, Priest I. C. Edwards officiating.

The writer was called to Trinidad a few days ago to perform the marriage ceremony for Sr. May Young, daughter of Bro. J. I. Young.

The writer has been holding services at Boulder lately, the first in that place. We have not had large crowds, but a few interested listeners. We organized a home-class for the study of the Religio lessons. Hope good may come from the effort though a small beginning.

S.

Miscellaneous Department

Conference Minutes.

MOBILE.—District met in conference with the Bluff Creek Branch near Vancleave, Mississippi, March 6, 1909, at 10 a. m. W. L. and N. L. Booker were chosen to preside, John Rogers chosen janitor, Sr. Gladys Ruhle organist, Sr. Edna Sherman chorister, Robert McMillan and Simon Rogers ushers. Two branches reported: Three Rivers 124, Theodore 79. Official reports, Elders W. L. Booker, N. L. Booker, and Oscar Tillman; Priests T. W. Smith and C. R. Mizell; Teacher James Powell; Deacon Frank Stiner. Bishop's agent's report read and given to an auditing committee consisting of N. L. Booker, Henry Scarcliff, and A. G. Miller. Committee reported that they audited books and found them correct, but found a slight mistake in report. Report as corrected and accepted: On hand last report 22 cents, collected \$41.10, paid out \$40.94, balance on hand 38 cents. Treasurer's report: Collected \$4.25, paid out \$5.45. N. L. Booker, T. C. Kelley, F. M. Slover, and Sr. Frances Booker elected delegates to the General Conference and authorized to cast minority and majority vote in case of division. John Sherman, Wiley Mizell, and Henry Scarcliff were chosen to appoint speakers and determine nature of meetings during the conference. Conference adjourned to meet with the Three Rivers Branch, June 5, 1909, at 10 a. m. Edna Cochran, clerk.

Bishop's Agents' Notices.

To the Saints of the Seattle and British Columbia District; Greeting: I wish to congratulate you on the way you have contributed of your means in the past year and trust the Lord may bless you for so doing, but necessity compels me to ask that you continue to contribute as liberally as possible, as the needs of the district are increasing and our missionaries families must be taken care of, also the poor must be looked after, so let each one of us strive to keep the whole law and pay in our tithes and offerings. As the Lord has said, prove him and see if he will not "open the windows of heaven and pour out a blessing that we will not have room enough to receive it," and more than this, we are promised that he will rebuke the devourer for our sakes, that he shall not destroy the fruit of our ground and that the vine shall not cast her fruit before the time in the field, (Malachi 3: 10, 11.) These are indeed grand promises and if we will

but fulfill our part we need not fear, but the Lord will do his part.

Our district comprises Whatcomb, Skagit, Snohomish, King Island, Kitsap, San Juan, Pierce, Lewis, Cowlitz, Clallam, Jefferson, Mason, Chehalis, Pacific, and Wahkikum Counties in Washington, and all of British Columbia. Address all orders and remittances to Frank Holmes, Lock Box 78, Roslyn, Washington.

Thanking all for past contributions and trusting that all will be able and willing to do what lies in our power for the advancement of the temporal part of this great work, and that we may all be worthy of an inheritance in Zion.

FRANK HOLMES, Bishop's Agent.

To the Saints of South Dakota; Greeting: We are now commencing a new conference year, and it is our purpose in this message to convey to you such information and instruction as we believe will be helpful in carrying on the work God has entrusted to all.

First, it is our desire to express to you our thanks for your faithful support of the general church with your tithes and offerings during the past year. If any have failed in this important duty, the loss must be theirs. Our heavenly Father does not want our money because he can not get along without it; the mountains have abundance of the precious metals, the whereabouts could be easily made known, but that would cause a failure in our life work. It is needful that we develop within us the Christ character. A life of service must be our aim if we would be like our Master. He always did those things that pleased his Father. We must do likewise. Paul wrote to the Philippians (4:17) commending them for their faithfulness in aiding him in his work and said, "I desire that fruit may abound to your account." In Doctrine and Covenants 119:8 we are informed that all are called to assist in this great work, the business man, the mechanic and farmer have their part to perform, and it is just as acceptable as the one engaged in ministerial work. The work before us the coming year is great, and we need your assistance and cooperation in the financial matters, and we most earnestly appeal to you to not let an opportunity to do good pass by. There is no place for us to halt. We can not have any furlough in "the army of the Lord."

The church has sent men into your State that they have confidence in and they and their families need your assistance, the wife and little ones at home must be cared for, and your tithes and offerings are used for this noble purpose. Do not forget the missionaries. Because they are sent out without purse or scrip it does not mean that they are to be deprived of their just needs; their incidental expenses must be met. In paragraph 16, section 83 of Doctrine and Covenants, is found the following: "And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple: by this you may know my disciples."

Do not send them from your door without a gift or offering. You know not how greatly they may need it. Do not wait until you can do something big. Do the little things first and it will be much easier to do the larger ones. We will be engaged in the tent work the coming season and we need your help; and remember we use it where we can not have

other public places for service and where there are not enough Saints to bear all the expense. We are hopeful there will be a reunion held in the northern part of the State; if so, you will be informed of time and place in the church papers. Come, dear Saints, to the help of God's work, and peace, happiness, and joy in the sweet communion of God's Holy Spirit will be your reward.

Address me at Huron, South Dakota, box 13. I remain,
Your brother in Christ,
EDWARD RANNIE,
Bishop's Agent for South Dakota.
OMAHA, Nebraska, April 25, 1909.

Notice of Expulsion.

This is to certify that we, the members of the Comins Branch, raised our hands against one Almira Green, to expel her from the Reorganized Church of Jesus Christ of Latter Day Saints, on the charge of adultery, and recognize her no more as a sister in said church.

ERNEST N. BURT, President.
IRENE DIMICK, Clerk.

Convention Notices.

The joint session of the Massachusetts District Sunday-school association will convene in Haverhill, Massachusetts, May 8, 1909, at 2.30 p. m., continuing over Sunday, the 9th. Ora Holmes Whipple and Mary O. Lewis, secretaries.

The Education of Mothers.

In discussing the "Older and newer ideals of marriage" in the April *American Magazine*, Professor W. I. Thomas claims that to handle the child wisely, the mother should be as wise as society can make her. He says:
"The mother should be educated both in life and in the

schools, and the solicitude and provision for her education should certainly not be less than for that of the scientific specialist. At the age of perhaps eight the child's brain is practically all in; he is short only in experience and practice. He can understand any abstract principle and any piece of literature, from the theory of evolution to the Hamlet of Shakespeare, but when he spends his time with an uneducated nurse or an unideaed mother he goes to school and even to college with a mind so barren that one of our great colleges has actually introduced a tutorial system by which an intelligent instructor practically lives with the boy and attempts the reparation of a misspent childhood.

"It is also true that there never was a time in the history of the family when it stood so much in need of an intelligent mother. Formerly life as a whole was largely comprehended within the family. The industries and arts, education and religion were carried on there. But these interests have now been abstracted from the home to such a degree that the family situation is left rather empty. Business pursuits keep the father away from home most of the time, and even set very narrow limits to his intelligence, and it is therefore peculiarly important that the mother should be fit to represent the interests of life during that prolonged period before the child makes his connections with the outer world.

"Morality is with reference to the welfare of society, not the appetites of the individual, and a theory or practice which restricts the interests of the mother and thereby stunts the life of the child is, in the profoundest sense of the word, immoral."

Kind thoughts imply a contact with God. Like the love of beauty they can spring from no baser source. They are not dictated by self-interest nor stimulated by passion. They have nothing in them which is insidious, and they are almost always the preludes to some sacrifice of self. It must be from God's touch that such waters spring.—F. W. Faber, D. D.

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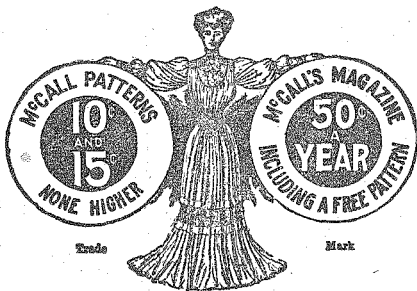
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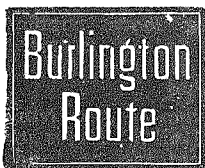
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 56

LAMONI, IOWA, MAY 5, 1909

NUMBER 18

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land, it came to those who were seeking light by the voice of revelation and reinstated among men the fact that God, having a people upon the earth, spoke to them, as in olden times holy men of God spake as they were moved upon by the Holy Ghost. As in the meridian of time God spoke to men through his Son, he again revealed himself unto man, and in that revelation he told those to whom the revelation came, that they were to take the things which were written in his scripture to be his law to govern his church, and the belief in the principles of present and direct revelation was fully instituted at the organization of the church in 1830 on the sixth day of April, the organization taking place with but few members and in accordance with the laws of the country.

Having committed this message, having directed that the gospel as found in the New Testament Scripture was his gospel, a revelation came to us in a strange way, a marvelous work and a wonder, it is true. To me, who has for nearly fifty years been engaged in preaching this philosophy, it is as strange to-day as it was at the earliest time that I became acquainted with it, and it is a fact established beyond controversy that no tenable explanation of the origin of the Book of Mormon has yet been presented except the one by Joseph Smith, Oliver Cowdery, David Whitmer, and others, who were witnesses to the things concerning its coming forth, the possession of the plates and their translation, as it exists to-day, as unique in its origin in the facts which it teaches, in the history in which it brings to pass, as it was the very hour that these men testified that they had seen the plates, which witness is still continued on record.

Is it not remarkable—I appeal to you, you who may have thought of it in the past, (men like myself who have been engaged in preaching to the people and defending the work where we have presented it have had their attention drawn to it constantly,) that God did, in his revelation to us, place before us that we must believe in the Bible as the record of God's will to men? Therefore, I say that we are under obligation more than many of our neighbors are who distinctly deny the operation of the Spirit in revelation of this character to the devotees of the gospel of Christ, and who say that the canon of scripture, having been filled, it has continued to be full, and that God no more revealed himself after the apostles fell asleep, and would not again reveal himself, the Bible being all that was essential, all that was necessary unto man's salvation. Yet, we have been under obligation to accept it, and we have told the people so; by virtue of our belief in present, direct revelation we were commanded to take it and obey it.

In connection with that, another remarkable fact was stated, simply because it was stated, not that it was any new truth, but connected with our citizenship: that he who kept the law of God need not break the law of the land, and we were to be subject to these laws until He came to reign, whose right it was to reign, and placed all enemies under his feet, according to the understanding we have in the scripture. He told us something more than that: Wise men have been raised up

Editorial

ADDRESS BY PRESIDENT JOSEPH SMITH.

One of the most enjoyable occasions of the General Conference, at the same time a rather unusual one, came about on Monday afternoon, April 19, when the eldership retired from the audience room to consider the communication to the church. President Joseph Smith remained and talked to the delegates and visitors. The church had been crowded and even after the eldership had gone the room was comfortably filled. There was a keen interest in what our President was going to present, and the closest attention was given throughout. Srs. Belle James and Estella Wight reported and jointly transcribed the speech as follows:

I have promised to talk to you—how long I may do so, I do not know. We are all of us not only strangely interested, but intensely so, in what we understand to be the gospel of the Son of God, and we are under obligations to a greater extent than many of our neighbors are who hold the teachings of the Master sacred. And for the simplest of reasons. When the angelic message reached the time of its deliverance on this

for the purpose of drafting the Constitution and the laws under it, and have been under the direct institution of heaven, wise men for the care and preservation of our religious rights.

Having consented unto this idea of present and direct revelation, it has opened a wide view, it has opened a broad expanse of inquiry, and we are permitted to go where we will; but as those who are devotees and believing in the presence of the Master to save, we have felt at liberty to make inquiry everywhere and examine everything bearing the name of religion or making claim to any pretension of this nature, to discover whether or not it bears relation to the revealed word of God. And are you not happy to-day, as I feel that I am, that this message of life and salvation coming through that angelic minister, that brought to light the truth that had lain buried for hundreds of years, put us in such shape that you and I, those who preceded us, and those who will come after us, can discover what these truths are? One of the most remarkable is that it bears continued testimony unto the fact that Jesus is the Christ. But the ministration of the Spirit which was spoken of and which was promised to continue in the gospel unto every one that would believe it, was that there should be a spirit that should make manifest to these devotees, every one that honestly from the heart obeyed the teaching which these men brought, who were authorized to go abroad and to teach it; that it would bear testimony that Jesus was the Christ and the doctrine was true; that it would be a spirit given direct to the individual and bear a tangible witness unto those facts, arming the disciple with the surest and safest guard against imposition or false doctrine or evil from any source, and furnish them with the ability to gather truth wherever it might be, recognize it and use it, as all truth emanates from God and only from him. It has made us a peculiar people, this confession of belief in direct revelation.

In 1892, I stood in Farwell Hall, before a mass-meeting, in Chicago, during the excitement that went over the United States, and to my surprise I was invited to be one of the speakers. When I reached the hall and found upon the platform an array of talent, political, religious, and civil, I supposed I would have but little to say; but I found that I was to be the principal speaker. I presented to that people some of the propositions that characterized the faith, and recited something of the history of it and showed in my dissertation what had brought distress and disgrace upon the name of Mormonism, and showed them how strongly we were under obligation to believe the scriptures as they were in their purity and in the strength of their teaching, and the revelation coming to us through the Book of Mormon which discredited and discarded and disavowed the dogma of plural marriage or anything like it,—the persecution that followed. The Reverend H. W. Thomas was present, and when I ceased he was called to the stand. He arose and said, "I do believe God spoke to men in ancient times as holy men were moved upon by the Holy Ghost. I do believe that God spoke to men in the meridian of time through his Son, revealing himself unto them and his will. I do believe that now God does speak to men; and," turning to me, he said, before that congregation, "I am not the first man that has suffered in this generation for his belief in direct revelation." I repeated his words at the opening of my discourse just now. It has pledged us unto the reception of all truth. It has given us to know from first to last that nothing but truth, that which is royally noble and true before God, will be permitted to continue; and that good will continue, that evil must be overcome, and we have been given as individuals by virtue of this giving of the Spirit, the power to overcome evil, the evil powers from beneath by the good powers with which God has purposed to surround the human race through the mission of Jesus Christ. And in the arena afforded to us by the church which he established in his own time and which he has been

pleased to reestablish in our day, fight out the conflict of good against evil, of right against wrong, spiritual truth against unspiritual error, and win a victory that shall bring us a crown if we endure unto the end.

We have been permitted in many respects to win a victory. When I began preaching in 1860 there were not many doors open to us, and from one end of the country, where we were, to the other we were met and the positions that we assumed were strongly combatted; doctrines that were principles of our faith were denied, were fiercely attacked, and in every way derided. But we have pursued the even tenor of our way; we have constantly advanced as the way opened before us, and we have been made to realize the fulfillment of the promise made away back yonder that the time would come when the faces of the sons of Jacob would no longer wax pale.

I am pleased at the progress we have made, but I am more pleased to know and to feel surely that we have been realizing, so far as it is possible for us in our limited understanding, that "the wages of sin is death; the gift of God is eternal life"; to realize what the Book of Mormon has stated, that eternal life is the greatest gift of God to men, and realize the fulfillment of that statement that "to know God and Jesus Christ whom he hath sent" is in the line of being worthy of eternal life and salvation. We have been made to realize more and more, from day to day, the wide-reaching influence of that Spirit of information that was to go forth in the earth, and to feel that it was the fulfillment of that prophecy made in the Book of Mormon, where the prophet looked out upon the masses of the people everywhere and saw that the Spirit of the Lord was moving upon them, and they were gathering together here and there and talking together about the work of the Lord.

How long has it been since the doctrine of healing by the laying on of hands, or the exercise of faith in the healing of the sick—how long has it been since derision ceased to be hurled at us because we believed it? More than twenty-five years of my ministry I met it most everywhere, "The laying on of hands, why, what folly!"

A gentleman came from Newark, New Jersey, to the town of Sandwich, four miles from Plano, Illinois, where I was then living, and preached, by request, expressly to overcome the influence of our teaching, on the twelfth chapter of 1 Corinthians that the gifts of the gospel should be found among believers. That gentleman, in the course of his sermon, endeavoring to offset the influence of our teaching there, was pleased to make this kind of remark: that when Jesus came he came to his own; he found them sick and instituted the only means that was in his power—the best means in his power to heal their sicknesses, both temporal and spiritual, and he laid his hands upon them for that purpose. I have never ceased to feel grateful to this gentleman from Newark, New Jersey. He conceded in his statement all that we claimed for it, that Jesus instituted in his doctrine the laying on of hands, this healing through faith, and authorized his disciples everywhere to practice it under the New Testament Scriptures. Are there any people now believing in it? What means this movement among the churches where the ministers are instituting clinics in their churches and exercising their powers of faith for the healing of those who may be healed? Why is it that Kansas City, Chicago, New York, Philadelphia, perhaps every large city in the United States, has its representatives who endeavor to heal the sicknesses of the people through the exercise of faith? Forty years ago it was not so; twenty years ago it was not so. Now it is creeping along in this way, and there is not so much opposition against it as there used to be, and I am thankful for it. Please God I hope that the New Testament Scriptures' description of the building of the church and the doctrines attending upon it may sweep from the rivers to the ends of the earth, and men receiving

the truths therein stated under spiritual ministration band themselves together as holy devotees, worshiping God through Jesus Christ our Lord.

Ought we not to be content as a people? Ought we not to be content as individuals with these things for which we have prayed, for which we have suffered, these things that we have longed for—are preaching, as God in his own due time is permitting an increase of knowledge and understanding among the people? I have lived through three fourths of a century of perhaps the most eventful three fourths of a century for many centuries in the history of the world. The greatest developments of science have been accomplished; the rivers have been spanned with bridges innumerable; the lands have been gridironed with the iron rails. We have come from the tallow dip into the blazing lights furnished us by electricity. We have harnessed the powers of the earth and the powers of the air through discoveries which have been made, and are making these elements to serve and benefit mankind: cruel masters if they get the sway, but useful servants under proper control. So are the principles of truth. The letter killeth, but the Spirit giveth life—"the letter killeth, but the Spirit giveth life."

Witness what meant the apostle when he said, "I have lived in all good conscience before God up to the present time, then, when the commandment came, sin revived, and I died." What did he die to? He died to the law; he died to sin, was made alive in the law of righteousness to serve in peace.

One thing that so earnestly commends the character of the Apostle Paul to me—among other things, and I might almost say the most striking one—is his persistent faithfulness from the time of his conversion until his death. You peruse his epistles, and not one word, not one word of regret for the step he took; not a single thing that causes us to understand or suppose or mistrust that he ever looked backward with regret upon the course he had pursued. A gentle minister, and so kindly of heart that he was able to say, and say it faithfully, "I would to God that all Israel might be saved though I become a castaway." In his heart was the reflex of that beautiful, tender spirit of self-effacement that enables the Savior upon the cross to say of those cruel men at whose hands he had suffered persecution and finally death, as he looked out upon them in his pity, "Father, forgive them; they know not what they do."

The character of Christ as a man commends itself to me. As a boy hearing the preaching of Christ and his doctrines in the churches I attended, I could not understand it. I could not bring my boyish brain to consider him only as a God; but when I reached maturer years and began to preach him from the pulpit for myself, I learned to regard him as a man, suffering like other men, overcoming like other men, tried as a man, and in his humanity suffering and winning a triumph, and pointing backward and pointing forward, say of the past, "I was with thee in the burning bush"; saying of the future, "My Father and I will take up our abode with you"; and looking out upon that that was to come, saying, "Come, follow me." He made himself the friend of all, in his human nature suffering, winning a victory, and then asking those who came after him to follow him, and he would enable them to accomplish just what he had accomplished, a victory over death, hell, and the grave, by virtue of the Spirit that enabled him to win the same kind of a victory, commending his humanity unto us; a Savior that could feel for us, that could feel our infirmities, to realize the smart of the stripes that were laid upon us, know something about the struggles that we have to make in our lives and against the environment by which we are surrounded, and furnish us with inward strength that we may continue.

How many a young man I have seen in the struggle looking around, charging upon the cohorts of unbelief, failing to

comprehend how it could be that God could suffer certain things to take place by which humanity was injured and hurt, failing to recognize the power of faith, and yet in the time when this extremity came and the word could be given to him by the minister who was following Christ, encouraging him, taking new courage and new thought, and by and by be found among the ranks of the stalwart, fighting for the cause of Christ, believing, yes, feeling so assured that he was strong. I myself have been privileged to help many of these young men in the fifty years of my ministry soon to close, and I am talking to people who have done similar things.

There is one portion of the gifts of the gospel mentioned by the Apostle Paul I want to call your attention to this afternoon. I promised to talk to you—not to preach. We are apt, sometimes, to overestimate some of the most prominent gifts mentioned in the twelfth chapter of first Corinthians and the fourth of Ephesians. For instance, it is a nice thing for us to speak of the spirit of prophecy, of the gift of prophecy, of the gift of discerning of spirits, of the gift of faith, and the laying on of hands; but as I look at the reading of it and take up the book, the first gift mentioned by the Apostle Paul is the gift of wisdom, the word of wisdom. I will have to tell you a little story, I think, to illustrate the force of it.

Down South one time before slavery was abolished there was an eloquent colored man preaching. He was a remarkable raiser of money. He had a tact for placing things before his congregations that warmed their hearts. There was an effort made to build a church in a certain place, and they sent for him to come and preach and gather the moneys by which the church might be erected. He went there and he preached his discourse, but there seemed to be a lack of earnestness in the people, and so, in his quaint negro dialect which I will not attempt to imitate, he said: Brethren, have you ever seen a church that died because it gave too much? Are you afraid that the church that you represent will die by giving too much? If I knew of a church that has died by giving too much, if you will take me where it is, I will go there, and I will climb up on its moss-covered roof and lifting my hands to God I will say, 'Blessed are the dead that die in the Lord.'

His effort was successful. He won the means to build the church. And if you will show me the church that has died because it has received too much wisdom, tell me where it is that I may go there and kneeling down before its altar I may ask the blessing upon such a death as that, before I die.

No, no church has too much of wisdom. Our own has not too much. The word of knowledge, the word of faith, and the fact to which I desire to call your attention more particularly, is these helps and governments little taken notice of, even by ourselves or those who preach to us. Helps. Who is there among us that does not need this kindly influence of the government of God in his gifts to men? Is there a mother present that does not need help? Is there a father present that does not need help? A maiden that does not need help? A man that does not need help? Our children need help when they go out into the world to win something from the world for their support. Is it not essential that they should be surrounded with governing, quieting, controlling influences that will help them to keep from the evil attractions by which they are surrounded? We have looked for helps, we must pray for them. Many receive them unconsciously to themselves. If they will only wake up to the conditions they may be prepared to acknowledge that they have been helped. How frequently do we hear them rise in prayer-service with that remark and say that they have been indebted to God for so much. They have been helped. The Lord has been merciful to them, both aged, middle-aged, and young, and still the avenue lies open for our approach. The Lord is willing to give us as we go to him in earnestness of spirit and fervency of devotion, and he will turn no one empty-handed away.

I think that I have said perhaps all that is necessary for me to say for the hour and the occasion, and may the blessing of our Lord be upon us, is my prayer.

HEARD DURING THE CONFERENCE.

"If I do not love this church enough to risk every dollar I have to help, I do not love it enough."

"I do not want to have my way unless my way is right."

"If you want to improve the church it is up to you to improve yourself."

"Why do we *stand* here sleeping?"

"Zion is simply the headquarters for service."

"The whole world is surcharged with the question, 'What will tomorrow be?'"

"God gave the truth to Joseph Smith, and if we would only lift that banner up, the whole world would have to pay it homage."

"Thirty-three years ago to-day I was baptized. I can but contrast conditions now with then,—the multitudes we see to-day with the few we had then. I helped to organize the Independence District when there were only a few Saints in Independence, and helped do the first preaching done in Kansas City when there were no Saints there. They say the church is not advancing. That we are making no progress. It isn't true."

REGARDING THE SACRAMENT.

A sense of propriety should restrain any officer of the church, whether priest or elder, from officiating in either blessing or passing the emblems of the sacrament if for any reason known to himself he does not or can not partake of the emblems with the membership. While we know of no specific rule regarding the matter we do know that the general rule requires that no one should partake unworthily, and it would seem strange for members to partake of the passing emblems under the administration of an officer who would not himself partake of the sacrament. We believe under such conditions that members who feel themselves worthy to partake of the sacrament would be justified in declining to partake of the sacrament under such conditions; and also would be justified in making inquiry in a proper manner as to why such officer did not himself partake of the sacrament with them.

There might be conditions which would absolve an officer from blame in such circumstances; but we think it a very doubtful propriety.

LAMONI ITEMS.

Patriarch E. C. Briggs occupied at the morning hour in the Brick Church and Elder George Thornburn in the evening. The speakers at the Homes were Elders John Harp and J. D. Stead. The afternoon sacrament was in charge of President John Smith, and Elders R. M. Elvin and Moroni Traxler.

May Day found extremely cool weather. The cold is general and followed the storms of last week, some of which were destructive to life and property. We have reason for being thankful for our seeming immunity from injury.

Our waterworks system is nearing completion, but as yet no work has been started on the new dam at the reservoir.

Let the readers of the HERALD please take notice that the special offer in issue of January 20, on Church Histories, has been canceled.

Hymns and Poems

Selected and Original

Easter Praises.

Darkness depart.
Clouds and mists give way;
Sun burst forth in gladness;
Hearts dispel all sadness;
Christ is risen to-day.

Mortals rejoice.
Death hath lost its sting;
Redemption is for all;
We are raised from Adam's fall,
Through Christ our king.

Timorous souls,
Dread not the silent tomb.
Our gracious Lord laid there—
Our punishment to bear—
Scattering for ever death's gloom.

Hail Redeemer!
Who died on Calvary's tree.
The bars of death to break—
He suffered for our sake—
Our guilty souls to free.

Shout praises,
On this glad Easter Morn.
He hath paid the debt for sin;
New hope he ushered in;
And saves a world forlorn.

IANTHA B. STILLWAGGON.

NEW WESTMINSTER, Canada.

"We should live in the realization that there is an abundance of power where our present power comes from, and that we can draw upon this great source for as much as we can use."

• * •

"The path of duty is the only safe avenue of promotion."

The Straight Road

BOOK OF MORMON; ITS ORIGIN; WHAT IT IS.

There are many questions that arise in the mind of man when this book is introduced. Some of these we will try to answer as our limited ability will permit. This book is composed of sacred and historical writings of two civilizations, founded at different epochs on this American Continent.

The first book, properly speaking, although near the last in the above record, is called the Book of Ether; and the last writer of the Book of Mormon gives us only an abridgment of the record of this people called the Jaredites, which contains six chapters composed of exhortations, prophecies, doctrine, and history of this people. As strange as it may seem, their record tells us that they left the tower of Babel, soon after the confusion of tongues, and were led by the hand of Providence to this continent.

This corresponds with Genesis 11:7, 8: "Go to, let us go down, and there confound their language, that they might not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth." From what we can learn, this land was a part of the face of the earth, then; hence, we conclude that their statement is worthy of consideration. And especially, when we take into consideration statements of the antiquarians, as follows: "The confusion of tongues naturally occasioned the dispersion of the people, who formed themselves into distinct colonies, and occupied those parts of the earth to which they were providentially conducted."—Antiquity of the Jews, book 1, chapter 5. H. H. Bancroft says, quoting Vatan: "After the confusion of tongues he led a portion of the dispersed people to America."—Native Races of Pacific States, volume 5, page 27. Josiah Priest says: "A colony very soon after the confusion of the language of mankind found their way to what is now called America."—American Antiquities, page 199.

This migration took place about the year 2100 B. C., and about sixteen hundred years before the second colony came. This second people left Jerusalem about the year 596 B. C., landing on the west coast of South America, on the coast of what we call Chili, about thirty degrees south latitude. Here, properly speaking, begins the history of America. Their record is composed of fifteen books, divided into ninety-seven chapters. Twelve scribes occupied the sacred desk in its composition. Their departure occurred only a few years prior to the siege Nebuchadnezzar raised against Jerusalem, which fittingly corresponds with Jeremiah's prophetic utterances: "Flee, get you far off, dwell deep, O ye inhabitants of Hazor [Jerusalem], saith

the Lord; for Nebuchadnezzar king of Babylon hath taken counsel against you."—Jeremiah 49:30.

Peculiar as it may seem to a stranger, the antiquarians say that this second peopling were Israelitish, and came from Jerusalem. Donnelly says: "There is scarcely a prominent fact in the opening chapters of the book of Genesis that can not be duplicated from the legends of the American natives, and scarcely a custom known to the Jews that does not find its counterpart among the people of the new world."—Atlantis, page 198. Bancroft says: "Many traces of their old laws and ceremonies are to be found among them at the present day. For instance, both Jews and Americans gave their temples into the charge of priests, burned incense, anointed the body, practiced circumcision, kept perpetual fires on their altars."—Native Races, volume 5, page 82.

These statements lead us to consider one made by Jesus Christ: "Other sheep I have which are not of this fold."—John 10:16. "Go rather to the lost sheep of the house of Israel."—Matthew 10:5. This last citation helps us to know who were his sheep, hence we will have to look for another fold or country where Israel is to be found.

This Book of Mormon tells us that the people came here from Jerusalem, and were of the posterity of Joseph who was sold into Egypt, and this is confirmed by Genesis 49:22: "Joseph is a fruitful bough, . . . by a well; whose branches run over the wall." And again: "The blessings of the father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills."—Genesis 49:26. "Let my name [Israel] be named on them."—Genesis 48:16.

From these statements we locate Israel on this continent. In the midst of the earth from where Israel stood when he blessed the two sons of Joseph, would be this continent of America. And it is the only continent that has a chain of "everlasting hills," as said of Joseph's land; hence, the only logical conclusion that we can come to, is that, if the Bible be true and the antiquarians tell us the facts relative to the peopling of this country, the Book of Mormon demands recognition as the history of America and Americans, and God's will revealed to them.

Many people object to the name, Book of Mormon, when if they understood the meaning of the word *Mormon* they could not find so much fault with it, the latest definition being, "Great good." The record took its name from the man that transcribed and prepared the copy for depositing in the earth, and left it with his son Moroni to hide up until the Lord should come to "maintain his own cause and set up his kingdom over all the earth" (John Wesley, sermon 71), when "truth shall spring out of

the earth." "Thy word is truth."—Jesus—John 17: 17. Truth—God's word hid in the earth, having been committed to man, for its preservation—would of necessity have to be inscribed upon some kind of material that dampness and time would not destroy. Hence we read of the plates from which the Book of Mormon was taken, "which have the appearance of gold," (title-page, said book.) In the year 1491 B. C., we read: "And they made the plates of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD."—Exodus 39: 30. "Metals were in common use among the Greeks and Romans."—Encyclopedia Britannica, page 37.

These statements meet one of the objections to the book. If they used gold plates in the year 1491 B. C., why not before or after that period? It is said that different nations, in olden times, prior to entering into war, would hide away their records in the earth, such as they desired to preserve. Why should it seem so strange that the Book of Mormon was written on plates and hid in the earth?

Reader, condemn not till thou hast carefully perused its pages. May God bless this brief recitation to all that shall read it.

Respectfully,

A. H. PARSONS.

Original Articles

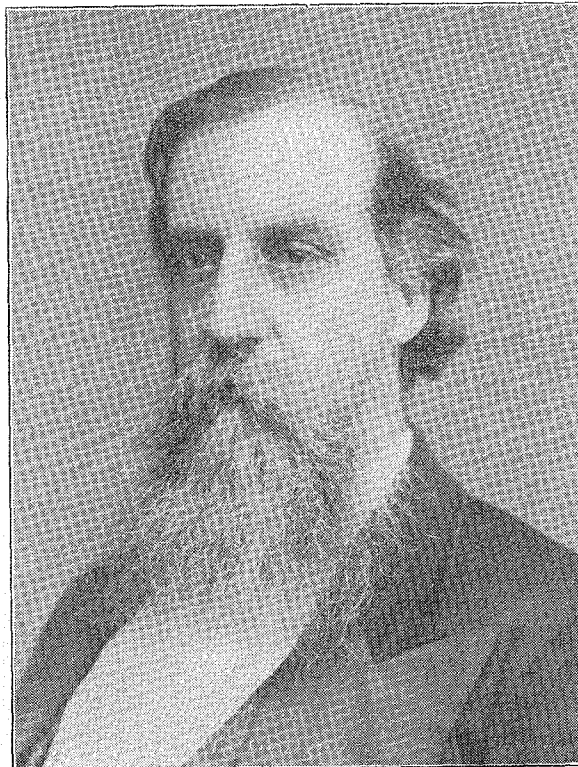
WHERE ARE THE HEROES?

[The following article by President Joseph Smith was read before the "Lamoni Literary Society" in January, 1888, and is reproduced from *Autumn Leaves*. We are sure that many of our readers will enjoy the article and that many of President Smith's old friends will appreciate the accompanying cut that represents him as he appeared some thirty years ago. —ASSOCIATE EDITOR.]

This question can not be answered unless it first be determined what heroism is. Godfrey de Bouillon, of the crusaders, was a hero. So was William Tell, of Switzerland, and William Wallace, of Scotland, and Gustavus Adolphus, of Sweden. Each was a warrior; lived in different ages, one from the other; each was of a different class, and each was developed under different conditions, and represented a type. Godfrey was not above reproach, but his compatriot in arms, Chevalier Bayard, was, being "without fear and without reproach." They labored in a cause, the serving of which strewed the roads of Europe, converging at Jerusalem, with dead, from the host led by Peter the Hermit, to the last phalanx of Christian Knights that wrested the Holy Land from the Infidel. Both held physical cowardice in detestation. Each was gallant toward womankind, and one was of such chivalrous manhood, that, rude as were the times in which they lived, he was never known to betray a friend or foe,

speak ill of any, or speak disrespectfully of woman, in public or in private. He was brave in battle, dauntless in disaster, and generous in victory.

William Tell loved his home. To him the mountains of Switzerland were dear, and her valleys beloved. From his love of country arose his detestation of tyranny; and, though he might hold no



PRESIDENT JOSEPH SMITH.

From a photo taken some thirty years ago, never before published.

enmity against the person of Gesler, he hated the despotism that he represented; hence refused to bow to the cap, the token of an Austrian tyrant. He represented a class; was but the type of many.

William Wallace was content to bide as a small landed proprietor in his native land, after the unhappy ending of Bruce's struggle against England, until a chance broil in the streets awakened his prowess to defend those hardly beset by numbers. The representative of Edward, in blind anger, slew the wife of the quiet Scottish chief, and he became a warrior—to be finally beaten in the fight, and die, betrayed to death.

Gustavus Adolphus rose to an exigency. The dominant church of the south of Europe hoped to secure the dominion of the continent. To the youthful Swedish king, success of the effort thus to be made meant the suppression of freedom of religious thought and worship. Armed with this belief he led the fair-haired warriors to the North unto successful warfare against the threatening danger.

All yield to these men the meed of heroism; we,

democratic as we are, bow to the sentiment of worship for the heroes.

Socrates was a hero; so was Cincinnatus, Galileo, and Count Coligny.

Socrates was a philosopher. In his philosophy the state did not share. He drank the fatal hemlock at the command of men less noble than himself; and by the last act of his life proved his philosophy and his title to heroism.

Cincinnatus was a citizen. The good of the state was to him of prime importance. In his mind the cares of the sphere in which his home duties lay were fitting scenes in which true happiness was found. At the call of the state when in peril, he left his farm and his fireside, and assumed the command of armies, without being dazzled by the trappings of the general, or allured from his integrity by the honors possible to his success. Many of his countrymen won distinction as soldiers, but none better deserve praise for heroism than he.

Galileo was a hero in that he dared to assert the convictions of his researches into the conditions of material things, against the assumption of the possession of universal knowledge by the priesthood. All the machinery of the ecclesiastical courts could not control nor stop the march of sturdy thought through the convolutions of Galileo's brain; and, when compelled to abandon for a time the assertion of his discoveries, his low-spoken, "It does move," was the heraldic token of his title to heroism.

Count Coligny was a gentleman, born unto wealth and position; but the spirit that was in him was in harmony with his fellow men, and solicitous for their best and noblest good. He bore the title of an aristocrat, but loved, and labored for, those who despised nobility. He was large-brained, and could see the error that mad holders of power, both in the state and in the populace, were making; and large enough at heart, not only to tolerate, but to forgive, the sin both committed against him. His was a different claim to heroism from that of Socrates, Cincinnatus, and Galileo; but complete in its kind; and every reader of the history of the Dark Ages when he lived, does not hesitate to give him the title that his life demands.

Wilberforce, of England, Cotton Mather, Patrick Henry, Wendell Phillips, and William Lloyd Garrison were all heroes.

Upon different planes, in different lands; moved to heroism by different motives from those which actuated heroes of the chivalrous times, these men all have an equal claim to be called heroes with warlike general, plumed knight, and belted squire.

Wilberforce waged unequal warfare against great odds, in the moral field, in favor of the African slave; and, during the long contest that finally resulted in making England the champion nation in

the abolition of the slave trade, he did not quail, or abate the fervor of his attack on the institution of human slavery, hoary with age and usage as it was. Were he living now, he could, with satisfaction no one should deny him, contemplate the work accomplished from the inauspicious beginning, as a personal triumph.

Cotton Mather's crusade against sin, as a preacher, and against the liquor traffic, as a man, undertaken and urged in the face of a popular sentiment in favor of dram-drinking, of which the White and Blue and Red Ribbon clubs have but faint conception, mark him as a hero; although he couched no lance, drew no sword, nor won a star or garter for bravery in the field; led no armies, nor swung a battle-ax, he won the esteem of many and the blessings of the few.

Patrick Henry was, in his youth and early manhood, a shiftless "ne'er do weel." The elements of the hero were strangely commingled in him. A student dreamer, a careless trader, with a love for the freedom of the forest and the field which ripened into fruit, when, with the farmers of Virginia for his clients in a suit for tithes in kind, he dared to defend against the clergy, their exactions as the church of the state, in Virginia courts. Not until then did he find the arena where he could stand. But when once his soul was roused he knew no fear; and who of America's freemen will choose to forget the scene when this untried, unknown man, from an obscure borough, stood in the House of Burgesses representing a sturdy constituency, dared to utter words which set a price upon his head as a seditious and dangerous man? He was one of the few political prophets of his time who saw the portents of the inevitable conflict, in which heroes were found wherever the forces of a king dare set their feet.

Patrick Henry was but a type, but what a triumph was his! He was in the forum what Jefferson was in the council, what Washington was in the field.

Wendell Phillips and William Lloyd Garrison—what of these? These were the self-appointed leaders in an agitation in America such as Wilberforce waged in England; and which lasted until the latter had seen the "irrepressible conflict" terminate, and this nation, which Abraham Lincoln said could not continue to exist "half slave and half free," became free. These men were heroes. Of such stuff were they that once, when Phillips was to speak in a crowded hall and an effort was made to prevent his being heard, with placid manner and calm speech, neither exultant nor defiant, he first won silence and then attention. It was impossible to resist the incisive persuasiveness of that "silver-tongued orator." Both waged a warfare in the moral arena where their victory meant the emancipation of a race from servitude, and the removal

from the escutcheon of the nation a stain so dark, so damning in its nature, that even now American sons wonder that their fathers ever suffered it to remain so long.

It is useless to discuss the many who have borne the title of hero, justly won and deservedly worn, unless from the record we thus make some lessons of benefit to ourselves may be derived.

A host of warriors sprang into being at the tap of the drum and the call of the bugle, when the long-pending struggle began by Wilberforce and urged by Phillips and Garrison reached its greatest intensity on American soil. Five hundred thousand heroes laid down their lives, as thousands upon thousands had done before them, to maintain principle. Five hundred thousand heroes who survived the storm of iron hail and leaden rain, have been passing over the dark river in peace since the defenders of the right of men to hold their fellow men in involuntary servitude laid down their weapons in defeat. The nations have hardly yet put off the tokens of their mourning for the "silent man," whose genius fitted him for the nation's extremity. The feet of those who bore a Hancock and a Seymour to their burial have scarcely paused at their own doors as we speak; yet the habiliments of the warrior, the pomp and circumstance of war, are nowhere seen in our land. The pruning-hook instead of the spear, the plowshare instead of the sword, the arts of peace instead of the arts of war, engage the powers of the citizen; and as we look back, we almost dread to look around us and before us lest we shall read the unwelcome tokens that will signify that heroes are no more, that the age of heroism is past.

But when we shall take courage to look up, and take faithful cognizance of the fields of necessity and opportunity, we will find room and place for him who dares to do.

There may be no lists of chivalry like those where Godfrey and Bayard won their spurs; there may be no armies like those Cincinnatus led; there may not be again an effort to evangelize the world like that which Adolphus met and overcame; there may not again arise an emergency like that into which a Henry stepped; there may never again come the fierce conflict of freedom against slavery, like that in which we recognize Wilberforce, Phillips, and Garrison; never again will there come an opportunity like that that found a Grant; but there are still the fields of opportunity that lay before a Socrates, a Galileo, a Coligny, a Mather.

Nor need we go so far back in the history of our times, nor so far from our own doors, to find the arena where battles are to be fought, and opportunities offered to him who seeks the bays of a hero. Nor need he who seeks, wait for great things

to come to him, for these occur but seldom; for time shows but few; and no two alike, of them who have thus been made great; but to him who in that which is to be done, seizes the opportunity offered by time and place to do it well, will, by sacrifice and self-abnegation, create a title to heroism that will not be denied him. No man ever won and worthily wore the title of hero, who was selfishly ambitious. The truest and most worthy heroes whose names are found in the galaxy of fame, were self-denying, self-forgetful men.

We may not emulate Chevalier Bayard as an armored knight doing battle against the Saracen, but we can emulate him in that our minds shall not conceive, nor our tongues speak, that which is derogatory to womankind. We may not emulate the strength and warlike achievements of William Wallace; but we can and may emulate his action in taking the part of the weaker when assailed, and his generosity to those who did him personal injury. We may not imitate General Grant in commanding armies; but we can imitate his cheerful commendation of compatriots, his absolute, unselfish wish for their success and promotion. We can imitate the sturdy courage that knew no diminution while life's pulses beat for him. We can, as he did, refuse to hear the ribald jest, the coarse and vulgar joke, the rude disparagement of woman's virtue. We can, as did he, refuse to believe evil, and by so much be the hero that he was.

The times are rife with opportunities for hero-making. These opportunities lie in every avocation in life. There is no profession where they are not to be found. There is no city so grand, no hamlet so obscure, but what in them they will appear. No man moves in a circle so high but what he can find them if he desires. No walk of life is so humble, no circle so narrow, but what he who moves therein shall see them. In king's houses, where those who wear soft raiment dwell, they will be. In the dwelling of the wealthy, the affluent, and of those who have but a competency, they will abound. In the toiler's lonely cottage, there they will be; so wide is their extent, so thickly are they strewn by divine providence in the pathway of every life.

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POPERY VERSUS AMERICAN CONSTITUTION AND LAWS.

(This article is one chapter from a manuscript intended to be published in book form.)

That popery is an enemy to the United States Government, has been noticed already; but I should feel somewhat condemned should I conceal further evidences along this line, since it is so plainly manifest what the aim and object of popery is, namely, to gain control of this country; therefore, a further investigation of this all-important subject is neces-

sary, that those who enlist under the banner of the pope may know that they will not always enjoy a free government, based on the Constitution and Declaration of Independence which says:

When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

No grander truth was ever evolved from the human mind or given expression to by human tongue. It is the essence of justice, the height of inspiration, and good news to oppressed and downtrodden humanity. These documents, the pride of every true American, were the lights of the eighteenth century, which dawned upon the world in an age of mediæval darkness brought about by Roman intolerance, injustice, persecution, ignorance, superstition, and slavery; and this same power which brought such conditions into existence, is now and has been determined upon the destruction of that light which has been and now is the light of all nations. That power is adverse to anything that savors of progress, liberty, and pursuit of happiness. The most distinguished statesman of Spain, Casteler, said in 1869, to the Spanish Cortes:

There is not a single progressive principle which has not been cursed by the Catholic Church. This is true of England and Germany, as well as of Catholic countries. The church cursed the French revolution, the Belgium Constitution, and the Italian Independence. Nevertheless all these principles have unrolled themselves in spite of it. Not a single constitution has been born, not a single progress made, not a solitary reform effected which has not been under the terrible anathemas of the church.—Romanism and the Republic, p. 122.

This, of course, will be denied by Romanists in order to keep the people in ignorance of the "faith of their fathers," as such teaching is detrimental to the growth and progress of an institution of intolerance and tyranny in a free country. But to such I desire to call their attention to the first paragraph of the Cannon Law, which says, "All human power is from evil, and must therefore be standing under the pope."

Inasmuch as the Constitution is of human origin and enacted through human authority and power, according to popery it is therefore of evil and there-

fore must be under the pope, subject to his approval or disapproval, and inasmuch as the Constitution provides for both civil and religious liberty, therefore it is adverse to popery, which says:

The state has not the right to leave every man free to profess and embrace whatever religion he shall deem true.—Syllabus of Pius IX, December 8, 1864.

Therefore a constitution which provides for liberty, either civil or religious, which is of human origin, must be done away with; therefore, also, the pope makes the following claim:

The pope has the right to annul state laws, treaties, *constitutions*, etc.; to *absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy*.—Cannon Law, paragraph 8. [Emphasis mine.—S. K. S.]

It will at once be clear to the mind of the reader that a constitution which provides for liberty is detrimental to a power which says:

I acknowledge no civil power, I am subject to no prince, and I claim more than this; I claim to be the supreme judge and director of the conscience of men of the peasant that till the fields, and of the prince that sits upon his throne, of the household that lives in the shades of privacy, and the legislator that makes laws for kingdoms; I am the sole, last, supreme judge of what is right and wrong.

It will be equally clear that when the time comes that Romanism will have gained control here, that the United States Constitution will be annulled by this power who claims the right to annul constitutions which may be adverse to Roman policies. It is likewise plain that at present no Romanist is bound by the law of his church to abide by a constitution which conflicts with popery, as the pope claims the power to absolve from all obedience thereto. Now these are the natural conclusions which any logical reasoner must come to. And you can see at once that no absolute dependence can be placed in the apparent recognition, by Catholics, of laws and constitutions not agreeable to popery; therefore the object and aim of popery is to use their utmost endeavors to enter the political arena in order to wield their influence in the legislative assemblies that the laws and constitutions may be framed in harmony with the principles of popery, which the following extract from the Encyclical of Pope Leo XIII, given November 1, 1885, will show:

Every Catholic should rigidly adhere to the teachings of the Roman Pontiffs, *especially in the matter of modern liberty*, which already under the semblance of honesty of purpose, leads to harm and destruction. We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to favor the principles of the church in all public services, meetings and gatherings. All Catholics *must* make themselves felt as active elements in daily political life in the countries where they live. They *must* penetrate wherever possible, in the administration of civil affairs: *must constantly exert the utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law*. All Catholics should do all in their power to cause the constitution of

states and legislation to be modeled in the principles of the true church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions.—Romanism and the Republic, p. 130. [Emphasis mine.—S. K. S.]

According to the laws of popery no man or woman can be a loyal citizen of any Protestant country, if he or she strictly adheres to and follows the teaching of Rome. Now, I do not mean to say that they can not be, but it must be done by ignoring the laws of popery which they may or may not be acquainted with, and be governed by their higher sense of honor and loyalty. Every Catholic is virtually bound to oppose any measure which is in opposition to the dogmas of popery, and to conserve the interest of the church, and no representative Catholic dares deny it; but if true to his church he may deny it for policy's sake; that is a part of his work. But if he does, it is done with a consciousness that he is lying to conceal the truth. That the oaths, obligations, and allegiance which Catholics owe to their respective governments where they reside are of very little worth or very little dependence can be attached to, can readily be seen from the foregoing pages; but to still further confirm what has been written and quoted from standard authorities, I again quote from Reverend Lansing's work, who has thoroughly studied Romanism and quotes from Roman authorities. He says:

The oaths of Roman Catholics are no guarantee of their loyalty to the Constitution. They are specifically sworn to obey the pope in preference to any ruler, his law above every other law. The Bishop's oath, which I have already given you in detail, unhesitatingly affirms this. The Jesuit's oath is even stronger in its utter renunciation of all other rule or government than the papal; while the priests and laymen are bound by the same control. As a matter of fact, they profess first a supreme allegiance to the pope.

Shortly after the decree of infallibility was announced [which was in 1870], and profession of primary fidelity to the pope was made in New York, the New York *Herald*, which has always been controlled by a moderate Roman Catholic, said:

"There are thousands of Roman Catholics in this land who do not place Rome above the United States, and whose patriotism can not be subverted by fealty to religious dogmas and creeds."

To this patriotic utterance, which we would fain believe to be true, the New York *Tablet*, Roman Catholic, of November, 1872, replied:

"The *Herald* is behind the times, and appears not yet to have learned that the thousands of Catholics it speaks of are simply no Catholics at all, if it does not misrepresent them. Gallicanism, which denies the temporal power of the pope, is heresy; and he who denies the papal supremacy in the government of the universal church, is as far from being a Catholic, as he who denies the incarnation, or the real presence.

"The church is more than country, and fealty to the creed God teaches and enjoins through her is more than patriotism. We must obey God rather than man. Our church is God's, and not accountable either to state or to country."—Romanism and the Republic, p. 133.

Thus it will be seen that even if Catholics want to be loyal to their country they are denounced by popery as heretics, and they know too well the results which follow. Rome has not changed her policy of pursuing heretics.

To further confirm the Catholic opposition to the United States, let me here insert the language of our beloved president, Abraham Lincoln, spoken in 1861. He said:

Unfortunately, I feel more and more, every day, that it is not against the Americans of the South, alone, I am fighting, it is more against the pope of Rome, his perfidious Jesuits and their blind and blood-thirsty slaves, than against the real American Protestants, that we have to defend ourselves, here is the real danger of our position. So long as they hope to conquer the North they will spare me; but the day we will route their armies, (and the day will surely come, with the help of God,) take their cities and force them to submit; then, it is my impression that the Jesuits, who are the principal rulers of the South, will do what they have almost invariably done in the past. The dagger, the pistol of one of their adepts, will do what the strong hands of the warrior could not achieve. This Civil War seems to be nothing but a political affair to those who do not see, as I do, the secret springs of that terrible drama. But it is more a religious than a civil war. It is Rome who wants to rule and degrade the North, as she has ruled and degraded the South, from the very day of its discovery. There are only very few of the southern leaders who are not more or less under the influence of the Jesuits, through their wives, family relations and their friends. Several members of the family of Jeff Davis belong to the church of Rome. Even the Protestant ministers are under the influence of the Jesuits without suspecting it. To keep her ascendancy in the North, as she does in the South, Rome is doing here what she has done in Mexico, and in all the South American republics; she is paralyzing by a civil war, the arms of the soldiers of liberty. She divides our nation, in order to weaken, subdue and rule it.—Chiniquy's Work, p. 696.

The reader knows too well the realization of this awful suspicion by our beloved president; how that his murderer, John Wilkes Booth, and those associated with him were Catholics, and how Mrs. Surratt and her son were Catholics who were also associated in this diabolical plot and whose house was the headquarters of the Roman Catholics and for the Jesuit priests. The hearts of the loyal and true to their country must bleed at such atrocities, brought about and instigated by a foreigner to destroy the liberties of men, and to keep men in ignorance, bondage, and superstition. That such an infamous act as just referred to is only one instance out of many which both ancient and modern history bears abundant evidence of, and that such is only the natural fruits of depravity and corruption.

In order that the readers may take a view of the expressed thoughts of the heart of one who styles himself as the "Vicar of Christ," and who assumes unto himself, among other titles, the "Prince of God," "The Oracle of Religion," "Our Lord God the Pope," "The Most Holy Father," "Priest of the World," "The Divine Majesty," in order that you

may see his love, mercy, and compassion (?) upon the erring ones, and like his (?) Master, pray for his enemies and love them, I feel that the picture would not be complete without placing before you the curse pronounced by the pope of Rome on Victor Emanuel, king of United Italy, and is vouched for by A. P. Grover, Esq., in his book entitled *Romanism the Danger Ahead*. And when you read this, then try to picture before you the millions of slaves who stand ready to carry out the will and curses of the pope at any moment, surrounded by enemies on every side, nowhere to look to for safety, and you will not wonder at the terrors and dread of those who came under such curses. You will not wonder at the submission and obedience which is rendered the pope by the "faithful," in countries where he holds control. If we are to judge the contents of the heart by what a man says, here is a most excellent opportunity to study the spirit of the man who claims to be Lord and God on earth. This most frightful of curses and of epithets used therein is one of the strongest evidences against constitutional liberties, both civil and religious:

By authority of Almighty God, the Father, Son, and Holy Ghost; and of the holy Canons, and of the undefiled Virgin Mary, mother and nurse of our Savior; and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims; and of all the holy patriarchs and prophets; and of the apostles and evangelists; and of the holy innocents, who, in the seat of the Holy Lamb, are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins and of the saints, together with all the holy and elect of God: we excommunicate and anathematize him, and from the threshold of the holy church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram, and those who say to the Lord God, "Depart from us; we desire none of thy ways." And as fire is quenched by water, so let the light of him be put out for ever more. May the Son who suffered for us, curse him. May the Father who created man, curse him. May the Holy Ghost which was given to us in our baptism, curse him. May the Holy Cross which Christ, for our salvation, triumphing over his enemies, ascended, cursed him. May the holy and eternal Virgin Mary, mother of God, curse him. May Saint Michael the advocate of holy souls, curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies, curse him. May Saint John the precursor, and Saint Peter, and Saint Paul, and Saint John the Baptist, and Saint Andrew, and all other Christ's apostles, together, curse him, and may the rest of his disciples and four Evangelists, who by their preaching converted the universal world,—and may the holy and wonderful company of martyrs and confessors, who by their holy work was found pleading to God Almighty,—curse him. May the choir of the Holy Virgins, who for the honor of Christ have despised the things of this world, damn him. May all the saints who from the beginning of the world, and everlasting ages are found to be beloved of God, damn him. May the heavens and the earth, and all things remaining therein, damn him. May he be damned wherever he may be; whether in the house or in the fields, whether in the highway or in the byway, whether in the wood or water, or whether in the church. May he be cursed in living and dying, in eating and drinking, in fasting

and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or walking *mingendo canendo* and in all blood-letting. May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brain. May he be cursed in the crown of his head and in his temples. In his forehead and in his ears. In his eyebrows and in his cheeks. In his jawbones and his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, hands, and in his fingers. May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body. May he be damned in his veins and in his groin; in his thighs, in his hips and in his knees; in his legs, feet, and toe-nails.

May he be cursed in all the joints and articulations of his body. From the top of his head to the sole of his foot may there be no soundness in him. May the Son of the living God, with all the glory of his Majesty, curse him; and may heaven with all the powers that move therein, rise up against him—curse him and damn him! Amen. So let it be! Amen.—*Romanism and the Republic*, pp. 116-118.

The reader may wonder what the king of Italy had done to merit such a curse. He had emancipated Italy from under popish rule and domination, taken the temporal power out of the hands of the pope, and dethroned him and made Rome its capital, for which he was cursed by the pope, and also denounced by Catholics in the United States for interfering with the pope's temporal government, and who pledged themselves to restore the pontiff to his rightful throne.

If Romanists in the United States would do this, to restore the lost power in Italy, what would they not do in the United States, if they had the power? In reference to this, Reverend Lansing, author of *Romanism and the Republic*, says:

After Victor Emanuel occupied Rome, numerous great public indignation meetings were held by the Roman Catholics throughout the United States, in many of which, together with their protests against Italian interference with the pope's temporal government, they pledged themselves to restore the pontiff to his rightful throne; and in denouncing the course of Italy, its constitution and its purposes, they denounce almost every principle of the American Constitution. This was particularly the case in a great Roman Catholic meeting in Philadelphia, on the 25th of March, 1873, in which, among the terrible persecutions which they recounted as having been visited upon their fellow Catholics in Germany, they stated the following: "First, the expulsion of the Jesuits; second, the encroachment upon the constitutional rights of the German Catholic hierarchy, by retaining in their positions and dignities the Old Catholics; third, the encroachment upon the right of conscience by keeping others than Romanists in charge of the public schools; fourth, the unchristianizing of the schools." These they call arbitrary and tyrannical measures, and yet these are the common law in the United States, to which they are equally antagonistic.—Page 131.

In closing this chapter, I can not refrain from calling the attention of the Protestant American people to the dangers awaiting us as a nation, both from internal and external sources. It is an evident fact that many of our office-holders in this country, in civil as well as in military positions, are Catholics,

whose oaths and obligations to our country are not worth the time it takes to administer them, if they should militate against the interests of the church, provided they are faithful Catholics. This I have already proved. From external sources, we have a Catholic immigration constantly pouring into our country, whose oath of allegiance to uphold, sustain, and defend the Constitution is worthless and is not worth the paper it is written upon, because popery and our Constitution are diametrically opposed to each other, as I have proved; and every faithful Catholic is in duty bound to obey the church in everything. The following is the form of oath taken by bishops and others at their ordination, but for brevity's sake will only quote in part:

I, N. Elect of the church of N. will, from this hour forth, be faithful and obedient to the blessed Apostle Peter, to the holy Roman Church, and to our Lord, Lord N. Pope N. and to his successors canonically entering. . . . The Roman Papedom and the royalties of Saint Peter, I shall help them to retain and defend, saving my own order, against every man. The legate of the Apostolic See, in passing and re-passing, I shall honorably entertain and assist in his necessities. The rights, honors, privileges, and authority of the holy Roman Church, of our Lord the Pope, and his successors, aforesaid, I shall give all diligence to preserve, defend, advance, and promote. [The reader will remember from the Canon Law and the Syllabus what the pope claims as his rights, honors, and privileges. Those who take this oath obligate themselves to use all diligence to "preserve, defend, advance, and promote" the same.] . . . The rules of the Holy Fathers, the apostolic decrees and ordinances or appointments, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. Heretics, schismatics, and rebels against the same our Lord, and his successors, *I will persecute and impugn (i. e., fight against) to the utmost of my power.* . . . And I will humbly receive and execute, with the utmost diligence, the apostolic mandates given in reply to the same. . . . And if I shall be guilty of any alienation, I willingly incur, on this very account, the penalties contained in a certain statute enacted on the same. So help me God, and these his holy gospels.—Romish Rites, Offices and Legends, pp. 56-59.

In view of the foregoing oath and the contents of this chapter, how is it possible for a Romish bishop to be a loyal and faithful subject of a Protestant sovereign, or of any government whose interests clash with the interests of the pope? Can a man that is bound by his oath honestly take the oath of allegiance? or having taken the latter, can he conscientiously take the former also? Can he serve two masters? two whose interests are so opposite?

Fellow citizens of the Republic, I appeal to you in behalf of humanity, the Constitution, and liberty; I appeal to you in the name of all that is righteous, just, and true; I appeal to you in behalf of unborn generations, look out for the dangers ahead, preserve your independence, uphold, sustain, and defend the Constitution, dispel every power which is adverse thereto, and remain true and loyal citizens of the Republic of the United States of America.

S. K. SORENSEN.

THE SELF-DESTROYING POWER OF SIN.

We find that sin is contrary to God's law, as it is recorded in the Bible. In Genesis, chapter 2, is found recorded that sin was the cause of the fall of Adam and Eve from enjoying the presence of God and his richest blessings; and we also find recorded in Genesis that Cain, through his disobedience, was cursed for slaying his brother. The penalty for his disobedience was banishment from his kinfolks, and being turned to a negro. So we find that sin will destroy people's welfare, soul and body.

In Noah's time the people did not listen to the prophets' warnings, so we find that through their disobedience all were destroyed by the flood except Noah and his family. So we find that where people are righteous in God's sight, they are protected; but if they disobey God's law, accept disobedience, or cleave unto sin, they must be condemned of God, and reap a reward for their sins, which is a destroying power to banish the evil of sin from the earth; and we also find recorded in the Bible where the people again were sinning against God's law, and tried to build the tower of Babel; and in so doing their language was confounded, and they were scattered over the face of the earth; and the righteous were favored of God, and were brought by his command to this land of ours, to raise up a righteous people to himself. But in time, iniquity, pride, and prosperity got among them. They were overtaken by Satan, and again this self-destroying power had them in its grasp. So we find, again and again, that sin is a self-destroying agency.

And next in view, we find that in Nephi's time, page 8, paragraph 35, Book of Mormon, the inhabitants fell into iniquity, and waged war against one another, and so they fell, through disobedience to God's law, through this same agency, the self-destroying power of sin. And it is the same in our day. We must obey all the laws of God, that we may have God's Spirit to help us to ward off this self-destroying agency that was caused by the first fall, which was caused when one of the angels rebelled and was banished from God's presence, and cast to the earth, where he has tormented us poor pilgrims here below. But through God's love for us he sent his only begotten Son that we may have redemption, and be able to overcome this destroying agency, which is sin.

Now, for one more evidence. We will view one more incident of our own organization. When our beloved Prophet Joseph, and Hyrum his brother, were martyred, what a great and defiled state of affairs entered the church, with this awful horror in the sight of God, and undertook to carry on the church and establish ungodly things in it! Now, I, claiming to be a Latter Day Saint, can say that

I know we can not serve two masters; but must choose for ourselves, God, or Satan the destroying agency, sin.

W. C. TOOVEY.

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THE SONG-SERVICE.

Would like to say a few words in the interest of the song-service. Singing is an important part of the service in the worship of God; and should enlist the best efforts of all; and when well conducted, it is a source of delight to both singer and hearer. The churches all over the land have made this a very important and interesting part of their service; they engage the best talent, both in singing and in instrumental music; consequently this part of the service has become the main attraction of their services; while ours depend mostly, if not entirely, on volunteer and amateur musicians. Still it could be much improved if proper care and wisdom were exercised in this department.

The people of God are enjoined, both in the Bible and Doctrine and Covenants, to improve this department in the worship of God. "Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."—Psalm 95: 1. "Sing unto the Lord a new song: . . . Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praises."—Psalm 96: 1; 98: 4. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."—Ephesians 5: 19. Colossians 4: 16 teaches in the same strain, while 1 Corinthians 14: 15, says: "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." "Is any among you afflicted? let him pray. Is any merry? let him sing psalms."—James 5: 13.

It is a mistake to think that the singing must be low, dragging, or mournful, to be devotional or religious; and both Bible and Doctrine and Covenants are unanimous in teaching cheerful, joyful, spiritual music. "The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear, is blessed, and acceptable with God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God," etc.—Doctrine and Covenants 119: 6. Read this whole paragraph. It is all good and profitable; but too long to quote entire.

We, as a people, have every cause to be glad, joyful, and cheerful; still in nearly every branch I have visited, this department of the service has been completely ruined by the slow, dragging way in which it was sung. The voices were generally good, and the songs often of exceptional merit; but the

time miserably slow, really causing "bitterness of spirit in those who heard" at least. This is true, especially in the smaller branches where the singing is mostly congregational, and seems to be the fault of the chorister, or sometimes in having no chorister.

In selecting officers, we should select the best available material, the one best qualified to fill the office acceptably. Do not elect a brother or sister just because he or she might feel hurt if not elected. Office-seekers very rarely make desirable officers. Then again, the welfare of the branch is of more importance than the feelings of an office-seeker.

Ofttimes the chorister does not seem to realize that all hymns or songs are not to be sung in the same time. We sometimes select a chorister who has but little knowledge of music, but has a good voice. For the benefit of such, I will try to explain very briefly the general rule concerning time. It is as important to sing in time as to sing in tune, and some very fine songs are spoiled by mistaking the time. The figures at the beginning of a piece always inform you what time it is to be sung in, whether fast or slow. To judge the time correctly, one beat is one second of time according to your watch or clock, and the crochet or quarter note corresponds to one beat or one second of time. No matter what the signature, this rule holds good; 3-4, 4-2, 6-8, etc. The first figure tells you the number of notes, and the second the kind (or length) of notes filling each measure. The measure is not always filled with the notes indicated, but must be their equivalent; as 3-4, three quarter notes or their equivalent, must fill each measure, and each measure should occupy three seconds of time; or 4-2, four minims or half note, or their equivalent must fill each measure, giving each half note two seconds of time, or eight seconds of time to each measure; or 6-8 means six eighth notes or quavers fill each measure, giving each note one half of a second of time, or singing two notes to one second of time, or one beat. This will give you some idea as to the time a piece ought to be sung in, though in singing this rule is not as strictly observed as in instrumental music (and more freedom is allowed in solo singing than in chorus singing) owing to the sentiment of the words, which sometimes makes it advisable to retard or accelerate the time somewhat. Always notice the words, and try to catch the spirit or sentiment of the song. Sometimes this variation from the general rule is indicated by the words at the beginning, *andante*, *allegro*, or in plain words, "not too fast," "not too slow," or "very slow." Musicians generally time their music by a small instrument called "metrinome," which fixes the exact time; but pieces not marked with metrinome figures generally come under the rule given above.

This is not written in a fault-finding spirit, but with a sincere desire for the improvement of our song-service, and trust it will be read and accepted in like spirit.

PAULINE DYKES.

Of General Interest

THE MORMON BATALLION.

WEBSTER CITY, Iowa, April 29.—(Special.)—Seven full companies of Iowans enlisted for the war with Mexico and served throughout the war, marching from Iowa south into Mexico and westward to Los Angeles, California.

Records showing that Iowa's military record began in the same year in which it was admitted to statehood have been uncovered for the first time in the War department at Washington and are now in the possession of Colonel G. W. Crosley, of this city, who is in charge of the work of compiling the roster of Iowa soldiers and sailors soon to be published by the Iowa National Guard.

Historians knew that Iowa had furnished troops for the Mexican War, but how many or who they were was never known until Colonel Crosley received the complete record of the Iowa Mormon battalion of six companies and of company K, Tenth United States infantry, which was recruited entirely from among the residents of Southeastern Iowa.

Company K of the Tenth regular infantry was recruited from Keosauqua, Fort Madison, Muscatine, (then Bloomington) and other towns in Southeastern Iowa, and was commanded by Captain Edwin Guthrie, who was wounded with others of his command at Pa La Noga and died a few weeks later in Mexico. The records show that many other members of the Iowa company fell in battle or died in hospitals in the City of Mexico.

SIX COMPANIES OF MORMONS.

The other six companies which represented Iowa in the war were recruited from Mormons who had reached Council Bluffs, on their westward journey, in search of land, where they would be free from persecution. They were called the Iowa Mormon battalion, and comprised about six hundred young men.

The record shows that none of the Mormon battalion was killed in action, but they marched the entire distance from Council Bluffs, where the battalion was mustered in July, 1846, to Los Angeles, California, where it was mustered out just a year later. Records show that one member of the battalion died on the Rio Grande River, indicating that they marched south into Texas and what is now New Mexico and thence westward to Los Angeles, then a small Mexican pueblo.

After being mustered out the record shows that many drew traveling allowance from Los Angeles over the old Mormon trail to Salt Lake City, then just laid out by Brigham Young. Others settled in California and few found their way back to Iowa.

The records received will add materially to the completeness of the roster, which is to include the names and records of all Iowans who saw service from the earliest Indian combat to the close of the Philippine campaign.—*Omaha Bee*, April 30, 1909.

SUMMING UP AT MESSINA.

In casting the balance sheet of Messina, the chief loss, speaking merely in terms of economics, is that of human life. How many are dead we shall never know exactly, but the materials for a tolerable estimate are already at hand—in the condition of the ruins, the rough statistics of the escaped, and the impressions of the cooler observers in the first hours and days of the catastrophe. One who, like Captain de Angelis, counted

the dead and living in the villages toward the Faro, visiting also the ruins of the city, is in a position to make a pretty close estimate. In the commune of Messina he believes 80,000 souls have perished, or considerable more than half the population, which was roughly 150,000. My reckoning was made on the conviction that two thirds of the inhabitants of the city proper, containing 92,400 people, had perished, and of these three quarters instantaneously or through slow exhaustion deep in the ruins. The first shock of the earthquake, I believe, either killed or trapped no less than 60,000 people in the city. In the outlying district, where the houses are lower, the deaths from subsequent exposure and famine perhaps exceeded those caused immediately by the shock.

Reggio, across the straits, had an urban population of 31,000. The whole commune, a large one, had 44,400 inhabitants. Here help came slowly; there were no unshaken prosperous towns near by to give aid and asylum, and the tidal wave drowned many. The dead at Reggio (the commune) will hardly be less than 30,000. We must add the dead in Sicily outside the commune of Messina, and in Calabria those who perished outside of Reggio. How many these were is a mere guess. But I think 10,000 is not an excessive estimate. In these outlying districts, with dearth of food, water, and surgical aid, the death rate among the refugees was appalling. If we say that in the entire field of destruction 120,000 men, women, and children perished, we shall not be very far from the facts, and, I think, well within them.

The *Mattino*, of Naples, which is uncommonly well-informed in this case, writes: "We may reckon as destroyed the houses of 300,000 inhabitants in the province of Reggio, and of 250,000 in that of Messina." It proceeds to qualify these figures in a favorable sense, but roughly they give the measure of the work that must be done. Nearly 500,000 people must be housed in this region. The *Mattino*, basing its figures on official valuations, estimates the value of the destroyed houses on the tax-roll at \$16,000,000. Including the little houses not taxed, and the cost of rebuilding the public structures, the construction bill in sight can not be less than \$24,000,000. Evidently this is a wide guess. Public building is notoriously expensive in Italy, while it is doubtful if private owners will be in haste to rebuild. But something like \$20,000,000 may represent the loss in real estate. But recent emigration from these regions makes me suspect that the figures are based on a census of eight years ago. The true figures must be somewhat smaller.—Frank J. Mather, Jr., in *New York Post*.

RENEWAL.

The sea is a molten pearl,
And pearl the fleckless sky,
The firstling leaves unfurl,
And the air is a fragrant sigh.
A bird's soft madrigal
In the pear-tree's blossoming;
High on the church-spire tall
A white dove preens her wing.
The elemental strife
Lost in a peace profound,
In sound of quickening life
That yet is scarcely sound.
One with the starry chime
Earth keeps her rhythmic beat—
Our mother, old as time,
With heart still young and sweet.
—Ina Coolbrith in the *May Century*.

"There is no greater obstacle in the way of success in life than trusting to something to turn up."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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

Lean Hard.

"Child of my love, 'Lean Hard,'
And let me feel the presence of thy care.
I know thy burden, child—I shaped it,
Poised it in my own hand, made no proportion
In its weight to thine unaided strength.
Before ever I laid it on I said,
'I shall be ever near, and while she leans on me
This burden shall be mine, not hers,
So shall I keep my child within the circling arms
Of mine own love,'—Here lay it down, nor fear
To impose it on a Shoulder which upholds
The governments of worlds—yet closer come,
Thou art near enough; I would embrace thy care,
So I might feel my child reposing on my heart;
Thou lovest me? I doubt it not,
Then loving me, 'Lean Hard.'"—Selected.

A Still Small Voice.

I am sure God speaks to us just as much to-day as he did to the apostles. It may not be in the loud voice he called Samuel, but just as surely and truly he is speaking to us in the "still small voice," when he prompts our hearts to do a kind act, though we may not know what comfort it may bring.

Surely he prompted the brother who took the sick elder and his invalid wife a sack of flour, meal, and potatoes, though he did not even know of the illness, or that the flour-barrel was empty and the cupboard bare, only that he was prompted to. If we would pay more heed to these promptings there would be less suffering, more happiness, and I believe we would enjoy more of God's Spirit. I am sure if the husband had heeded the pleading of the loving wife the fatal morning when, for some reason she knew not why, it seemed she could not let him go to his work, he laughingly kissed her good-bye and went out, he would not have been brought home a few short hours later still and cold in death. The still small voice had spoken to her to save her loved one, but he heeded not her pleadings. Too often we heed not the warning, to our own and others' sorrow.

One of my own personal experiences proves to me that God speaks to some one that he has chosen to do us the most good in our peculiar trial.

Amid one of my bitterest trials, when for days, weeks, months, and years of bitter physical suffering with no relief, but with the desire (as is natural) to leave nothing undone, again the hospital and operating-table (for the third time) were decided on. The poor weak body and shattered nerves could endure no more, and the aching heart was torn with anguish at the parting with loved ones which seemed would be the long farewell, and in the anguish of the heart cried out, "Oh, God, not this cup! Have I not suffered enough? Spare me."

But the day drew near for the parting, and on the eve before the day a letter came from our dearly loved Sr. Walker, and the dear comforting words could never have reached the despairing heart of the sufferer as they did had not God

inspired the dear sister to have written them. And in closing her tender, loving letter, (which I have before me now) she wrote: "I'm sending you a copy of a little poem. May it comfort you as I long to." And while the little poem seemed to fill just the place needed in my life at that time, I have applied it to my every-day life since, for I surely have then, as now, needed to "Lean hard." But the dear little poem of itself never could have brought the comfort it did had not the sympathy and tender love of the sister inspired by God been behind it all, and may God bless all that listen to the "still small voice" promptings. PRISCILLA.

Letter Department

(The following is a copy of an answer to a brother who wrote to Bro. Seward after seeing a letter from him in the HERALD.—ED.)

BENTONSPORT, Iowa, April 3, 1909.

MR. H. L. SIMPSON, San Francisco, California.

Dear Brother: Yours of the 25th just received. You seemed to think there is something wrong with the country because town property was so cheap. Now don't understand that land adjacent to these towns is cheap, for land is selling every few days here for from forty-five to one hundred dollars per acre, but when I explain to you why town property is so cheap, you will readily see why such is the case. These towns used to have large grist-mills, oil-mills, and a big woolen-mill on each side of the river, and a two-story saw-mill run by water power; the lower story for sawing and the upper story with turning lathe for wood and iron, and a large plow and wagon factory. Of course under such circumstances the towns were growing fast, but fate was doing its work also. First, the woolen factory in Bentonsport burned down, and after a while the grist-mill burned down and was rebuilt. In a few years it also burned and was not rebuilt, but continued their business in Vernon for a few years. Then the woolen-mill burned too, and after awhile the grist-mill burned and in a few more years the dam in the river went out, and as a result they were not rebuilt, the parties going elsewhere. If this is not enough to kill any town, what would be?

These buildings or homes were all well built by the residents here when the towns were thriving, and of course were substantially built; and as I said in the HERALD, on account of there being no manufacturing industries in these towns, people who used to be employed had to go elsewhere, and values, as a consequence, went down to little or nothing. Now these are the reasons for the state of affairs. But there is a good prospect for these becoming manufacturing towns again and that is why I wanted the Saints to take advantage of these prices and procure them homes, which can not help but sell for three times, at least, the present prices.

Now for my reasons. In the first place the United States Congress has appropriated seven hundred and fifty thousand dollars to survey the Des Moines, Cedar, and Iowa rivers, with a view to damming these streams and making them navigable for boats. When this is done, these towns will again be manufacturing towns, and as a consequence property will sell for what it is worth. I am not a real estate agent and there is no financial emolument for me in the sale of property. It is for others' benefit.

Bentonsport is situated on the north side of the Des Moines River. Is built mostly on bottom land and is rich; has two hundred and fifty population, has good schools, good living water, and I think is the healthiest town I ever saw, from the fact that the bed of the river is rock and there is not a stagnant swamp or bayou within twenty miles of either town.

Vernon is on the south side of the river, and is built on upland, and has good living water, most of which is in veins which come from the hills south. There are some good springs right in the town. It has a population of two hundred and fifty, with good schools. The land is mostly rolling south, and all is tilled or pastured; no land lying vacant. Is a good grain and stock country; raise all kinds of grain and grasses. North from the river the land is rolling for one and one half miles and from there is level prairie farms.

If you and another brother who is a wagon maker and repairer, will come here and be industrious, you could each make from five hundred to one thousand dollars a year clear. There was a blacksmith here that did that for two or three years, but he got to drinking and was so dishonest his customers left him and he had to move away. There is no shop in either town, but if any man will be honest and upright in his dealings, he can do well here.

My letter is getting long and I will have to close.

Your brother in the cause,

J. E. SEWARD.

NEW ALBANY, Indiana, April 20, 1909.

Saints' Herald: On Sunday, April 11, I baptized two more, a young man and wife, and on last Sunday, April 18, I baptized another young man, aged twenty-three. This now makes nine that have been added to the New Albany force in the past few months and others are on the way. We promised you that there would be something doing in New Albany before the roses bloomed again. We have added eleven more to our Sunday-school in the past week, and will soon add more. The Saints are all working to build up the work, and it makes it very pleasant when all get busy and do something. May God have all the praise.

In bonds,

JOHN ZAHND.

MANCHESTER, England.

Dear Herald: I am only a girl of thirteen. This is my first letter, but on reading the HERALD and seeing the beautiful letters, I thought I would like to write.

We all belong to the church and my father is a missionary trying to do the work of the Lord. Although my father has been very ill, he is now getting along nicely. When he was so ill that he could not get out of bed, we all thought the time had come when we should lose our father, but the prayers of the Saints and administration saved him, and he turned from the point of death unto life again. Things like these make us love the Lord more than we have ever done before. It makes me think many times how thankful I should be that God has given me good parents to put me in the way I should go.

I was born in the church of this latter-day work, and I hope I shall die in it, rather than stray away. I always have loved the work and always will. I am the youngest in the family, my brother is sixteen, and my sister is twenty. I go to Sunday-school every Sunday and received a Zion's Praises for my prize. I am learning the organ so that I can play out of the church books.

My parents do not believe in going to theaters, and I have no desire to go to such worldly places. I always think we can get on better in life without going to worldly amusements. Every year I send my Christmas Offerings to the Orphans' Home. I save my pennies that I receive from friends, relatives, or parents, and all go for the little children. I think sometimes that if I were an orphan and had to be kept by the church, I know I would like some one to help me so I could be kept by the offerings that are sent; so I send my offerings to them.

I would like some Saints to write to me to encourage me and I would be glad to write to them. I ask you to pray

for me that I may be kept firm and faithful in this latter-day work for Jesus' sake.

Your sister in Christ,

42 Corelli Street.

MAUD GREENWOOD.

TORONTO, Ontario, April 15, 1909.

Dear Herald: The HERALD of March 20, 1906, contained the following request of mine while I was lame, helpless, and nigh unto death at Grace Hospital, Toronto. (It was sent by my daughter, Sr. Lilly Freeman.)

"Dear Saints: Bro. Freeman of Toronto Branch has been suffering under the hand of affliction since November last. He is now in the hospital and has undergone two serious operations, and the doctors all say he must undergo another before he can be well. He has always taken a great interest in the HERALD, and as he is in a very critical condition he asks that the Saints hold him up in prayer that he may bear patiently the affliction and be able to do God's will, whether it be to take him from us or spare him a little while, that he may be a help to the church, and to his family."

Just after the letter was sent my wife and children (seven in number) were sent for at three in the morning to hurry if they wished to see the last of me. My wife and daughters, Amy and Lilly, were soon there, and wife and Amy were admitted into my room, but poor Lilly was not allowed to see me because she shed tears, and no one was permitted to see me that showed any signs of grief, lest it should finish me. My Amy came to my bedside and said, "Father, do you know me?" I smiled and nodded, then tried to speak. Just a slight sound came from my throat. She nodded and went back, then I saw Sr. Freeman stand in the room. She was not bigger than my hand, and getting smaller. I was fully conscious all the time, then I fell asleep. After keeping me there three weeks longer, I was sent home, as they all expected me to die.

You will all rejoice with me and praise God our heavenly Father, who, when medical skill had done its best and given me up to die, raised me up again. After two years and about six months in full work, I am doing ten hours a night at the Toronto Street Railway. I was in the service over six years before I went down. If it is the wish of the Saints and wise on my part to occupy space according to the opinion of the editors I will send a full account of my three years' past experience.

I would very much like the supplement to the paper containing the conference news, as I have them for several years past, if you have one to spare.

I wish to remain your brother in Christ,

496 Givens Street.

F. M. FREEMAN.

[Send us your experience, Bro. Freeman, being brief as possible without hurting your story. Complete conference minutes are not yet published.—EDITORS.]

REHOBOTH, Massachusetts, April 20, 1909.

Editors Herald: The HERALD and *Ensign* are a great comfort to me in my lonely hours. I have taken them so many years I could not feel contented to do without them now, as I am isolated from the church. I was baptized January 11, 1885. I lost my husband in September, 1883, and that winter I heard the latter-day gospel for the first time. I was very much interested and it came to me so powerfully that it seemed to say to me in a calm and convincing voice, This is the same old gospel that was taught by Christ and the apostles at Jerusalem in days of old. It has come to earth again, and as the convincing Spirit came to me I burst into tears and said, This is the truth which I have been seeking since I was a child, when I had a dream and was looking up to the northwest and saw a large white

cloud coming towards me. As it came nearer the Savior stepped out of it and came to me as I stood on a platform. He looked so beautiful and said such comforting words to me that I did not want him to go, but he went as he came and did not touch the earth.

I can not say whether I shall be spared another year or not; my health is poor and my age is against me, so you can do as you see fit with this letter. I belong to the Providence Branch, but do not get to meeting but once a year, and they hardly ever get to visit me. This is not very encouraging when our dear Savior told them to visit the Saints, but my daily prayer is that he will be with me and bless me and bear me up through all my trials and temptations of life, and at last save me with an everlasting salvation in his kingdom with all the blest.

From your sister in the one faith,
MRS. ARDELIA M. CLARK.

PIEDMONT, Oklahoma, April 23, 1909.

Editors Herald: The past year has been a season of fervent, earnest work and many are the blessings which we have received. Oklahoma has been a battle-field, and some wrecks have been left along the way, also quite a good showing for Oklahoma in gathering sheaves.

Now that the reapers are resting a few days ere we begin another year's work, I realize that only he that called us to labor knows what the harvest will be. I was not able to go to the conference this year and regret very much that I was not there. I had a fine report of the proceedings daily by the genial "Jots" man, and if ye editor think that a man can not put the spirit of the conference into a letter, you should read a few of the jots I have in hand. I feel the Lord has moved Zion a pace forward at the conference just closing, but I am astonished that we didn't get as many men for Oklahoma as we had last year; for we didn't have half enough and now we have less. Well, I suppose we should be content, for they may be needed more some other place.

My last meeting was at Kingfisher, where I baptized eight and left a fine interest. I think we can soon build up a branch there. Brn. Chatburn and Yates assisted in the meetings a part of the time and both rendered valuable assistance. I fear Oklahoma will get lonesome this year without the "Jots" man.

Piedmont has a fine little band of good workers; the branch is in good condition. We have a fine Sunday-school, and have lately begun the Religio work. The good Spirit is moving among this earnest band of people and we are rejoicing in the angel's message. I feel that most of the branches in the State are in the best condition they have ever been. I trust we may have the united prayers and help of all our working force, both general and local, that this year may bring us more sheaves than last, and that we may enjoy more of the Spirit's guidance.

Ever your brother and coworker,
HUBERT CASE, Bishop's Agent.

STAPLES, Minnesota, April 25, 1909.

Dear Herald: I want to tell all my brothers and sisters that I am a sister in the Reorganized Church of Latter Day Saints. I was baptized by Bro. McCoy about three years ago. There are a few members here, but there is no branch near enough so we can attend church.

I am sick in bed and have been for a long time. I am trying to keep the other commandments just as close as I can, as I know there is no other way to get to the home where parting will be no more. I want all my brothers and sisters to pray for me, that I may be one to gain that

glory. I want to attend the conference at Clitherall, if I am able.

I love to read the letters in the HERALD and could not do without it. It gives me more courage every week.

Your sister in Christ,
MARY BUTRICK.

COMINS, Michigan, April 19, 1909.

Dear Editors: The Saints here are in a good condition spiritually, with bright prospects for the future. G. W. Burt and J. A. Grant were with us a few days this winter, delivering some excellent lessons which indeed were a strength to us. The church papers are indeed welcome visitors in our home, bringing glad tidings from the different parts of the world. It is truly a day of sacrifice and I think if there ever was a time that we should put our shoulders together and push onward in the unity of the Spirit, it is at the present time. I look earnestly for the day when we will be gathered home.

Your brother in gospel bonds,
G. F. ALBERTSON.

CARPENTER, Ohio, April 20, 1909.

Dear Herald: Our little Vales Mill Branch has revived. We started our Sunday-school with about seven enrolled and now we have about thirty. I hope and earnestly pray that we will grow, that others may see that this is the straight and narrow way. Bro S. J. Jeffers has been preaching for us as often as he can. The first Sunday in April he administered the sacrament and the Spirit came to him and he told us if we would be faithful we yet had the promise. In the afternoon there was one more added to our number, Sr. L. P. Vale.

I thank the brothers and sisters for their kind letters they have written me. I will be as prompt in answering as I can. If they will inclose postage I will answer immediately.

We would be glad to have some of the elders come and visit our little branch. Now, dear Saints, pray for us that we may hold out faithful and that our church may revive and grow higher and higher and that we may be faithful and at last gain a resting-place that is prepared for the faithful. Ever praying for the welfare of Zion,

Your sister in Christ,
MISS EFFAYE McLAUGHLIN.

ARTHUR, Ontario.

Dear Herald: It is over a year since we wrote a letter for your pages and we believe a line will be of interest to some of our acquaintances after our trip this winter to the land of Zion. Our intention was to move to Independence, provided we could secure suitable positions for the entire family, as well as to be sure I was in my right place in the church work. After carefully sizing up the situation I thought best to return home for a time at least, until experience teaches us our proper place and work. The experience of this trip cost money, but what we learned doubly paid for it all. It really seems as if the only way I can learn is by suffering.

I went to Independence the first week in February, but was so lonesome that, had it been heaven I should have wanted to be away; so I got permission from the Independence Stake authorities and the missionary in charge to answer a call to fill an appointment at Warrensburg for a while, until the spring conference. Bro. Bailey, who resides at Warrensburg, is a faithful, zealous, and earnest pusher, and with his help a number of excellent people were converted.

From there I went to Lamoni, to General Conference, our first opportunity to attend a general assembly of the church. We went to listen and learn, and the experience was a great education. One thing that I mention is that I saw no collection plate passed around. If there is any duty I want to shirk, it is when some one tells me to take up a collection. I like much better "a treasury box" in one corner of the church entrance and let the offerings be free will.

From the reports shown, I notice the church is hard up at present. I was expecting to be dropped from the missionary force as one of its poorest preachers, and willing at any time to return to the anvil and do local work and help the financial arm along. I look for still harder times right along and believe it will be hard indeed to endure what we are called upon to pass through; so many warnings in prophecy have been given of late years, which should inspire us all to economize.

GEORGE BUSCHLEN.

BAY CITY, Michigan, April 27, 1909.

Dear Brethren: There is a sister in Bay City, named Harretta Roberts, that is sorely afflicted. She has been paralyzed for fourteen years, but since obeying the gospel and trying to live it, is now getting better, but the voice of the Spirit spoke to her and said she had an evil spirit and was to make confession to the Saints before partaking of the sacrament, and was then to be administered to by two elders, and if faithful would receive the blessing. She desires the prayers of the Saints that she may be able to carry out the command of the Spirit, and receive the blessing.

Your brother in bonds,

E. S. WHITE.

Route 6, Station A.

WALLACE, Alabama, April 26, 1909.

Dear Herald: While sitting thinking of this great work that I have been in for five years, I decided it would be wise to write. Since I have been in this wonderful work I am satisfied that I could be in no better, and I know the Lord has blessed me and believe he will continue to bless me. I feel like I have a light that shines and by the Lord's help I will try to hold my light so high that I may help others to follow, and never look back, but go on through evil as well as good. I ask the Lord every day of my life that I may become better; for he has said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

I ask the prayers of all the Saints.

Your sister in Christ,

MAGGIE BELL BOOKER.

SAN LUIS OBISPO, California.

Editors Herald: About four weeks after I had joined the church I went to San Luis Obispo to visit my sister, and while I was there I went to the Methodist church with a friend. The minister took his text from John 14: 26, 27, and in his sermon he misquoted some of the verses and while he did so I felt somewhat disappointed, so went home. During the night I had a dream. I dreamed that the minister misquoted some of the Bible and I arose and called him down. He invited me up on the pulpit and when he got through he asked me to explain myself, and I arose and tried to speak, but it seemed I could not. I looked at the people and it seemed that they were wondering why I did not speak. All at once the lights went out and left all in the dark. The Spirit then spoke to me and said, Look towards the entrance; I did as I was commanded and the

whole room was lit up with the brightest light I ever saw. I saw Christ standing at the entrance. He walked toward me and I went to meet him. I kissed him and said, This is my Lord and Savior. Then he and I walked down to the pulpit, he on my right side. He sat down at my right, I was at the stand, opened the Bible and began to preach, and preached one of the grandest sermons you ever heard, if it could have been heard openly. When I had finished Christ vanished out of our sight and I awoke.

JAMES M. SLOAN.

WALLACE, Alamaba, April 26, 1909.

Dear Herald: I am very glad to have the HERALD. It makes me feel better to hear of the good work. I was out in Mississippi in November and baptized three and administered to one, and Bro. Sherman and myself confirmed the three baptized. I also blessed one child.

We have quite a number of members at Pine Barren, Florida, ready to be organized and have been for some time.

Your brother in Christ,

L. W. BOOKER.

Experiences of a Sister of Frederick Maryland, as a Tithe-payer, by Letter to the Bishop.

Please find order for two dollars tithing. They may all write what they please about paying tithing, but I will send the widow's mite whenever I have it to send, for the Lord blesses me when I send it, for I always get something in return, plenty of quilting to do if nothing else. I have made four dollars since Christmas and I'll send half to the good Lord for his goodness to me. It will be a little help to some one I hope. Wish I could send four times as much. My father was an elder in the Martyr's time and he always taught me it was right to pay tithing, but he is gone and I am left here alone. Have been in the church about eighteen years.

I was born in Quincy, Illinois, in 1842, so I am going down the ladder now, but thank the Lord I am trying to live a humble life that I may live with the Saints by and by. I am alone so far as any Saints are concerned, for there are none here but myself, but I am not alone for God's Spirit is with me. Although I am unworthy at times, yet he forgives me when I trust him. I ask you to pray for me that I may be kept faithful to the end.

LAURA I. COOK.

Extracts from Letters.

Bro. Magnus Leask writes from Emo, Ontario: "Would like to have an elder come here. Will find a home and will help all we can while here. Are located in the third house north from the station."

Ella Hawkins, McKenzie, Alabama: "I have never written to your columns, but I often enjoy reading the letters and sermons from the brothers and sisters. I hardly know how I could get along without the HERALD as it encourages me and makes me feel like the good work is still rolling on; and, dear Saints, I do know this is the true work of God and my desire is to live more faithfully every day and try to live worthy of the blessings the Lord has promised to his people, if they will keep his commandments. Let us all try to live near to the Master. I desire the prayers of all the Saints that I may hold out faithful to the end."

From Bro. F. A. Smith we learn of the recent illness of Bro. J. M. Terry of Oakland, California. He has been confined to his bed since April 13 with typhoid fever; is some better, but it may be some time before he is convalescent. Sr. Terry is well but nervous from the anxiety.

G. J. Waller, Honolulu, writes: "This week I expect to baptize three members of a Portuguese family, whom I have been instructing for some time back. They are nice people

and I hope through them it may be possible for us to make an opening amongst the Portuguese, of whom there are many here."

News From Branches

CENTRAL CHICAGO.

Sunday, April 18, we were very much pleased to worship in our new church, although not yet completed. Sunday-school was very well attended, a number of visitors from the West Side, and also from Hammond, Indiana. Elders E. Lang and P. Pement occupied in the morning, so we were favored with two sermons. About seventy in attendance, which is more than our average. No evening services in the church, as the gas connection is not yet completed.

Bro. Henry Keir and family now reside at 6421 Hermitage Avenue, about four blocks from the church. The location is fine and some of the other members are planning to move to that locality in the near future. There are a number of vacant lots, so trust as the dwellings are erected that many of the Saints may occupy them, as the nearness to the church home should be an inducement for a better attendance.

No prayer-meeting or Religio held this week, due to a dark church, but hope the enthusiasm will grow instead of dying out, so when we do meet, we can partially make up for the lost time. If we have all kept up our secret prayers by night as well as by day, and have striven to do the Master's will at all times, we should be walking the narrow way.

Sr. A. Sherman was very badly burned Tuesday of this week by an explosion of E-Z polish, which she was using on the stove.

Elder Daniel Macgregor and wife stopped in Chicago between trains, as they passed through Thursday *en route* to their home in Stratford, Ontario. They brought the first news of the most interesting days of conference, which was very joyfully received.

Sunday, April 26, Elder William Anderson occupied to our edification in the morning. As no services were held at our church in the evening, a number of the members visited the West Side, where they were again permitted to hear Elder Anderson. Sr. Fred Johnson, who has been in Lamoni for some months, visited with us a few days. Trust that she will be able to be one of our workers again soon. The Saints have been requested to fast and pray for Sr. Sherman next Sunday, that she may speedily recover and be relieved of severe pain. "Let us pray for one another."

Many Saints are rejoicing over the news that Elder Arthur Allen will be returned to Chicago. He surely should be privileged to occupy the churches which he worked so strenuously to obtain for the Saints. Prayer-meeting held this week at Bro. Henry Keir's home, choir practice at Sr. McGann's. 6421 Hermitage Avenue. ALICE CARY SCHWARTZ.

We say in glib familiar phrase that the basis of Christianity is the brotherhood of humanity. Which of us gives the recognition of imitation to the astonishing example of Jesus in this regard? Christ was the consistent democrat. Social rank simply did not exist for him. Caste he scorned. A fisherman was his most intimate friend. He accepted the hospitality of an ostracized man. He conversed fearlessly and naturally with abandoned women. He did not refuse to penitently outcasts the preciousness of his personal friendship. Vulgar natures he treated with the patience of high refinement. The common people loved him.—Elizabeth S. Phelps.

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"Unmerited applause has been responsible for many a failure."

Miscellaneous Department

Pastoral.

To the Saints of the Eastern States and Canadian Mission; Greeting: One of the most important conferences in the history of the Reorganization is brought to a close. It pleased the Lord to communicate to his people that which we believe will make this year one of the most important in the history of the church. A change has been made in the presidency of the mission, Elder R. C. Russell, who was ordained an apostle, being associated with U. W. Greene. After consultation we have decided upon the following arrangements and distribution of men for the conference year:

Maine and the Maritime Provinces will be in charge of Elder G. W. Robley. Elders S. F. Cushman and J. P. Buschlen will be associated with him. Bro. Cushman will make Jonesport an objective point.

The Massachusetts District will be under the direction of Elder A. B. Phillips, and Elders R. W. Farrell and H. A. Koehler will labor therein. We greatly regret that Bro. J. D. Suttell, who labored so efficiently the past year, could not see his way clear to take a mission this year. Wherever his new duties may take him we trust the divine blessing may attend and that he will do what he can to upbuild the work.

In the New York and Philadelphia District Elder W. W. Smith will be in charge, making the city of Philadelphia his objective point. Elder Alma Booker will labor in Western New York as heretofore. Elder A. E. Stone will make Scranton his objective point. Elders E. B. Hull and William Anderson will labor in Maryland and Delaware.

Elder H. O. Smith will be in charge of the work in Buffalo and the Niagara peninsula, including Hamilton and Dunville.

Elder G. M. Shipley will be in charge of the work in the Chatham District. Elders R. B. Howlett and Arthur Leverton will be associated with him.

By action of the General Conference the original London District has been divided into four districts to be known as, first, the London District, extending from the eastern line of the Chatham District to Kincardine on the north to Hamilton, thence to Dunville on Lake Erie; second, the Toronto District, extending from the north and eastern line of the London District comprising the remainder of Ontario and Quebec; third, the Winnipeg District, including the province of Manitoba; fourth, the Saskatchewan District, including the provinces of Saskatchewan and Alberta.

The London District in charge of Frederick Gregory associated with Elders John Shields and J. C. Farnfield.

The Toronto District in charge of J. T. Thompson associated with Elders James Pycock and Grant St. John. That part of the Toronto District known as the Manitoulin and North Shore in charge of G. C. Tomlinson.

The Winnipeg and Saskatchewan districts, Elder J. L. Mortimore in charge, associated in Winnipeg District with Elders George Buschlen and J. E. Kelley. In Saskatchewan District with Elder H. J. Davison.

Elder R. C. Longhurst, president of the original London District, retains his former appointment until the June conference, when further arrangements will be made as to location of field.

The brethren laboring in Canada will report to Elder R. C. Russell, Arthur, Ontario. Those laboring in the Eastern States will report to Elder U. W. Greene, Willoughby, Ohio, Route No. 2.

We trust the brethren will enter the fields assigned at the earliest possible moment and remain diligently at work, heeding the admonition of the Lord to leave the care and burden of the branches and districts to the men appointed over them while they "push the preaching of the word into the new fields now widening before them." We invite all the local workers to assist us in caring for the branches and extending the work into new fields.

We also admonish the brethren not to arrange for or to enter into public discussion without first consulting with those in general charge.

The magnitude of the work now lying before us as outlined in the recent revelation to the church makes it necessary for every child of God to do his or her part. We trust you will at once bring your tithes and consecrations to the bishops and agents in the various districts in which you reside.

Brethren, as men of God be careful in your deportment and see to it that no word of reproach can be spoken against the church by any act on your part. Praying that God may

abundantly pour out his Spirit upon you and richly bless your efforts, we remain your brethren and collaborators.

U. W. GREENE.
R. C. RUSSELL.

To the Officers and Saints of Western Pennsylvania, Ohio, and South Atlantic States Mission; Greeting: Having been appointed in charge of said field, I herewith request the following ministers to labor in the places herein named: E. R. McLain, T. U. Thomas, C. Ed. Miller, S. J. Jeffers, of the high priests, will take the oversight of the districts over which they have been placed in charge, by the Saints in those respective localities, subject, however, to the ministers in charge; Bishop J. A. Becker will labor as hitherto in the three districts, viz, Kirtland, Pittsburg, and Ohio districts, respectively; R. Baldwin, Pittsburg and Kirtland districts; Samuel Brown is hereby placed in subcharge of West Virginia District and Old Virginia; T. C. Kelley is also appointed in charge of the southeastern wing of the mission; the following brethren are associated with him, and will be subject to his direction: M. F. Gowell, E. R. McLain, John Harp, C. L. Snow, L. Booker, F. M. Slover. By arrangement with Bishop Kelley, Bro. Dowker is appointed to labor in Southeastern Mission, in connection with the above brethren. Brn. E. E. Long and William H. Kelley will labor for the present in the Ohio District; O. B. Thomas, I. N. Roberts, in the Virginias; J. M. Stubbart and James McConaughy in the Pittsburg District; D. E. Tucker, Kirtland District, Kirtland objective point until further notice. J. W. Metcalf, northeastern Kentucky and Ohio District.

All the brethren of the missionary force are requested to report to me directly and promptly, quarterly. Please be punctual in this respect. All matters requiring immediate attention in the localities where Brn. T. C. Kelley and S. Brown are in charge will report to them.

It is to be hoped that the brethren will enter upon their mission soon, as many have been at home weeks previous to the convening of General Conference. We want to make the coming year the banner year of the mission. We also request the local officers to cooperate with the traveling missionary in our endeavors to bring success to the cause. The prospects for an ingathering in different parts of the mission are very flattering.

If there are difficulties in any of the branches of the districts that can not be adjusted satisfactorily by the local officers, please acquaint those in charge, and we will try and render assistance with a view to adjust the same. The General Conference just adjourned was a great success and one that will be long remembered by those in attendance, as educational and spiritual. The harvest is great, but sorry to say that the laborers are few, and if there be any young men who hold office in the priesthood, and who feel desirous in their hearts to labor for the Master and the salvation of men, we hereby give them an invitation to join the ministerial forces, and would be pleased to have such as feel willing to place themselves on the altar of sacrifice and to serve the Lord in the ministerial field, report to the undersigned, and we will find room for them to labor in some part of the mission. Who will be the first to respond to this call? This invitation is to the unmarried young men, who have no home responsibilities resting upon them, and who feel that they are willing to thrust in their sickles and reap. Praying that the Spirit of the Master will abundantly attend our labors in the interest of his cause, I remain, your well-wisher and coworker. My address is 185 Eleventh Street, Columbus, Ohio.

GOMER T. GRIFFITHS,

General Minister in Charge.

St. JOSEPH, Missouri, April 26, 1909.

To the Saints and Ministry of Mission No. 1, comprising the States of Iowa, Nebraska, the Dakotas, Minnesota, Wisconsin, Michigan, Indiana, and Northern Illinois; Greeting: Having been appointed in charge of said field we take this means to offer the following statements and suggestions.

LOCAL APPOINTEES.

That the work of the promulgation of the gospel and missionary conditions may be more successful within local bounds we have concluded to appoint as assistant ministers in charge, the following: Fremont and Pottawattamie districts, Iowa, Eli Hayer, Lamoni, Iowa; Nebraska, J. R. Sutton, Selden, Kansas; Little Sioux and Gallands Grove districts, Iowa, P. M. Hanson, who will later publish his mission address; the Dakotas and Minnesota, Warren E. Peak, Pittsburg, Kansas; Des Moines, Eastern Iowa, and Nauvoo districts, Iowa and Illinois, James McKiernan, Box 225, Farmington, Iowa; Northern Wisconsin District, W. P. Robinson, Lyons,

Wisconsin; Southern Wisconsin District, Jasper O. Dutton, Evansville, Wisconsin; Northern, Western, and Central districts, Michigan, J. J. Cornish, Chippewa Station, Michigan; Eastern Michigan District, John A. Grant, R. F. D. No. 1, Bentley, Michigan; Southern Michigan and Northern Indiana District, S. W. L. Scott, 75 Daugherty Street, Coldwater, Michigan; Southern Indiana District, D. E. Dowker, 113 Shelby Street, Silver Grove, New Albany, Indiana; North-eastern Illinois District, F. M. Cooper, Plano, Illinois; Ke-wanee, Illinois, District, O. H. Bailey, Media, Illinois; the Lamoni Stake, John Smith, Lamoni, Iowa.

CONFER WITH ASSISTANT MINISTERS.

Those desiring to communicate with regard to matters pertaining to localities, will please confer with the assistant minister in charge of the field in which they reside.

REPORT DIRECT.

By agreement between the ministers in general charge, the ministry will please report direct to J. W. Wight, Lamoni, Iowa, on the first day of July, October, January, and March.

BLANKS.

To obtain blanks for such reporting, send direct to Herald Publishing House, Lamoni, Iowa, where they may be secured for eight cents per dozen. This method of reporting being direct, and attended to immediately on the days noted, will not only obviate the more roundabout method of reporting to the assistant minister in charge, but will permit the entire report to reach the Presidency on or about the tenth of the above months. Your promptness in this matter insures our promptness in making up our report to the Presidency.

FINANCES.

The present financial strain on the general church demands on the part of all strict economy. Thus adhering to an obedience of this law by all concerned will go a long way in relieving present conditions. Obedience also to the law of tithes and offerings and strict adherence to all our duties should be the watchword of all.

REUNIONS AND CONFERENCES.

If all especially concerned will notify both or either of us as to the time and place of holding reunions or conferences it will be of material benefit to us in arranging our plans to be in attendance personally or the securing of other ministers to be in attendance at such gatherings.

REPORTING OF DISTRICT AND BRANCH PRESIDENTS.

Blanks for this purpose may be had at the Herald Office at eight cents per dozen, and we trust that every district and branch president throughout the mission will avail himself of such blanks and make the required reports to J. W. Wight direct, that in turn such reports may be filed with the Presidency. Other correspondence may be had with either of us, Lamoni, Iowa.

CONCLUSION.

It is perhaps unnecessary to say more at this time other than to offer the hope that all will be diligent in their own place and calling, and work earnestly, not for self alone, but for the betterment of self and all concerned, and especially for the great work intrusted to the care of all. To this end may all have the Master's blessings, be earnest in their warfare, and diligent unto complete unselfishness. In bonds,

Your brethren,
W. H. KELLEY.
J. W. WIGHT.

To All Whom it May Concern throughout Oklahoma, Arkansas, Texas, Louisiana, Kansas, Missouri, Central and Southern Illinois; Greeting: We are now merging into another conference year—ready to make a record for ourselves, God, and the church. What will it be? While this is an individual affair, yet it must be a "pull all together," "workers together in Christ Jesus," in order to make a record that will be acceptable to him that giveth the reward at the end, to the diligent, faithful, and true. The field is a large one, but special in its importance; and therefore, that we may be able to carry out its importance more thoroughly, we make choice of the following brethren as our assistants in the field:

Bro. W. M. Aylor in charge of Texas. His associates are: Johnie Hay, R. M. Maloney, W. H. Mannering, D. S. Palmer, B. F. Renfro, and W. R. Standefer part of the time.

Arkansas and Louisiana in charge of J. T. Riley. His associates: James T. Davis, Jesse M. Simmons, James M. Smith, and W. R. Standefer part of the time.

Western and Central Oklahoma districts, Hubert Case in

charge, associated with A. M. Chase, J. W. Jackson, J. E. Yates, Edgar H. Smith, and J. H. Baker.

Eastern Oklahoma District, and that part of Spring River District in Oklahoma, in charge of Lee Quick. His associates: E. A. Erwin and W. R. Smith.

St. Louis District, and Southeastern Illinois District, Henry Sparling in charge; associates: Joseph A. Tanner, S. J. Madden, Jesse W. Paxton, S. H. Fields, P. T. Plumb, F. L. Sawley, and Lloyd Moore.

Central Illinois District, David Smith in charge; associate, Charles E. Burr.

Clinton, Missouri, District, and that part of Spring River District not in Oklahoma, George Jenkins; associates: E. A. Davis, F. C. Keck, W. H. Smart, L. R. Devore, and A. C. Silvers.

Far West and Nodaway districts in charge of Charles E. Harpe, with associates: V. M. Goodrich, William Lewis, E. L. Henson, W. P. Pickering, and Gomer R. Wells.

Northeastern Missouri District, W. S. Macrae in charge, with associates: T. J. Sheldon and O. R. Miller.

Southeastern Missouri District and the unorganized territory adjoining, A. M. Baker, with associates: W. P. Bootman, Henry Braun, and Charles Hargrove.

Northeastern and Northwestern Kansas districts, in charge of H. E. Moler; associates: W. N. Potter, John W. Teeters, and F. E. Taylor.

All that part of Kansas not found in organized districts, in charge of J. Arthur Davis, who will have for associates those brethren appointed to Southern Kansas, when laboring in that part of the field.

The Independence Stake has for workers, F. G. Pitt, John Kaler, R. O. Self, and F. J. Pierce. The ministers in general charge will take supervision of the missionary work in the stake.

Ammon White, of the Evangelical Order, is appointed to the state of Kansas. Evangelists are not strictly "missionaries," but in the law are revivalists, and should visit branches and districts as wisdom may direct, to comfort the Saints, to be a father to the church—giving counsel and advice to individuals who may seek for such. They are not wont to "butt in" to find work; but should be kindly invited by officers of branches and districts to "come." Thus their office will be honored and the churches revived.

We hope the superannuated ministers will feel free to do what they can, in wisdom, to forward the great work, and report their labors to us in regular order.

Reports of all assistant ministers should be sent promptly on dates provided by rule: July, October, January, and March. Send reports to the address of I. N. White, Independence, Missouri, 1006 West Maple Street.

We advise the ministers to be very economical in expenditure, traveling only as the needs of the work may require. We trust the Saints will not turn the worthy minister from their doors empty handed. He has enough to meet in the cold world that is discouraging, without meeting cold shoulders in the "house of his friends." It is enjoined that all presidents of branches make full reports to the presidents of their respective districts, on the first day of the months before named, and the presidents of districts immediately afterwards report the same to our assistants, who will report to us. Should there arise needed changes in the above arrangements, we will feel at liberty to make them when they come.

Stake officers are left without general appointment, with the understanding that their office carries with it an appointment to labor in their respective office with the same consideration as those under general appointment. Brethren, we advise, so far as practicable, Leave the care of the branches and districts to those officers who are in charge of the same.

Let any, or all, feel free to write us when you feel a word from our pens will be of comfort to you. We are collaborators together with you, and feel that your trials are our trials, and your triumphs our triumphs. Ever your collaborators in gospel bonds,

I. N. WHITE.
J. F. CURTIS.

Addresses.

James L. Edwards, Sewall Mansion, Sewall Woods Road, Melrose, Massachusetts.

Quorum of High Priests.

Herewith I request all those of the Quorum of High Priests whose post-office addresses have changed since their last report, as also those who, by instruction from the Lord in the

lately received revelation are to be enrolled with the Quorum of High Priests, to send me at their earliest convenience their present and permanent addresses. It is quite essential that I should be informed of every change, so that I may keep the quorum work up to date.

Your fellow servant,

ROBT. M. ELVIN, Secretary.

LAMONI, Iowa, April 30, 1909.

Conference Notices.

The Lamoni Stake conference will meet at Hiteman, Iowa, Saturday, June 5, 1909, at 10 a. m.

Southern Indiana District will convene at Derby, Indiana, with Hope Branch, May 22 and 23, 1909. Secretaries and officers, send all reports to Secretary Ed. O. Byrn, Derby, Indiana. Saints earnestly requested to attend. David E. Dowker, president.

Clinton District conference will convene May 29 and 30, 1909, at Coal Hill chapel. Those going by rail will be met at Eldorado Springs, Missouri, on Thursday, May 27, only. Reports sent by mail should reach the undersigned before May 27. A. C. Silvers, secretary, Walker, Missouri.

Died.

TORDOFF.—Alma Hobson Tordoff was born in Lamoni, Iowa, May 17, 1901, and passed away on the night of April 9, 1909, of diphtheria. He was the youngest son of E. H. Tordoff, of England. Interred at Evergreen Cemetery, Fruitvale, California, April 10, 1909. We cared for and tended him through life inasmuch he enjoyed the best of health, but alas,

"Half blind amidst the stir of things,
But safe in following out the law,
We know not what a moment brings,
Nor which way blows the burning straw."

The above verse was allotted to his birth-date in our family birthday text-book.

Resignation.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside howso'er defended,
But has one vacant chair.

BRENNAN.—William Thomas Brennan was born in the county of Cork, Ireland, March 7, 1834, and emigrated to the United States in 1881. He leaves two children, Mrs. William Wood, of Ward, Iowa, and Bro. John Brennan, of Swink, Colorado, and several grandchildren. Five children preceded him in death. After a few hours' affliction from a paralytic stroke he died, March 26, 1909. Body was brought to Lucas, Iowa, and interred on the 28th. Services held at the latter place in Saints' church. Elder E. B. Morgan preached the sermon, assisted by Elder Parley Batten.

FERGUSON.—Caroline, the beloved wife of Thomas Ferguson, was born at Kincardine, Bruce County, Ontario, December 3, 1871, and died February 25, 1909, at Knobnoster, Missouri. She was married to Bro. Ferguson October 2, 1889, and became a member of the church May 19, 1901, at Kincardine, being baptized by G. C. Tomlinson. She leaves to mourn a husband, eight children, an aged father, two sisters, two brothers, besides a host of friends and relatives. Her baby boy, fourteen days old, died March 1, 1909. Funeral was held at her home February 26, sermon by J. E. Bozarth. Memorial sermon by Elder J. R. Sutton, Sunday, February 28, 1909.

GRAYHAM.—Mary Emma, was born at Clearwater, Nebraska, November 20, 1893, and died at Bonesteel, South Dakota, April 1, 1909. She was a kind hearted girl and a favorite among her associates. She had whooping-cough, then pneumonia, and seemed to be getting well, when suddenly heart failure developed and she passed away. Tokens of her departure were believed to have been had a week before her death. Many sympathizing friends attended the funeral and expressed their regret at her early demise. May the Lord comfort the bereaved ones.

KILTS.—Mae Mary, was born near Magnolia, Iowa, March 22, 1888; died April 8, 1909, as result of pulmonary tuberculosis. The only daughter of Mr. and Sr. J. W. Kilts. She was baptized July 26, 1903. She had sought to fit herself for a useful life, as teacher and nurse; in the former she succeeded, but ill health cut short her work. The funeral service was from the Saints' chapel, Magnolia, April 9, 2.30 p. m., D. R. Chambers in charge, Alma M. Fyrando preaching

the sermon, in fulfillment of a dream she had a long time before. The Woman's Relief Corps had part in the service. The church building was insufficient for the large gathering of friends. Six uncles bore her remains to the tomb. Father, mother, brother, and a large circle of relatives remain.

HELM.—Louisa, at Mulberry, Kansas, April 12, aged 37. Her maiden name was Gilky. She was baptized by Bro. D. S. Crawley, November 23, 1890. Married to Lea Helm in 1891. Two children, both dying in infancy, were born to them. Elder J. M. Richards conducted the funeral-services. Finding a turned down leaf in the well-worn family Bible at the 15th verse of the 116th Psalm, he used it for a text.

HEYWOOD.—Gardner A. Heywood, aged 73 years, oldest son of Jonathan D. and Christiana M. Heywood, died at the home of his daughter, Mrs. C. B. Dix, of Gordon. With his parents he moved to Nauvoo, Illinois, in 1845, and to Council Bluffs, Iowa, where he lived thirty-six years. He was married to Miss Martha Allen, in Crescent, Iowa, in 1857, to which union were born twelve children, all of whom except two, died in their infancy. Bro. Heywood came to Nebraska in 1885 and settled in Sheridan County, where he lived continuously until the time of his death.

GATES.—Mrs. Nellie A., was born at Little Sioux, Iowa, September 22, 1867; died January 6, 1909, at Canadian, Texas, and was buried January 13, 1909, in the Fairview Cemetery, Durham, Oklahoma. She leaves mother, three brothers, two sisters, husband, two sons, and five daughters to mourn her loss. She joined the church when she was a child in Western Iowa. Miss Nellie A. Lytle was married to Mr. A. M. Gates, May 6, 1890. Funeral from the home; sermon by a Baptist minister.

MERCHANT.—William Franklin Merchant, March 24, 1909, at Stewartsville, Missouri, from a complication of diseases. Born July 12, 1893, at Kempton, Illinois, the son of William and Josephine Merchant, who died leaving him an orphan when about six years old, together with one sister, Elva May, who survives to mourn. Since the death of his parents, he made his home with Bro. and Sr. Lars Lewis, near Stewartsville, who kindly cared for him and taught him the beautiful latter-day gospel, which found root in his heart. He united with the church June 14, 1903. It is said of him, that he loved the Sunday-school, and was a faithful attendant when in health, always living a consistent Christian life. When affliction became serious, he called for the elders and the church ordinance of anointing with oil in the name of the Lord, which gave him great relief, and confirmed him in the gospel, causing him to repeat the request until he peacefully fell asleep in the arms of everlasting love. Funeral-sermon by V. M. Goodrich assisted by T. T. Hinderks, from the church, March 26.

HATCHER.—Josiah, born December 3, 1838, and died April 13, 1909, at Bethesda, Ohio. He was born in Wheeling, West Virginia, and was baptized in 1877 by Josiah Ells, at Lampinsville, Ohio. He served four years in the Civil War and then enlisted in the Lord's work and fought gently but faithfully until death. He leaves a wife, three daughters, two sons, brothers, sisters, and friends to mourn the loss of a kind husband, loving father, and respected neighbor. Funeral-sermon by Elder James Craig.

BALDWIN.—Goldie Ellen, infant daughter of Mr. Wm. J. and Sr. Susan Baldwin. Was born in South Omaha, July 23, 1908; died April 18, 1909, at South Omaha. Funeral from the house. Services conducted by Ed. R. Ahlstrand. Interment at Laurel Hill.

LETHWITH.—Sr. Christina, was born April 26, 1892, in Romely, Canada, and died April 6, 1909, after suffering for some time from a complication of diseases. She was baptized at the June conference in 1907. Was buried in the Forest Lawn Cemetery. Funeral-sermon by Elder M. A. Sommerfield, to a number of friends and relatives, in their home in Saginaw, E. S.

BROGDEN.—Rebecca A. Zea was born August 25, 1846. Married Bro. Newton H. Brogden July 1, 1866. To this union ten children were born; three had preceded her to the other side. The sister was baptized in 1876, by Elder C. Derry, and lived a consistent, exemplary life, passing to her reward March 21, 1909. Funeral-sermon at the Saints' church, Deloit, Iowa, by C. J. Hunt.

SCHOFF.—At Stewartsville, Missouri, Wilhelmina Schoff died April 1, 1909. She was born August 17, 1841, at Gerswolda, Germany. Married to Frederick Schoff March 28, 1865. To this union were born five children, three boys, and two girls, one boy and girl having preceded her to the other shore. She was baptized June 5, 1892, at Sash, Michigan,

by Elder J. L. Bear. She leaves a loving husband, two sons, one daughter, and eleven grandchildren to mourn. Sermon by I. N. Roberts, service in charge of T. T. Hinderks.

GILL.—Rosa L. Gill died February 24, 1909, at Loveland, Colorado, aged 46 years, 5 months, and 2 days. She leaves a husband, two sons, and one daughter to mourn their loss. She was baptized into the Reorganized Church March 13, 1904. The remains were brought to Denver for interment in Fairmount Cemetery. The funeral-sermon was preached by Elder E. F. Shupe, at the Saints' church.

DOUGHMAN.—At Denver, March 16, 1909, Augusta K. Doughman, of cancer, aged 54 years, 9 months, and 21 days. She was born in Hermanagen, Germany. Baptized by Elder M. H. Forscutt, February 8, 1891. Funeral from the residence. Sermon by Elder C. E. Everett.

STOWERS.—At Liberty Home, Lamoni, Iowa, April 1, 1909, Bro. Isaac J. Stowers, aged 89 years, 1 month, and 10 days. He was born in Essex County, England, in 1820; came to the United States in 1858, first to Beardstown, Illinois, then to Nebraska, where he was baptized in 1876 by Bro. F. W. Curtis. His wife died in 1868. Two daughters survive him, both at Hiawatha, Kansas. One of them, Sr. Joseph Gibbs, attended the funeral. Service was in charge of Bro. John Smith, Bro. A. L. Whitaker preaching the sermon, Bro. H. A. Stebbins assisting.

WOODRUM.—At Lamoni, Iowa, April 2, 1909, Mr. George R. Woodrum, son of Sr. George Fowler, aged 27 years and 7 months. He was not a member of the church, but both within and without he was highly respected for his upright and honorable life. His wife and little daughter are bereft, as well as his mother, by his going while so young. Funeral-service was held at the house on Sunday, April 4, sermon by Bro. H. A. Stebbins. Bro. A. S. Cochran assisted. There was a large attendance, including about forty of the order of Modern Woodmen.

OLSEN.—At Lamoni, Iowa, April 8, 1909, Bro. Ole A. Olsen, at the age of 70 years and 6 days. He was born in Norway, in 1839. In 1842 his parents removed to America, first to Wisconsin, and in 1845 to LaSalle County, Illinois. In 1860 he married Malinda Danielson. Of three sons born, Thomas died in 1906, but Austin and Amos survive. After forty-nine years of union Sr. Olsen is left alone. Also three sisters of his remain, namely, Srs. Ellen Johnson, Ann Lewis, and Mary Weld. He was baptized in 1862, in Illinois. Moved to Lamoni in 1888. Funeral-service in charge of Bishop William Anderson, sermon by Bro. H. A. Stebbins, benediction by Bro. C. H. Jones.

REED.—Arminta Josephene Hayden was born in Clarion County, Pennsylvania, February 27, 1850, and died April 10, 1909, at her home in Lynden, Washington. She was married October 30, 1865, to J. M. Reed, in Delaware County, Iowa. She was a member of the church, and was baptized May 19, 1880, by Elder E. T. Dobson, in Pocahontas County, Iowa. She leaves to mourn her death, husband, two daughters, and one son; besides three sisters in the state of Iowa and one brother living near Cle Elm, Washington. She lived a good Christian and was a devoted wife and mother. Funeral-services were held at the home, Reverend Case officiating. Burial was in the Lynden Cemetery.

SCOTT.—Sr. Barbara Ann, was born June 5, 1823. She was married to James G. Scott in 1842. Four children were born to this union, who with her husband have passed to their reward. She leaves seven grandchildren, fourteen great-grandchildren, one brother, and two sisters to mourn their loss. She was baptized into the Reorganized Church May 22, 1870, by W. W. Blair. Died April 24, 1909. Funeral from her home by J. W. Metcalf, and interment in the Pleasant Ridge Cemetery.

MONSON.—Bro. Knut was born at Christianstadt, Sweden, March 6, 1848. He was united in marriage to Miss Charlotte Peterson, afterwards coming to America and finally locating at Clinton, Iowa. To them were born eight children, two of whom died in infancy. His wife passed away in 1893, and he was afterward united in marriage to Miss Ida Johnson. To this union was born one child. His second wife passed away in 1905. He was a member of the Reorganization, being baptized October 21, 1893. Was ordained deacon March 15, 1894. He died at the age of 61 years and 26 days. Funeral from his residence. Sermon by Elder E. W. Voelpel.

MILLS.—Annie was born February 28, 1857, at Greensborough, Yorkshire, England, and died at Columbus, Ohio, April 2, 1909. She was baptized May 30, 1889, at Manchester, England, by Elder Joseph Dewsnap, Sr. United in marriage to Elder Thomas Mills on December 26, 1888, at

THE SAINTS' HERALD

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

Manchester, England. Elder Thomas Mills emigrated to Westville, Nova Scotia, on August 4, 1904, and was joined by Sr. Mills and family on November 19, 1904. Removed from Nova Scotia to Columbus, Ohio, October 27, 1907. Sr. Mills had long been afflicted with a cancerous growth, and as a last resort to relieve her intense suffering she submitted to a surgical operation at the Protestant Hospital on March 5, 1909. She rallied nicely from the operation, but the disease had made such vast inroads on her vitality that she succumbed to its ravages on April 2, 1909. Her faith in Christ and the latter-day work never wavered, but she passed into the great beyond in the firm hope of a glorious resurrection. The funeral-services were held on Sunday, April 4, and a large concourse of Saints and friends were present, who greatly mourn and deplore their loss. The funeral-discourse was by Elder Harry E. French, assisted by Elder J. E. Matthews. Interment in Union Cemetery. Sr. Mills is survived by her husband, two sons, and two daughters.

RAVEILL.—Isaac W., was born November 22, 1867, at Trowbridge, Ontario, Canada, and died April 18, 1909. He was baptized September 20, 1903. Leaves wife of two months and other relatives to mourn their loss. Our loss is his gain. Services at the church at Park Oak, Missouri, conducted by Bro. Hutchinson; sermon by C. E. Hand.

"Woman's Home Companion" for May.

The burden of our changing social order falls upon our daughters, claims the Woman's Home Companion for May, and this magazine shows by striking examples and figures how topsyturvy is our way of training girls.

In this same issue is a charming article by Margaret

Sangster, showing that the millionaire mother is by no means as black as she is painted. Mary Heaton Vorse, in her own inimitable style proves that if we are fat it is our own fault.

In more serious mood is a trip through the Metropolitan Museum of Art with Sir Casper Purdon Clark as guide. This valuable article is illustrated by exquisite reproductions of famous paintings. Other articles of interest are "The art of economy," by Mrs. John Van Vorst, and "The commuters of New York," by Albert Bigelow Paine. "An imperial wraith," by Clara Morris, contains charming reminiscences of the Empress Eugénie. "Lucy Green," a friendless seventeen-year-old girl, tells how she went to Boston penniless, in search of a job, and how she got one.

"Afraid," is a story in Zona Gale's exquisite style, "Hearts and the highway" has Cyrus Townsend Brady's usual swing and dash, and "The four adventuresses" is another story by Hulbert Footner, whose freshness and humor have established his reputation.

This issue of the Woman's Home Companion is distinguished by two features—a poem entitled "The grandmother," by James Oppenheim, and a full-page drawing by Harrison Fisher, showing Margaret and Gerard, from "The cloister and the hearth."

An Earthquake Miracle.

Many curious and improbable stories were told in Messina after its disaster, according to Robert Hichens, who has written vividly and picturesquely for the April Century of his experiences and observations "After the earthquake." One of the strangest of the stories he heard he tells as follows:

"A woman, after the shock, was buried alone in her room. The door was blocked by fallen masonry. There was no means of ingress or egress, and the rest of the house had fallen in ruins. She was uninjured, but she was imprisoned. In this room she remained for eight days. It was a bedroom and contained no food. During the eight days she gave birth to twins. When searchers with picks and spades dug down to where she was, they found her and the twins strong and well. They took them out, and questioned her as to how she had managed to live, why she had not starved.

"Every day a woman came and brought me food," she answered.

"They pointed out that this was impossible, as there was no means of getting into or out of the room, and the rest of the house had fallen.

"I know," she said. "Nevertheless, it is true. I do not know how she came or went. She never spoke to me or looked at me. She was there each day, put food for me on the table, and disappeared. I had never seen her before and do not know who she was."

"They asked for some description of the visitor, but could obtain no details.

"This woman was not raving. She was in good health, well nourished, and had nursed the twins, who are thriving. She persists in her story.

"I told it to a Sicilian.

"It was the Madonna who brought her food," he said. "She often does such things."

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



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

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They have given something to society; society must give something to them. The poorhouse does not solve the problem. Their appeal is to justice, not to pity or charity.

The patriarchs were loved, honored, obeyed, and cared for by a multitude of children, grandchildren, servants, and retainers. Patriarchal conditions are passed away. Family ties are not what they once were; they rest lightly upon brothers, sisters, cousins, and grandchildren, and even on children. The Spanish proverb has it that one father can support nine sons easier than nine sons can support one father. There is another consideration: in the days of the patriarchs the products of a man's toil went into the family estate of flocks or lands and were all conserved; now they largely go into society and are diffused and the man himself finally comes back upon society.

An effort is now being made to meet the situation. Governments, corporations, associations, and individuals are endeavoring to make provision for the old man who is down and out. The methods adopted are not perfect, it may be charged that they are but makeshifts. What they will lead up to we do not pretend to say. But they are worth studying and claim the attention of students of sociology.

Editorial

OLD AGE PENSIONS.

Nothing is more distressing than to see an old man picking his living from the gutter. That any aged person, either man or woman, who has contributed brain and muscle to the world's work should be permitted to suffer privation, eking out a miserable existence, toiling beyond their failing strength, until the end, is a disgrace to society.

One revolts at the thought that even those who have been improvident should starve or freeze in old age. A young and able-bodied person can be told to work or not eat, because he still has the choice; but pity restrains society from giving such an ultimatum to the aged who can not work, even if they have wasted the heyday of life.

But there is another class, those who have been industrious and frugal, who owing to sickness, misfortune, or injustices experienced in the business world of to-day, find themselves facing an old age for which they have not been able to make provision.

GOVERNMENT OLD AGE PENSIONS.

Great Britain has an old age pension system that went into effect January 1 of the present year. At this point we insert a brief description of scenes connected with the introduction of the system:

Although the small allowance of five shillings a week had been the subject of a great deal of ridicule and contemptuous criticism on the part of the opposition to the government's plans, it was accepted with great joy by the aged recipients, to many of whom it represented a larger sum than they had been able to earn during their lives. In Ireland especially the pensions brought more relief and happiness than in any part of the United Kingdom, five shillings a week being a small fortune to the incredibly destitute people of that country. With the cheap cost of nearly all articles of consumption used in Ireland, this pitiful sum of about one dollar and twenty-nve cents weekly assures comfort and comparative prosperity. The total amount that will be distributed in Ireland will go far to relieve the conditions of privation and hardship which prevail to a degree that would seem incredible to easy-going, lavish-spending Americans. In the county of Mayo alone over five hundred thousand dollars yearly will be

distributed from the national treasury's pension fund, and in many other counties the amount will be almost as large. This is the happiest New-year the Irish people have experienced in a generation.

In England, too, the pensions brought much happiness to the poor. Some of the old people danced for joy and others dropped dead from the excess of their emotions as they received their first week's allowance. In a number of places the distribution was made the occasion of festivities, the mayor of Richmond taking the lead in this regard by giving a tea and a cinematograph entertainment to two hundred and seventy-five state pensioners in his borough.

The pension-for-old-age law has given much satisfaction to the leaders of the workingmen in England, not so much on account of the actual amount of relief it will bring, but as an earnest of further activities along the same line on the part of the English government.

According to the latest reports nearly or quite six hundred thousand men and women over seventy years old, living in England, Scotland, and Ireland, are in receipt of weekly payments under the pension act. It is estimated that during the year seven million four hundred and fifty thousand pounds sterling will be paid out.

Four conditions govern the granting of pensions: The applicant must be at least seventy years of age; he must be a British subject; he must have lived in the United Kingdom not less than twenty years; and his income must not exceed a certain fixed maximum amount.

The fact that nine tenths of those who have applied for pensions were unable to sign their names attracts attention to another phase of the problem that is not solved by paying a certain sum to a man when he is old. These persons who could not read or write never were in a position to contribute their best to society or to make adequate provision for themselves.

New Zealand has an old age pension which has been in operation since 1898. The maximum pension is twenty-six pounds per year, paid in twelve monthly installments. Each pension is granted for one year and a fresh application must be made at the expiration of each year. The applicant must be sixty-five years of age. He must have resided continuously in the colony for twenty-five years; though occasional absences of not to exceed two years are permitted. His character must be up to a certain standard, the specifications of which are too numerous to outline here. The net value of his accumulated property must not be over two hundred and sixty pounds. According to the Official New Zealand Year Book there were seven thousand four hundred and forty-three pensioners in 1899 receiving a total yearly payment of three thousand one hundred and twenty-four pounds. There was a steady increase, until in 1907 there were thirteen thousand two hundred and fifty-seven pensioners drawing a total of three hundred and four-

teen thousand one hundred and eighty-four pounds for the year.

France has a pension law, passed in 1905, under which every Frenchman sixty-five years old and incapable of supporting himself may receive a certain sum of money each month, "ranging from five to twenty francs, and in exceptional cases more." At the beginning of the present year four hundred and ninety-five thousand persons were on the French pension list, nearly four times as many as in 1905.

Germany has an old age pension system that has been in operation for twenty years. The system compels all laborers whose income is under a certain amount to provide for old age. Certain amounts are collected on pay-day, be it weekly, monthly, or quarterly. The government collects these sums in the form of stamps affixed to cards issued to the individual by the police. One half the premium is paid by the employer, the other half is paid by the employee, unless there is some contract or agreement arranging otherwise. In some large institutions the employer keeps up the dues of all his employees.

At the age of sixty, or when so disabled that a living can not be earned, the one insured is permitted to draw four per cent interest on the amount standing to his credit on the government books, and at death the amount is divided among his heirs. When out of employment the payment of premiums is omitted, providing the police are notified. There is also a system of accident benefits, and under the two, up to the year 1902, one hundred million, five hundred thousand dollars had been paid to pensioners.

CORPORATION PENSIONS.

In the United States there is no general system of government pensions for the aged. Individuals have had recourse to benevolent societies, insurance associations, church organizations, or private charities.

During the past ten years, however, the pension idea has been developed to a remarkable degree among corporations. In 1898 only one railroad, the Baltimore & Ohio, systematically granted pensions to retired employees. Since that date eighteen lines have adopted the pension system, and others, like the Rock Island, are arranging to adopt the system. Many street railway systems have followed suit.

In September, 1908, the International Harvester Company adopted a plan for pensioning its superannuated employees. One writer says, "A simple vote of the directors suddenly changed the outlook on life of more than twenty-eight thousand industrious American workingmen." More than seventy other like great corporations have adopted similar plans during the past ten years. Evidently they have recognized the fact that the employee has put into

the business more than he has taken out, and his pension is given not as charity but as the continuation of lawful earnings.

In the *McClure's Magazine*, December, 1908, Burton J. Hendrick makes some interesting comment on the class of men who come under the provision of the corporation pension systems and the spirit which moves them. It will be seen that a relatively higher class are benefited than is the case with Government pensions. Many of the employees are well educated and all have labored for many years at their chosen work:

The calling in of old employees upon the adoption of a pension system sometimes discloses many interesting facts. When the Pennsylvania Railroad began paying pensions, it found two men ninety-six years old regularly reporting for work. One spent his time with a dust-pan and a brush in one of its large stations; the other filled a minor position in one of its machine-shops. On the Baltimore & Ohio were found two shipping-clerks who were rapidly approaching their ninetieth year, and who had sat side by side for fifty-four years on the same stools in the same office. The Baltimore & Ohio now has a crossing watchman on its pay-rolls who has been sixty-one years in its service. One of this railroad's most distinguished pensioners is "Pat" Higgins, seventy-six years old, who was bridge watchman at Harper's Ferry the night John Brown and his associates seized the Arsenal. The International Harvester Company has one workman whose two sons are college professors; and another veteran maker of pitmans, now approaching his eightieth year, who is a graduate of Yale. The Pennsylvania has on its pension list a man, now ninety years old, who started his railroad career as a mule driver on the Delaware and Raritan Canal in 1839. The United States Government has only forty-one men who have been fifty years in its employ; the Pennsylvania has three hundred and sixteen. Many of these old-timers do not regard the pension system as an unmixed blessing. They prefer to keep at work, not only because in that case they will receive higher wages, but because they have no inclination toward a life of idleness.

They particularly dislike the word *pensioner*; it smacks, to their thinking, too much of being laid upon the shelf; "retired list" is considerably more to their liking. This sentiment is not limited to mechanics; when the Carnegie Foundation for pensioning college professors became operative in 1906, two hundred and fifty-seven men were found eligible for retirement, and only forty-six retired. This inborn human tendency to retain one's grip is what has led the Pennsylvania and other corporations to fix arbitrarily an age, usually seventy, at which all their employees must drop work. Even then the men resort to many subterfuges; there is much deception about ages, for the sake, not of getting on the pension roll, but of keeping off. A loss of strength and of interest in life noticeably follows when one is placed upon the list. The sudden loosening of the hold tells upon one's mental and physical vigor.

According to a statement made in 1903 by Mr. Max Riebenack, comptroller of the Pennsylvania Railroad Company, the aggregate annual appropriations for pensions by sixteen railway companies operating in the United States was one million three hundred and fifty thousand dollars. The number on the pension rolls was three thousand two hundred. Probably the annual amount has increased con-

siderably since that date. Massachusetts has an old age pension commission that reported recently and was continued. They report an aggregate of three million nine hundred and ninety-nine thousand eight hundred and eighty-six dollars and seven cents paid out by fourteen railroad companies up to 1906.

The March (1909) *Lend a Hand Record* comments on the fact that many corporations have increased their pension funds after giving the system a short trial, while none has as yet abandoned the plan or reduced the expenditures for pension purposes.

PENSIONS FOR TEACHERS.

The average college professor's salary is considerably less than twelve hundred dollars per year. The expenses of living in that calling are necessarily high and leave little to be saved for a rainy day, especially as the years of earning are comparatively few.

In 1900 only five American institutions provided retiring allowances for their professors. Now, under the Carnegie fund, at least sixty-three such institutions retire their professors with a comfortable living.

In 1900, New York City, then including Brooklyn, was the only American city whose school system provided for the retiring of worn-out teachers with an allowance; now practically all of our large cities, Boston, Philadelphia, Chicago, San Francisco, and many others, have such a provision. In New York City alone sixteen thousand teachers feel more secure and happy, and consequently are more able teachers, because they know that they will not be cast adrift when their days of teaching are ended.

During the last three years, New Jersey, Indiana, Connecticut, and Rhode Island have established state funds for similar purposes.

On the facts herein presented we base no extended argument. Any movement so widespread is significant of changing conditions and sentiments and should be studied carefully before conclusions are reached. It is evident, however, that side by side with the sins, follies, and abuses of the age there are movements that are supported by men who honestly have the good of humanity at heart. While we are pledged to the thought that these are the last days, we should remember that not all of the conditions portrayed in the divine word as being typical of the last days are evil in their nature.

E. A. S.

HEARD DURING THE GENERAL CONFERENCE.

"The highest place that a man will ever reach in this church is that of a member in good standing."

"When we get a community and a people who really love one another and put the law into force in all its details, there are plenty of men who will

flock to our standard from cities and hamlets and villages and country places, all over the broad earth."

"When the body decides a question we ought all to be at peace and support the decision, and we ought to trust Christ to direct the body."

"The mind of man may become automatic. At the end of a series of repeated acts the danger line is past, a habit is formed, and the mind can not go back to its former freedom."

"God does not always speak through orthodox channels. He once spoke through a beast of burden, and I find in no place in the Bible a statement that such an animal should be a prophet or hold the priesthood. God can speak through any channel he may choose, and no church can tell him no."

"It is the mission of the Devil to make a man think that he is as good as any one else, or a little bit better. I am sorry to say that he is too often successful in the world. We ought to put the bars up and keep him out of the church."

LAMONI ITEMS.

Sunday preaching at the Brick Church was by President E. A. Smith and Elder Eli Hayer.

A spiritual time was had at the afternoon prayer-meeting. The following prophecy was given: "Verily I say unto you, my children, as you obey, and inasmuch as you are striving to keep my commandments, I will pour out my Holy Spirit upon you and cause your hearts to rejoice. Obey the words that I gave to my servant whom I have placed at the head of my church and kingdom upon the earth. Obey my laws, carry them out, and the time shall be hastened that Zion shall be redeemed."

Assistant Manager Fred B. Blair has returned to Lamoni for a few days and is celebrating the birth of a second son. Bro. Fred is considerably improved in health and appearance.

NOTES AND COMMENTS.

We are in receipt of three clippings from a leading paper of Cleveland, Ohio, the *Cleveland Press*, which constitute three interesting chapters. In the first is found a report of Bro. R. C. Russell's work in Cleveland, Ohio. It seems that Bro. Russell took occasion to make a comparison between the work of the churches and the benevolent societies that aroused some indignation on the part of the churches of the city. He said, "Fraternal societies have taken the place of the church. The members meet once a week. Each pays so much a year. They talk together on helpful topics. One of the members is

taken sick, two members call to see him. If he needs some one to sit up with him at night, they do so. He receives a sick benefit. If he is in want they carry him food. If he dies they pay his insurance to his wife. They act as a father to the widow and the children. In the churches who gets the benefit of the money? The minister. When you are sick the church members come around with a basket and it becomes cold charity. When the churches get right these organizations will not be needed."

Chapter two contains a reply by Reverend F. W. Luce, M. E. Church, who says, "I do not think the accusations from this man worthy of notice." The statement is made that the ministers of the denominations express similar views. But chapter three mentions the work of Reverend Gabriel McGuire, pastor of the Calvary Baptist Church, who is organizing a club or society among his own church members, the object of which will be to furnish watchers for those who are sick, and to furnish financial aid to the sick and the widows and children. The dues are to be one dollar a year. Mr. McGuire says, "The church is the natural place for man to turn for aid, but too often his call is unheeded." Evidently the doctors disagree.

Bro. Charles Fry was given space in the Burlington, Iowa, *Evening Gazette* of April 24, and presented some of the features of our belief and the differences between our church and the church of Utah.

The Mallard, Iowa, *Leader* of April 23 contains a short account of the church and the branch at Mallard, by Bro. C. E. Butterworth. In the same issue is a short sketch of Bro. Joseph Fish, president of the Mallard Branch, and also a picture of the brother.

The Brooklyn, (New York,) *Eagle* of November 22, last year, is sent to us. It contains a two-column write-up of the Mormon faith. It gives our church a very fair representation and first mention in the article, and then takes up the Utah faction. Bro. B. R. McGuire is evidently doing some good work in getting our position before the people of Brooklyn.

A Philadelphia student of theology who applied for license to preach was examined by the Presbytery. In his answers he said the idea of eternal damnation was inconsistent with the mercy of God. His license was withheld until he made the following statement: "I accept absolutely the teachings of Jesus Christ about future punishment. As far as the fate of the finally impenitent is concerned, I find in the Scriptures no hope whatever for such."

Elders' Note-Book

FINANCIAL HISTORY AND APPEAL FOR LITTLE SIOUX DISTRICT.

Having enjoyed the historical sketch of Bishop Hunt for Gallands Grove District, we give a few items of interest from Little Sioux District. The word of the Reorganization was first preached in this locality in 1860, by Elders W. W. Blair and E. C. Briggs, who at times made the kitchen table their couch to escape the irresistible "flea," as some later elders have hung their shoes on the wall to escape "rats."

The earliest record book we have is one kept by Bishop D. M. Gamet (the first entry being October 6, 1865,) who seems to have been collector for a large part of church in the then western branches, as we find record of individual donations from Gallands Grove, Union, Manti, North Star, Keokuk, Montrose, String Prairie, Little River, Glenwood, Plum Creek, Plum Hollow, Pleasant Grove, Mason's Grove, Wheeler's Grove, Boomer, Raglan, Preparation, and Council Bluffs branches in Iowa; Nebraska City, Columbus, Desoto, and Decatur, Nebraska; and not until 1876 do we find Bishop Gamet's jurisdiction defined as Little Sioux District. (See page 130, vol. 4, Church History.)

One of the first entries made, November 17, 1865, is, Paid for one pair of ponies \$150 for use in Utah Mission. The Western Mission was largely sustained through goodly donations from the foregoing branches. We find that Bro. J. C. Crabb gave cash and molasses to the value of \$5.25, while Brn. Andrew Ballantyne and John Lytle gave flour, hence our missionaries, A. H. Smith, William Anderson, and J. W. Gillen must have had "bread and molasses."

It does the heart good to look over this old record and find the steadfast faith of good and dear Saints who showed their faith by their works, by steady payments of tithes and offerings from 1865 until their labor in life ceased. Sr. Ann Johnson was constant from 1866 to 1906 when death came to her. Bro. Jarius M. Putney and members of his family appear often and for goodly sums, until removal to California. David and Emaline Hall, of whom Bro. Hunt makes favorable mention, paid tithes and offerings from North Star Branch in the later sixties.

The "New Translation" fund received large support here in 1866. The idea of *surplus* tithing is not new, as we find that Andrew Ballantyne, Andres Hall, and John Conyers paid surplus in 1867. "Inventories" are not new, for we find that Asa Walden's property was "prized" or appraised at \$400 and he paid \$1 thereon as a *beginning*. The first auditing of Bishop Gamet's accounts was made

in September, 1875, by appointment of a committee, being J. C. Crabb, Hugh Lytle, and J. M. Harvey. The total receipts for almost nine years in all the funds before named were \$1,992.27. We find Alfred Beebe turned in as *surplus* tithing in 1874: 3½ yards cloth at \$5.00 per yard, 3¼ yards cloth at \$3.00 per yard, 1 dress pattern at \$12.00, 1 dress pattern at \$10.75.

We wish we might mention the many Saints of sainted memory who in that early day were found "doers of the word" and subscribers to the cause. What noble sentiments must have impelled them! The joys of a Reorganization, their scattered and waiting hopes on one hand, and the zeal against the apostasy on the other.

Phineas Cadwell succeeded Bishop Gamet in 1884.

In 1889 David Chambers was appointed; upon his death in January, 1897, A. M. Fyrando was appointed and is the present incumbent. From \$225 per year in 1872, we find receipts in 1897 to be \$1,600; the receipts for 1907, \$3,250. We are rejoiced to find this growth, but distressed to know that not more than one tenth of our district membership is represented at the present time on our books. Where are the nine tenths? If we are to be rewarded for good deeds and works, all other things being equal, will not the payers of tithes for gospel extension and care of the poor receive a greater reward than those who do not pay? We think they will. When we have been sorely tried, like Peter, we say, "To whom shall we go? Thou hast the words of eternal life." When dissensions are found within, or troubles threaten the church, we confide in the hope that the work is true though man may fail, and we are as sure of the fact, that though attacks are and may be made on the financial departments and revelations given, yet tithing, offerings, consecrations are a part of the perfect plan and law, as pertaining to temporal things, as much as is obedience to ordinances in spiritual things. We believe that those who seek excuse may find it, (?) but the word that we believe will judge the world at the last day will also judge us; and more, we are also to be judged by the law to which we subscribe, in all its revealments and requirements.

To pray God to care for the poor and to speed the work, and not assist with our means, is at least inconsistent, and hence we conclude our little sketch with an appeal to all Saints of the Little Sioux District, within its borders, as well as those who are scattered members, who love the Lord and his work, to send us their tithes and offerings. Our sub-agents in branches are, Woodbine, S. B. Kibler; Logan, Doctor C. S. Kennedy; Persia, Joseph Seddon; Biglers Grove, B. E. Fry; Mondamin, J. P. Garner; Pisgah, Joseph Lane; Little Sioux, George M. Scott; Moorhead, E. R. Outhouse; Sioux City,

Roy Parker, 1000 West Seventh Street. Missouri Valley has none, so send direct to the writer.

MAGNOLIA, Iowa.

ALMA M. FYRANDO.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF APOSTLE JAMES FRANKLIN CURTIS.



ELDER JAMES FRANKLIN CURTIS.

(EDITORS' NOTE.—This autobiography has been in our hands for nearly a year. It will be of especial interest to our readers at this time, owing to events that have transpired since it was written. By a revelation received at the late General Conference, Elder Curtis was called to occupy as an apostle in the Quorum of Twelve, and was so ordained, April 20, under the hands of Apostles F. M. Sheehy and F. A. Smith. He is now associated with Apostle I. N. White in charge of Mission No. 2,—Oklahoma, Arkansas, Texas, Louisiana, Kansas, Missouri, and Central and Southern Illinois.)

I was born near Proctorville, in Livingston County, Missouri, on the land of Zion, January 26, 1875. My parents, Emsley and Martha Curtis, had twelve children born to them, of which nine were boys. Three boys and one girl died when quite young. Those living are members of the church. Of these, Joseph, of Lees Summit, Missouri, is a priest, and J. D., of Falcon, Colorado, is a member of the Second Quorum of Seventy, and I am a member of the First Quorum of Seventy.

It was my good fortune to be born into a family of Saints; my parents having obeyed the gospel some two years or more before I was born. It was not long after father heard the gospel until he gave his name for baptism. My mother, however, thought that he was too hasty. Finally, through prayer, an open vision was given to her. On returning from a union prayer-meeting in charge of a Methodist minister in which some present had stated their determination to unite with the Saints, but were told by this minister that the Saints were a bad class of people, mother prayed very earnestly to God to show her whether the Saints were the true church or not. On driving home as she and father approached the gate a glorious vision was shown to her. Above the brightness of the moonlight appeared a light on the top of the house in the midst of which stood the Savior. He raised his right hand and said, "This is my church and my people; inasmuch as you will obey, you and your house shall be blessed."

She had asked in the sincerity of her heart and her eyes had seen, her ears had heard. The following Sunday mother and father and others were baptized.

When I was only two years of age, upon two different occasions my mother was spoken to by different persons in prophecy and told that if she lived faithful she should live to hear her third son preach the gospel. I am the fourth child but the third son, as I have one sister older than myself. Twenty-two years later these prophecies were fulfilled at the Kennedy Schoolhouse, twenty miles east of Colorado Springs, Colorado. I had been ordained an elder and had been preaching in different schoolhouses when upon this occasion I had an appointment on Sunday at eleven o'clock. My father and mother having returned from a trip to the eastern part of the State, accompanied me to the schoolhouse where several had gathered for service. Father opened the meeting, and I preached. At the close father arose and related the prophecies that had been spoken to mother concerning me and that now they had witnessed their fulfillment.

When eight years of age I accompanied the family to Independence, Missouri, where we lived for five years.

On the 10th of June, 1883, my sister Mary and I, with several others, were baptized by Elder J. C. Foss, and were confirmed in the old brick church on the east side of town. Those confirming me were Elders J. W. Brackenbury, A. H. Smith, and Alfred White.

I have heard persons in and out of the church urge their objections to children being baptized at so early an age as eight years. They seem to think that a child should know as much as a grown person

before being baptized. I confess that I knew but very little about the church at that early age, but I wanted to do right and be saved when I died; and as Jesus had commanded baptism, I was willing to obey.

As time passed on I sought to have a good time with other boys and did many things not becoming to a Christian. I learned to use bad language, chew tobacco, and at times would smoke cigarettes, and a few times my lips were tainted with beer and wine. I soon found out that it was very unpopular to be a Latter Day Saint, or a Mormon, as we were commonly called. I was pushed off the sidewalk and kicked around and generally mistreated while the word "*Mormon*" was sounded in my ears until I began to think that the greatest misfortune of my life was that I had been born into a family of Saints.

I was taught that by baptism my former sins were forgiven, but those committed after baptism I would have to answer for. It may be asked, What good did it do you to be baptized as you afterwards did many things that were wrong? I answer that after baptism I often wished I had not been baptized, so that I could do as I pleased, for I felt that I had made a covenant with God and would have to answer for all the sins I committed. Often I refrained from doing things, being a member of the church, that otherwise I would have done. The boy or girl that obeys the gospel in youth will have more of the Spirit of God, to shield him or her from evil, than otherwise would be granted. In other words, by our obedience to the gospel of Christ, the Spirit has a better claim upon us than it would have otherwise.

At the age of thirteen my father exchanged our home at Independence, Missouri, for a farm of two hundred and forty acres, five miles west of Harrisonville, Missouri. This was a good change for me, as it took me away from evil companions and gave me steady employment. There was no chance for me to get tobacco as before, without letting my parents know about it, and as I had kept it from them up to this time, I preferred to quit its use than to be found out. How thankful I have been since that I was free from the habit! My swearing continued until I began to realize that it was doing me no good and that I could just as well get along without it, and besides, I would have to answer for my sins. So I ceased taking the name of the Lord in vain.

I had a desire to be religious when I became a man, but thought that there was plenty of time for religion later. Father was generally away from home in the missionary field, but mother would always have family prayer night and morning and ask the blessing upon the food we ate. At times her prayers seemed to make me realize my condition. She would pray for God to bless her boys, and then I would think that I ought to do better.

One night I dreamed that I was crossing the pasture, returning to the house, when I suddenly found myself in the center of a large circle of light in company with my aunt, Sr. Jennie Crum, and a little child. Almost instantly a heavenly messenger appeared, and taking the child in his arms said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." I realized that this was for my special benefit, and for days it seemed to be constantly before me. It is still vivid in my mind.

I often felt a desire to do right and as I look back over my boyhood days I can see how the Spirit of God was striving to turn me from my evil ways. Quite often I was told of the prophecies that had been made, that I should preach the gospel. It seemed to me then that I would rather do anything else than be a minister. Many times did I realize the necessity of being religious, and then, like a flash, the Devil would suggest the thought that if I did, I would have to preach the gospel, and it was so repulsive to my feelings then that it seemed the only way to keep from being a minister was to continue in sin. Had I been a member of the Utah church I might have been sent on a mission to be reformed.

How cunning is the Evil One! When I would do good, evil was present. I was now in my eighteenth year. After hearing the different creeds and attending revival services I would sometimes think, as I saw the religious confusion, that possibly the whole thing was a deception, the Bible untrue, that there was no God, and that death was the final end. I could plainly see that if the Bible were true, the Latter Day Saints had the best of the argument.

We were farming on a large scale; it was work, work, work. There was to be a reunion of the church at Clinton, Missouri, in the fall of 1892, but that was fifty miles from where we lived. Imagine my surprise when father asked me if I wished to attend. I was glad of the chance, and with father, mother, and others of the family we were soon on our way, in a covered wagon.

Those meetings were food to my soul. I listened to the prayers and testimonies of the Saints. They said they knew the work was true. I wanted a testimony for myself. Jesus had said, "He that will do the will of the Father shall know of the doctrine." I had been baptized, but had not lived for a testimony. I was believing more and more, but longed for more light.

My father had offered to send me to Independence to attend school. I resolved to lead a different life as soon as I could have the association of Saints. I would endeavor to live worthy of a testimony; if then there came no confirmation of the work I would not feel under obligation to continue.

Soon after returning from the reunion I went to Independence and started to school. I put my resolution into practice to serve God if he would give me evidence of his truth. And this he did, and has done more than I have been worthy to receive. No sooner did I begin to pray earnestly than I felt the comforting influence of his Holy Spirit.

A year or more passed by. I had returned home. No church, no Saints to associate with, father and mother gone from home, no one to lean on for strength. Here my associates were of the world. I could not go with them and still live my religion. It seemed to me as the darkness gathered around me, that the cross was greater than the crown. To give up was to relinquish my hope of eternal life. To continue was to deny myself of my former associates and the pleasures of the world. What should I do?

Reader, did you ever feel the tempter's power seeking to turn you from the way of righteousness? Truly we must learn that in the trying hour we must lean upon God who "is more willing to give than we are to receive."

I retired to bed without prayer, determined never to pray again. Oh, how miserable I felt! The darkness was great indeed, when almost instantly I felt a change. The darkness turned to light and the Spirit of God came to my rescue. Instantly I saw my mistake: I was exchanging my hope of life eternal for a few momentary pleasures of the world. I prayed and wept under the influence of the divine Spirit, and never again have I given up the fight.

In the spring of 1896 I completed the high school course at Independence and in the fall went to Colorado, twenty miles east of Colorado Springs. I worked at farming, freighting, carpenter work, and teaming.

The seventh day of May, 1898, I was united in marriage to Miss Maggie Hall, formerly of Wichita, Kansas, whose acquaintance I had previously formed. To us have been born five children,—two boys and three girls. Laura, at the age of two years, after a short illness of four days of bronchial pneumonia, breathed her last and we laid her to rest in Provo, Utah, Bro. J. D. Stead preaching the funeral-sermon.

After I was married I taught school for two years, during which time, on the 31st of July, 1899, I was ordained an elder by J. W. Gillen. My wife, who had formerly been a Methodist, united with the church at that time.

The branch which was afterward moved to Colorado Springs was then organized and I was chosen president.

After being ordained, it seemed impossible for me to make the effort to preach. One night, after retiring to rest, an angel appeared at my bedside,

and although I was asleep, yet I realized where everything was in the room and that I was in bed. He said to me, "The Lord says that inasmuch as you will lift up your voice to proclaim the gospel, he will stand by you and bless you."

In the vision I was taken to the Flinn Schoolhouse, five miles away, and there I saw an audience and I preached to them for about an hour with good liberty. When I was through, the angel again said to me, "Don't you see, the Lord said he would bless you and he has."

I answered, "Yes, I see he has," and instantly I was awake and filled with the Spirit of God.

I preached on Sundays and taught school during the week until the April conference of 1900, when I entered the general missionary field. Prior to entering the field, I was spoken to in prophecy through Bro. James Kemp, of Conifer, Colorado, and the Spirit said that the Lord required all of my time in the ministry.

On the 14th of April, 1903, at Independence, Missouri, I was ordained into the First Quorum of Seventy by W. H. Kelley and Gomer T. Griffiths.

The first six years of my missionary work were in Colorado and New Mexico. The last three years I have labored in Utah.

During my missionary work I have baptized over one hundred into the church.

Many blessings have I received during my labors in the church, but have also had my shortcomings. My hope in God grows stronger and I can truthfully say I know the work is true.

My companion has been willing to sacrifice, in order that my time should be spent in the ministry.

Hoping that finally my labors may be approved of the Master. I remain, In gospel bonds,

J. F. CURTIS.

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IS THE DOCTRINE OF UNIVERSALISM TRUE?

At different times in the church papers I have seen arguments presented in favor of the ultimate salvation of all mankind; so much has been presented in favor of universalism that I can not but believe quite a number in the church think the doctrine rests on a philosophical basis and is true. If one human soul will be lost the doctrine of universalism is false.

Arguments have been put forth, some in interrogatory form, indicating that endless punishment would be a manifestation of hate on the part of God; a return of "evil for evil." God has been represented as so full of love that he would permit no one to be lost. Wonderful love that, that takes away the agency of man. Did not God possess as much love, when the Devil became the Devil, as he possesses now in all his infinitude? Man is to be judged by his works, and the love of God together with his

other attributes will provide for him a just judgment. It takes more than the love of God to save man: it takes character. The issue is, Is it certain that all men will want to be saved?

At death the righteous go to paradise, the wicked to hell. In accepting this no one has made a mistake. Where hosts of religionists have made a mistake, however, has been in importing into the state which the wicked enter into shortly after death, the state that the Devil and his angels and the sons of perdition shall be cast into, after the judgment,—the "second judgment"; and the prisons where the wicked remain between their death and resurrection have been confounded, or made synonymous. A line of distinction should be drawn between the state known as the "second death" into which some will go after the judgment, and the state the wicked enter into at death known as hell. Man does not enter upon his final destiny immediately subsequent to death. We read that hell shall deliver up its captives, and they shall come forth and be judged. There is nothing to indicate that those who suffer the "second death" will ever come forth and be judged of God or be saved. We read that Christ went and preached to the spirits in prison, or hell; but we do not read he will ever preach to the Devil, his angels, or to those suffering the second death.

In the twentieth chapter of Revelation we read that the sea and death and hell are to deliver up the dead which are in them, and every man is to be judged according to his works. "And death and hell were cast into the lake of fire. This is the second death." "And whosoever was not found written in the book of life was cast into the lake of fire."

Where is the scripture showing that these, lost to God, will ever be saved? Proving and arguing are two different things. No one has a right to advocate universalism unless he can prove those cast into the "lake of fire" with the Devil and his angels will come forth and be in a kingdom of glory. I do not look upon punishment as an arbitrary decree of God; but as a condition beyond the power of God to avert and he still be God.

In considering the destiny of man it should not be forgotten that man has the power of choice. There are different glories awaiting man, viz, celestial, terrestrial, telestial; and those who can not abide any of these glories "must abide a kingdom which is not a kingdom of glory." (Doctrine and Covenants, page 216.) There is a gradation from the celestial or highest glory to a place where there is no glory at all. Will some universalist show me how any one can be saved and yet be in a kingdom which is not a kingdom of glory? Man's agency seems to consist in the power of choice: wherever there is the power of choice there must be the possibility of darkness being preferred to light. Since some find enjoy-

ment in works of darkness in this life, what is there to prevent them loving such things henceforth and, if they desire, for ever?

We have in those mentioned by John the Revelator whose names were not written in the book of life an example of some who were not disposed to live according to any law from heaven; since in earth life, and through the intermediate state on up to the judgment day, they rejected the overtures of God, how does any one know that sometime in their reign with the Devil and his angels in eternity their choice will be for God? I think those who stand for universalism should throw some light on that.

To me the mission of Christ is not a failure, as all are given a chance to be saved, and all are judged according to their works. It would not be creditable to any one to be saved by force:

For what doth it profit a man if a gift is bestowed upon him, and he receives not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.—Doctrine and Covenants, p. 217.

The Book of Mormon, page 174, says that mankind would have been "endlessly lost," were it not for the redemption through Christ.

But remember, that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state, and the devil hath all power over him. Therefore he is as though there was no redemption made; being an enemy to God; and also is the devil an enemy to God.

Again we read:

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, nor judgment; therefore, they must remain filthy still.—Doctrine and Covenants, p. 217.

The plan of redemption is not a failure unless it fails to save men who live by its principle.

In the Doctrine and Covenants we learn of the "sons of perdition," of whom it is said it had been "better for them never to have been born." We are informed they are the

only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; . . . wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I, the Lord, show it by vision unto many; but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.—Pp. 188, 189.

Since no man knows the "end" of their torment, by what authority can any man say *all* men shall

finally be saved? Do the words, "It had been better for them never to have been born"; "the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath"; "He saves all except them";—do those words *prove* this class will finally be saved? Strange proof! If universalism be true, revelation does not make it known. The teaching of what God has not revealed can have no salutary effect upon the world. About the last word we have about the "sons of perdition" is that they go away to "reign with the Devil and his angels in eternity." How long they will thus reign "no man knows."

Therefore, in the hands of no man can the doctrine of universalism be defended successfully. If God did not provide such a place as the "second death" for the deliberately incorrigible, philosophy would. Even in the present state of society we have to have some separated from society. The more a man loves his child the more he wishes to have it separated from what is vile. The pure and true should not be classed with the vile, the hateful, and hellish in disposition. This does not make light of God's infinite attributes of power, justice, love, and mercy. He is no tyrant because there may be some who do not care to abide by the laws governing in heaven. Universalism carries with it the idea of certainty respecting the agency of man being exercised for godly things; if such certainty does not exist, there is no assurance that all men will be saved. The agency of men in this life does not reveal a certainty of choice for the things of God. Some choose to be in a state of rebellion against God. Some may exercise such a choice in the world to come. We are told of just such a class. They are finally cast out with the Devil and his angels, and *there is where the record leaves them.*

Christ said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The preaching of the gospel will be followed by a verifying of those words. There will be some who will accept the gospel and receive celestial glory; others will have so lived that they shall receive the terrestrial glory; others the telestial; and some will receive no glory. The "sons of perdition" will have so completely rejected the overtures of God that they shall be cast out to "reign" with the "Devil and his angels." This is in harmony with the Lord's statement: "He that believeth not shall be damned."

Is universalism true? I have faith in the far-reaching influence of Christ's mission, that all will have an opportunity to be saved, and all will be saved who care to be saved; but I am not an advocate of universalism.

PAUL M. HANSON.

SIoux CITY, Iowa.

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* Luxury is the father of disease.

OPPORTUNITY.

There is much misunderstanding, confusion, and deception over what is termed opportunity. Men long for "opportunities" to break away from present conditions, to be stronger, wiser, richer, more useful members of society. They would do thus and so to brighten the future of those who love them if they only had the "opportunity," and they often go down life's pathway to the end vainly looking to the right and left for the chance which is sought, yet never catching a glimpse of it.

Opportunity is a door leading up to another plane of life. But that door is not plainly marked like the exits at a theater. "Enter here" is not written over the portal. Nevertheless, it is fairly easy to find the door to any chosen place; for all around all of us are plenty of opportunities. Look not afar for the opening. Look close at hand for it, whatever direction your ambition may take. Look intently, think long and deeply about your virtues and vices and circumstances. Perhaps in the very work which is in your hands is the knob which swings open the door of the opportunity for which you long. If you can not find the opportunity, then you are unworthy of the better place to which that opportunity would lead you. Water seeks its level. In the long run, every man is where he belongs; because even if he be fitted for a better place than that which he is now filling, the very fact that he has not at last broken out of his shell and won that better place, shows that there is a little something lacking, maybe very little, in his equipment for the larger sphere. Perhaps you are in a shop where you feel that you should be an executive officer of a concern. You might perhaps do even better than those now over you; but the very fact that you have not developed sufficiently in wisdom to perceive the door of opportunity and move out and on, shows that there is something lacking within you. Is it lack of initiative, courage, confidence, resourcefulness, moral character which inspires confidence in others? Without these you might fail as an executive. Supply these, and the opportunity is visible.

A man advances as the powers of his mind unfold, and men and conditions are generally powerless to hold him down. To eliminate one's weaknesses is to add to the source of power not only for a day or an hour, but throughout life. A business-like, systematic, persistent self-examination of character and habit will reveal to each one his very many weak points under the various headings to which they belong, such as impatience—waste of energy in condemning persons or things when the fault is perhaps with self; profligacy—letting slip through the fingers priceless hours, useful little coins which might be saved for a rainy day, opportunities to do acts of kindness or helpfulness which would give

needed aid to others less fortunate and which would broaden self in the doing; procrastination—lack of decision, putting off until some other time the performance of those things which might with a little effort be done now; cowardice—avoiding the attacking of those tasks or duties which one sees or admits to be part of his mission in life, keeping out of politics, churches, charitable works; drifting along—going through life without any great plan or object, living from hand to mouth, and learning only what is easy, convenient, or absolutely necessary. These are only suggestions; books, companions, personal and mental habits are other headings. But each individual makes his own list, and as he proceeds in the self-examination he will at last come to know himself. Having thus learned self from within, he will be able to detect in his conversation, address, and general deportment, his various exterior evidences of weakness, and may in time eliminate all and substitute in their places qualities of mind and heart which will mark him to be a man.

Each weakness that is eliminated from within means a growing, strengthening, and broadening of character. It is an uncovering of a new source of power.

JOHN ZAHND.

NEW ALBANY, Indiana.

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THE DISCIPLE OR CHRISTIAN CHURCH. IS IT GAINING OR LOSING?

In the *Christian Evangelist*, of St. Louis, Missouri, a leading weekly paper of the Disciple or Christian Church (often called Campbellite), in its issues for July 23 and 30, 1908, is an article written by Reverend G. B. VanArsdall and read before the Congress of Disciples at Bloomington, Illinois, entitled "The unshepherded church and ministerial supply." Believing a few extracts from the paper would be of interest and profit to our people, especially those who have that boastful and aggressive church to contend with, I submit the following:

Let us consider first the care of our existing churches by our present ministry. What is the situation?

Our statistician reports that one fourth of our churches are without preaching, and an additional fourth have preaching only once a month, and that both of these classes are without pastoral care. . . .

Some months ago A. W. Taylor, of Eureka, made a careful canvass of the state of our churches, gathering his information directly from the several States. His report shows that 22 per cent of our churches have no preaching, 50 per cent have preaching part of the time, and 28 per cent have preaching all the time. This report agrees essentially with that of Brother Hoffman. . . .

Laying aside all denominational pride and candidly recognizing conditions as they exist, we must confess that the state of more than half our churches is distressing. . . .

The most characteristic feature of our present system is the utter lack of any system. A minister finds it necessary or expedient to change his field of work. He can proceed to hunt until he finds. . . .

But even after he has successfully and modestly brought

his availability before the church he must suffer the embarrassment of knowing that others are probably in the same state of expectancy for the place of service. He is conscious that he is on trial, and the minutest detail, from the cut of his coat to his loyalty to the plea, is under inspection.

THE SMOOTH SPEAKER'S CHANCE.

Under our present system the congregation is at the mercy of the smooth speaker who may chance to happen along, just passing that way over Sunday to visit his wife's relatives. It is surprising to know how many of our churches, and some of them among our best, too, have been enamored of these wandering stars and taken up with them, or rather been taken in by them, to the retarding, and sometimes even wrecking, of an otherwise prosperous work. . . .

Time would not permit me to even name the list of evils that accrue to the account of the church in our present haphazard method of selecting ministers. . . .

The competition between ministers for places, on the one hand, and on the other, the local disaffections, due to our present system, are an open shame to the name of Christ. . . .

As a brotherhood we have 10,000 churches and 5,000 or 6,000 ministers, with no plan whatever for relating these to each other.

FEAR OF ECCLESIASTICISM.

There are some among us who aver that we have no scriptural authority for missionary societies, but this body is not of that number. At least we are not bound to be limited at this point by the silence of the Scriptures. . . .

The New Testament provision for the care of churches was for the conditions existing in New Testament times. Present day conditions were not hinted at or even necessarily anticipated.

It may not be argued that our present system does in some measure at least care for the churches. The responsibility for any care of them at all is a responsibility for their care according to the most efficient plan, and this I think has been shown that we do not possess. . . .

If it be true that doctrinally we hold the first position in Protestantism, that very fact is a challenge from God that we should be first in our system of organization. It is our preaching and not our organization that commands the attention of the world. Why not bring our organization up to the high standard of our faith? Surely God does not intend that our high doctrinal position should be an excuse for inefficiency of organization. It is a demand for the most perfect system. The doctrine is of God—the plan for its teaching and the development of life through it are of man. . . .

I can not but feel that the establishment of such boards as I have spoken of, [state boards to secure, train, and locate ministers, etc., C. J. H.,] and more especially the great need as these men would see it in the discharge of their duty, would in the very nature of things stir them up to a like sense of responsibility for our future ministry.

Hundreds of young men, yes, and thousands, are but waiting to have this line of high service pointed out to them and for counsel in the beginning and prosecution of their studies. In all this the board of ministerial supply could and would naturally and easily render the most valuable service. I can also see that this responsibility would call to positions on the board only men of highest fitness, and its discharge would develop in them qualities like unto those possessed by him who sent out the little company of twelve from whose ministry has grown the church of the Redeemer. My brethren, both of these problems of which I have spoken are such as we can not longer neglect and be true to our Master. May his passion for the world's redemption inspire us to action, and may his Spirit direct all our planning.

In the above will be found several plain acknowledgments of the growing weakness of the so-called Christian Church. It is stated positively that their organization is a failure and needs the New Testament plan. Their old plea, "where the Bible speaks we speak, and where the Bible is silent we are silent," is now declared obsolete, as they claim to have need of plans, organizations, etc., even that the Scriptures are silent upon.

Lastly, however, they have advocated the use of "twelve" men to do a special work in their church. Will they also ask for a living prophet soon? We will wait and see.

As to imperfect men having been called of God to do a special work, the following from their Sunday-school lesson in the *Christian Evangelist*, July 16, 1908, is certainly in point:

The divine choice and favor do not preclude the possibility of human folly and failure. . . .

God uses many imperfect instruments, and the discovery of a weakness or a sin in a man does not prove that God is not using him.

Surely the Disciple or Christian Church organized by Alexander Campbell is changing.

DELOIT, Iowa.

C. J. HUNT.

* * * * *

"THE COURAGE OF CAPTAIN PLUM."

This is a story written by James Oliver Curwood and published by the Bobbs-Merrill Company, Indianapolis. It is presumably a historical novel, that is, it is based on what are supposed to be facts and conditions at Beaver Island, Michigan, at the time when James Jesse Strang was at the zenith of his power.

Captain Plum is a lake captain, and having had his property confiscated or seized unlawfully by some of Strang's followers, he returns to Beaver Island for revenge.

The story is filled with thrilling situations and begins right at the start. Captain Plum is met by a rather mysterious individual who seems to divine all the captain's plans and to know somewhat of his history. This old man, Obadiah Price, is one of Strang's counselors and he prevails on Plum to accompany him. In Price's dooryard, in the moonlight, Captain Plum gets a glimpse of a fair face, catches the delicate perfume of lilacs, and is in love from that moment. The girl seems to be in danger and Plum decides to stay and save her.

The entire situation is cleared up at the end when Obadiah gives his own history. Obadiah Price is in the employ of President Franklin Pierce and combines revenge and duty. It is a "Mormon" story and its interest to our readers lies in this fact. The names of Joseph Smith and Brigham Young are introduced, and judging from the way the first of these, Joseph Smith, is treated, if it may be a means of determining, the author has likely made a sorry

mess of the whole attempt at making it a historical novel.

Whatever our opinion of James J. Strang may be, we have never thought of him as having been half as bad as he is pictured by Mr. Curwood. But Mr. Curwood was "writing a story; that's all," as a party here remarked, after reading the volume. It is too bad a man must play shuttle-cock with a man's reputation, already good, bad or indifferent, in an attempt to give his book an historical setting.

Mr. Curwood's reference to Joseph Smith comes near the close of the story, where the old man, Obadiah Price, is telling of his life which had been blasted by his sweetheart having been married, in his absence, to a Mormon elder, who, being a fairly good man, attempted to take his wife and escape from the Mormon fold in Missouri. But the Danites killed him and she killed herself, the story goes, to save her honor, because Joseph Smith wanted to marry her. A miserable mixture of anachronism and popular error!

The writer of this is a grandson of Joseph Smith and has strong reasons for believing that his grandfather was never guilty of polygamy. When eminent and honorable judges before whom attempts to prove Joseph Smith a polygamist have been made, say there is no real evidence to show that he was, and plenty of evidence to prove he was not,—I say, when such are the findings of courts of the land, courts eminently qualified to weigh evidence, it seems a pity that Curwood, Wilson, and others do not make it their business to know whereof they write before they drag men's names in in such an unsavory way. Why not let their imagination keep them among the purely fictitious?

What would the descendants of some of our well known men think if some money-mad writer would play upon evil reports concerning their history and by a lively exercise of imagination so weave in such rumors as to lend them the presumption of truth?

A daughter of James Jesse Strang lives in Lamoni. She has not read Mr. Curwood's story, but a few years ago when the *Ladies' Home Journal* published a story about her father she branded it as very unfair; and so we presume, from our knowledge of certain errors in Mr. Curwood's story, that he is as far from truth in all as in part, so far as history goes. For instance, he has Strang killed on board the ship Michigan, but as a matter of fact, Strang was shot as he was approaching the landing, and was taken into a house close by, where he died. His murderers, however, escaped into the boat, where they were protected by Government officers.

Withal, *The Courage of Captain Plum* is interesting, with plenty of action and enough of romance to demand a reading without interruption.

I. A. S.

Of General Interest

EARTHQUAKES.

FIGURES AND FACTS.

Editors Herald: Being much interested in the fulfillment of prophecy, and much more interested in knowing exactly how to tell the truth and nothing but the truth to the people, I am naturally attracted by information from any and all sources; but I notice that if we make a computation from any of the lists published, we will be guilty of wild exaggeration; for they leave out the more destructive earthquakes that occurred before 1832 A. D., which is the date of two remarkable prophetic statements; one in Doctrine and Covenants 85:25, and the other from the revelation on the rebellion. From these statements, we expect to find that destructive earthquakes will have been on the increase; and that they will continue to become more grievous as time passes. To show that they are becoming more disastrous, I have formulated the following table, which is a handy blackboard illustration. Thinking that it may be of interest to others, I herewith present it. In making this computation, I have used different published statements, being careful to use maximum figures for those occurring before 1832 A. D., and minimum estimates of those occurring since that date,

Respectfully,

D. R. BALDWIN.

Anno Domini.	Number of years.	Number of destructive earthquakes.	Total number people killed.	Average number killed per year.
1268-1456	188	2	100,000	532
1456-1531	75	1	30,000	400
1531-1626	96	1	70,000	737
1626-1731	105	6	506,000	4,819
1731-1822	91	31	258,000	2,835
1822-1908	86	31	512,371	5,957



LAWYER'S STUDY OF JESUS' TRIAL.

The legal questions bound up in the trial and crucifixion of Jesus open up matters of much interest and moment to both the lay and the professional mind. Of late years these questions have been attracting the attention of legal talent in several countries. The eminent Scotch author and advocate, Alexander Taylor Innes, has written a volume upon the trial of Christ, and the same subject has been discussed by the Italian, Giovanni Rosadi. And now comes a member of the New York bar, Walter A. Chandler, with a two-volume work on *The Trial of Jesus from a Lawyer's Standpoint*, (the Empire Publishing Company, New York,) in which he considers exhaustively all the questions of law and of fact which throw any light upon Christ's trial and conviction. For some years Mr. Chandler has been lecturing upon this subject throughout the United States and Canada, and these two volumes are an amplification of his lectures.

In the first volume the author takes up the facts bearing upon the case and discusses their value as evidence. These facts are all furnished by the narratives of the four Gospels, and therefore his discussion must concern itself mainly with the credibility of the Scriptures. Mr. Chandler examines and analyzes the four narratives separately and in comparison, and subjects the witnesses and their statements to the tests of the laws of evidence with the utmost thoroughness. When the reader reaches the end of these seventy pages he feels that this portion of the subject has been pretty well thrashed out. The author's standpoint is frankly that of the Christian believer, although his intention is evidently to be impartial.

Having treated the element of fact, he next takes up the element of law, and discusses rather fully the subject of Hebrew criminal jurisprudence, insofar as it bears upon the trial of Christ. The third section is a review of the legal

aspects of the trial. In the form of a "brief" the author discusses all the points of the case, considering, among other questions, whether or not there was a regular legal trial of Jesus before the Great Sanhedrin, and showing the illegality of much of the procedure.

The second volume takes up the Roman trial, discusses the powers and duties of Pilate, and the Roman law that was applicable. One chapter is devoted to a history of Pontius Pilate and an analysis of his character. The account of the taking of Jesus before Pilate, then before Herod, and again before Pilate, is an interesting narrative in which fact, research, and imagination are all made to contribute to its completeness and its vividness. It is also an example of a well-reasoned and cogently stated lawyer's plea for his client. Another section of this volume treats of Græco-Roman paganism, and has been added, the author explains, in order to give a background of Roman social and religious life necessary for the understanding of the character of Pilate. An appendix contains short biographical sketches of the members of the Sanhedrin, with a descriptive account of that body. In another appendix are given the apocryphal Acts of Pilate, with a brief prefatory account of their history and extracts from the works of Tischendorf and Lardner discussing their authenticity. Several pages of bibliography list the works that have been quoted by the author.

The author's aim has been not only to discuss the legal aspects of the trial of Jesus, but also to make a lawyer's study of the case help prove the divinity of the prisoner. The result is a production closely and clearly reasoned, which those readers who are in sympathy with his belief will hold to be an unanswerable argument, but which those who are not will doubtless feel could be demolished by a lawyer holding a brief for the opposite side. The volumes are substantially bound in half morocco, and are illustrated by a number of reproductions from the works of Munkacsy, Durer, Michael Angelo, Alma-Tadema, and other artists.—*New York World*.



THE INSPIRATION OF PURPOSE.

Purpose gives new meaning to life; it shows the only real reason for living is living for something. It is the assertion of our kingship over conditions, our mastery over self, our glory in fighting for the right at close range and fighting to the end. Purpose makes man a crusader, glorying in his effort to attain the cross of some high ideal where the inspiration and glow of the struggle are greater than the mere crown of victory.

Purpose makes man his own second creator and by it he can make himself what he will. He can choose his own realm; he can live contentedly in the mud of low desires like a lizard or sweep boldly high in the pure bracing air of noble ideals like an eagle rightfully claiming the mountain tops as its own. Purpose transforms the commonplaces of life; it strengthens the mind to meet obstacles and to be undaunted by them as a hardy swimmer glories in the battle with waves and opposing currents. Purpose gives man ever new progressive relations of his possibilities. It means consecration, living at our best for the sake of what is best; it means dedicating self to something higher than self. All true purpose must in the ultimate analysis be unselfish. It can never find its finality in mere acquisition for self. This may be ambition but not high purpose.

Purpose at its best must be above and beyond us like the polar star that guides and inspires the compass of the mariner. The world needs, more than talent, genius, wealth, or power, men of mighty purpose, men consecrated to daily living in the inspiring illumination of an ideal; men who make each day count directly for something real, who face each

day's sunset with new harvests of good for those around them and for the world.

The great thing in life is not in realizing a purpose, but in fighting for it. If we feel the possibilities of a great work looming up large before us and impelling us to action it is our duty to consecrate ourselves to it. Failure in a great work is nobler than success in a petty one that is beneath our maximum of possibility. We have nothing to do with results; they do not belong to us anyway. It is our duty to do our best bravely and rest in the sweet comfort of this fact alone.—*Circle Magazine* for April.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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

Her Gladness.

My darling went
Unto the seaside long ago. Content
I stayed at home, for, oh, I was so glad
Of all the little outings that she had.
I knew she needed the rest. I loved to stay
At home a while that she might go away.
"How beautiful the sea! How she enjoys
The music of the waves! No care annoys
Her pleasures," thought I. "Oh, it is so good
That she can rest a while. I wish she could
Stay till the autumn leaves are turning red."
"Stay longer, daughter," all my letters said;
"If you are growing stronger every day,
I am so very glad to have you stay."

My darling went
To heaven long ago. Am I content
To stay at home? Why can I not be glad
Of all the glories that she there has had?
She needed change. Why am I loath to stay
And do her work, and let her go away?
The land is lovely where her feet have been;
Why do I not rejoice that she has seen
Its beauties first? That she will show to me
The City Beautiful? Is it so hard to be
Happy that she is happy? Hard to know
She learns so much each day that helps her so?
Why can I not each night and morning say:
"I am so glad that she is glad to-day?"

—*Pittsburg Christian Advocate.*

My Wish for My Baby.

I desire for my baby neither great beauty nor great wealth nor fame, nor anything to mar her happiness. But give her a contented spirit, ministering hands, and willing feet, that her presence may radiate joy wherever she may be. May she care nothing for society, but may she love her neighbor as herself. Let her motto through life be, *Noblesse oblige*. May she never know ambition, nor seek to explore life's mountain tops or steeps, either through curiosity or great yearning, but may her little feet tread tranquilly life's common way. May she be cursed with neither brilliance nor wit, but give her a sense of humor, a tender tact, a gracious presence, and

only sufficient beauty to make her face lovely to her friends. May the public pass her by in utter ignorance and never know of the existence of my little maid. May she never seek her own, but let her always minister to others without thought of reward. Thus give her happiness in great measure, pressed down, shaken together and running over, and as her crowning glory may she know the supreme joy of a great and selfless love.—Lilian Bell in *The Scrap Book*.

Are We Thinking?

When I enter the homes of Saints I am always looking at the church papers and there are always so many things to interest one in them. But many, many homes are sadly lacking those church papers, unless a borrowed one. But now we see albums full of post-cards. We are following the fad. But do we ever think it is a foolish waste of money? In a short time those same albums will be sent to the garret or burned with the other trash. We all love the beautiful and can not help admire some of those lovely cards, but it seems we go too far sometimes. We had better not buy too many, for our Christmas Offering money may be small. The money spent for a few cards would pay for the *Autumn Leaves*, a magazine every Saint should read. Let us not neglect our church papers for the sake of a few pretty cards. Some are already tiring of the cards and destroy them. Nothing can take the place of a good long letter from a loved one, and this card craze is spoiling our young folks, for they often say, I'll send home a card to the parents. But the lonely ones at home would appreciate a letter telling of their joys and cares more than the prettiest card. AUNTIE.

Letter Department

PANA, Illinois.

Dear Herald: I have thought many times since starting in this grand work that I would like to make the attempt to express myself through the columns of the HERALD, but next would come the thought there are so many others that are more capable of sending in letters than I, that I had better keep still; but that did not make me think any less of the work, neither did it show the great love that I have for the work, so I will send in a few lines, then leave it to better judgment as to whether it goes in print or not.

Dear Saints, I can say now and at all times that I am glad my life has been spared to ever hear and obey the angel's message. When this gospel found me I was in the Methodist Church, where I had gone because I felt the responsibility of a parent and wanted to raise my children in the fear of the Lord. This I felt I could not do, for neither I nor my husband belonged to a church. Again I had been taught strictly against the anxious seat, but as I did not believe in anything much I became curious to know what there was for me; so I was anxious to go and went in earnest and with a broken heart. I went for all that was in it for me, and felt better, because I felt humble; felt like I had gone to the last place I was called to go, and thought when I had done my part the Lord had done his part, and in this way I consoled myself for sometime. But, dear Saints, I did not receive that great, miraculous power that I had heard others say they had received. I soon became dissatisfied and have asked the ministers of the Baptist and Methodist churches questions which they did not answer to my satisfaction. As time passed, our oldest daughter professed religion and went to the Baptist Church. It made a great impression on me, but I just cautioned her to live right and she would be right. A few years went by and our two youngest girls professed. The youngest came to me and said, "Mamma, I will go with you to the Methodist Church." I said no, go ahead here with the

rest of your schoolmates. Here is where you will feel the best. Imagine my feelings when I was not strong enough to encourage her; then I thought, some in the Baptist Church and some in the Methodist Church. I was all torn up and praying God to turn the light on me so I could not help but see and know which was the right way, but to no avail. Then I would think of what others claimed. I would think the Lord is surely a respecter of persons. I would also think of where the Bible says, he that hungers and thirsts after righteousness shall be filled.

I got so the more I read the less I believed the Bible, but I would not tell this, but kept on praying for light. About this time Elder David Smith came preaching in our neighborhood. We went for the fun there was in it and to have it said we had both seen and heard a Mormon elder preach, not once thinking that we were going to hear the true gospel preached in its fullness. To our surprise, we had never heard the Bible preached from and explained until that night, and it was easy to see that it was done under the influence of a spirit that we were not acquainted with. We kindly and respectfully invited him to come over to our schoolhouse, where he stayed and preached to a crowded house for about five weeks. I had bragged that I never would be baptized again, but under his preaching I, with others, changed my notion and became very anxious to obey this gospel. My husband, three daughters, myself, and about twenty-three of our neighbors came into the church during that meeting, and since, which has been three years last February—was a time never to be forgotten by the Saints. We got rocked out of our schoolhouse and learned all about what persecutions meant, but by our suffering we got the work before the people in a way that it is still growing, and it will not be long until there will be a branch there to stay. We are all in the church but our boy. Dear Saints, I beg your prayers in his behalf, as the angel's message did not find me until I was thirty-nine years old. I believe I'm safe in saying that the greater part of my life has been spent in darkness. I have had many dark years, but where once I was blind now I can see, but since receiving this great light I feel that there is a great responsibility resting on me, about how I walk before my heavenly Father. My great desire is to watch my footsteps and keep in the straight and narrow path; watch my conversation to keep it pure and holy before God, and ever be ready to do what my hands find to do, that would help to advance this great work. I want to set my mark high and then reach it.

If this is not too long and goes in print, there will be dear Saints read this that will know what I have said in regard to this to be true, which happened in Southeastern District, near Macedonia, Illinois. I can further say I never got what my soul was hungering and thirsting for until I started in this work. Dear Saints, remember me in your prayers, and you will receive mine in return. My prayers are for God's people all over this broad land, and for the world that they may be led out of darkness like I have been and enjoy the beauty of this gospel as I do to-day.

Your sister in the true gospel,

ELIZA E. MOSS.

P. S. This I speak of is where Elder David Smith broke the ground and got it ready for cultivation, and now Bro. Sparling, Brn. Sawley, Fields, Plum, and Lloyd Moore are in the field tending the crops, and they are yielding their increase.

SPRINGFIELD, Oregon, April 30, 1909.

Dear Herald: I will relate my experience, as I have been one of the isolated Saints since leaving Michigan last June, as it may be of some use to other isolated members. I have been here in Springfield since the 19th of last June. When

I came I was very lonely, for I had been living most of the time since I became a member in neighborhoods where I was surrounded by those of my faith. I was baptized December 17, 1893, in the waters of Lake Ann, Michigan, by Francis C. Smith, a step I have never regretted, and how glad I am that I have found this glorious gospel!

When I arrived here in Springfield, I was lonely. I went to work to see if I could find any Saints here, but was not successful. I wrote to the Herald Office for the names of any of my brothers or sisters living in Oregon taking the HERALD, and for the address of an elder, as I had been very sick. Well, they sent me a list of names of quite a number of Saints in Oregon, and told me where five branches of the church were, and they also sent me Elder S. D. Condit's address, and here I wish to thank the Herald Office manager for his kindness in sending me those names and for address of Bro. Condit. The result is, Elder Condit has been here the last three or four weeks and has baptized two, Bro. and Sr. Hite. They were of the Campbellite faith and I believe they will make noble workers in this cause. There are others very near the kingdom and one woman sent word to me yesterday forenoon that she wanted to be baptized if Bro. Condit had not gone away. Bro. Condit had left for Lebanon, but we hope another elder will soon be sent here. We have been insulted and false statements have been made in regard to our true position. Bro. Condit had been promised some stale eggs, but the rabble failed to keep their word and he stayed until he got ready to go, without being molested.

We have a good opening here, and Bro. Condit organized a home class Sunday-school with six adult names to start with. I trust the time is not far distant when we will have a branch here where a few months ago I stood alone. There are nine members of the church in and near Springfield, and the outlook good for others in the near future. Dear brothers and sisters that are isolated, go work with the means at your hand with that determination to help build up the kingdom of God by warning your neighbor, and I do not think you will be long isolated from the society of Saints. May God help us to do our part, is my prayer.

Your sister in the one faith,

FLORA CRAWFORD.

SPRINGFIELD, Oregon, April 28, 1909.

Editors Herald: I inclose a clipping from the Springfield News, which has been fired at us and indicates that some one was stirred up. The editors have kindly allowed us a little space, so we will endeavor in a couple of issues to get our position more clearly before the people. The man Emmons, who is said, in the locals, to stand "for God, home, and native land," attacked us in the first effort I made here upon the street, and before a hundred people who crowded around us, and he declared our elders would not defend their position; that he had made them "run like curs"; but when given a chance to present an object-lesson to the people of Springfield, he refused, saying, "Yes, you are willing to debate where you have everything to gain but nothing to lose; but you will not debate where you have members." I told them we had just closed a debate recently with their church in Kansas City, repeating it in Independence, Missouri, where we had hundreds of members in each place, so that, with other charges he made which I branded as false from start to finish, did not help his cause any; but when he withdrew, the rabble set up a yell and we reserved for other nights the effort to set forth other facts.

They practically drove us off one night later, and threatened stale eggs, etc., but the mayor stood by us when appealed to and declared himself in favor of free speech, telling us to occupy where we desired on the streets. After various other efforts, which the cunning of the adversary had devised,

had failed, and the last objection made by Bro. and Sr. Hite of the Christian Church had been answered and baptism settled on by them immediately following Sunday-school work, we hurried over to the home of Sr. Crawford to prepare for that and found her prostrated with a raging pain in her head. Through administration she was up and ready to take her place in a half hour at the head of Sabbath-school, walk a mile to the Willamette, where baptism was performed, leading in the singing there and in the night meeting. We trust the start made under such difficulties will be but the beginning of greater work done there.

Being appointed to the eastern part of the State and to Idaho, we leave the opening for others to look after. If the six zealous members there now will continue a united effort, success will crown their effort, as it did the single-handed labor of Sr. Crawford, before her husband and others came to her assistance. If we can but learn to labor together and with God, how much may be accomplished! May the Master help us to do so.

Saints in our field may address us for a little time at Logan, Utah. Field address will be given later.

In bonds,
S. D. CONDIT.

SOLDIER, Iowa, May 2, 1909.

Editors Herald: I am striving in my weak way to do what I can, although I do not have the privilege of attending church and Sunday-school nearly as much as I would like. We live about seven miles away from the nearest church and when the busy work of the summer is on, it is too hard for the horses to travel so far. Oh, how many times have I wished that we lived closer to some branch of the church so that I could go every Sunday. We used to have Sunday-school in Soldier regularly every Sunday, for about eleven years, but some of the members moved away, and there were not enough left to keep it up, so we had to give it up. We have had some of the elders up there preaching several times, but I think they did not stay long enough to get the people thoroughly convinced.

Bro. Carl Ballantyne gave us a beautiful sermon at Moorhead this morning. He is a lively young man in the work. It was my full intention to attend General Conference this spring, but difficulties arose, so that I could not. I have tried to get much of it though by reading the sketches in the HERALD. I don't know what I would do without the church papers. I believe I would starve. It seems to me that this life would not be worth living if it were not for the grand hope of being permitted to live and reign with our Savior. Dear Saints, let us all be more humble and more prayerful that we may be worthy of the crown that he has laid up for us.

Your sister in the one faith,
MISS EDNA AMUNDSON.

BAY CITY, Michigan, May 3, 1909.

Editors Herald: I thought it would be well, perhaps, to tell the readers of the HERALD that we are still here and laboring for the Master. Yesterday, in the face of a snow-storm, we led six precious souls into the waters of baptism, and there are others near the kingdom who would have been in the class yesterday but for sickness. We hope to have another class soon.

While the work in Bay City has been at a low ebb, and has passed through some hardships, we hope the time will soon come when the work will thrive, and some of the eldership will feel to come and help in Bay City, as there is a population of sixty-four thousand, and with a fifteen-cent ride to the city of Saginaw, with a population of sixty-four thousand more, and not an elder in sight. I trust some of the eldership will come and see what can be done. Better try and

fail than never to try. We are rather expecting to see Elder William Davis in our city, as he will doubtless want a large territory to work in, and there are some honest souls in all this people.

We are living in hope that the time will soon come when the gifts of the gospel will again be ours to enjoy. The writer desires the prayers of the Saints that the good work may go on.

In bonds,
Route 6, Station A. E. S. WHITE.

TORONTO, Ontario, April 29, 1909.

Editors Herald: I have never seen the Saints of Toronto more moved or more enthusiastic than on the past Sunday morning when they listened to the very able and masterly discourse of President (now Bishop) R. C. Evans, upon the events, transactions, and above all, the revelations of the conference at Lamoni, brought recently to its conclusion.

An unerring and unmistakable wisdom had evidently inaugurated and instituted the important changes and alterations then instituted, and our esteemed and respected brother, Elder R. C. Evans, is now at liberty to devote his whole heart, mind, soul, and strength to the prosecuting and building up of that important work in this country which an angel of God assured him several years since was to be his chosen field and his appointed field or mission; and the Saints here seem fully to acquiesce in the wisdom and suitability of the appointment. Canada, too, rejoiced in the appointment of a very worthy and very able man to the vacant seat of the Presidency in the person of Elbert A. Smith, and as evincing the truth of what Dean French used to say, "We do not really know any man until we have seen him face to face." Although I have been twenty-nine years in this God-given and God-originated work, I did not know until last week that President Elbert A. Smith is the only son of that erstwhile "sweet singer of Israel" who has long since entered into his rest, viz, the poet-prophet David H. Smith. So the three presidents have fallen into their appointed places as peacefully, as quietly, and as naturally as the three times three satellites of the mighty planet Saturn. It can now more truthfully be said that "the seed of the Martyr reigns over the church"; and long may it be so, is our sincere and earnest aspiration.

We were all truly interested in Bishop Evans' able and vivid description of the glorious appearance and dimensions of Zion as portrayed in that grand and glorious volume the Apocalypse of Saint John. Many of your ever-widening and growing circle of readers are interested in oriental facts and figures, and (like myself) enjoy seeing everything worked out, or reduced to its "lowest common denominator." Accordingly taking as a basis the facts and figures given in the apocalyptic vision of the Holy City, I commenced calculations. The Revelator says: "And the city lieth four square and the length is as large as the breadth, and he [the angel] measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. . . . And he measured the wall thereof an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."—Revelation 21: 16, 17.

Therefore, if the city, being four square, is 12,000 furlongs in length and 12,000 furlongs in breadth, it must needs be 144,000 furlongs in extent, or superficial area. Reduced to English miles we have the startling fact that the city is, or rather will be, no less than 1,500 English miles in length and 1,500 in breadth, therefore, 1,500 times 1,500 gives us a total superficial area of no less extent than 22,500 miles square. Elder R. C. Evans adduced the interesting fact in his able lecture that 1,500 English miles from Zion, *i. e.*, Independence, Missouri, would just include the city of Toronto, and would extend, I think he said, just about one half mile

east of the River Don, which forms the eastern boundary of the city limits of Toronto.

As to the height of the wall, 144 cubits (see Revelation 21: 17), this, reduced to English measurements, gives us 88 yards or 264 feet as the height of the wall (the scriptural cubit being 22 inches). Some further idea of this immense height may be gathered from the fact that the monument on Fish Street Hill, London, England, (erected to commemorate the burning of London by emissaries of the pope of Rome, in the year 1666,) is only 202 feet high, while the height of the golden cross on Saint Paul's Cathedral is 365 feet. Thus your many readers can see that "Zion's walls,

"All built of jasper,
Framed with workmanship divine,"

are to be 60 feet higher than the monument of London.

One further and even more significant fact remains to be alluded to, and that is in proof of how even the science of geography as well as astronomy confirms this latter-day work: the map of the world shows that the Zion of Jerusalem in Palestine and the Zion of these latter days at Independence, Missouri, are both on precisely the same parallel of latitude, thirty-two and one half degrees north latitude. The result of this singular coincidence is that when the "former and the hinder sea," or the North and South Atlantic, shall have passed away, and the "land shall be married, the twin cities of Zion will come close together and be one nation or one country in the Lord's hand,"—like the two sticks of Joseph and Israel (or Judah) as mentioned in Isaiah 29 and in Ezekiel 37: 19.

I believe also that the election of Elder Clark Russell to the Quorum of Twelve is highly appreciated in this country of his birth and labors for the Master. I remain,

Yours in bonds,
F. R. TUBB.

WEST DERBY, Vermont, May 2, 1909.

Dear Herald: I am once more looking for admittance into the dear circle. Many have written to me and wished to brighten my life by correspondence and little tokens of cheer, and to those I beg leave to say that I would be grateful for any little token of love, such as bits of fancy work, saxony yarn to make booties, or large print pieces, as since last January I have been obliged to work when unable to even sit up. My husband was sent to the hospital for an operation for a dislocated kidney or a tumor, but was sent back for medical treatment, as his nerves were too bad to operate on.

I can not keep up much longer, as I am worn out. I suffer so much pain in my back and chest. Have at last sent for my chair. I wish to say to the dear sister in Idaho, I have written three times, and do not know why my letters do not reach her; and to a sister whose address I have lost, that canned goods would be a God-send, as we can not get much cooking done. Above all, please pray for me that we may receive our health, and if an elder should call at our town, we should be glad to see him.

Your sister in Christ,
LEROY COWLES.

Prophets.

This subject concerning prophets; the general supposition is they ceased when the apostles were put to death. Where the true church exists there will be apostles in the church, and prophets also. The prophets spake as they were moved by the Holy Ghost, see Exodus 15: 20. There are many that work for the Lord, but in their own way. There must be a called minister in the living church of God. The societies of the latter-day gospel have departed from what the prophets taught in their day and time. They taught as they were

ordered by the Spirit of God. The Spirit never makes any mistakes, but speaks the truth in all lands.

We will turn to the Bible and see what it says about this subject: 1 Timothy 4: 14; 2 Peter 1: 19, 20, 21. The church must have some prophets to look after the vineyard; to instruct the servants in his church here on the earth. What would we know in these last days about the past or future without seers in the church. Are they essential to the salvation of men? Yes, sir, they have their place in the body which is the church of Christ. Revelation 1: 3; 11: 6; 19: 10; Isaiah 30: 10; Joel 2: 28; Amos 2: 12. There is too much red tape in the religious systems of to-day. My brother, if there is no revelation, how can you have the Spirit of God? It must be given you. God gives the Holy Ghost to those who are worthy. This work is divine, that is the reason it is pure. The love of God finds its way into houses that have been washed and made clean, so the prophets did their work under the law; the first covenant that was given to Israel. The law must be kept if the church does prosper and shine as a city set on a hill, that can not be hid. Prophets are subject to like passions as we are, in the world and among wicked people composed of men and women who were their enemies and put them to death, and like Paul, thought they were doing God service to get those prophets out of the vineyard of the Lord.

ELDER P. A. FLINN.

Extracts from Letters.

D. A. Hutchings writes from Little Sioux, Iowa: "I was at the first half of conference and it was grand. Since coming home I baptized nine at Mondamin and there are still more to follow. The work there is moving along finely and the Lord is blessing them with his Spirit and the gifts are still with them. I am still trying to do all I can for this glorious work."

L. H. Carter, Esterhazy, Saskatchewan: "We are holding a small Sunday-school here, though not organized. Two were added to our number a few weeks ago by baptism, making us four members and our little families. Bro. J. L. Mortimer was here lately and did good work. We meet also on Friday night and have a little prayer-meeting and feel that God is blessing us in our humble efforts. We enjoy both the HERALD and *Ensign* each week and would not like to be without them."

"What a man intends to be is what he really is. He may, indeed, realize that he ought not to be that, but to be something better. He may, perhaps, wish, at times, to rise above his chosen course, but this amounts to little while he really, in his heart of hearts, intends to pursue the other path. God knows what we intend to be, and he judges us accordingly. This is the idea of the inspired declaration: "As he thinketh within himself [as a man purposeth in his inner self] so is he." To make a success in life we must have high ideals and live up to them. This is the only way."

• * •

There is a deep lesson in the circumstance that James should, meekly and silently, in utter self-renouncement, with no visible consolation, with no elaborate eulogy, and no pomp of circumstance, with not even a recorded burial, perish first of the faithful few who had forsaken all to follow Christ, and so be the first to fulfill the warning prophecy that he should drink of his bitter cup, and be baptized with his fiery baptism. —Farrar.

• * •

"There is nothing praiseworthy about taking things hard, about taking to heart the little vexations and bothers and annoyances that come our way. The sunshine-makers of the world are those who learn how to turn an embarrassment into a laugh, and to soften disappointment with a bright hope for the next time."

Miscellaneous Department

Conference Minutes.

CENTRAL NEBRASKA DISTRICT.—Convened at Meadow Grove, February 26, 1909. Called to order by district president, Levi Gamet; prayer by Bro. Christensen. Bro. F. S. Gatenby was chosen secretary pro tem. Branches reporting: Inman, number at last report 63, present number 64; Clearwater, number at last report 71, present number 72; Meadow Grove, number last report 58, present number 61. Ministry reporting: Elders Levi Gamet and J. H. Jackson; Priests Charles Hutchins and W. E. Kester. Levi Gamet was sustained as president, W. M. Rumel vice-president, and W. E. Kester secretary. Bishop's agent reported having received, including the balance on hand last report, \$343.61, expended \$340.00, balance on hand, \$3.61. Collected for Sanitarium \$10.00 and forwarded same to Bishop Kelley. Moved and carried that when this conference adjourns it does so to meet at Clearwater in August, date to be fixed by the president. Saturday evening Bro. Gamet was the speaker, assisted by J. H. Jackson; Sunday at 11 a. m., Bro. Kester, assisted by Bro. Gamet; prayer-service at 2.30, Bro. Gamet in charge. Preaching at 7.30 by Bro. Gamet, assisted by J. H. Jackson. The sessions were characterized by a marked degree of the Spirit and were a source of much spiritual strength and encouragement to those present. W. E. Kester, secretary.

MANCHESTER, ENGLAND.—Annual conference was held in Longsight, Manchester, April 10, 11, and 12. The opening business-session was held in the East Manchester Branch meeting-room, Mundy Street, Longsight, on Saturday, April 11, at 6 p. m. President H. Greenwood was in charge. Apostle J. W. Rushton, president of the British Isles Mission, was given charge of all sessions of conference. Deacons of East Manchester were appointed deacons; Elder J. W. Green chorister; and Sr. Green organist. Delegates' credentials were read from South, North, Northeast, East Manchester, Warrington, and Stockport branches. Joseph Dewsnup, George Towers, and W. H. Greenwood were a committee on credentials. Bro. Maloney was made assistant secretary pro tem. Minutes of the January conference read, corrected, and passed. A petition that the Northeast Manchester Branch reconsider the withholding of the license of Deacon John Schofield was read, and the matter was deferred till Monday. Report of the president was read. (He also reported the death of Bro. Morgan Price of Farnworth Branch, whose funeral would take place on Monday, the 12th, which would necessitate his absence from conference for a few hours to preside at the interment.) Resolved that Bro. Sykes, president of the Wortley Branch, Leeds, and all other visiting brethren who may arrive, have voice and vote. Elders reporting: Apostle J. W. Rushton; W. H. Greenwood, seventy; Elders Thomas Brien, James Spargo, William Spargo, W. R. Armstrong, Joseph Dewsnup, S. F. Mathers, Joseph Harper, David Hope, S. W. Leggott, John Schofield, William Worth, John Ioden, F. I. Elliot, George Towers, E. Niscow, I. W. Taylor, F. Bruton, John Bailey, N. I. Weate, J. W. Green; Priests H. L. Griffiths, William Maddock, Thomas Adams, Ed Maloney. Patriarch James Baty, Sr., reported verbally. Branch reports were read from South, North, Northeast, East Manchester, South Salford, Farnworth, Warrington, Stockport, and Eccles. Committee on credentials presented report, but it was referred back for correction. Secretary's report read. This showed a gain of 17 by baptism, 5 by letter; loss, by letter 9, by death 7; a net gain of 6. Membership December, 1907, 459; membership December, 1908, 465. One point in secretary's report was objected to and discussed. The Sunday services were held in the Longsight Public Hall. All three services were highly spiritual. The morning speaker was W. H. Greenwood, of the Seventy. In the evening Apostle J. W. Rushton discoursed ably on the atonement. The afternoon testimony-meeting was conducted by James Baty, Sr., F. Brien, and G. W. Leggott. Joseph Dewsnup occupied a small portion of the time telling of his appointment to the Bishop's agency for this district and instructing the Saints along financial lines. Business was resumed at 9.30 Monday morning in the East Manchester Branch meeting-room, J. W. Rushton in charge. The corrected report of committee on credentials was read, accepted, and committee discharged. Bro. Mathers presented Sunday-school report. Of the seven Sunday-schools reporting there were 295 scholars on the books at the end of 1907, 339 at the end of 1908, net gain 44. There has been an average attendance of 265, or 80 per cent. The report spoke well of the efforts and the results in almost all the schools.

Resolved that a committee be formed by a delegate from each Sunday-school along with the district superintendent of Sunday-schools to make arrangements for a Sunday-school procession to be held in August in connection with the annual mission conference.

The petition from the Northeast Manchester Branch was read. (This is a case where the brother has been silenced because of his inability to overcome the habit of smoking, which is contrary to district rules. He is a model Saint in every regard, a faithful old brother, but being late in life when he joined the latter-day work, old habits are not easily lost.) But seeing the district rules forbade one of the ministry to smoke it was resolved that the petition of the Northeast Manchester Branch be referred back, it not being in harmony with the district rules. At 2 p. m., business was resumed. Report of Elder H. Chandler read.

Resolved that the secretary's report be re-read and discussed. (The matter objected to was the altering of the statistical report of the Northeast Manchester Branch. The 1907 report of that branch had shown two teachers, two deacons; the 1908 report showed one teacher, one deacon, yet no removals or deaths or expulsions to account for the decrease. Up to the present it has been the understanding that men be reported in their official capacity whether they are acting or not. So, following this precedent the secretary altered the said report, and had to be corrected, for Bro. J. W. Rushton showed that understanding to be wrong and pointed to an old conference resolution which states that inactive ministry shall be reported as lay members.) So it was resolved that this conference do not indorse the action of the secretary in altering the statistical report of the Northeast Manchester Branch. Financial secretary's report here called for. Bro. Weate having been called away on family business and failing to be back in time as he had expected, no report was in the hands of the secretary. Auditors' report was read and accepted. Resolved that we regret the absence of our district financial secretary in not providing a balance sheet and report as asked for in district rules and that a committee be appointed to draw up and present a balance sheet to this conference. Resolved that letters of condolence be drawn up and forwarded to the relatives of our late Bro. Joseph Bennett. A notice of motion was here presented signed by T. Brien and Joseph Schofield to the effect that we consider the amending of rule No. 2 of the district rules. Election of officers: High priest H. Greenwood was reelected president, Elder Thomas Brien vice-president, Elder W. Worth secretary, Priest H. Preston assistant secretary.

The catering for the conference (Monday's session) was taken over by Sr. Ada Green, who provided an excellent cold lunch and tea free of cost to the district, for which kindness one and all of the brethren were grateful, and showed their appreciation by their heartiness in partaking of the bounty and a resolution at close of conference. Business resumed at 6 p. m. The recommendation of Elder W. R. Armstrong, president of the East Manchester Branch, to be elected as vice-president of district instead of J. W. Taylor, who has left us to take up his residence in Birmingham, was unanimously approved. Report of committee for preparing balance sheet and reports from financial secretary's accounts received and approved. N. I. Weate was reelected financial secretary; and S. F. Mather was chosen superintendent of Sunday-schools. Election of an assistant superintendent was deferred until the October conference. Resolved that W. R. Armstrong be reelected auditor of district for the ensuing two years, and Bro. Waugh for one year.

Bro. Joseph Dewsnup was asked to present to the conference the particulars of his appointment to the Bishop's agency. He read his letter of appointment after which it was resolved that we approve of the appointment of our Bro. Joseph Dewsnup as the Bishop's agent for this district.

Resolved that the best thanks of conference be awarded to Sr. Green for the generous way she has catered to our requirements.

Resolved that best thanks be awarded to all workers at conference, also to the East Manchester Branch for the use of this room for business-sessions of conference.

Recommendation of ordination, deferred from an earlier stage of conference was taken up and discussed. Bro. Greenwood presented priests James Schofield and James Baty, Jr., for ordination to the office of elder. Bro. Leggott, president of the branch with which James Schofield was connected, opposed the recommendation, not because the brother was in any way unworthy of the call, for he spoke in highest terms of labors of the brother in conjunction with the branch priest; but he contended that the call ought to have come through

him, and as he had received no instruction personally, he would oppose the recommendation. Therefore it was resolved that the recommendation of Priest James Schofield lie on the table until October conference.

The name of James Baty, Jr., was next considered. Resolved the recommendation of Priest James Baty be acceded to.

Resolved that the formulation of the rota plan be left in the hands of the district presidency.

Resolved that we sustain Bro. I. Ioden and Sr. A. Green as chorister and organist for conferences of Manchester District respectively.

Resolved that we sustain the general, district, and local officers of the church.

Bro. Joseph Dewsnup was then allowed a short time to present the financial aspect of the work.

Closed by prayer by J. W. Rushton. All the services were very well attended and a good spiritual time pervaded the meetings. W. Worth, secretary.

The Presidency.

APPOINTMENT OF DISTRICT PRESIDENT.

To the Saints of the Spring River District: By mutual agreement between the First Presidency and the ministers in charge of that field, Bro. Evan A. Davis has been asked to take the presidency of the Spring River District vice Andrew V. Closson, who has been assigned to the Spokane District. We commend Bro. Davis to the Saints of the Spring River District.

To the Saints of Utah District: Owing to change of field and change of work, Elder J. F. Curtis has been compelled to resign as president of the Utah District, his resignation having been handed to the First Presidency and accepted. This is to notify the Saints of the Utah District that Elder T. W. Chatburn has been temporarily appointed president of the Utah District, vice Bro. J. F. Curtis, resigned. This appointment will hold good until the convening of the next conference of the Utah District, when the district will have a chance to elect Bro. Curtis' successor.

This action is had by concurrence with the minister in charge of Utah. We commend Bro. Chatburn to the Saints of the Utah District.

APPOINTMENT OF PASTOR.

To Whom it May Concern: This is to notify those who may be concerned therein that the First Presidency and Independence Stake Presidency have asked Elder W. E. LaRue to continue in charge of the work at Central Church. We commend him to the Saints of Central Kansas City Church and Kansas City, and feel sure that he will have the hearty support of those interested in the work at Central Kansas City Church.

FRED'K M. SMITH,
Secretary of the Presidency.

INDEPENDENCE, Missouri, May 1, 1909.

Bishop's Agents' Notices.

To the Faithful Saints of the Des Moines District; Greeting: The conference of 1909 is past, and there is before us another year in which we are called to labor. Shall we begin at once? If not, why not? Surely we have no time to waste. What can I do? comes from all quarters. Well, let me tell you what to do: First examine yourself and see if you think you have done all you could in the year that is past, and if you are not able to see that you have done very much, resolve that this year shall produce a better record. Second, we are out of money and it is necessary that some one respond promptly. Have you made any sacrifice for the spread of the gospel? Ask yourself the question, Am I interested in the salvation of my fellow men, and am I willing to sacrifice something that the messengers may go forth? Every year brings its reduction of the missionary force, and this year two hundred and sixty-three men were sent out by conference appointment to carry the "angel's message" to the nations of the earth. As the Prophet Nehemiah asked Israel of old, so we ask modern Israel, "Why is the house of God forsaken?" And I perceive (as did he of old) that the portion of the Levites (priesthood) had not been given them. For the Levites and the Singers, that did the work (gospel work) were fled every one to his field. Gone to tilling the soil that they might support their families. And how long, at the present rate, until all field laborers will be at work and the house of God forsaken? The Lord spoke through his prophet then and the people heard and "All Judah brought the tithe

of the corn, and the new wine and the oil unto the treasuries." The prophet has given the word of the Lord to us: will we respond as faithfully as did Israel of old? We ought to have three hundred Saints in the Des Moines District that have hitherto felt unable or for other reasons have failed to support the work and are not found on the tithing record, who will pledge themselves to contribute one dollar each month of this year to help in this great work. Saints, think, and think seriously. Where and when will we hold the reunion, and who will contribute ahead so that we may not be cramped, and may know how well to provide for your pleasure? Who wants the tent first, and who will be first to send in a contribution to start the tent-work? You can not all have it at once. Do not forget that. "Oh, my," say some; "money for everything!" Yes, it takes money. We are your servants, and the better we are equipped the better service you will secure, and I hope we have your confidence that you will not be afraid to trust us with the equipage and feel that we are not asking other than that which is necessary, and will use it with discretion and wisdom. Send all moneys to me by bank draft at Lamoni, Iowa. Address reunion matters to myself as above. I am your servant,
LAMONI, Iowa, May 1, 1909.

W. CHRISTY.

To the Saints of Southern Nebraska; Greeting: Once again I find it necessary to address you through the medium of the HERALD. Receipts are coming in very slowly, and from but few of those that seemingly are best able to contribute.

We have received but twenty-four contributions this year. Fifteen of these are credited to sisters, six to brethren, and three to husbands and wives together.

Strange as it may appear, but one priesthood-bearing member has made a contribution this year.

It can not be said that they who have failed to contribute are unable to do so, or that they have not been solicited to do so, for by voice and pen I have sought to have all contribute according as God has prospered them.

Last year the sisters contributed much more liberally than did the brethren. While it is commendable on the part of the sisters to be zealously engaged in a good cause, it does not seem right that the brethren should neglect their part of this duty and continue to let the burden of caring for the financial work of the district rest heavily upon those who seemingly are least able to bear it.

What is the matter with the priesthood-bearing members of the district that but one has contributed by way of tithe or offering this year? Is the Lord withholding temporal blessings from them, or are they negligent, or have they concluded that they have no responsibility in the matter? The invitation of God to his people anciently was, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

If the priesthood fail to honor God by keeping the law, how can we expect the members not of the priesthood to honor it?

If every officer in the church were living in harmony with the temporal law there would be but little, if any, difficulty in teaching it to the entire membership, but so long as the teachers of the law are careless in regard to their own conduct concerning it, we must not expect too much of others. It is time there was an awakening in this field. We are now entering upon a new conference year, and if we hope to be successful we can not afford to be negligent in any particular, for the old adage is still of force: "No chain is stronger than its weakest link." Let us, therefore, see that every link is sound.

Let every one in this district examine himself and find if he is doing his duty in this matter, and when a fair examination has been made, then let him act honorably between God and himself.

If the Lord has blessed us with the material things of this life let us not withhold his portion. If we have received but little, but little will be required of us; but if we have received much let us contribute accordingly.

Remember, if we have any property interests we are stewards of that which we hold. If our holdings are increasing let us not forget the advice of the preacher: "Honor the Lord with thy substance, and with the first-fruits of all thine increase."

As the agent of the Bishop I earnestly invite your attention to this matter and trust that a ready response will be made immediately as we are in pressing need of assistance on this line, and as district president and missionary in this

field I ask your hearty coöperation on all lines pertaining to church work.

Let me hear from all parts of the field. Tell me what you need and in what way I can be of service to you. Send all contributions, and all communications, addressed to me at Box 41, Wilber, Nebraska.

Your brother in Christ,
C. H. PORTER.
May 5, 1909.

Appointments.

To All Whom it May Concern: By the concurrence of the First Presidency, the following appointments are made: Amos M. Chase, of Alva, Oklahoma, president of the Western Oklahoma District; Edgar H. Smith (missionary to Oklahoma), president of the Central Oklahoma District; John S. White, of Haileyville, Oklahoma, president of Eastern Oklahoma District; E. A. Davis, of Pittsburg, Kansas, president of Spring River District.

Let these brethren feel at liberty to take up the work assigned them, and prosecute their work with faithfulness and diligence—approving themselves to the membership of their respective districts as workers, and we trust all will receive them in kindness, and assist to make their appointments a success, since all four districts were without presidents by reason of the General Conference forming new districts, and the appointing powers sending some of the district presidents to other fields. These brethren who are appointed to preside will please confer with the presidents of their respective branches, and the submissionaries in charge, and call or appoint a first conference at such time and place as will be most convenient to all concerned. Send at once to the Herald Publishing House for blanks for presidents of branches, and districts, and see that these reports get into our hands early in July, October, January, and March.

We subscribe ourselves,
Your brethren and colaborers in Christ,
I. N. WHITE,
J. F. CURTIS,

Ministers in General Charge of Mission No. 2.
INDEPENDENCE, Missouri, May 3, 1909.

Change of Appointment.

To Whom it May Concern: By agreement between the ministers in charge of Missions Nos. 1 and 5, and concurred in by the First Presidency, the following changes in appointment have been made, to fill vacancies made since the conference adjourned: Fred B. Farr, from Eastern Iowa District to California. L. E. Hills from Montana to Eastern Iowa District, and M. H. Cook from Des Moines District to Portland District, Oregon.

J. W. WIGHT,
Minister in charge of Mission No. 1.
FREDERICK A. SMITH,
Minister in charge of Mission No. 5.
W. H. KELLEY,
Minister in charge of Mission No. 1.

JOSEPH SMITH,
President of the Church.
LAMONI, Iowa, April 30, 1909.

Pastoral.

To the Church in the Rocky Mountain Mission, comprising Utah, Colorado, New Mexico, Arizona, and the Republic of Mexico: Invigorated as a result of the effects of the late General Conference we start labors for the current year.

The evidence that a supervising wisdom is directing the affairs of what we endearingly call the "latter-day work" is clearly manifest. As lines are drawn thereby for us to follow, may we be valiant and loyal to the trust confided in us.

The following general arrangements may be complied with: Utah, John Davis to continue, as nearly as feasible, the work of the last year; T. W. Chatburn will be assigned to Salt Lake City principally. The resignation of J. F. Curtis as district president, caused by a change of field and labor, leaves the presidency of that district vacant. By concurrence with the First Presidency we appoint Bro. Chatburn to act in charge of the district until the convening of the district conference. L. G. Holloway will succeed to the work of Bro. Curtis at Provo and vicinity. H. N. Hansen is to take charge of the work in Utah. Reports may be sent to him. In Colorado E. F. Shupe as president of the district will continue as usual. When opportunity affords may associate with F. A. Russell and open their tent-work as heretofore. Brn. S. M. Reiste and J. H. Petre can labor together on the Western

Slope, making the region around Delta the base of operation. C. Scott can continue his work as begun last year in Eastern Colorado. S. W. Simmons to labor in New Mexico for present. W. S. Pender, as per previous agreement, to attend to affairs in and around Phoenix, Arizona. J. W. Peterson will locate at Bisbee for that part of Arizona. Bishop Bullard has been appointed to Colorado and will locate headquarters later.

Sincerely and hopefully yours,
CUSTER CITY, Oklahoma, May 1, 1909. F. M. SHEEHY.

Notice.

The address and present location of the following members of the First Kansas City, Missouri, Branch is desired. Many of these members have not been heard from for a long time past and it is desired to obtain information concerning them from the parties themselves or from any who may be acquainted with them. If any of them are living in the vicinity of some other branch we will grant letters of removal upon request. Communications may be addressed to the undersigned: William Watson, Albert Deleceath, Newton P. Bennett, James K. Stump, Alfred Johnson, Martha R. N. Edwards, Susan Jane Cassidy Bennett, William Sturm, Florence A. Sturm, Silas G. McKenney, M. Georgiana Bennett Boyce, Alberta G. Bennett Outhwaite, Albert Stevens, Franklin Y. Bennett, Sarah A. McAmuch, Rose Lyda Tankard, Edward J. Tankard, Isaac N. Brown, Perry McQuaid, Sarah L. McQuaid-Davis, Mary Elizabeth Ballard, Norman A. Rupe, Alexander H. Holmes, Amassa A. Richardson, Lucinda Hindle, Alice Pooler, Julia Ann Nesketh, John Henry Dollard, Walter D. McKnight, Otto S. Anderson, James W. Ashbaugh, Sarah E. Ashbaugh, James C. Shoemaker, G. B. Edgar, Albert N. Ashbaugh, Daniel Edwards, Tona Henry Edwards, Jennet I. Wood, Elizabeth A. Crowley, Iva Mae Tribble, John H. Johnson, Elizabeth Pratt, Anna Drake, Bertha Bell Wofford, Eva Wilmar Mickesell, Ida Maud Farrow, DeWitt T. Bagley, John R. Bagley, Eva Bradley, William D. Bradley, Hiram Lane, Robert E. Morris, Agnes E. Morris, John Jeffords, Sarah J. Jeffords, Venus Hickman, Cora W. Hickman.
W. E. LARUE.

811 Lydia Avenue, KANSAS CITY, Mo., May 1, 1909.

Conference Notices.

Conference of the Nodaway District will convene with the Bedison Branch at the union church, June 5 and 6. Branches, do not forget to send delegates. Please send all ministerial, committee, branch statistical reports, and delegate credentials to the undersigned at Bolckow, Missouri, about one week before the convening of conference. Let all come with prayerful hearts. W. B. Torrance, secretary.

Fremont District conference will be held at the Henderson Branch, beginning June 5, 1909, and continuing over Sunday. C. W. Forney, secretary.

Des Moines District will convene at the Saints' church in Boone, Iowa, at 10 a. m., Saturday, June 5, 1909. We would like to see the district well represented. Marcus H. Cook, president.

The Pottawattamie District will convene at 10 a. m., Saturday, May 29, 1909, at Underwood, Iowa. Please send all business papers and reports to the undersigned on or before May 23. J. Charles Jensen, secretary.

Western Maine District will convene with the Stonington Branch Saturday and Sunday, May 29 and 30, 1909. Send all financial reports to auditing committee, Bro. F. M. Carter, Stonington, and all statistical, ministerial, and other reports to me. W. A. Small, clerk, Deer Isle, Maine.

Conference of the Alabama District will meet with the Lone Star Branch May 29 and 30, 1909. Will be glad to have missionaries and all who can be with us. J. R. Harper, president, McKenzie, Alabama.

Convention Notices.

The Northern Nebraska District Sunday-school convention will be held at Saints' chapel, 1818 North Twenty-first Street, Omaha, Nebraska, June 4, at 9.45 a. m. J. M. Baker, superintendent, 3015 Franklin Street, Omaha, Nebraska.

The Gallands Grove District Religio and Sunday-school associations meet in joint session at Deloit, Iowa, June 11, 1909, at 10 a. m. Floy Holcomb, secretary.

Addresses.

C. A. Parkin, Bishop's agent, 235 Third Avenue, Richmond District, San Francisco.

Reunion Notices.

A reunion will be held at Clitherall, Minnesota, commencing June 19, 1909, to last over two Sundays. It is earnestly hoped that as many of the Saints as possible will attend and help make the reunion a success. All missionaries appointed to labor in this mission are cordially invited to be at the reunion. W. W. Gould, secretary committee.

Marriages.

STOFF—RUMEL.—At the residence of the bride's parents, Bro. and Sr. Nicholas M. Rumel, 3064 Miami Street, Omaha, Nebraska, Bro. William E. Stoff to Sr. Mabel L. Rumel, April 21, 1909, at 8.30 p. m., in the presence of about fifty relatives and friends, Elder F. R. Schafer officiating. These young people are well and favorably known, which was attested by the giving of numerous gifts and hearty good wishes.

Notices.

Branch clerks and presidents will please observe the dates June 12 and 13 for the Nauvoo District conference and see that all reports are sent to the secretary ten days previous to the convening of conference. The meeting place will be Montrose and a large attendance is desired as it is the last session preceding the Bluff Park reunion to be held July 30 to August 8 inclusive, and some action concerning this will likely be called for. M. H. Seigfried, secretary, Nauvoo, Illinois.

Died.

KIM.—Sylvia M., after years of patient suffering passed from earthly life April 10, 1909, at Santa Ana, California. She was in her eighty-third year and leaves four children, a number of grandchildren, and great-grandchildren. Sr. Kim was a woman of more than ordinary intelligence and a stern Christian. She was married to a Mr. Brooks in Texas, when quite young. They moved to Utah in 1858, but soon returned east, where he died, leaving her with a family of children. Later she removed to California, where she was baptized into the Reorganization by Elder J. C. Clapp, and was afterward married to Mr. Kim, who also preceded her to the other shore.

COOPER.—Callie Edith, the four-months-old daughter of Bro. and Sr. B. F. Cooper, of Fort Madison. She was apparently quite well when placed in bed. The parents got up in the morning, ate breakfast, and while Sr. Cooper was about her work she heard a voice say, "Go and see the baby." She went in and took it up and it was dead. Funeral from the house April 12, Elder F. M. McDonald, of Montrose, in charge.

MILLER.—Ebenezer Miller died March 3, 1909. He was born at Fifeshire, Dumfriesline, Scotland, January 8, 1838. In 1865 he and wife united with the Utah church, and the following year emigrated to Utah, traveling eleven hundred miles over the plains. Their eyes were opened to conditions there and they finally escaped in 1874, returning to England. In 1885 he and wife united with the Reorganization. Bro. Miller had been in declining health for some years. During the last night of his life he asked his companion to sing some of the loved hymns. He held her by the hand and said: "We started our married life together and have traveled over many obstacles. Let us be alone and finish our journey together." The spirit took its departure as he still held her hand. He leaves a widow, five children, and fifteen grandchildren. The funeral was conducted by Elder U. W. Greene.

SPENCE.—Elizabeth, born April 7, 1829, at Noble County, Ohio; died April 24, 1909, aged 80 years and 17 days. She married Robert C. Crooks, in April, 1852; moved to Iowa in 1873, and made their permanent home in Lucas County. This union was blessed with eight children, all living. The father died May 3, 1908. There remain beside the children, two sisters, three brothers, thirty-four grandchildren, twenty-five great-grandchildren, other relatives, and a host of friends. In early life she was a member of the Baptist Church. On June 14, 1896, she joined the Reorganized Church, remaining a firm child of our Lord until called from the trials and cares of this life. Funeral-services were held near Lacona, Iowa, April 27, 1909, at the Graceland Church, sermon by Elder D. C. White; interment at Graceland Cemetery.

DOBSON.—Sarah K. B., was born August 24, 1823, near Bowling Green, Kentucky, and died at the home of her daughter, Mrs. Ellen Horr, Deloit, Iowa, April 27, 1909, with whom she has made her home for the past twelve years. She was married to Thomas Dobson October 29, 1843, who pre-

ceded her thirty years ago. To them were born ten children, five daughters of whom survive. She was baptized May, 1862, by Elder John A. McIntosh. In her patriarchal blessing she was told, "Thy posterity shall be very numerous and they shall rise up and call thee blessed." At her death the posterity numbered ten children, fifty-four grandchildren, eighty-eight great-grandchildren, and two great-great-grandchildren. Funeral-sermon was preached by Elder Charles Derry, of Woodbine, Iowa.

HAWLEY.—Elder John Hawley was born in Hancock County, Illinois, March 4, 1826, and died at Lamoni, Iowa, April 17, 1909, at the home of his son Eber. He had gone there to attend General Conference and contracted pneumonia, from which he died. He was baptized in 1868. He was married to Miss Sylvia Johnson October 22, 1848. To this union were born twelve children, four of whom have preceded him to the great beyond. He has been in active missionary work for more than fifty years, and during his declining years has been an active worker in the branch. He leaves thirty grandchildren, one great-grandchild, his aged wife, and hosts of friends. Funeral-services at Christian Church, Ravenwood, Missouri, April 20, in charge of E. S. Fannon. Burial in Oak Lawn Cemetery.

Rest in peace, thou gentle spirit,
Throned above,—
Souls like thine with God inherit
Life and love.

STEFFE.—Bro. Frank Steffe was born October 11, 1839, in Mertzhausen Baden, Germany. Died in St. Joseph, Missouri, April 9, 1909. He came to America in 1866; was married to Mrs. Rosina C. Beiler, June 10, 1867. Was baptized in Boston, Massachusetts, by Elder G. C. Smith, April 11, 1875; ordained an elder by W. H. Kelley and John H. Lake in May, 1894. He lived at Kirtland, Ohio, for several years, and was highly respected. Came to the home of his step-daughter, Sr. C. H. Isleib, of St. Joseph, Missouri, in company with his wife in 1908. Was laid to rest in Ashland Cemetery. Services in charge of William Lewis, C. Archibald, aided by H. D. Ennis, at the Brick Church.

NESSER.—George Nesser, at his home in St. Joseph, Missouri, April 27, 1909, of typhoid-pneumonia after an illness of more than two weeks. Born July 28, 1880, in DeKalb County, Missouri; married to Josephine Chylinski, November 17, 1901. To this union were born three children, two boys and one girl, who, with his companion, survive; besides these there remain of his father's house, mother, five brothers, and three sisters. He was baptized into the church by Elder William Lewis, November 26, 1906. He enjoyed the love, confidence, and respect of all who knew him; he was faithful to his church covenant to the end, having faith in the ordinance which God has established in his church for his people, calling many times during his sickness for the elders to pray for and anoint him in the name of the Lord, in which he received much comfort and consolation. Funeral-sermon by V. M. Goodrich, assisted by Elder William Lewis, at the home, April 29, 2.30 p. m.

LONGFELLOW.—Richard Longfellow, April 24, 1909, from blood-poisoning superinduced by a fractured limb in a runaway accident. He was the husband of Sr. Ida Longfellow, nee Whitely, who united with the church a little less than two years ago, and who, with four children, ages from about six to fourteen, remain to mourn the loss of a good and kind husband and father. While the deceased made no profession of religion, he lived a good, moral life, stood well in the estimation of his associates and fellow craftsmen, kind and affable in his nature, respected and honored as a good citizen; he was friendly to the church and often attended services. Two days before his departure, he asked the writer to anoint and pray for him and was heard repeating the Lord's prayer before the end came. Surely his soul was crying out for God. Funeral-sermon by V. M. Goodrich, assisted by Roy Sly, from the home at 2.30 p. m., April 26.

Prohibition Year Book Out.

American Prohibition Year Book for 1909: This book is of unusual breadth in its sources of information. It is all new. Its statistics are recent and valuable for reference. While its numerous departments give a quite complete view of this broad subject, our space permits only a few references, almost at random. It shows how the people spend over two billions of dollars annually for alcoholic drinks. It vigorously meets the attack upon the temperance instruction law. It treats the three notable articles by Doctor William in *McClure's Magazine*. Liquor revenues in the states are shown

to be about five per cent. Judge Blair's strong showing of liquor conditions in Ohio is given. Farmers and workingmen, manufacturers and merchants are all advised of liquor's injuries to them. The liquor interests and their record are vividly shown. The dispensary, municipal ownership, local option, "squatter sovereignty," "saloon substitutes," the "saloon's social functions" are each carefully treated. An exhaustive showing of legal decisions occupies thirteen valuable pages. National aspects include interstate nullification, canteen, child races, and "comity." The book treats the problem of "government revenue" with vigor. Introducing all this are thirty-four pages of latest scientific facts on abstinence. The work is made doubly helpful by a very complete index.

This book which is in its tenth year has a wide sale throughout the world and is by many considered the highest authority on this subject in America. Ministers, lecturers, temperance workers, Sunday-school teachers, Young People's Societies, Y. M. C. A., W. C. T. U., workingmen and legislators will be interested in this compact and careful treatment of the latest phases of the temperance movement.

(192 pages; cloth 50 cents; paper 25 cents; Lincoln Temperance Press, 92 LaSalle Street, Chicago.)

In the year 1896, a young man from Pittsburg roamed over the Rocky Mountains in company with an expedition which had been sent out by the Government. Forest investigation was the task set for the expedition. This work was accomplished and the young man from Pittsburg, Walter McClintock by name, returned home.

His thoughts, however, kept recurring to all that he had seen and experienced during the western expedition. He had been granted the freedom of the wigwams of the Blackfeet, he had made long tours on horseback through the prairies with his red companions, and hunted with them on the mountain tops, and that was all quite different, much freer and nobler than the sport as it is cultivated in the cities. Summer came and the young man from Pittsburg was again in his cowboy clothes, and living with the Blackfeet Indians, this time independent of any expedition and Government commission. And the more he learned of the freedom of the life, the more it appealed to him.

He went back to the city—and then returned to the prairie. This was his second "Montana year" and it happened that a chief called "Mad Wolf" rode toward him and said, "The snow has melted twice since you came to us; I have seen you and your work, and you please me. The Great Chief of the Sun overhead has not granted me a son. My hair will grow white with the snow of many winters. I shall die and have no son who will care for my people. You are young and will become a chief among the white men and you can look after the people of my tribe. I wish you to become my son." And so it happened that Mr. McClintock of Pittsburg, Pennsylvania, became the adopted son of the chief, "Mad Wolf," among the Blackfeet Indians; far, far away from the noise of the city and from all culture—there where the prairie stretches out like a sea at the foot of a wild beauty of the primeval mountains.

For ten years McClintock made his home among the Algonquin tribe. He grew accustomed to the customs and thoughts of the Indians and to-day is of all men living best equipped to tell of their manners and customs. He has of recent years been telling his experiences mainly before limited and expert audiences, but has consented next August to lecture on the Public Program at Chautauqua, New York.

Many people are so confused by the flotsam and jetsam on the surface of the great political and economic movement which now absorbs the interest of the country that they fail to discern its fundamental and intensely ethical spirit. When the incidents and accidents, the foam and froth, the invective of the demagogue and the anathemas of those who are defending what they believe to be their private interests, are put out of the way, it grows more clear every month that we are in the heart of a great moral movement as significant as any that has taken place in the history of the country. This movement has not come in a day. It is not a mere revolt against the oppressive economic conditions, nor is it simply an insurrection against political bosses and robbery. It is a quickening of the conscience of the people, and an attempt, sometimes instinctive, often blind, but with a great wisdom at the bottom of it, to bring the business and social life of the country into harmony with moral ideals. The churches have had much to do with this movement, but not nearly as much as they ought to have had. They have not led it. At

the first glance it appears to have grown up very largely outside their walls. Many of its most ardent leaders, who are filled with ethical enthusiasm, are, if not unfriendly, at least indifferent to organized religion. The churches are now in the position of seeing a great moral tide rising around them which they can not claim to have set in motion, and of which they certainly have not the definite leadership.—*The Outlook*.

The Pope's View of Women.

A vague report came from Rome on April 21 to the effect that the pope, addressing a delegation representing the Union of Italian Catholic Ladies, had uttered a pronouncement against equal suffrage upon the ground that woman was designed by the Creator to be the inferior of man. The precise words of the declaration were not given, but so much interest was manifested that on April 24 the following statement was obtained by representatives of the press from the Vatican:

"ROME, April 24.—The following is exactly what His Holiness Pius X said on Wednesday, April 21, to a delegation of the Union of Italian Catholic Ladies:

"After creating man, God created woman and determined her mission, namely, that of being a man's companion, helpmeet, and consolation.

"It is a mistake, therefore, to maintain that woman's rights are the same as man's.

"Women in war or parliament are outside their proper sphere, and their position there would be the desperation and ruin of society. Woman, created as man's companion, must so remain—under the power of love and affection, but always under his power.

"How mistaken, therefore, is that misguided femism which seeks to correct God's work. It is like a mechanic trying to correct the signs and movements of the universe. Scripture, and especially the three epistles of Saint Paul, emphasize woman's dependence on man, her love and assistance, but not her slavery to him.

"Woman's duties, however, are not confined within the household's walls. She has a great social mission; a place in every charitable cause; work to perform on behalf of the sick, the suffering, and the criminal; the protection of women and children. In this great and common action women should unite and should strive to secure the means necessary to exercise the apostolic injunction of social charity."—*Harper's Weekly*.

Any utterance by the head of the Catholic Church receives, in the nature of things, a maximum of publicity, and the adherents of the church of Rome, as a general thing, attach a maximum of importance to those utterances. His holiness has recently contributed to the literature of the equal suffrage movement several declarations which are notable in many respects. The first draft of these statements placed the pope in a rather unfavorable light on the question of the relative superiority of men and women. He was made to say that woman was obviously foreordained and predestined man's inferior; but the later and fuller reports considerably modified these manifestly unjust strictures. The self-evident meaning of the views expressed is that woman goes outside her sphere when she indulges in the struggle for political powers.

There is nothing specially new in this view, but Pope Pius adds some curiously anachronistic quotations from the Bible to govern the status of modern women. Ultraconservative views are to be expected from the head of the Catholic Church, and yet there will be few, even among the English-speaking members of the church, who will accept Saint Paul as the arbiter of the position to be occupied by the women of a time 1,900 years later than Saint Paul and in countries whose viewpoint is so far from being that of oriental lands even of to-day. The up-to-date thought of the Twentieth Century insists that the statute of limitations has run against Saint Paul in the matter of the subjection of women.

Enlightened critics do not charge it to the Bible as a fault that its attitude toward woman is not consonant with that of the present day and in occidental countries. That would be unfair and illogical, but for all that the modern woman will not accept even Saint Paul as an infallible guide in the designation of women's status. The argument is incompetent, irrelevant and immaterial, as the lawyer says, based on hearsay, calling for a conclusion, the opinion of an individual who has not even qualified as an expert and subject to other exceptions hereby saved but not specifically enumerated.—*Kansas City Journal*.

THE SAINTS' HERALD

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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Count Tolstoi on the Three Stages of Life.

I feel very clearly the beginning of a loss of interest not only in my own personality, my joys, and sorrows—all that happily lies far behind me and is long ago buried—but in the welfare of humanity and the happiness of the world.

No longer with my former keenness can I stand forward to defend such things as self-education, temperance, and thrift. I find that I have even become indifferent to human welfare, to the great question, will the Kingdom of Heaven come or not?

Having experienced this change and reflected its cause, I have come to the following conclusion: Every man lives through three stages of development, and at present I am in the last of these stages.

In the first stage a man lives only for himself, for his passions and impulses; for eating and drinking; for passing the time merrily; for hunting and for female society; for ambition and for vanity. His life is rich and full. So it was

with me up to my thirtieth year, until my first gray hair. Other men part with this period of their lives much more rapidly.

When I had traversed this stage, I began to think of the welfare of others, of all men, of all humanity. This stage was marked by energetic work in founding elementary schools, although I should say that the wish to do that showed itself in me earlier. These interests vanished with the first years of my married life, and were reborn with terrible force when I first began to realize the vanity and emptiness of our earthly life. All my religious sentiments became concentrated on the happiness of others and on the accomplishment of the Kingdom of Heaven on earth. This aspiration was as strong as, and filled my life as completely as my first aspiration to personal happiness.

But now I feel that this last aspiration is, in turn, dead. It has ceased to fill my life, it no longer carries me away; and I have been obliged to pose to myself the question: Was there really anything good in work directed toward helping men in their struggle against drunkenness and against superstition?

I felt that within me was being born yet a new phase of life, a new foundation of life, which must replace the others, because it contains an aspiration to the happiness of humanity, which, in turn contains an aspiration to personal happiness. This new foundation is work in the service of God, and the fulfillment of his commandments and his will. This is not the perfecting of one's self. No, it is something else. It is an aspiration to divine purity.

This new foundation of life consists in keeping clean the good intrusted to us by God, in the beginning of a new life, in the aspiration to a better, higher life, and in being ready always for this better life. This aspiration begins to seize me more and more strongly. I feel that it fills me entirely, supplants all other desires, and makes life as rich as it was in the former periods.—*Collier's Weekly*.

He who looks back upon the way in which God had led him, will, with wonder and adoring gratitude, see many divine purposes, which he did not understand before he reached the end.—*Quesnel*.

While the flax is only smoking He will not permit a blast to blow on it, lest the feeble life should be quenched, but when the fire has gained some head, He allows the blast to come, that it may be fanned into a greater flame.—*Arnot*.

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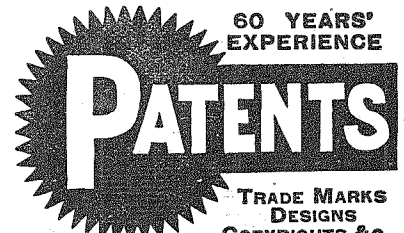
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Entered as second-class mail-matter at Lamoni post-office.

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



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

VOLUME 56

LAMONI, IOWA, MAY 19, 1909

NUMBER 20

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Editorial

SPECULATION CONCERNING THE GARDEN OF EDEN.

Considerable speculation has been had in the past as to the location of the Garden of Eden; and from what is developing lately it would appear that the days of this speculation are not ended.

It has not been a great while since a gentleman in the middle South was quite confident that he had found this celebrated garden approximately near one of the leading cities along the Mississippi Valley. He seemed to have great confidence that he had not only discovered the spot, but that researches would enable him to identify it. We have been anxiously waiting for him to make the discoveries which he felt confident he would make to finish his work of identification. We have so far waited in vain.

It has not been long, either, since an item of news was passing among the newspapers to the effect that the grave of Adam had been found, or at least the place where he had been interred had been found somewhere in middle Missouri on one of the high

bluffs overlooking the Missouri River, but no marks of identification have yet been made public.

An item of news appeared in one of the Missouri papers a day or two since to the effect that one of the brethren in a sermon preached by him had located the Garden of Eden at Independence, Missouri. The report of this sermon states that the elder sought to prove by the Bible, the Book of Mormon, profane history, and his reasoning from what he held to be logical conclusions, that he could locate the place where the Garden of Eden was situated. The *Kansas City Journal* for May 11 takes the elder's effort up in a kind of playfully sarcastic way, making a few deductions from the elder's statement, such as that if the present city of Independence was the site of the Garden of Eden, then as a consequence Eve was a Missouri girl and Adam was made of Missouri soil. The editor suggests that if this were true it is not wonderful that Adam should have eaten the apple, as no local Missouri gentleman would refuse to take a rousing, red Missouri apple from the hand of one of Missouri's fair daughters.

The editor then strikes a happy vein and suggests that any one examining the landscape now along the Blue River, would not be apt to wonder much if the site for the Garden had been located eastward from Kansas City, as the wonderfully beautiful landscape and its possibilities strike the beholder as being almost beyond compare.

Laying all this aside, we are led to inquire, Of what benefit is it or can it be for the eldership to spend their time on themes of such a speculative character? Suppose it were possible for a man with a strong imagination and an ingenious mind to put some prophecies of the old scripture together with some historic statements found both in the Bible and in profane history, and, by ingeniously weaving quotations and citations together, make it appear that some specific locality was that in which the body of father Adam had been laid to rest, and that some other specific spot was the place where the Garden of Eden was located at the beginning of creation. Of what benefit would that be to help the elders preach life and salvation in Christ from the New Testament Scripture and present revelations?

We are aware that there has been some legendary teaching amounting to little more than mystical hints and references with regard to the location of the Garden of Eden and the place of Adam's burial. These have been but shadowy, and so far as we have seen the evidences, impossible of proof; and we believe it a matter not only unsafe for speculation but one calculated to bring the public mind into such condition as to produce an impression that the teaching of the eldership in regard to the gospel of peace and the principles of revelation in these last days are of the same mystical, mythical, and superstitious character as is the speculation as to the burial place of Adam and the location of the Garden of Eden. Of this character of speculative teaching has come the statement that has appeared in the press from time to time that the Saints were expecting a material temple made of beautiful stone and other material, all from foundation stone to an angel perched upon the highest tower, to spring into being in a single night; as baseless a fabric of dreams as ever passed the brain of man under any condition of hallucination.

Of the same nature are a multitude of the stories which have been told of Joseph Smith the Martyr and the expectations of those who followed him, including those of the Reorganized Church. We can not help thinking that some of these outrageous stories which have been told about the expectations of the people known as the Latter Day Saints have been suggested to the minds of those outside of the ranks of the believers by unwise pulpit speculations on the part of certain elders.

Brethren, would it not be wiser for us to confine ourselves to the legitimate teaching of the gospel as confided to us, and leave such questions as the grave of Adam and the location of the Garden of Eden to others outside the pale of the church; and not pander to the love of the marvelous by indulging in unfounded speculations, thus incurring ridicule of those whom we are trying to meet? We think so.

THE PASSING OF THE VETERANS.

Under the above heading in the HERALD, April 28, we noticed changes taking place in the personnel of the ministry, cited the attention of our readers to President Smith's statement that death would make serious inroads in our ranks during the year, and closed with the words, "We know not on whom the shadow of the sable wing may rest even now."

Since that writing Elder D. S. Crawley, of honored memory, has passed to his reward. Particulars of his death will appear in another column. And now comes word of the death of Elder A. E. Mortimer, of Canada. Concerning his departure Elder Daniel Macgregor writes:

Editors Herald: "Uncle Mort" is dead! In more conventional terms we might say that Elder A. E. Mortimer has passed away, but this does not so feelingly express the universal sorrow that will be felt upon learning of this calamity to Canada. Calamity, do we say? Ah, yes! for who now will feel for another's woe and hasten to express in deepest sympathy the great love which his great heart bore toward suffering humanity? Whether that suffering was of the physical, the mental, or the spiritual he was ever at the side of the sorrowing by the far-reaching power of his pen and the earnest pleading of his prayer.

Our brother departed this life Saturday, May 8, as the clock struck eleven. He was within two months of sixty-eight years of age, almost reaching the allotted space of threescore and ten. His ailment was acute inflammation of the kidneys, which developed into dropsy. His suffering was not severe, nor yet was it long, stricken down, as he was, only at the late General Conference. Reviving from the first attack he managed to reach home, and from then on weakened until the hour of his decease.

Elder Mortimer was a veteran in the cause, having for over twenty years ministered in the missionary ranks. Of his many excellent attributes it is unnecessary that we pen them on perishing paper. They are recorded already; they are engraven on the hearts of assisted humanity. No one has ever been ushered into the presence of that man of God but what has felt the influence of his chastity, the geniality of his soul, and the encouragement of his counsel. He was an adviser to the aged, and a companion to the child. Old or young, learned or otherwise, he was ever at home with that wonderful adaptability of manner by which he excited the admiration of the educated and enlisted the affection of the uninformed.

His was not a demonstrative, meteoric life, but rather of that patient, plodding kind. Never on the magnifying heights of a good time coming, and rarely in the valley of despond. He occupied the middle ground and whether sick or well there was sunshine in his soul. We shall miss him from the fire-side where he was always welcomed in all parts of this Dominion first, last, and all-time. We shall miss him from the branch, where, by his kindly counsel he ever strove to be the peace-maker. We shall miss him from the conferences where his wondrous storehouse of useful information was ever valuable in shedding light upon perplexing problems. Yes, and we shall miss him at the post-office from whence we received many a well-filled letter freighted and overflowing with loyalty and love. We shall miss him at—yes, God only knows where we shall not miss him.

His closing days were filled with calm and resignation. Death was not an unwelcome intruder. He prayed for it subject to the Lord's will, and several times during recent months he predicted his early departure. Of him it may be said, "He died in the harness." Up to within a few moments of his death he occupied himself dictating farewell messages to those he nevermore would reach by word of mouth.

With great difficulty he exerted himself to this task. Slowly and serenely he spoke his last lingering words, while the pens of his attendants wrote the exhortations of the dying man. From these words addressed to Saints in his field of labor I am permitted to excerpt the following:

"I charge them that inasmuch as eternal life is at stake with each one, I trust that they will not forget the lessons I so earnestly tried to inculcate within them while laboring in their midst."

"I send her and her husband a message of love, not of this world, but of the world to come. I have started off on my journey and expect to cross the river some little time before they do, but we'll all meet on that great day when the re-

deemed in Christ shall enjoy the fruition of their hopes; and through her I send a message to ——— Branch, asking them not to be too critical of each other's faults, but ever to show that sweet spirit of charity that is a broad mantle, and will cover all our faults."

"The physician in whose hands my case is supposed to be, has told me it is a hopeless one. That means that shortly I must stand with my Redeemer. The spirit of joy pervades my soul at the thought of this. The past years of my life have been wrought for this purpose."

"THE JOURNAL OF DISCOURSES."

To Whom it May Concern: In the controversies which arise between the eldership of the Reorganized Church and the polygamous church in Utah when the missionaries of their respective churches meet in dispute, we of the Reorganized Church are charged by these Utah elders with manufacturing quotations from the books published in the past to suit our notions and sustain our own contention.

One of the sources from which we of the Reorganized Church quote the saying of the leading authorities of the church of Utah, is a work entitled *The Journal of Discourses*, originally compiled and published by George D. Watt, an elder of the Utah church and a trained reporter, a man whom we personally knew in Nauvoo and before the exodus from there to the valley.

It has been stated that this *Journal of Discourses* was not an authoritative work and ought not to be quoted in the existing controversy. In order to show the readers of the HERALD and the eldership of both churches the authoritative character of this work, *The Journal of Discourses*, we print the following indorsement of the work, which, so far as we are concerned, puts the burden of repudiation upon the present authorities of the church of Utah, which repudiation has not yet been made, either by these leading authorities or by the church in conference assembled, so far as we have heard:

"The Journal of Discourses."—On the first of November was published the first number of a new semi-monthly periodical, entitled *Journal of Discourses*. This periodical will contain sermons delivered by President Brigham Young, and other of the apostles and elders, principally in Great Salt Lake City. Reported by Elder G. D. Watt. The matter runs from one number to another continuously, so that, at the end of the year, the volume can be bound, and appear as a complete work, undivided by headings and imprints. The *Journal* is similar in size and type to the *Seer*, consequently aged people will be able to read with facility. Price 2d.

As regards the merits of this work, we are at a loss to express ourselves. The Saints in the Eastern Hemisphere most ardently desire to be gathered to Zion, that they may have the privilege of being taught the things of the kingdom of God, by living apostles and prophets, who hold the keys of the eternal priesthood of the Son of God, with power to unfold, from time to time, the mysteries of Godliness—the deep and secret things which have been kept hid for many generations, yea since the foundation of the world. In the valleys of the mountains these principles are taught, and

practiced as circumstances justify, for there the Saints are free to believe and act according to the dictates of their consciences—free to teach and free to learn the laws of the Most High, and the intelligence which constitutes the exaltation and glory of the celestial worlds. In Zion the words of life flow, without let or hindrance, from the mouths of the Lord's chosen ones—flow unfettered and unopposed by the narrow notions of an apostate world, and make glad the honest and the poor amongst men, who go up to the mountains of the Lord in obedience to the great commandment.

As many of the Saints can not appear in Zion as soon as they wish, how desirable it must be to them to have the teachings of the holy priesthood in type before them; to have the words of life brought to their very houses, so that such Saints can become acquainted with many of the things taught in Zion. We know that this privilege will be appreciated by the Saints, when they understand how great it is. And we would recommend each Saint to obtain a copy of this *Journal*, and to peruse it carefully, that they may come to a perfect understanding of principle, and be ready to develop the same as wisdom may dictate.—Editorial in *Milennial Star*, November 5, 1853.

LETTER FROM THE FIRST PRESIDENCY—"JOURNAL OF DISCOURSES."

DELIVERED BY BRIGHAM YOUNG, PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, THE TWELVE APOSTLES, AND OTHERS.

Reported by G. D. Watt.

GREAT SALT LAKE CITY, Utah Territory, June 1, 1853.

Elder Samuel W. Richards, and the Saints abroad.

Dear Brethren: It is well known to many of you, that Elder George D. Watt, by our counsel, spent much time in the midst of poverty and hardships to acquire the art of reporting in phonography, which he has faithfully and fully accomplished; and he has been reporting the public sermons, discourses, lectures, etc., delivered by the Presidency, the Twelve, and others in this city, for nearly two years, almost without fee or reward. Elder Watt now proposes to publish a *Journal* of these reports, in England, for the benefit of the Saints at large, and to obtain means to enable him to sustain his highly useful position of reporter. You will perceive at once that this will be a work of mutual benefit, and we cheerfully and warmly request your coöperation in the purchase and sale of the above-named *Journal*, and wish all the profits arising therefrom to be under the control of Elder Watt.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLIARD RICHARDS,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

INTRODUCTION TO THE SAINTS.

Brethren and Sisters.—This "Journal of Discourses" will appear in a semi-monthly pamphlet of sixteen pages, upon good paper, and in a plain round type that aged persons can read with ease, and which will form a volume of nearly four hundred pages at the end of the year.

It affords me great pleasure in being able to put in your possession the words of the apostles and prophets, as they were spoken in the assemblies of the Saints in Zion, the value of which can not be estimated by man, not so much for any great display of worldly learning and eloquence, as for the purity of doctrine, simplicity of style, and extensive amount of theological truth which they develope.

Realizing the moral and intellectual benefit the Saints at home derive from them, I have earnestly desired the time when you also would be enriched by the same incalculable treasure.

To those who are unacquainted with the Doctrines of the Church of Jesus Christ of Latter-day Saints, who are mantled in the darkness of ages, whose minds are sunk in the almost impenetrable shades of error, uncertainty, and doubt, but who sincerely desire to know the truth, these sermons will prove a source of light, information, and joy. And, accordingly to the vocation which belongs to the Eternal Priesthood, all authorized ministers of God will hail their publication with gladness, for such an embodiment of doctrine will greatly accelerate the grand object they have in view—the salvation of souls, the instruction of Saints, and the building up of Zion in the last days.

Particularly to the elders who are scattered abroad upon the face of the earth, far from those who alone can instruct them in the more exalted branches of the everlasting gospel, these sermons will be most valuable, as a gauge of doctrine, a rule of rectitude, and a square to life, furnishing at the same time an extensive repository of historical information.

May the Lord prosper every department of his work, and every laudable effort of his servants to instruct the ignorant, build up and establish the faithful, and gather the honest in heart from among all nations home to Zion.

In the bonds of the new and everlasting covenant, I remain, your brother and fellow-labourer,

G. D. WATT.

—*Millennial Star*, November 5, 1853.

BISHOP METUAORE [DEAD.]



BISHOP METUAORE.

Under date of April 29 Elder C. H. Lake writes from Papeete conveying the sad news of the death of Bishop Metuaore. Bro. Metuaroe was born in 1847 at Otetou, Fakarava. He was baptized April 5, 1885, by Elder T. W. Smith, and was ordained an elder at the same time. He was ordained bishop under the hands of Patriarch Alexander H. Smith, November 26, 1901. Elder Lake writes as follows:

Bishop Metuaore died, April 18, at 7 a. m. He had been sick but ten days. The "grip" had taken the majority of us at conference, but he was able to preside the last day, the 8th.

He was taken to Tiona, where he died and was buried.

The whole mission is in mourning. We had asked him to write his life's history, but he only had it half completed when he was taken sick.

He was a grand, good man, always the same temperament.

C. H. Lake, Tetaku, Alfred Sanford, and Varoa spoke at the funeral.

NOTES AND COMMENTS.

The Emmanuel Movement does not find favor everywhere. Reverend I. M. Haldeman of the First Baptist Church at Seventy-ninth Street and Broadway, New York, has dissected the movement and has denounced it as the most dangerous belief that has ever entered the creed of a church. It is a twin sister of Christian Science, he says, and he would not even discuss the latter if it did not come in the name of Jesus Christ. He compares the two systems to show a similarity. "Christian Science is a pestilence and a poison and an open sore. The Emmanuel Movement is an ulcer, a cancer, and a canker." The object of the movement, he says, is to bring the miracles of healing of Jesus Christ down to the level of mental suggestion. Modern criticism laughs at the splendid procession of fulfilled prophecies of Daniel. Reverend Haldeman also denied that Christ was a Socialist and said "Christian socialism is a damnable treason."

At a recent meeting of the Baptist ministers of St. Louis, Missouri, the subject of Christ's coming was discussed, and afterward a vote was taken. Not quite half of them were "pre-millennialists," and a few did not know what they were. One minister reported that by request he had prepared the subject of Christ's second coming, and before he had finished the subject he had preached eleven discourses, and he claimed that from the beginning there was increased spiritual interest in his church.

The Right Reverend Charles D. Williams, Detroit, Michigan, recently assailed the hymn, "Rock of Ages," as an illustration of a religion so effeminate that a virile man should pay no attention to it. He ridicules the idea of a passive salvation. "Pick up a sinner in the gutter. Teach him to sing, 'Jesus paid it all,' and send him on his way, glorying in the fact that he has been saved for ever. That sort of thing has made religion effeminate, cut the sinews of action, and destroyed all healthy interest in it. That kind of cross has made reverence of God softness and indulgence."

The *Christian Register* says: "We need a church to help us to live, and not to help us to die. We need a church that shall teach us to love our neighbors as ourselves, in the violent struggle of modern life."

The speakers at the Brick Church on Sunday were F. A. Smith, of the twelve, and L. G. Holloway, of the seventy. Regular services were held at the Homes.

The Straight Road

THE PRINCIPLE OF REWARD ACCORDING TO WORKS MAKES DEGREES OF GLORY.

The human race seems to be endued with a worshipful instinct that leads them to believe in a supreme power upon whom all mankind are dependent; that death does not end all, but that there is a life to come beyond the grave. Thus the heathen believed, before they heard of the Bible and its teachings, that life upon earth was in some way to prepare for a higher and better life to come. If we believe this to be true, how earnestly one should seek to know the requirements and preparation for that life! A person going to a foreign country would want to know all about the conditions and the preparations necessary to make, to obtain the best results. So all should seek to know how to regulate their lives and conduct to the will of the Supreme Ruler of the universe, who is the giver of eternal life. And we can not believe that he who is greater than nature, the creator of all, could be a respecter of persons, or that he would require more or less of one generation than of another.

This life is but a means unto an end. Each child born comes into this earth life by design, and with great possibilities before it, and one of the possibilities, I believe, is the redemption of its body in a glorified condition. (See Romans 8:23 and Philippians 3:20, 21.) But we will note that Paul was writing to the saints in Christ Jesus. (Chronicles 1:1.) Those who had laid the foundation in Christ, and only those who have obeyed the gospel of the Lord Jesus Christ, may have this hope. (Matthew 7:14.) "Because strait is the gate and narrow is the way that leadeth unto life" with Christ, "and few there be that find it."

So many phases of religious thought have become epidemic these days that an antitoxin of common sense is badly needed to save those infected by the mania; but if one points to the danger, we hear that ancient slogan, "Let us alone." It is written in Acts 17:31 that "He"—God—"hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Christ is to judge the world in righteousness, and he said,

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day.—John 12:48.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matthew 16:27.

Again:

For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Corinthians 5:10.

How important it is that we understand the words of Christ, the covenant of salvation; for he came instructed in what he should say, and what he should speak, and obedience to his commandments is life everlasting. (John 12:49, 50; Hebrews 5:9; Deuteronomy 18:18, 19.) "For there is no respect of persons with God."—Romans 2:11. With this scripture before us we should see that there are more than just two classes, the good and the bad, and two conditions for them, heaven and hell. In Matthew 25:37-40 we read of two classes of righteous, the brethren, and those who had administered to the needs of the brethren; and yet do not receive the same reward. Also in 1 Corinthians 3:13-15, two classes saved, yet rewarded according to their works, one class saved and given a reward, the other class saved but suffer loss. Why do they suffer loss? Because their works were not in accord with the teachings and commandments of Jesus Christ. It is a dangerous doctrine that accepts one truth as taught in the Bible and rejects other truths just as clearly taught, or that adds unto or diminishes aught from his words.

Every one rewarded according to his works, compels us to believe in different degrees of glory. Thus Paul in writing to the church at Corinth (1 Corinthians 15:41, 42) tells them of the different degrees of glory:

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead.

People believing in an unreasonable religion show little gratitude to their Creator for giving them a mind. That some will receive the reward without works that others must undergo a life of self-denial, persecution, and earnest effort to obtain. That would not be rewarding all according to their works. What are the works that will separate the people into the different degrees of glory?

Them . . . that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—2 Thessalonians 1:8, 9.

And this glory is that of which the sun is typical. Sanctified by the blood of the covenant which they had obeyed (Hebrews 10:29). This is the inheritance of the Saints. (Colossians 1:12, 13; and Daniel 7:27; 1 Thessalonians 4:16, 17; John 14:1-3.) Another class is those who follow blind leaders: "In vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15:9. If they live good lives they will be saved, but suffer loss. Jesus said, "Take heed that no man deceive you."—Matthew 24:4. Paul wrote the saints at Ephesus, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobe-

ence." And again we read in 2 Corinthians 11: 14, 15:

And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Paul writes of a third heaven, in 2 Corinthians 12: 2, and there can not be a third except there be a first and a second—the glory of the sun, the glory of the moon, and the glory of the stars. The gospel of Christ, when obeyed, is to fit us to dwell with him in his kingdom, like the stones for the temple which were trued and polished in the quarry,—“so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.”—1 Kings 6: 7. So our characters should be trued and polished *here*, as there can be no discord, contention, or evil in the kingdom of God.

L. E. HILLS.

Original Articles

FAITHFUL IN TESTIMONY.

SERMON BY ELDER F. A. RUSSELL, AT LAMONI, IOWA,
MARCH 28, 1909.

(Reported by Leon A. Gould.)

In the twenty-sixth chapter of the book of Acts, beginning with the fifteenth verse, I read:

And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Also in the first and second chapters, second letter of Paul to Timothy, I note a couple of verses as follows: “Be not thou therefore ashamed of the testimony of our Lord.” Also, “If we believe not, yet he abideth faithful: he can not deny himself.”

Our purpose, to-night, if we have any definite purpose in view so far as any particular line of thought to follow out, will be to call attention to some things in connection with the life of the one whom we regard as above all others able to tell the gospel of our salvation.

We might ask this question: Of what church are you a member, and why? Perhaps some of us would answer the question like this, I am a member of the Church of Jesus Christ, and my reason is that I believe it to be that which sets forth the principles of life and salvation. And that is what I desire, salvation; and so I am identified with this body of people.

Have you ever been put upon the stand and asked

what your belief is in any particular way? I guess you call that “catechise,” or something like that. Has your faith ever been tested as to the things which you believe, which things would or would not, as the case might be, permit you to remain with, or be excommunicated from this body? Have you ever been tested, I say, in this way? And are we sure that to-night we are sound in the faith—those of us who are in the church? Take, for instance, regarding the Christ. Would you think, if it should be stated that there are some who do not indorse the record of this One as given here in the Bible, so far as his coming among men is concerned, will you say to the person who is somewhat liberally inclined along this matter, that he is not sound in the faith? And, if so, have you ever expressed yourself definitely regarding the Christ? Do you know that this One of whom we often speak, Jesus Christ, is in fact the Son of God, and that the peculiar circumstances mentioned in the scripture regarding his birth are true? Have you ever been questioned regarding this matter, giving your answer regarding it? We state our belief or our unbelief, and who will pass sentence upon this expression of ours, whatever it may be, and say, You may remain with us, or, Unsound; you are not one of our number. However that may be, I want to talk to you regarding some things that seem to me to be especially important, that we should agree upon.

We regard Jesus Christ as the one spoken of, for instance, by Isaiah, when it was said of him, He is to be a witness and a leader and a commander. And John in the book of Revelation makes the statement regarding Christ, He is the faithful and true witness.

A faithful witness is one who is bound by his own testimony. And not only bound by his own testimony, but, in the case of Christ, we regard him as one who, in his testimony, made certain promises which he is abundantly able to fulfill.

So, we then regard Christ as being one who bears testimony, and is able to fulfill whatever is necessary as a part of his declaration. And in the verse that we read to you here, “Be not thou therefore ashamed of the testimony of our Lord,” I think I can state that I see a reason for me occupying where I am, one among this people, having had presented to me, at least in part, by the brother who is with me here in the stand, the principles of the gospel, and I was invited to believe them and to put them into practice in my life. I accepted that invitation, and in responding thereto I was baptized.

Now, whose words am I following? Did this brother, or those who may have been associated with him, did they formulate that plan? did they devise the scheme, if we may properly call it such, that they declared would bring to me a release from the consequences of sin—no, I’ll make a different statement

than that—bring to me a release from sin itself, from the inclination, largely, to do that which is evil, and to put me in a condition where I might be a recipient at last of some power that would enable me to live apart from the evil with which I might be surrounded? Is not that your idea of the gospel?

You remember the statement made by the writer here, John, I guess it is, "To as many as received him, to them gave he the power to become the Sons of God," or something to that effect. And through obedience to the principles set forth I—justly, I think—expected to receive something that would enable me to live separate and apart from these wrong-doings. These men did not arrange that matter. They did not plan the order of things whereby I was to receive this wonderful blessing,—for such, I think, it must be called. But it was from some one else that they received the message that they were bearing. I will tell you, though I never have told either the brother here or any of the others that were there—there is another brother up there to the left that came into our community at the time—I never for a moment thought of regarding the message they were bringing to us other than one that was simply committed to their care by some other.

So, as we glance back, or try to determine from whence cometh this message originally, so far as our faith goes, we go back to Christ. Of course we regard that in the council that was held somewhere, in heaven it is termed, it was arranged there by the Father and the Son and whoever may have been parties in that council, that such things should be presented to the people; and upon condition that they should be received by the people, salvation should be theirs, and all that salvation means.

The thing that confronts me, then, in the work of the Christ, particularly, is the message that he delivered to the people. I read here in the sixth chapter of John, I guess it is; yes, thirty-eighth verse: "For I came down from heaven not to do my own will, but the will of him that sent me." That is what the statement is I read there. And I note that as being a statement of the Christ, so declared. "I came down from heaven." That is as far as I can go, isn't it? Can any of the rest of you go any farther than that? That statement conveys as much to me as some other statements regarding the advent of the Christ. To me the appearance of Christ among men is a complete mystery; but no greater than some other things that from time to time engage our attention. And, while I am rather inquisitive along some lines, I will admit to-night, I express to you that I have faith regarding the matter of Jesus Christ. I believe just as is stated there, "I came down from heaven." I believe that. So mark that down in my favor, if you are going to check me up on these matters.

It is not material to me, just now, at least, in the consideration of these matters, how he came. The fact that he was here, the fact that he came with something for me, is the thing that interests me directly. And I am to demonstrate my faith in this Christ, my belief in the Christ, as indicated by the testimony in the prayer-service this afternoon, if I love him, I will keep the commandments which he gave. And he came for the express purpose of delivering to the world a message. And just the same as if some message-bearer should come to my door, and after obtaining audience he should say, Here is a message for you, I would be bent especially upon knowing the contents of that message. If it required action upon my part, I might make special inquiry regarding it. But the first thing that would demand my attention, is not the message-bearer, but the message that is delivered to me.

And if there is one little difference—you may call it a big one if you want to—if there is one difference between some of the people and ourselves regarding the preaching of the gospel—I will say person anyway—it has been that we have made an effort to call their attention to the message that was delivered by the individual, Christ.

The world to-day is asked continually to believe that such a being lived, and that he came with a purpose to the world, but it really seems to us that in so many instances the particular message brought by him is made so much secondary that it is too largely lost sight of. And so, taking it for granted to-night that we all have at least a nominal belief in the Christ, let us deal with his work particularly. Note in the twelfth chapter of the writings of Saint John, where he quotes Christ something along this line, and I think it to the point so I will read it:

I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day: For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting.

So, then, this personage brings to us this message. He says, I bring to you a message from the Father. Why don't I stop to query, for instance, of the person who comes to my door with any ordinary message, What is your name? How did you come? afoot? on the cars? and how did you reach this place? Would that be the first question I would ask before I would investigate the contents of that message? I think you agreed with me a while ago that I would want to know the thought which was contained in that which he might have in his hand, then there may be inquiry regarding the individual according as the contents of the message may be.

And to-night, I believe the thought that should be paramount in our minds is, What were the terms offered by this great message-bearer to a dying world?

There are many people who do not see any place in the religious world for the Christ. They say, We can acknowledge the idea of God all right enough. We believe that everything about us declares unmistakably the existence of a creator that we believe to be God. But why this mediator known as the Christ? Why the necessity of this one?

In Pueblo some few weeks ago, we had the opportunity to listen to a rabbi who had announced for his subject, "Why I am not a Christian." He made this statement, that Christianity places between God and man a mediator. Judaism removes that mediator, and presents the individual direct to God. That is the idea of that rabbi. And I do not know but what that criticism is a proper one, when his criticism is based upon the popular religion of to-day. Because, it does seem to us, as we have observed the worship of some people, that there is an effort to place Jesus Christ in God's stead. Now I believe each one has his proper place. I believe that Jesus Christ came to this world for the especial purpose of telling man how to approach God. That is the purpose, "Ye believe in God, believe also in me." "But when ye pray, say, Our Father which art in heaven," praying unto the Father in the name of the Son, by the authority of the Son, by virtue of the authority couched in the message delivered by the Son we can approach God, and say, Our Father, your Son tells us to come to you in this way.

I can not get just straight in my mind the idea that we should pray unto Christ, but that rabbi had heard it so many times that he criticised the Christian religion, using as a basis that which he doubtless had many times observed.

Then he made another statement like this: Christianity declares that all children are born in sin. Judaism says, No. I wanted to say *amen* to Judaism there; but of course I could not very well under the circumstances. Can you not see that his criticism of Christianity was based upon the popular idea? We may not be so very far apart after all from our Jewish brethren along some lines, when they do properly and fully express themselves, and we have the opportunity of doing so.

But now, in what sense is Jesus the mediator, and how is he to stand between God and man? I have heard many times efforts made by our brethren and others; I have read various statements as they have been written by parties on the subject in a special effort to explain what they declared to be the mystery of the atonement. I am not prepared to say that there is no mystery in connection with the work

of Christ. I would not say that for a moment. But I do say this, that so far as I am personally concerned, it seems to me that the work of Jesus Christ in his effort to save man was one that is altogether reasonable, altogether reasonable. What is it? Man in a condition whereby he is unable to reach another condition has extended to him by the Father, as it were, an opportunity through the work of Christ. And so we have said to our fellow men sometimes, that if it should be that the work and the mission of Jesus Christ seems to be surrounded with such a veil of mystery in your mind, can you not see the necessity of God doing something at least for mankind? Why, there is not one of us in the room, perhaps, but would be willing to admit that we are in some way the object of God's creation. Will we argue that it would be improper for us to anticipate some means whereby we can approach the origin of our creation, and from the Father of the universe obtain some help, some light, some wisdom, perhaps some knowledge? Could not we do that? A little boy looks to the father. The father is the ideal man. The mother is the ideal woman. Where are you to-night upon that question, you who have grown old? who may now have looking to you little ones, and you are their ideal? Where is your ideal? Have you stopped learning? We do not want to say that. This brother who stood before you this afternoon, at the age of life he is, made the statement that "I am constantly learning." So we all make acknowledgment of that kind. Can we not then expect to learn something of the Father of the universe, the creator of all?

All right. Acknowledging, then, that we might reasonably expect that, will we say to the Father that we will repudiate or beat back, as it were, whatever may be the plan that you will select for the purpose of bringing to me the things that you would have me to know? Will I say to the Father, I wish you had not sent the Son. I wish you had not sent Jesus Christ. I wish you had done something different. Well, if there be such a one in the audience to-night, who has felt to criticise the work of Jesus Christ, will you name a way that you wish God had sent the terms of reconciliation to this world? Will you name a way that you will be willing to receive the communication from God? Will you name it? And when you have done so, is it not possible that you yourself will be just as skeptical of the very plan that you select as even regarding the Christ?

What matters it to me that God should have dispatched an angel from the courts of glory to come to the world and tell the people the things that they must do in order to obtain eternal life? What matters it that he should have sent that angel, and instead of him delivering that message verbally, say, You shall write that upon certain plates; you

shall lay it beneath the surface of the earth. After a while I shall send another one of my angels to have them unearthed, and then the people shall know of the gospel story? Does it make any difference to you how it should come? Does it matter to you the means employed of the Lord to let you know what is in the mind of God, in order that you might be reconciled to him and be known as one of his children? Personally, it does not to me. It is immaterial. And we are a people, you know, who believe that God has not only spoken by his Son, but that he has spoken by angels, and that by the means of his Spirit he moves upon the minds of men to-day, delivers to the people who may be present the revelation of his mind and will that he desires them to know then. I want to talk to you, whatever your faith, a little along this line. Do you believe there is any difference so far as the result to you and to me? Take into consideration, Is there any difference between the messages delivered by Christ, those which were delivered by those who preceded him, making known the revealments of God, and those which have since that time been delivered? Are they not all equally important? And where are we justified in making of special importance the expression of the Christ among the people, and in any sense slight that which may have been given either before or subsequently?

It is immaterial to me what may be the means employed by the Lord to convey unto me the things that he would have me to know. But having received them, then my responsibility begins. And realizing my responsibility, now, to what extent shall I feel myself responsible before God? We have been taught for lo these many years that the message is a personal one, comes to me, and comes to you. Jesus died for you, died for me, so we believe. The message then, being a personal one, I am responsible before God for my action, and that action must be dependent upon my understanding of that which is presented. I may move in a certain direction without understanding all about it. There, of course, is where the element of faith and hope enter and operate. I am responsible for my actions so far as I am able to understand the needs of the message that is brought by the Savior. And whatever may be the means that God shall employ to bring these things to me, that far I am responsible.

Suppose this brother here, for instance, should say to me, now, that such and such a thing should be done by me. How do you know? I have been told by the Lord that such is the case. What is your attitude and mine upon that matter? I spoke to a brother in the church not a great while ago, one who is very well known to all of you, and asked him this question, at least in substance; it may not have been worded just like this, but it was in substance:

Do you believe that you are susceptible to being spoken to by the Spirit through another individual? He answered me, Yes, sir, I am; but I want you to understand that I am the one to determine whether or not that Spirit is from God. I said, That is my belief. So, if this brother should say to me that the Lord has declared a certain thing to him, it becomes my privilege at once to determine for myself whether or not that spirit cometh from God. And I will tell you now, so far as I am personally concerned, that here is one that if it demanded action upon my part, I guess I would find out before I acted.

I heard a little comment some time back regarding our young people, that sometimes they feel rather backward about attending the prayer-service and bearing their testimony, for instance, saying that if I would go there and bear my testimony in prayer-meeting, and be real faithful, the first thing I know some one would deliver a prophecy to have me ordained an elder. And some feel just a little bad along that line, and for that reason they just prefer to remain in silence. I do not feel that our young people should have any fear along that line. Why? Because to every individual where there comes a message demanding action, there comes also to you—but, no, it is yours before that takes place; there is with you now, always will be, the responsibility to determine by the help of God whether or not that came from God. There is a safeguard. There is safety for this whole work as I understand it. That puts me in a position to obtain from God at least some information; and if I could obtain that much, and if God requires of me action along a certain line, could I feel that God would be so unjust as to withhold from me that information, if I humbly seek him? And so if there are any of our young folks who feel a degree of diffidence along that line, just keep these thoughts in mind, for I believe that they will stand the test. At least we offer them as such, and trust that they will, anyway.

So that, in connection with this message that is borne to us, I have a right to receive some light upon it, some information, when I endeavor to put into practice in my life the things that are couched therein, as the things requiring action. I am entitled to have light. You are entitled to that light. Every one of us who has been taught along these lines, has been taught that he can approach God directly and receive from him light upon these matters which are for us to understand, and which are essential to us to perform, in order that we not be left in darkness.

I am thankful that I worship a God of that character. I am thankful that I was ever taught to believe in such a God, to be associated with a people who

indorse such an idea as that. And in view of that fact, then, I am not ashamed of the testimony of the Lord. No reason why I should be. He declares that if any man will do his will he shall know of the doctrine. So that puts me in the place where I may be able to say that I have conformed to the things that God requires at my hands, in order that I may be known as a child of his. And having received these things, this message, it now becomes my duty to put them into practice. I would like to use a different term there, and I will at the risk of being criticised. It becomes me to "make good" to my friends and to the people with whom I associate, the power of the gospel to save from sin, and from its consequences,—sin, anyway. We have got to do that. I heard a brother the other day read a statement from a certain magazine which was right along that line, That the world to-day is demanding of the people religiously to make good some of the things that have been declared for such a long period of time. And if there ever was a people who for years have been asking audience from other people regarding things that were to better the condition of mankind, that stands bound to at least begin to "make good," it seems to me it is our own selves. It is us. We are the ones that certainly should be demonstrating the things that we have been teaching for a considerable length of time.

I was criticised (friendly, though, I understand it) some time back, I guess preaching here, right in this pulpit, too. I made the statement that I believed we should be able to demonstrate the things we were teaching; and perhaps I did not qualify that. Some things of course we teach that pertain especially to the life beyond. But the things that pertain to this life, in my judgment, must be demonstrated by the people that preach them. That is the way I view it. In other words, I do not see how I can, with any effect, teach to my fellow men a principle, until I myself have a realizing sense of the force and power and virtue of that principle. Can I? What do you think about a teacher that would stand before some scholars here, and say two and two are four, four and four are eight, and eight make sixteen? Teacher says, Don't you know that is just a simple solution? That is not teaching, as I view it. The brother back there behind the post may controvert that matter with me later on. We have trouble sometimes like that. That will be all right.

It seems to me, as I said before, in order to teach our fellow men it is essential that we must have a realizing sense of the thing we are trying to teach. I heard a brother, and the brother is here to-night and will remember it,—I heard the brother stand before some people when they were in a Sunday-school gathering, and he asked them this question:

How many of you teachers know the object of the editor of the *Quarterly* during this past quarter? How many know what is the object the editor had in mind, or what was the purpose she was following out and trying to teach to the children? Not a reply came. And then there was at last the criticism of the brother. A fine lot of teachers, aren't you? or something to that effect. I think the brother will remember it. What was it? The teachers themselves did not have an idea of the thing they were trying to teach. So it is with the person who goes to another and attempts to teach him something regarding the gospel. If they present it only as a theory, what does it amount to? He can not always be successful even in injecting that theory into the mind of some other person; can not always do that; but if he would say to them, this theory, though it was so classed, is now a fact, and we know whereof we speak, it is different. Quite different.

For about seventy odd years we have been proclaiming to people salvation here and hereafter. Let us see. I guess I will not use those terms that way, because it rather indicates that there is such a sort of an imaginary line between the here and the hereafter. But isn't it a fact that the here is but the beginning of the hereafter; and the now is but the beginning of that which is to continue from now on? Talk about salvation here and hereafter. God Almighty has given the terms that men shall yield unto; and salvation shall begin—I wonder when. Way over there, the time when we sing about? is that when it shall begin? Oh, we say, oh, I am going to be saved after I shall have passed through all of these trials, have passed through death, then been resurrected, a thousand years of schooling through the millennium, and then I am going to be saved. That is not my idea of it. I regard the gospel of Jesus Christ as something that has in it the element of present salvation. And if you have been inclined to criticise our fellow men sometimes because they have said, I am saved, and I know I am saved, put me down as being unorthodox. I believe in present, future, and continual salvation, not a future salvation alone; a present, a now salvation, and continuous to the future. Salvation comes when the terms of salvation are complied with; and when we have received those conditions, put them into practice in our lives, does not God stand bound from that moment on? If not, pray tell me why. Pray tell me why.

It is said that this matter of salvation is a matter of evolution. Granted. And in some cases it may be possible even to-day the principle of evolution is working. And I was thinking to-day over that matter. For instance, he tells us in there something about the washing of regeneration, the washing away of sin, and such as that. Now, a little bit of ex-

perience has taught me that a garment may become so very soiled that it is almost impossible to get that garment clean and white. It will require continual washing over and over again. And it seems that some men are about like that garment. And so there may be some process of evolution along that line; I do not know. Then there are garments that I have noticed, that were very badly soiled, but it seemed like the very moment they touched the water there was a separation, and that which soiled the garment left it, and the garment was then almost clean. You tell me that it is impossible for a person to be cleansed from sin and its consequences quickly? I do not know, I may be deviating from the path that some of us have walked in for quite a while; but still, I believe that it is the case that in some instances, perhaps in many,—I would not object if you would not, to the majority of cases—that these garments of ours have become so stained with sin that it requires days, weeks, and months of evolution, if you want to call it so, before they shall be altogether clean again. God will give us sufficient time to get them that way. And if it only requires ten days for you to get yours in that condition, I am not going to say that you are not in that condition.

I asked a brother one time, "Can you live above sin for one minute?"

"Oh, yes."

"Can you for two?"

"Yes."

"Can you behave yourself for three minutes?"

"Yes."

"Can you make yourself as you ought to be for an hour?"

"Oh, yes."

"Two hours?"

"Yes."

"I don't know where to stop, do you?"

I don't know where to stop. I do not. I can not find the line. I never found a person yet that will say, I can only live right about so many hours, and then I've got to do something wrong. You would not admit, not a person that will admit that, that we must do wrong after a certain length of time. Why then this continued apology, that it is going to take a long time to get myself in the condition that God Almighty intends I shall be in, professing before the world all the time to be in harmony with God through the gospel? I do not know how you look at it; but to me it does not seem just right. It does not seem just like I am properly representing the Christ, when I say, Oh, I am going to be all right after a while; I am going to be so after a while that I will not do anything wrong. Going to be that way, when? Well, after a while. In this life? No, I never expect it in this life. Well, bless—I was

going to say it that way. It seems a pity that any one of us should allow himself to be flattered into believing a thing of that kind. It is flattery from the source—well, the source from which flattery most always comes. We do not want it. It comes from a source that we can well refuse—well, just repel. That spirit or that particular thing which says to you, just put off. Do not even profess before the people that you have lived all right to-day, wait until to-morrow. Then to-morrow you have some difficulty. Tell the people to-day that you know you have done a lot of things that are wrong; and next Sunday get up and tell the same thing over again. Does that seem exactly consistent? If I bear my testimony before the people here to-day and say I know that I have done many things that are wrong, there is no power on earth or in heaven, as I understand it, that can gain me forgiveness of that sin. If I know that I have done the wrong I have got to suffer for that.

If I know I have done a thing that is wrong, I must suffer for that. And you know I question, seriously question whether Jesus Christ,—as I said before, I seriously question whether he or any other power upon earth or in heaven can gain for me a remission of that evil doing. For Paul was sent by the Lord Jesus Christ to tell the people that which was to bring forgiveness of sins; and he said to them, if ye sin willfully, there remaineth no more sacrifice for sin. Must take the consequences. That is all there is to it. For that which I may do wrong in an unguarded moment—admitting if you please, certainly you would not do other than admit the weakness of man and the possibility of a person doing a thing that is wrong in an unguarded moment unwillingly. Those are the things for which we can ask forgiveness before the Father, as I understand it. But if I go and deliberately do this wrong, I must take the consequences of it. If I do an injury to my neighbor, do that which is not right before God, and knowingly do that, I have simply got to abide the consequences of that wrong-doing. So, then, let us guard ourselves along that line, and not say, I know I have done a lot of things that were wrong, but my desire before God is to do right. It is a general case that we follow our desires pretty closely. Fact, is it not? Is not that just about the fact of the case, that we follow our desires after all? Most of us do, I am inclined to think. You are hungry, you desire to eat, do you not do that? Take a man that has any particular habit, whatever it might be, does not he follow his own desire? Yes. Suppose he is trying to overcome that. He comes up for instance and says, My desire is to overcome a certain thing. And it is also true that he is following out another desire that he has. And our desires are not single. We have double standards to many

desires. I desire this, and I desire the other, too; and for that reason we find ourselves perhaps not gaining as rapidly in the spiritual life as we might wish to, for our own benefit and the benefit of those about us.

One other thought. I heard a person make a statement, and it is not an uncommon one. It was not made here, so that you will know I am not referring to any who are present. I heard the statement made like this in prayer-meeting, I am always so backward about bearing my testimony, because it just seems like there is a kind of feeling comes over me that I am here before God, and God's people, and it is so hard for me to say anything. You know I wonder when I hear a statement like that, Does that person think for one moment that God sees only what takes place in prayer-meeting? Does he hear only what you say when you are up here where these few people may be gathered together? Are you so fearful when you are with the people in prayer-meeting, but not so fearful when you are going down the street here to work with a neighbor in the morning? But we would not like to come up here to prayer-meeting, of course, and give Bro. and Sr. So and So a pretty clear going over for something. I guess, as I said a while ago, you would not feel like doing that before God and his people; but walking down the street with him to-morrow morning, you would tell him about it then. Do you not suppose you will have to give an account for what you do then as well as in prayer-meeting? God is bound, certainly, to look to our sayings just as much between the meetings as when you stand up to bear testimony.

I have heard it said by one of the brethren that the angels take down all the testimonies borne, when in prayer-meeting. Brethren, some of us poor fellows that do not have very many prayer-meetings to attend, when we are out in our missionary fields, I suppose our other testimonies would not be recognized. I believe the testimony your bear when your neighbor comes in and sits by your fireside, for instance, the effort to tell him and others the gospel story, is recognized of God. Let us not lose sight of this fact, and if we do not I am inclined to think perhaps it may serve to illustrate things one might otherwise say or do.

I trust that our life in the church, as a result of our profession of belief in the gospel, may be one that will be so thoroughly consistent, that those who are asking and even demanding of the religious professor to-day, that they shall be able to demonstrate, at least in part, that which they declare to be such a wonderful benefit to mankind, that that demand shall be met by us. What we want to do, as you would teach the child to observe a certain rule of conduct, observe it yourself. I am a believer in all

things common—we heard something about that this morning—do not get a wrong idea about that. I am a believer in all things common—some things common, in this, and all things common to this extent, that all the things that God has declared should be for your sanctification and mine are common to all of us; all things common there. Whatever is essential to your spirituality, is to mine. That is the reason then, we must demonstrate to those to whom we go with the gospel, the power of the gospel.

“The husbandman that laboreth must first be partaker of the fruit,” says this book. And pray tell me, how can the fruit appear until there has been a growth of that which has been planted? Do not see how it can.

So, then, I think that it is about time there should be manifest, if it has not already been so manifested in our lives, the fruit, the fruit of the gospel, and you know what Paul says that is: The fruit of the Spirit is love. And so I trust that as we testify, as we converse with our fellow men, that this testimony may be just as God would have it to be; and that we may so live that our life may be a living testimony, a living example of the power of the gospel that we profess. And if you do not remember anything else about this service, remember that one thing for which we plead is that, as we have professed to come in obedience to the gospel of the Son of God, it demands such action upon our part as will reveal to those about us the virtue of the principles that we have espoused—that one thing, if you remember nothing else, seek to remember and to put forth in the doing.

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THE GLASS OF LIFE.

Did you ever slowly fill a glass with water and then, just as it seemed full to overflowing add drop after drop until the level of the water was above the level of the glass? And then there came a time when by adding one drop there flowed over the edge a little rivulet that formed a pool on the table? Of course you have done this, have seen it done, or learned of its being done by some one else. It seems to me that our lives are like glasses. We add a little to our strength day by day, just a little, apparently insignificant bit of strength. To us it seems that this addition will not produce anything of importance. But if we compared our lives with the glass to which water is being added drop by drop, we would see in a moment by the addition of a little strength, added day by day to our lives and forming a stream of spiritual progress, that the little things amount in life.

Daily is the truth of Michael Angelo's saying, “Trifles make perfection, and perfection is no trifle,” made apparent in the lives of men and women in

the church who are doing so much to promote the gospel work. The acorn is a small thing, yet from that small thing the great oak grows. The tree adds but one ring a year, yet there are trees so great that men, the lords of creation, travel thousands of miles to stare at them in wonder. The greatest work in the church is accomplished only after years of patience. There is such a thing as inspiration, but inspiration is to a man what the final drop of water is to the glass that is ready to overflow, it comes only as the final touch. To be worthy of great inspiration we must live each day to the best of our ability, even when the road which we daily journey seems to lead into the desert. Because we are not great is no reason we should ever be despondent. The desert we may see, was seen by others before us; some lost heart and died; a few traveled hopefully onward and saw the promised land ahead. We can not see how yielding to a negative for a moment's pleasure will interfere with our success, but think of the glass; the negative takes away the drops which help to fill. We may be chosen to fill some office in the great gospel work. If so, we should endeavor to so fill the place that it would do honor to the work. Those that are constantly seeking higher places without adding water, drop by drop to the glass, will never accomplish the desire they hope for. In the advancement of his work God can only use men willing to humble themselves to the little things, to the simple things of life. You want happiness; then fill, do not spill, the glass of life.

JOHN ZAHND.

Hymns and Poems

Selected and Original

Have Faith in God.

Zion's ship is on her way,
See her sails are wide unfurled,
The Captain's hand is on the wheel;
We will anchor by and by.
Hear the words of His command,
Oh, ye sailors, true and bold,
Give the signals in his name,
We will anchor by and by.

Tho' the storm-king loudly roar,
And the boisterous sea rolls high,
The Master's voice will calm the wave,
And we'll anchor by and by.
Rugged rocks appear, Fear not,
See the Pilot's watchful eye,
The gate is ope', to glide her in;
We will anchor by and by.

B. B. S.

(The words can be sung to No. 137 Zion's Praises, by repeating the first staff.)

Mothers' Home Column

EDITED BY FRANCES.

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The Touch Divine.

It was the last day of the General Convention. It had seemed good to meet many faces grown dear by association of years, and make the acquaintance of new workers. There was a little tumult of joy in the heart as we entered the home door.

"Here's a letter, mother, that Uncle Joseph brought up from Independence."

A little absent-mindedly I opened the envelope, addressed to me at Independence in care of my uncle. "Certainly from a stranger," I commented, and then read the sweet and pathetic little story of a "heart-broken mother." Such a little story, but it reached so far away, and away through the long years; away from the buried hopes, swallowed up in three little graves, to the wonders and mysteries and glories of eternity.

Such a little story, but as the sheets of penciled paper passed to the other members of the family, the tears started, and soon a family of strangers in a far-off land wept for the lonely mother who had had three little sons carried from her home, two at one time, while she could not even see them laid in the grave.

There is something soothing and comforting in the ministering of friends at such times, and when the protection of a community necessitates isolated burial, the heart feels its loneliness.

Once I saw a church door open and people passing softly, some weeping as they came, and I entered and there stood almost transfixed. In front of the altar on what seemed a bank of white satin, surrounded by beautiful flowers, lay a lovely young girl—dead. Her face was turned to the audience, her hand held a long spray of roses, and she seemed just ready to open her eyes and greet the friends thronging the quiet church. For three hours she lay there in unattended state in the little church where she had so often met these same friends in worship. It was beautiful. I recall it often. That quiet church scene where the colored lights fell in soft, shimmering beams about the wonderfully sweet sleeper, and it brings a restful, peaceful feeling.

And then in a few months another dainty, girlish form lay still and cold in another church not far from that little chapel in the river town. But the loved of this one were denied the sweet picture that had comforted Vera's friends. Not that she was less fair, ah, no—but death was a little more cruel and his flames had scarred and browned the white skin and charred the beautiful flesh, and she could scarcely be robed with the dainty and beautiful things that she had loved to fashion with her own deft fingers. Not less loving the friends that covered with trembling fingers the burned and tortured little hands of Cecile, but there was not the comfort of their beauty to linger as fell to the lot of the other maiden's friends. I could but think on it and thank God for the beautiful and comforting things that come to the mourning. The ministration of friends, the songs, the flowers, the prayers, the promise of the gospel, the stories of Christ's love and miraculous power, and the *Comforter*. I thought life would

be hard without these, but how could death to our loved be borne by us without their sustaining influence.

Since the little story came of the stranger mother's loss, I have been saluted by family voices, "Did you write for the little boys' mother?" and half ashamed of my weakness I tried. The "little story" was more beautiful, but that is mine. I know that every mother's heart will give full measure of sympathy to the mourning, and strangers are not as strangers when the chords of love are touched. So I send my little offering by way of the Mothers' Home Column, where the sympathies and longings of our mothers ought to find expression.

In Scripture I read how a rich father came
To the Master with pleading half wild;
His daughter was dead, a maiden fair,
His beautiful, sweet woman child.
All kindness the Master went.

And taking the maid by her slender hand
Said softly, "Maiden, arise,"
And the father received his loved again,
'Neath the blue of those Syrian skies,
Given back by the Master's touch.

Was that wonderful miracle wrought and preserved
That one father's life to cheer?
If so, why prize as a loved, sacred thing,
And hug to our hearts as most dear
The touch of the Master that day?

The widow of Nain, heart-broken and poor,
Walked close by her dead boy's bier,
Close, close to the form that had sprang from her side,
And unheralded, Jesus drew near.
All sympathy, tenderly near.

The bearers stood still, His sad eyes looked down
On the young in that sleep for the grave.
He bade him awaken, and lo, it was done,
And her boy to the mother He gave.
Then the man of compassion passed on.

That Syrian mother's heart could not bleed
That noon, by the gates of old Nain;
But He knew, though pressed by the hurrying throng,
Her anguish and longing and pain,
By the magic of love all divine.

Nay, the touch of His hand on the widow's dead son,
And the maid in the chamber of death,
Was to reach to the hearts of the mourning to-day
With the sweep of Eternity's breath,
And grant them a comfort divine.

The dear little lads in our beautiful land,
Who were borne from your kisses away,
Think how gladly He'll touch them with newness of life,
As he did on that long-ago day,—
That Syrian maiden and boy.

With a life far more perfect, and bodies as fair
As the faces now laid 'neath earth's soil,
They will meet you some day, untainted by sin,
Sweet and pure from all conflict and toil;
Restored by the touch of His hand.

And the Saints' thousand years will be happier to you,
Who now in deep loneliness pray;
Then your three little lads you will lead up to men,
Untempted and sinless for aye,
In the presence of Christ, the Divine.

VIDA E. SMITH.

Letter Department

POND CREEK, Oklahoma.

Dear Saints: While reading the HERALD of March 31, 1909, I have been much impressed by the many beautiful articles in recent HERALDS on equality, the Order of Enoch, mission of the Latter Day Saints, and thoughts on equality. They have made things so plain that there seems no necessity for any more controversy in regard to those things. But we know that Satan goes forth as a roaring lion, seeking whom he may devour. He is trying to defeat God's holy plan. That is the reason so many of the Saints as well as many other honest people are being deceived and led away by false christs and false prophets, where, if God's commands had been fully obeyed, there would have been a true standard of the gospel built upon the rock, Christ Jesus, and an asylum for the poor and oppressed of God's people to gather to. Satan, I believe, has never been accused of laziness and he is a wise servant and will inspire persons with such a discernment of the scriptures and a power to pervert them, and through a false premise or foundation and through types and shadows to wrest the scriptures to their own destruction and the destruction of many others.

As Bro. T. W. Williams says, the ominous signs portend a world-wide social revolution. Yes, what will be its character? The clash between entrenched greed and exploited toil is world wide. The conflict is inevitable. It will be bloody, for the prophecies so indicate. There are millions of hungry, impoverished, ill-fed people in America to-day, as well as all over the world. They are calling for help, work, liberty. God has said that the time is not far distant that he that will not take up his sword against his neighbor must needs flee to Zion for safety. If God's word had been obeyed, there would now be an asylum for all the oppressed on terms laid down in the gospel. The Socialists are gaining in numbers rapidly, on account of the oppression of the times. To know this, it is only necessary to read the *Appeal to Reason*, by A. J. Wayland, Gerard, Kansas; the *National Rip Saw*, 305 Olive Street, St. Louis, Missouri, Seth McCallen (Colonel Dick Maple) editor, and many others. They do not beat about the bush, but come out boldly. They are true to their name. They may do some good in agitating, but true socialism can never be obtained save by the plan God has ordained under the gospel. When God's plan is carried out the honest in heart will see the truth and rally to the standard. He says this hope of a glorified earth was as near and dear to early disciples of Jesus as it is to us, but thus far it has only existed in dreams and inspired fancy. Why is it thus? There is a reason: Failure to comply with the full law of God.

It seems that the two priesthoods being restored in these last days, if they are lived up to perfectly, as the law demands, they will become sanctified to the renewing of their bodies, and all they that receive that priesthood receive the Father and the Father's kingdom; so by this I infer that it has not been lived up to fully save by Enoch and his city. (See record of Enoch; Eliza Edras' Apochryphal Old Testament; John the Beloved, and the three Nephites; Book of Mormon.)

I note what the brother says in regard to environments. If we would develop character we must reckon with environment. Fill up the mud puddles; study to meet the craftiness of Satan, for his false christs are now making false interpretations of the Scriptures from Genesis to the end of Revelation, the deep things of God to deceive the scattered sheep and some who are not scattered, to draw them into their net. The thief cometh not but to kill and destroy. Therefore, prepare to feed the sheep. All this may sound strange,

especially as it comes from a woman, but I have been impressed to write thus to pave the way for an explanation of some things that have transpired in our family the last three years and to warn the Saints, that they may profit by our mistakes. I feel it my duty to God and the church and mankind in general. We were honest and open then, we are the same now, only our opinions have changed somewhat. I can see now that there is a deep designed plan laid out by Satan in a chain of false prophets, it must be, from Johanna Southcott, in 1792, on down.

Benjamin Purnell, of Benton Harbor, Michigan, of the Israelitish House of David, claims to now reveal the mysteries of death and life in the Star of Bethlehem, the living Roll of Life, or the so-called Record of John. He claims to be (as all their literature will show) the second coming of the Son of Man, spoken of in the twenty-fourth chapter of Matthew by Jesus; also the second child that shall stand up in Christ's stead; the Man Branch; the Messenger of the covenant of life; the everlasting Father; the Prince of Peace; and that the Angel Gabriel has now taken a body in him. That is, his spirit was Gabriel in that great war in heaven and Jesus was Michael, and that Gabriel has now come to sound the second trumpet to awake the dead to the knowledge of the truth, to put on immortality. Mary is his wife, as God made man in his likeness and image, male and female. They teach that the one hundred and forty-four thousand spoken of in the seventh and fourteenth chapters of Revelation are the elect; twelve thousand out of each of the twelve tribes of Israel that will never die, but be redeemed from the earth, and that they are the ones who fought in heaven with Michael and were not deceived and God promised them life before the world was. They quote all the scriptures, show it in types and shadows, to prove their theory, and it is so cunningly devised that it seems it would deceive the very elect if possible.

They follow to some extent along the same line as the Latter Day Saints. Both James White and Benjamin teach the atonement through the blood of Jesus Christ for the dead, but for the life of the body immortality, a different law to walk as he (Jesus) walked.

The Israelites came to Pond Creek three years ago last September and preached the life of the body, the end of the world, and that the record of John was revealed. I got some of their literature and it seemed scriptural and beautiful and we became interested and wanted to investigate their doctrine, as the Latter Day Saints are looking for the record of John to be revealed, the gathering of Israel, etc. I wrote to the HERALD giving an outline of their teaching, thinking it would be investigated and some one would write on the subject, but nothing was given to explain it. Several of the elders have been to visit us and I gave them the literature, asked for explanations, and I explained some of their teaching, hoping to receive an explanation. I asked one elder what it meant in Revelation where it says there would be one hundred and forty-four thousand redeemed from the earth. He said it meant the ministry. Another elder said it was virgins and men were not called virgins. It is a figure, perhaps, and could be explained if it had been studied, as Revelation is much in figure and perhaps will not all be known until the Record of John is revealed. (See Doctrine and Covenants 90.) It bothered me then, as they did not agree. I tried to get an explanation of the Record of John from several, even read some from section 90 hoping they could give me some consolation, for our faith had begun to waver in the Israelites the last time they were here, a year ago last September, from some things they said.

One brother told me since that the Lord sent the ministry out to teach and not to be taught. That is true. He seems to infer because I read Doctrine and Covenants, longing for

an explanation, more light, that I was trying to teach him; but I was not. I recognized in him a man of God and when he did not explain it my last hope was gone. I gave him literature hoping he would explain later, but he did not. Note Doctrine and Covenants 90:3.

Well, it is humiliating to me to confess that we went to the House of David, but the promise is that he that humbleth himself shall be exalted, so I take courage and trust in God and am willing to do all I can to atone for our mistake. Angels can do no more. Sometimes I think this has been permitted for a wise purpose, that I might be able to warn and save others, and where we escaped without injury, thousands would not have escaped. We do not take all the credit to ourselves, for we prayed to God for help and deliverance and he opened the way.

We found a number of Latter Day Saints there and one Elder Reed, of Kentucky or Tennessee. His brother's wife and five nice children from Colorado came a short time after we did. He had sold his farm in Colorado for five thousand dollars. He had lots of stock and he paid in to the "House of Israel" nearly seven thousand dollars. We visited each other and I learned quite a good deal. They are well read and intelligent people, and no doubt their eyes are opened by this time. He has three sons in Colorado who ought to help their parents out. Many go in that are quite wealthy, good, honest, smart people, and sign away all they have to "Israel," and when they get their money the Danites begin to pinch them in every way. They go cold and hungry and sick without attention many times. They try to make a good impression before the public. The girls that are in the bands in prominent places look like they were better fed, but many a pinched face and broken heart is there. Some are crazy; some are going out all the time destitute, or nearly so. Some sue them. They have been beaten in lawsuits a number of times and had to pay money. They were beaten last fall, but they say they will never pay it, for "Israel" is going to England soon, then to Jerusalem. When they get the people's money, they call a fast of bread and water to run them out. They were talking of calling a forty-day fast of bread and water when we left.

The people of Benton Harbor are trying to get hold of them so they can drive them out. Purnell prophesied that they would be persecuted so that they would be scattered and he would have to flee so they would not know where he was. I will not be surprised if, when he finds they can stay there no longer, he will flee with all the wealth. He knows the value of advertising and proselyting. He sends out preachers all the time and distributes literature all over the United States, Canada, England, Australia, and other foreign countries. They have a colony in England and one in Australia.

We began to have our eyes opened soon after we went. We did not have as much money as they thought we had. In a few evenings before preaching they called me into a private office to ask me about it and their business manager talked so cruel that my eyes were opened. He asked me if there were any more at Pond Creek interested in Israel's faith that had lots of money. I told my husband and children about it. We had two rooms in the third story of a summer hotel that they run to fleece the Gentiles when they come in there by the thousands. They own many mineral springs and make many things to sell. We got there the 21st of October last. There was no stove and no place for one, and when the weather turned cold I took cold and was quite sick, with no doctor but an old woman. When our furniture came they stored it away as we had no room for it. I took notice that they tried to get everything out of a person's hands, as that is their game, for if a person leaves they are not expected to take anything they have ever given out.

They sent Mr. McCullough's tool-box two hundred miles north to a timber camp where they are getting out timber for building purposes. He asked and wrote for it several times before he got it back. They tried to get my sewing-machine, organ, suitcases, and a number of other things, but I would not let them go, as several of the women there told me privately not to let them go out of my rooms, for they would get the things, then would be my enemies.

I bearded the lion in his den and caught him with guile. He pretends that as his blood is cleansed he knows everything, but he did not know my mind. Every one is expected to make confession of everything they know or do every month; that is how he finds out so much (they write it usually). They offered us nearly all the money we took there if we would go back to Pond Creek. They feared we would see the Bar Harbor people, so we came as soon as we could pack up, for we feared we would be turned out destitute in winter. Mr. McCullough intended to take his tool-box and go out and carpenter to get us out just as soon as spring opened, but the Lord opened a better way.

I feel so sorry for all those poor honest people there. I think Purnell has a great hypnotic power over many people, yet he quotes the Bible and many sectarian preachers go there and can not meet him. I heard that he said the hardest man he ever tried to meet in his travels was an infidel. A great many worship him as they would Jesus Christ. He and Mary are not educated, but have studied the Bible for years through John Uroes and James White's writings. I held up for the Latter Day Saints and gave out the Book of Mormon and other literature, and they did not like me for that. They say everything, even the Bible, is a dead letter now to all but Benjamin, as he is the interpreter and the Record of John is the Star of Bethlehem, the living roll of life.

We should prepare to meet these false christs and their deceptive doctrines. Feed the sheep. The thief cometh not but to kill and destroy. If any one wishes to know more, if they will send a self-addressed stamped envelope, I will give them more particulars. I wish to say we never once doubted the angel's message, the gospel of Jesus Christ, but Satan deceived us in believing the Record of John had been revealed and of course all could not receive it, only the one hundred and forty-four thousand. As they say, if you see the life of the body without death you are elect Israel.

We ask God and all his Saints to forgive us for our great mistake and ask for prayers that we may be faithful and have the Holy Spirit continually to guide us aright, and that all our family may be brought into the fold of God and that we may be permitted to gather to Zion and be ready to meet our Lord and Savior Jesus Christ. I feel his coming is not far off. It may be the best for ourselves and others that we went, as we have gained knowledge and wisdom that we never would have gained otherwise. Our faith is stronger in the blessed gospel than before, for we see how the scripture is being fulfilled. We would be glad to have the elders visit us when they can so we can talk of the hope of the Saints.

With love, we are as ever in the faith and hope of the gospel of Jesus Christ.

MR. J. E. AND MRS. E. J. MCCULLOUGH...

SHELBURNE, Ontario.

Editors Herald: Are modern religionists perfectly joined together in the same mind and in the same judgment? Do they all speak the same thing? No, they are far from it. They declare doctrines diametrically opposite to one another, yet they have the presumption to acknowledge each other as Christians enjoying the Holy Spirit. But it is an insult to the Holy Spirit to say of two churches who are divided in

doctrine that both enjoy his teachings. Where the Holy Spirit is he guides into all truth, and where two churches believe in doctrines directly opposite, one, if not both, must be destitute of the Spirit. The Holy Ghost must be a very uncertain guide if it would teach one church to sprinkle infants, another to immerse none but adults, give the privilege to another to immerse, pour, or sprinkle the candidates, just as they choose, tell a fourth to baptize for the remission of sins, and forbid a fifth to baptize any until they gave evidence that their sins were remitted, and teach a sixth that it is not necessary to be baptized at all. If all these churches who teach and practice doctrines so very different are in possession of the Holy Spirit, then the Holy Spirit must be divided against itself, and must come to naught. But the Holy Spirit is the Spirit of truth and teaches the same doctrine in all places, and whenever we find differences of opinion in doctrine we may know most assuredly that the Spirit guide is not there, at least all churches must be destitute of the Spirit but one, and even that one does not enjoy it unless she receives immediate revelation for her instruction and edification.

JOHN WILSON.

COOKES POINT, Texas.

Editors Herald: "After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith, God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles, and to the Jews also."—Doctrine and Covenants 17: 2.

From the above we learn that Joseph Smith the Seer had received a remission of his sins, after which he was again entangled with sins, the vanities of the world, and that he afterwards repented; then God sent an holy angel who gave him commandments and power to translate the Book of Mormon.

We learn from Church History, volume 1, page 34, that he did after this translate a portion of the Book of Mormon, and after this time, we see on page 36, same book, an account of Oliver Cowdery baptizing the said first elder of the church. It might be asked, Why was he baptized after it had been truly manifested that he had already received a remission of his sins. We will answer, because the angel told Oliver Cowdery and him to baptize each other to fulfill God's righteousness, as Jesus told this same John when Christ came to him to be baptized. We see it is God's will that a man be baptized, whether he has any sins to remit or not. It is evidently so, inasmuch as God pardoned Joseph Smith's sins, and also many others we read of in Book of Mormon on page 131, small edition, also pages 149 and 177. We might cite many other passages where it is recorded that God remitted the people's sins before they were baptized. It is revealed that God has and will pardon sins of those who would have been baptized, but were not because they had not an opportunity while they lived. (See revelation given to Joseph the Seer at Kirtland, Ohio, in the year 1836.) Yes, and such will be saved in the celestial kingdom of God. (See Church History.) It is God's prerogative to forgive sins without water baptism. He requires all men who have an opportunity to be baptized, whether their sins have been pardoned or not, to be baptized to fulfill God's will and law, as Jesus did who had no sins to be pardoned. We are now commanded

as preachers of the fullness of the gospel to teach the people and baptize them, and teach them to observe all things that the Master has commanded, and when there are exceptions to the above rule let God attend to that matter when it pleaseth him.

E. W. NUNLEY.

DOANVILLE, Ohio, May 5, 1909.

Dear Herald: Will now attempt to write you a line or two. There has been a great deal of suffering in this mining-camp on account of slack work. We have fared a little above the average, God be praised for such favors. We are almost what you would call isolated here. Bro. W. H. Kelley was with us after holidays and got up good interest, and the people are waiting patiently for his return.

I earnestly request interest in the prayers of the church for my husband and daughter. They have been very sick and do not seem to improve as they might. Bro. Kirkendall administered to them and they got better immediately, but are not well yet. He baptized two, blessed four children, and confirmed the two he baptized, Sr. Coon and Bro. Wilson, the latter a very promising young man of twenty-one years.

The traveling elders always stop with us and how thankful we are to have them come! Any Latter Day Saint has a welcome at our home.

With many dear wishes for the dear HERALD and the Saints, I am,

MRS. NATHAN STERN.

PORT HURON, Michigan.

Dear Brothers and Sisters: At times I feel as though my portion of the cross is too heavy. I feel as though I had not a friend on earth, but as I write this letter, the thought comes to me that God does not give any one a burden but that he gives them strength to carry it, so I ask of you to pray for me that I may grow stronger in the faith and lean upon God's arm for strength and henceforth carry my burden without a murmur or complaint, and become more and more each day like him who carried his cross up the side of the mount, and even gave his precious life for the redemption of all our sins.

Dear Saints, I hereby express a desire to converse with any of the Saints who wish to do so, especially with the young, as I am only eighteen years old myself, and it may be we could help one another through the many trials of life.

Your humble servant,

ROBERT J. HAWKINS.

CORBIN, Montana, April 23, 1909.

Dear Herald Readers: I would like to bear my testimony to the divinity of the work of the Reorganized Church of Latter Day Saints. I feel that I have been in a manner directed by the hand of God many times, and especially in bringing me to an understanding of the plan of salvation or enough thereof to enable me to act in compliance with the first principles of the doctrine of my Savior Jesus Christ.

I was born and raised to manhood where there were several families of the Saints, but I was not of them; in fact, was taught by my people to shun their society as they were very bad people and would lead their followers to hell. Both father and grandfather were what were then known as Campbellites. They taught that the Saints drew their inspiration from the Devil and I was taught to believe the same, and when I came to be a man I was very wicked. Could curse and swear with the worst, drink whisky, fight, and do most anything a follower of Jesus Christ would not do. This was my condition then, and I say right here to my shame that the Saints came in for a good round cursing every time I had opportunity to show my ability in this direction.

While in this condition Elders J. C. Crabb and Phineas Cadwell came and preached several times in our schoolhouse. I knew they were Latter Day Saint preachers and went to hear them so I could have more to curse about, and I got it. Elder Crabb in his last sermon preached about laying on of hands and produced as evidence Acts 19:1-6. Having been raised a Campbellite I was not familiar with the word and was positive that what Elder Crabb said was not in the Bible, so I went about cursing him to the best of my ability.

So much for the good of one who will chose Satan for a leader. Immediately after this I was chopping wood in the grove about three miles from home and as I worked I was still cursing him, when something happened: I struck a blow, the ax rebounded, striking me fairly in the forehead and knocking me backward. When I regained consciousness I did not feel like swearing and no one has heard me swear since. Some one says there was nothing miraculous about all this. Granted; but I have since learned that God sometimes protects his servants and for the good of their enemies, as I hope it proved in my case. After much trouble I reached home very much used up, washed and went to bed, but could not rest, so asked wife to hand me my Bible, opened it at random and read: "And it came to pass, that, while Apollos was at Corinth, . . . Paul had *laid his hands on them*, the Holy Ghost came on them and they spake with tongues and *prophesied*."

It is putting it mildly to say I was knocked out again. I called wife and said, "Here, read this for me; I sure can't read"; but of course I had read correctly and began to feel a bit queer. I turned to the references to see if there were any more scriptures like that, and found that Christ and his disciples practiced laying on of hands for the reception of the Holy Ghost through their ministry; then the thought came, if I have been so badly mistaken in this I may be off on everything else, and I began to study the Bible as never before.

There was another thing that bothered me and that was that up to that time I had never heard grandfather or father pray. Father later obeyed the latter-day message, when he prayed; but it bothered me to think that the Latter Day Saints all prayed, while my people never did, at least not openly. Then I began to search the Scriptures on the subject of prayer, and was amazed at the amount of confidence the ancient disciples seemed to place in the act of prayer to God, and again, as in the case of laying on hands, I found the Latter Day Saints were in harmony with the Bible. I had been taught that since the canon of scripture was filled God does not work with men as anciently, and that which was perfect (1 Corinthians 13:10) was the New Testament and that this was the Spirit of Christ, being a holy narrative concerning God's love and all things pertaining to the salvation of man. It was of necessity the Holy Spirit promised to all who would love and obey him.

Dear Saints, imagine if you can, God's servants laying hands on one to enable him to purchase a New Testament that it might lead him into all truth and show him all that is necessary for man to know. Oh, the darkness I was in, the misery and trouble of mind, the shame of having abused my good neighbors when I saw they were right concerning the Scriptures! But I still had one on them: they were polygamists; yes, sir, it was true they were polygamists. Why? Because everybody (but themselves) said so, and they refrained from practicing it for fear of the law. I found later that they did indeed refrain from polygamy and almost every other evil practiced by ordinary individuals. About this time I began to attend prayer-meetings at the home of Alma Ellison. At first I was at sea, as the saying goes, to understand much that I heard. Later on Bro. Lehi Ellison arose and I shall never forget some of his teachings that seemed spoken entirely for my benefit. He told how God did

nothing without first revealing it to his prophets (Amos 3: 7), that if he did not have any prophets it was because men were disobedient, without faith, and did not believe in God as he was in days of old, and that men had a form of godliness but denied the power thereof. He affirmed God to be the same yesterday, to-day, and for ever; that God is no respecter of persons (Acts 10: 34, 35); that the promise is unto us, to our children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2: 39); that the word of God came not in old time by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost, and that the Scriptures were not of any private interpretation. (See 2 Peter 1: 19-21.)

Here was another knockout for me. I reasoned something after this fashion: If the Scriptures were the Holy Ghost, then as soon as we received them we did not need God or Jesus Christ any more, but could go on unto perfection by following the instructions there given; and in studying the matter I made a discovery: that there was a power which gave Christ and his apostles a knowledge of what to speak and write before they could give them to the world, and that the word spoken or written was but the product or evidence of power which would reveal to man things then in the distant future and that the word did not become scripture until they were written and could see that the prophecies of the ancient prophets had of necessity to be impressed upon their consciousness before they could speak or write them. This was then to me a new item for faith, and I was more than ever constrained to concede to the Saints the ability to understand the Scriptures.

I continued to attend those prayer-meetings and learned something surprisingly new each time. Finally I expressed a desire to know all about the doctrine of the church. I could see the Campbellites only had a shadow of what the real church of Jesus Christ ought to be, according to the Bible as I was learning it. Elder Lehi Ellison then gave another of his godly talks and presented me a copy of the Book of Mormon, and Sr. Alma Ellison gave me a Voice of Warfing, and Father Ellison gave a Doctrine and Covenants, and Sr. Strauss gave me Joseph Smith and His Progenitors. I at once began to read them, and it began to seem as though I was in a new world, although I was still doubtful about their position on the polygamy question. However, I continued to read and soon discovered that all the books of the church which I had in hand condemned polygamy as well as all kinds of unrighteousness. That all men must become pure in the sight of God through faith in God and Jesus Christ, believing all things possible with God when necessary for the good of man; repenting (turning away from) all their sins; being baptized for the remission of their sins; receiving the laying on of hands as evidence that they were willing to receive of that portion of the God power, as God should see fit to give them; and that they who joined themselves with his church *must* refrain themselves from every kind of evil; and that polygamy was an evil not to be tolerated in this church.

When I read the Book of Mormon (Jacob 2: 6), there shall not any man among you have save one wife and concubines *none*, also Doctrine and Covenants (section 111), I say when I saw that all these were in strict accord with the Bible, which I had been taught to reverence, I was ready for baptism, and I was in such a hurry that I went down into the water through two feet of ice, and was baptized by Bro. Phineas Cadwell, and confirmed under the hands of Brn. Crabb, Cadwell, and Ellison. I wish to say that every promise, save one, has been fulfilled which was made me that day, and I confidently expect the fulfillment of that one. Further, I have never regretted the step taken, for I realize that the One whom we serve is able to redeem every promise which he has made; that he has given us a system so perfect that

there is no need of revision either of doctrines or commandments, and that every member should see to it that every appointee of this kingdom be upheld and sustained; and if any are dissatisfied, take the matter up with the proper authorities.

I like to hear of discussions with outsiders, but I dread to see divisions in our house, especially when they are published to the world. I like to have my reading-matter where any who come in my home can read without fear of their seeing something which will cause them to say the Saints are divided. I believe all questions of policy and government should be settled in the conferences and in privacy and the decisions in each matter given to the membership afterward. Now, if wife and I can not agree, should we publish our differences to the world, so that others may be edified by our discussions, or thrash the matter out between ourselves. I believe in keeping my troubles at home. Can we say to the world, Come to us, we have a perfect system, as to faith and practice we are a unit? Some will say meat to the strong, etc.—that is the point exactly: the strong are in the church, if anywhere, and please let us keep the meat where it belongs and give the milk, both of the word and of kindness, to those outside.

Say, Bro. Editor, would it not be a great scheme to appoint an expert commission for the investigation of all matters brought up by the dissatisfied and disgruntled ones, said commission to have authority to settle all differences of whatever nature, so that all differences may be settled at home? I do not think they would have much work to do if it did not go before the world.

Since last writing we have had some preaching at Jefferson City, two miles east of here, in the Methodist Episcopal Church. Bro. Hale W. Smith preached once or twice and then had to leave us, but Bro. S. S. Smith preached nine or ten times to audiences ranging from twenty to thirty, with good interest from start to finish, working up a fine interest, and I would like to have the work followed up, if possible.

Whoever is sent to this district, if they shall see this, I hope they will understand we are interested and will do all in our power to assist them. However, there is one hardship which I can not help, that is, a four-mile walk to each service, as the church is two miles away.

Hoping and praying for the welfare of Zion and her people, will close by asking an interest in the prayers of all God's people.

ISAIAH M. DUNGAN.

DUNSMORE, South Dakota, May 3, 1909.

Editors Herald: I would gladly render any assistance possible if any old friends coming this way would call on us.

Since seeing by conference minutes that Bro. W. E. Peak, who has spent twenty-two years in the ministry to my knowledge, and who, when we were young and weak in the work, did sustain and forbear and encourage and teach us more fully in the Lord's work, also Bro. Alvin Knisley, (though not having seen him, have read so much from his pen that I feel well acquainted with him,) and Bro. Edward Rannie, whom we also met many years ago, before there were wrinkles in the corners of his eyes, but who wanted a few hairs on the top of his head for it to part well, whom we have long esteemed for his steadfastness and single heartedness,—as we noticed they were appointed to this field, I could not resist the temptation of taking a little of your space to announce to them that I would be glad to see them. Not forgetting Bro. Swenson, who is also appointed to this place, and any other elder that may chance to come this way.

Myself and Bro. J. A. Donaldson, who contemplates coming to South Dakota in the near future, have been corresponding for some time and have been discussing the possibility and propriety of asking for a reunion at some convenient point in

South Dakota, as there are some few Saints scattered over the State and who seem anxiously awaiting some opportunity to take some part in the work. And as such efficient workers and so many of them, I hope that it may be possible to arrange for a conference or reunion for the benefit of us scattered members, as well as afford an opportunity for others to hear and accept the work.

While we feel that South Dakota is the busiest place on earth, unless it be the "Canal Zone" or "Turkey," I find many humble, kind-hearted people who, if they could find time, would consider the work. But there are such unbounded opportunities for making money by farming—in fact in various ways, that while there are many humble people it is hard for them to find time to go to church. Just as soon as the frost is out of the ground sufficiently all hands fall to work, with from two horses up, and seldom break the trot until the ground is frozen and the weather so cold that they can not keep up steam in their engines.

By what appears from the present indications the church is entering an era of great importance. Never before have I seen such an interest of such intensity manifest in the law relating to temporal things. Many and varied have been the views expressed and the comments are many. As I feel deeply interested in the issue I wish to say that I can not see that any evil can come from the airing the subject has undoubtedly received. Surely sections 42, 106, 126, and others in the Doctrine and Covenants have been read and reread by every member of the church that takes the HERALD. I can not see that any one should wish to hinder the discussion of such an important matter, so long as there is any one that feels that he should speak upon the matter. It occurs to my mind that it is like all other matters: while well understood by the Lord it must be studied and taught to and by his people, and like the sifting of the grain upon the threshing-floor, the chaff will be blown not out of the Master's word, but out of the minds of his children; and those who seek for the purpose of complying with the law will find, and those are the only kind that will be permitted to remain in the Holy City at last. So my advice, or opinion, or any other word that can express it to the most sensitive mind without offense, would be not to be discouraged or over-exercised because of the temporal question, as is being brought to the front with such directness. To me, it means that the time has arrived when the Lord is demanding that his people shall prove him and that they *must* recognize the all-important feature of his work; that they must be one; and how can it be better manifest that I love my brother and feel for him as I feel for myself, than by placing all at the feet of the Lord with the intent and desire that those that have not the comforts of life might have them, or receive them through and in the channel provided by our Master. Such a beautiful arrangement, such a wonderful and blessed method of compensation in the distribution of the bounties of nature! What a saving of time, energy, and cost of transfer to have such an office as the bishop in the house of the Lord where any of his children that are in need may apply and feel sure that they will not be turned away! What better way could there be? How appropriate that our father should have a storehouse from whence his needy children might draw the needs of this life. We must come to the front and occupy the hitherto partially occupied position, or suffer a reaction and spiritual distress hitherto unknown to this generation. This is not a weird or pessimistic view, I hardly think; the Lord has been leading us for many years up to this one point and in so doing, to my mind, we will be occupying the "higher" plain the Master has so repeatedly mentioned.

The tithing, consecration, and Order of Enoch must be put into practice, or the Lord has spoken to us in vain. I do not pose as a forecaster, but what is a most prominent thing

those with but ordinary foresight can not be to blame for seeing. I feel that I have been as backward and blind and slow to see as any one that has a desire to see, and I confess many weaknesses, and when the light is turned by the Spirit I feel very much ashamed, sorry and penitent, and forthwith call upon the Lord for power to repent and confess.

So hoping that all may succeed in their efforts to build a character that may be like our Master, is my prayer.

In bonds,

C. F. PRATT.

KANSAS CITY, Kansas, April 28, 1909.

To the Herald: When I was a child I was taught that to drink tea and coffee was wrong, so I drank only two or three cups of tea at neighbors' in about the first twenty-three years of my life, but I liked it very much. When I was twenty-three I kept house for my father-in-law for a few weeks and had to make tea for him. I liked it, so I began to sip a little and then to take a cupful sometimes; then when I went to my own house I made some once a day for several months, then I quit for one year, then drank it once a day for months and so on, always quitting and failing in a few months. I argued some of the best of the church used it. I had heard it was not a sin; the Word of Wisdom did not forbid it; and you may know I wanted to drink it bad enough to rake up every argument in favor of it. I was on a street-car once and saw an advertisement of tea on a bill-board and a wild frenzy came over me and I wanted to go home and get some quick. Sometimes I have heard a conversation and some one would say, and we had a cup of tea. Instantly a passionate appetite would come over me like a devouring fire; my throat would parch; my breath become hot, my head swim, and I have had to grip something to steady myself. This may sound silly to cool-headed, practical people, but I believe I have had more than a human appetite for tea, that I might know what some suffer over drink.

One night last fall I dreamed I was in a room that represented the work of my life. It looked like a grocery store, that is, the walls were lined with shelves full of small articles; the tables were full. The work in here was finished and I went to the door and back again trying to keep busy and yet I knew the work in that room was finished and I ought to go in the next room. I went through the door and stood there, putting the last piece of the casing on. I would lay the board on and it would be crooked only a hair breadth, and I would argue with my conscience, "I have seen lots of professionals not put it as straight." I did not drive any nails, then I would fix it again, but still not perfect. Then a voice commanded me to stop trifling and work. "You must be mistress; you must sanction no weakness; you must yield to no temptation; you must overcome your love for tea; you must quit it for ever."

I thought to myself, I have been so tempted and I have tried to overcome. The voice said, "As long as you live you will be in the midst of temptation, you must rise above it. You must rule yourself before you can do the work I want you to do." Then I heard the voice of Bro. John Rushton saying, "That which is born of the flesh is fleshy, that which is born of the Spirit is spiritual. In proportion as you are born of the Spirit you can know no temptation or trial. You will be above them." Then I saw in the air in front of me, in letters of fire, about six words, interwoven. They were the names of my weaknesses. The first was *tea*. The voice said, "If you triumph over the first the others will be gone; they have grown out of your allowing your will power to weaken by taking tea." A hand stretched forth to show me and removed the word *tea* and the others fell to the floor and disappeared.

I then turned to this second room, my new work. The room was very large, I did not see how large. There was nothing done, but the material to furnish the room with was all in it, only in crates or bundles. I stepped to the nearest crate, which was as large as a piano. I leaned against it, bowed my head and waited for tools to work with. I have not touched tea since, God alone knows the effort.

I had made up my mind a little while before this that I would leave spiritual things alone for ever. I would attend the meetings, do my duty, pay my tithing, work in the Sunday-school, Religio, aid society, visit the sick, help where I can, break no law, and when the end comes God can not turn me down, but I thought I will not dabble in spiritual things. When that voice said, "That which is of the flesh is fleshy," I saw where I stood. I was willing to work with my hands, mouth, and pocketbook, and I thought, I will do more than my share, so God can not condemn me; but I can not tell you the disgust with which I viewed all my fleshly resolutions. Does our Father talk foolishness when he says, "Come up higher"? If I can not take my pet weaknesses to heaven with me, can you? If I must strain every nerve to get there, can others be wafted on flowery beds of ease?

May we by God's help come up higher.

LAURA HARRINGTON.

PINE BARREN, Florida, May 6, 1909.

Editors Herald: I have been in this glorious work for two years and am not yet weary. I am so glad to know that I am engaged in the true work of Jesus Christ. I am only ten years old. I have six sisters and three brothers. All except three belong to the church. My mother and father are both living.

I pray that the time will come when the people will obey God. I want all the Saints to pray for me.

ROBERT BOOKER.

Home Again.

It is an old and true saying, "Be it ever so humble, there is no place like home." On December 6, 1875, I located near Stewartville, Missouri, in the Far West District, one third of a century ago. At that time there were not to exceed seventy-five Saints in the district, and not one house of worship owned by our people. To-day there are fifteen churches with about two thousand members.

Many that were near and dear to us by the ties of the gospel (the strongest of all ties), with whom we labored in the interest of the angel's message, and sat in heavenly places, have been called to the other shore, and others whose voices were heard in the interest of Zion's cause are in other fields from the Atlantic to the Pacific, still laboring faithfully for the cause that is so dear to us all.

During the last few years I have labored in Scranton, Pennsylvania, and in the land of my birth, Wales, and there, as well as here, I met with some that have a warm place in my heart, and whose names I shall always cherish.

Now, dear Saints, I appreciate very much to have the privilege to labor in my home district (Far West) in the interest of the pearl of great price, the kingdom of God, and I am ready and willing to occupy where I can do the most good, not forgetting the needs of the work in the neighborhood of the isolated ones and of the necessity of presenting the word to those that never have heard. In order that I may labor where good can be done, I hope to hear from any that are interested and willing to assist in getting a place to hold services.

My home address is 517 North Twentieth Street, St. Joseph, Missouri.

WILLIAM LEWIS.

A Cry from Macedonia.—North Manchester Branch (England) Appeals for a Church.

The Saints of Macedonia were in want of help; God by his power, through vision in the night, caused a man to appear before Paul. This man stood in front of the apostle and prayed him to go over to Macedonia and help them. Paul was not slow to understand the manifestation; he gave heed unto the heavenly vision, went preaching the gospel, and winning souls for Christ. The Macedonian cry was not in vain, for it resulted in the establishment of many churches in the regions round about. The gospel ensign was lifted up and the honest in heart were gathered into the fold.

We have scriptural evidence to prove that God heard the cry of the honest in heart in Macedonia and gave unto them the gospel which they so much desired. Surely then he has the power to-day to impress the cry of the Saints of North Manchester, England, upon the hearts of his people throughout the church in all the world.

To the Saints in the British Isles particularly, and to the Saints throughout the world in common, I therefore take this opportunity of drawing your attention to the appeal of the above-named branch, which appears in the SAINTS' HERALD for March 10, 1909, for financial aid to erect a suitable place of worship to the honor and glory of God and Christ.

The Saints of the North Manchester Branch have been laboring for years to spread the truth of the gospel, paying rent for a mission-room which they designated their church, within which they erected their altar of prayer to the *known* God of latter-day Israel. Many happy seasons of prayer and communion with God and the Saints have been held in this little Bethel.

The efforts of the Saints and ministry have met with fair success in winning souls for Christ in the neighborhood of this branch, but they are all poor, so far as this world counts riches, and now necessity has compelled them to give up the tenancy of their Bethel. They have rented another room for the time being, and are paying rent for the same as they have done in the past, but they are anxious to have a place that they can call their home and which shall ultimately become the property of the church.

The Saints are full of faith and although they can not see when they will be able to raise sufficient to enable them to build a place of their own, they are going forward, trusting in the God of Israel, whose Spirit inspires them, with the hope that their cry will be heard. On their part they are making sacrifices out of the little that they possess, but that little is so small that it will take them (by their own effort) years to attain the object they have in view.

I do not claim to have had a vision or a dream, but I sincerely believe that God has inspired my mind to use my pen in behalf of his children in this particular part of his vineyard, so that possibly I might awaken to activity the pure minds of the honest-hearted Saints throughout the world, thereby causing them individually to feel that they can and will at this time succor those who cry for help.

Come, ye sons and daughters of latter-day Israel, shall the "Macedonian cry" of the North Manchester Saints be in vain? I trow not, for Jesus said, " whatsoever ye ask in faith believing, it shall be granted unto you."

Knowing that the officers and members of this branch are assiduous in their efforts in promulgating the gospel and being convinced that this appeal is a just one, I ask one and all to heed the admonition of the Spirit if it should impress them to favor this appeal; those that have and to spare, to give of their abundance; those that have enough but none to spare, will be blessed of God if they make a little sacrifice should they be so impressed; those that have not enough, therefore none to spare, and can not even sacrifice, to be just

to their own, can pray the Father to cause the ears of his people to hear this "Macedonian cry" from North Manchester, and to cause a sympathetic chord to respond with determination to help, and "our Father" will accept it as a desire to help, if they had the means to help with.

A church fully equipped, suitable for the purpose required, would cost, including land, about five hundred pounds, or about two thousand five hundred dollars. Donations for the purpose named will be thankfully received and acknowledged on behalf of the North Manchester Branch.

Checks, post-office orders, and postal orders should be crossed and made payable at the post-office, Great Western Street, Moss Side.

Your brother and servant for Christ,
JOSEPH DEWSNUP.
Bishop's agent of Manchester District.

12 Albermarle Street, Moss Side, Manchester, England,
April 21, 1909.

News From Branches

CENTRAL CHICAGO.

Sunday, May 2, very cold and windy. Small attendance at Sunday-school at the beginning. Latter Day Saints should set an example to the world for promptness. If some of us would take the same interest in our worldly positions as we do in the Lord's work, I think we would not give very good satisfaction, but would be changing positions most of the time. "The children of this world are wiser than the children of light."

Excellent sermon by Elder J. M. Stubbart on the "judgment." We will have no excuse to offer at that time, and if we are dilatory and careless here we will reap a poor reward.

The sacrament-service at three o'clock in the afternoon in charge of Elders J. T. Hackett and P. Pement, was well attended, and every one was greatly blessed. Elder Hackett uttered a prophecy containing much encouragement to the Saints, that they would be able to meet their obligations of the church, others would be gathered into the fold, and they would be blessed in their services, but all depending upon conditions, they must be prayerful and humble and obedient children. How loving and kind the Lord is if we will only do our duty! Sometimes we may feel we do not receive great blessings, but if we look over our lives I feel that we must confess that the Lord has done as much as possible for us, considering the conditions, using a worldly phrase. No services in the evening.

Prayer-meeting Wednesday evening, May 5, held at Bro. Henry Keir's. As the gas was put in before Friday the Religio was held at the church Friday evening, and choir practice following.

Sunday, May 9. Rainy and cold, very small attendance at Sunday-school and services. Interesting sermon by F. G. Pitt. The home we will occupy in the eternal world will be determined by the materials we are using now in the building, whether hay, stubble, or precious stones; will our works be burned? Good instruction given in the evening by Elder P. Pement.

Sr. Arthur Sherman, who was so badly burned, is gradually improving, but two of the children now have the scarlet fever, which increases her burden. May our prayers ascend daily for this family, and also for others of our number who are sick, besides those outside of the fold. Little Harold Cochran has the measles, but we hope for the speedy recovery of all the dear ones.

ALICE CARY SCHWARTZ.

6421 Hermitage Avenue.

Miscellaneous Department

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the district of London, England, of the Reorganized Church of Jesus Christ of Latter Day Saints, please take notice that Bro. Richard Clift, address 87 Broke Road, Queens Road, Dalston, London, N. E. England, has been duly appointed Bishop's agent for said church in and for the district named.

Bro. Clift has been duly authorized to act in behalf of the Presiding Bishopric in financial work in said district, and we bespeak for him the assistance and help, faith and prayers of the Saints. Trusting that all may remember that it is right and proper to fulfill their respective obligations as Saints in temporal matters as well as those more directly relating to the spiritual, and honor the law of Christ in thus honoring his agents duly appointed and commissioned to receive according to the order of his work, and trusting the Lord will remember and bless each one, and that every one may be a helper, I am, in behalf of the Bishopric of said church,

Very Respectfully,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, May 7, 1909.

Pastoral.

To the Members of the Original London, Ontario, District; Greeting: By General Conference resolutions of April 7 and 9, 1909, the London, Ontario, District was divided into four new ones, viz, the Saskatchewan, Winnipeg, London, and Toronto, described as per minutes of General Conference on above dates.

It being necessary to organize the new districts as soon as practical, personal letters have been mailed to the presidents of the branches within said original district, giving notice of time and object of the same.

The union conference of the Toronto and London districts will convene with the Saints in the city of St. Thomas at ten a. m., June 12, at which time the necessary business will be transacted. The Saints and friends of that city have courteously offered to provide lodging free of charge to all parties, and free board for the missionaries; but those not of the mission staff will be expected to pay fifteen cents per meal; arrangements having been thus made at a restaurant.

The railroads having agreed to supply delegate certificates, you are therefore requested not to purchase a return ticket, but rather a single, getting the required certificate.

The Winnipeg District will be organized at the Rosendale reunion, the Saskatchewan at the Saskatoon reunion, further notice of which will be sent to the HERALD and *Ensign* at a later date, by Elder J. L. Mortimer, who is arranging time, etc., of the said reunions.

The many calls for more missionaries impel us to invite you to come prepared to pay of your tithes and offerings into the Lord's storehouse as he has prospered you.

In gospel bonds, your collaborators,

R. C. RUSSELL,
U. W. GREENE,

Ministers in charge of the Eastern States and Canada.
ARTHUR, Ontario, May 10, 1909.

To the Saints of Maine and Nova Scotia; Greeting: I have been appointed by the ministers in charge of the Eastern Mission to look after the needs of the work in the state of Maine and the province of Nova Scotia, and in order that I may understand the situation and the particular needs of the different localities, I would like to hear from Saints and friends living in the above places. I shall do all I can for the work, trying to keep in mind the greatest good to the greatest number, but will need the help and coöperation of all the brethren, those laboring locally as well as those laboring in the missionary field. If possible I shall leave home by the 15th of May. Letters sent to my home address, Thornton, Rhode Island, will reach me. Please let me hear from you.

Yours as ever,

GEORGE W. ROBLEY.

PROVIDENCE, Rhode Island, May 5, 1909.

Having been appointed submissionary in charge of the Virginias, the Saints and friends wishing preaching done in their respective places will confer a favor by writing me either at my home address, which is Stevenson, Ontario,

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Canada, or at my field address, which is Cairo, West Virginia, Route 2, care Bro. B. Beall, who is Bishop's agent for West Virginia District, and oblige me.

Your brother and colaborer in gospel bonds,
SAMUEL BROWN.

STEVENSON, Ontario, May 10, 1909.

Conference Notices.

Southeastern Illinois District will convene with the branch at Tunnel Hill on Saturday, June 5, 1909, at 10 a. m. I hope to get a complete report from each branch in the district, with the usual assessment of one dollar or more to create a fund in district treasury for district expenses. Send reports to me at Xenia, Illinois, so I will get them three or four days before conference or bring them to conference. I hope all the officers in each branch will send in a report of their labors. A. H. Burroughs, secretary.

Central Illinois District will convene at Taylorville, Illinois, June 12 and 13, 1909. All are invited to attend. Charles C. Simpson, secretary.

Spring River district conference will be held at Fairland, Oklahoma, June 5 and 6, Sunday-school and Religio conventions will be held June 4. Mollie Davis, secretary.

Conference of the Southern Michigan and Northern Indiana District will be held with the Saints at Coldwater, Michigan, on June 12, 1909, at 10 a. m., and continue over the 13th. We trust to see a good representation from all over the district. Please do not wait until Saturday afternoon to get to conference, but come so as to attend the Sunday-school convention, of which you will see the notice. Francis Granger, secretary.

Northwestern Kansas District will convene at Alexander, Kansas, June 5, at 2 p. m., in the district tent. Branches of the district, please take notice and send their reports in on time. Branches wishing the reunion this fall send in request to this conference for same. John A. Teeters, president.

The conference of the Little Sioux District will be held at Magnolia, June 5 and 6. Prayer-service begins at 9 a. m., and business-session opens at 10.30 a. m. James D. Stuart, clerk.

Northern Nebraska District convenes at Omaha, June 5, 9 a. m., for prayer-service and 10 for business. Branches need not send delegates, as the delegate system has been abolished. Branch presidents and clerks are requested to see that their reports are in on time. All invited. Anna Hicks, secretary, 3019 Pinkney Street, Omaha, Nebraska.

Kewanee District will convene at Kewanee, June 5 and 6. All reports should reach the secretary not later than June 2. Mary E. Gillin, 1317 Main Street, Peoria, Illinois.

The Spokane District will convene with the Spokane Branch, corner Third and Smith Streets, June 12 and 13, 1909, at 10 a. m. Margaret Fordham, secretary.

Convention Notices.

Religio of the Des Moines District will convene at Boone, Iowa, June 5, 1909, at Saints' chapel. Secretaries of locals please send in their reports and credentials at once. It is hoped a good attendance will be present. Blanche Cushatt, secretary, Baxter, Iowa.

Sunday-schools of the Clinton District will meet in convention May 28, 1909, at 9 a. m., at Coal Hill chapel; also the Religio will meet in the forenoon at the same place and date. Please send in credentials. Zora Lowe, secretary.

Reunion Notices.

We are pleased to announce that the Nauvoo District will again hold a reunion at Park Bluff, Montrose, Iowa, just across the Mississippi from Nauvoo, beginning July 30 and closing August 8. The ground is a beautiful park overlooking the river and many miles of the surrounding country with its towns and villages. Summer cottages, to a limited number, may be rented, (or tents if preferred,) at reasonable rates. Board may be had upon the ground, excellent train service, artesian mineral water upon the ground, and the place is altogether one of beauty, health, and enjoyment. No better place for the summer vacation. With the ministry who will be present a spiritual feast is assured. Further particulars will be announced later, or special information may be had of Bro. M. H. Siegfried, Nauvoo, Illinois, or of the undersigned.

For the committee,
CHARLES FRY, Secretary.

1604 Louisa Street, BURLINGTON, Iowa.

Notice of Expulsion.

Philip Green has been lawfully dealt with and expelled from the Church of Jesus Christ of Latter Day Saints, on May 4, 1909.

A. E. MARTIN, Secretary Ridgetown Branch.

RIDGETOWN, Ontario, May 11, 1909.

Died.

BAKER.—Ava Baker, wife of Elder A. M. Baker, of Springfield, Missouri, was born July 12, 1874, in Hickory County, Missouri, died May 2, 1909, and was buried May 3, in Maple Park Cemetery. She leaves a husband, two children, mother, and two brothers. Services were held at their home, conducted by Elder Henry Sparling.

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



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

VOLUME 56

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Editorial

THE GREAT PHYSICIAN.

The title of the "Great Physician" is accorded to our Master. He himself recognized it, in a way, as we find recorded in Matthew 9: 12. He had been rebuked for mingling with publicans and sinners. He met the rebuke in his characteristic, straightforward manner with the statement: "They that be whole need not a physician, but they that are sick."

The character of Christ is many-sided. It is like a diamond that presents many facets, and each facet is perfect. At each new angle we catch a ray of light that seems to us to be brighter than any that we have before seen. Isaiah loved to regard him as a "leader and a commander." To John he was the "light of the world." Paul regarded him as an "elder brother." The world has loved to think of him as a martyr, and to dwell upon the scenes of the

crucifixion, the virtue of the cross, and the blood that was shed upon Calvary.

A martyr is great only when he is martyred because of some great conviction or principle. In a way the witches at Salem were martyrs, but we do not love to dwell upon their martyrdom, because neither they nor their murderers stood for anything great or good. Socrates was a martyr in a higher sense. When convicted by an authoritative court of his own land he refused to flee (although escape was offered him and he felt that he was innocent of the charges preferred against him), because he had always taught that a man should be subject to the laws of the land and the decisions of the courts. Therefore he drank the hemlock rather than violate his lifelong conviction. His death stood for something.

Above all martyrs stands Christ who was martyred in the interest of the salvation of all men. But we do not care to dwell on his death, or the idea of his crucifixion, but rather upon those principles for which he died, an observance of which will bring health, happiness, and eternal life to all who are obedient. We prefer to write of him as a "Great Physician."

The physician gets close to humanity. No other man, unless it is the minister, gets closer to human nature. He knows the follies and vices of men and women. He sees the consequences of their iniquities and secret sins. He studies and observes the handiwork of the great Creator. He knows more about the anatomy of the human form than any other professional man knows, (unless perhaps it is the sculptor or the artist.) And he sees more of the abnormal than is seen by either the sculptor or the artist. He sees the human form on the dissecting table. He sees it bloated with dropsy, and wasted with consumption. If any man in the world is in a position to become contemptuous of the "human form divine" it would seem to be the physician. But on the other hand, he sees the heights to which humanity can rise. He knows the marvelously intricate construction of the human body, and the mysterious processes of life that are of such common occurrence that other men do not notice them. If he finds degenerates and cowards in his practice, he also finds brave men

and noble women. He knows, for instance, that every time a life comes into the world some woman goes down into the valley of the shadow of death. He stands by many bedsides which are surrounded by men and women who love life yet pray with intensest emotion, "Lord, take me! Let me die and let this other one recover!" From it all, if he is a man of sense, there will be born into his heart compassion and love for man and affection and reverence toward the Creator.

Christ as the "Great Physician" got close to humanity. He saw man's degradation and shame; his sins, follies, and vices; but he also saw the capabilities that were wrapped up in human nature, and he never lost faith in man. He appealed to the best in human nature, and always maintained his faith in man and in man's ability to respond to the divine appeal. He considered man worth the supreme sacrifice.

The physician holds a peculiar place in the community, mediating as he does between life and death. Often he is loved or hated in proportion to his success or failure in the treatment of those who come under his care. When the doctor has watched all night at the bedside of some child whose life is hanging in the balance, enlisting his skill, experience, and care in the service of the forces of life, and finally the child is saved, the parents of that child naturally feel a great sense of gratitude and love for their physician. The family doctor easily becomes the confidant and adviser in spiritual as well as temporal things.

Those who have read "Beside the Bonny Briar Bush" recall the fact that some of the most touching scenes in that wonderful book of human nature are connected with the work of old Doctor William Maclure who never found the day too hot or too cold or the journey too long and wearisome to respond when any of his highland brethren were in sore straits. His crowning achievement was in the case of the wife of Tammas Mitchell. Anna's sickness was beyond his skill, but he was touched by the sorrow of the husband who could not express his feelings, excepting in the dumb misery of his eyes, and so the old doctor at his own expense brought the queen's own physician all the way from London, through storm and flood, and the life of Anna Mitchell was saved.

The next Sunday when homely old William Maclure passed the kirkyard on his white pony, bound for some distant home where he was needed, the men assembled in the kirkyard for once forgot their Scotch reserve and removed their hats, and as he passed out of sight they gave him three cheers.

But on the other hand, when a physician has prescribed a certain course or undertaken a difficult operation and the fates are against him, it is

sometimes thought that he has sacrificed the loved one,—that he has bungled or been indiscreet, or has experimented, and the former affection turns to dislike, distrust, or even the most intense hatred.

Christ came to his people at a critical time. They, as well as the balance of the world, were in a serious spiritual condition. Jeremiah had cried out, "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"—Jeremiah 8:22.

Christ came in answer to that appeal. No people were ever granted a greater opportunity than came to his people at that time. He was a man of their own race. Jewish blood coursed in his veins. One of their own women was his mother. He came to them speaking their own tongue, yet bringing wisdom from above, and the very plan and power needed to purify, cleanse, and heal them. At first they accepted him and loved him, cast their palm branches in his path, and welcomed him to the temple; but the course he prescribed did not please them and they turned against him and heaped upon him the most bitter persecution, scourged him, spat in his face, and crucified him. Having been rejected of them he turned to the world, and Paul presents him to us as a prototype of the serpent that was lifted up in the wilderness, that whosoever would look thereon might live.

There are two kinds of sickness in the world, or possibly it is more correct to say there are two manifestations of one kind of sickness. There is physical sickness and spiritual sickness. It is probable, however, that they are both centered in one common root—spiritual sickness—which is the result of broken law.

The physicians of the day recognize the fact that in order to remove physical disease there must be a purification of the physical system. All manner of corruption must be cast out. That is the line on which Christ works, and those who study this gospel will find that it strikes at the root of all disease, and that from beginning to end, from the first principle to the last, it is intended to cast out corruption and restore human nature to a condition of purity. It is a work of regeneration.

Those who will examine the gospel principles as named by Paul in Hebrews, 6th chapter, will discover the force of the preceding argument. The first thing that is required is faith. No physician can be of any service to a patient who does not have faith in him. If the patient refuses to take the doctor's medicine, or persists in eating ham and eggs when he has been instructed to be careful in his diet, will not forsake the bad habits that are the cause of his sickness, nails the window down when he has been told to get fresh air, the physician may as well abandon the case. If he collects a fee at all it should

be regarded as a fine and not as a fee. There must be a coöperation between the physician and the patient, a coöperation that is based on mutual confidence. God seems to have faith in man and in his ability to respond to the gospel requirements, but it is a standing marvel that man has so little faith in God.

Repentance comes in its proper place, and in obedience to this principle the patient abandons former evil habits and takes up a new line of life that is calculated to restore him to a condition of health and peace. His sins are washed away in the waters of baptism. The evil of his nature is purged away by the baptism of fire and the Holy Ghost. All the way through he is coöperating with God toward the regeneration and the purification of his entire being.

It used to be the idea, not so many years ago, that when a man was sick the proper thing to do was to *take* something. But now physicians lay more stress on the idea of *doing* something. Some of the leading physicians now tell us that doctors know very little regarding the effects that many of the drugs commonly used will produce upon the human system. They were given because of the general tendency to take something; and even when physicians themselves had little faith in the virtues of the drugs given or demanded, they were forced to pander to the demand of their patients for something to take, and at times supplied that demand with powdered sugar or bread pills (What Doctor Cabot calls a *placebo*), something to put the patient's mind at ease while the forces of his own being worked out a cure. But now the physician makes inquiry into the habits of the individual, his work and his diet, and instructs him regarding the methods of his life, how he shall nourish his body, what exercise he shall take, how he shall obtain fresh air.

Christ aims to heal people more by giving them something to do than by giving them something to take. His doctrine is squarely opposed to the idea often presented that there is nothing for the repentant sinner to do,—that Christ has done it all. There are many things that he can do and must do; for while it is true that no man can save himself, Christ will save no man who is not willing to do his part of the work.

The cure that the Great Physician brought to the world is briefly stated in John, the third chapter, "Ye must be born again." This is the only adequate cure for the various moral, spiritual, and economic disorders of the world. Nothing else will ever reach the diseases that are now preying upon society; and those who have studied conditions in our great cities, as well as in the rural districts, have noticed the record of life contained in our daily papers, and have caught the undercurrent of gossip in every com-

munity, need not be told that the world is sin-cursed and needs the help of the Great Physician.

It is one thing to cure an individual and quite another to keep him well. Every physician knows that when an individual has been restored to health the permanency of his cure can not be guaranteed if he returns to the habits that were responsible for his sickness.

In Philippians 4:8, we find one of the methods outlined by which man can maintain spiritual health after having been born again, as follows:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

It is absolutely true that thoughts are the seeds from which our actions spring. If we permit our thoughts to dwell upon things that engage the attention of worldly people, our conduct will be precisely like the conduct of worldly people. We should give heed to this advice and permit our minds to dwell upon the things of virtue and truth, upon that which is of good report.

We should not permit our minds to be the channels through which the vile and filthy scandal of our neighborhood shall flow. If there is anything of good report in the conduct or lives of our neighbors we may think upon it. If they are absolutely devoid of good they are neither worth thinking about nor talking about.

We should not permit our minds to get into such condition that they would cast a dark shadow if brought into contact with the rays of divine light. If we do, we must suffer the penalty, because it is absolutely unavoidable. We may as well take note that every man who falls from grace has paved the way for his own fall by a train of thought that has led up to it. We read or hear of individuals who have fallen from grace, and have become immoral or dishonest, and all the time they have been credited with being pillars in the church, a strength to the community. It comes upon us suddenly and we think that their fall has been sudden. Possibly we are correct, in some instances, but the chances are that they have been thinking a long time about the particular temptation which overthrew them. It found place in their minds and finally shaped their conduct.

Christ is the Great Physician and like all other physicians he presents his bill to those who enlist his services. His charges are above all others. He makes the same demand that Abraham Lincoln made of the young man who was about to be shot for sleeping at his post,—he was pardoned, and then the demand was made that he should give his entire life to the Union cause and never sleep while on duty or

finch when in the face of danger. His methods are similar to those employed by the surgeons who followed the Union army. As soon as the sick or wounded soldiers began to recover and gain a little strength they were set to waiting on others. It is not a matter of record that many of them refused to carry cold water or share a scanty ration. How is it with us?

ELBERT A. SMITH.

IMMORTALITY.

We think the following from the pen of John James Ingalls worthy of space and a careful reading:

Many years ago I heard a distinguished American orator deliver a lecture upon the evidence of immortality outside the Bible. In the stress and pressure he held the rapt and breathless attention of an immense audience, comprising all that was most cultured, brilliant, and renowned in the social and official life of the capital.

He dwelt with remarkable effectiveness and power upon the fact that nowhere in nature, from the highest to the lowest, was an instinct, an impulse, a desire implanted, but that ultimately were found the conditions and the opportunities for its fullest realization. He instanced the wild fowl that, moved by some mysterious impulse, start on their prodigious migrations from the frozen fens of the pole and reach at last the shining South and the summer seas; the fish that from tropic gulfs seek their spawning grounds in the cool, bright rivers of the North; the bees that find in the garniture of fields and forests the treasure with which they store cells, and even the wolf, the lion and the tiger, that are provided with their prey.

Turning to humanity, he alluded to the brevity of life! its incompleteness, its aimless, random and fragmentary careers; its tragedies, its injustices, its sorrow and separations. Then he referred to the insatiable hunger for knowledge, the efforts of the unconquerable mind to penetrate the mysteries of the future; its capacity to comprehend infinity and eternity, its desire for the companionship of the departed; its unquenchable aspirations for immortality; and he asked, "Why should God keep faith with the beast, the bee, the fish, and the fowl, and cheat man?"

"JOURNAL OF HISTORY" FREE.

The editors desire to call the attention of HERALD readers to a very generous offer made by the business manager, to be found in the advertising columns of this issue. By the arrangement there outlined our readers can not only secure the Church History at very reasonable rates, on easy payments, but they can also obtain the *Journal of History* absolutely free. Read the advertisement. You can not afford to let this chance slip.

LAMONI ITEMS.

Sunday morning was devoted to the Lamoni High School. Elder E. A. Smith delivered the baccalaureate address for the graduating class. This class consists of thirteen members and for the first

time in the history of the high school the boys outnumber the girls.

Elder J. A. Gunsolley occupied in the evening.

The first field meet of the schools of this section occurred Saturday. The schools entering were Grace-land College, Leon, Lamoni, Mt. Ayr, Humeston, Van Wert and Davis City high schools. There was a good attendance, and also a good feeling. Graceland carried off the honors.

NOTES AND COMMENTS.

"The story of the Evanelia," by Sr. Emma Burton, increases in interest as it develops. The June number of *Autumn Leaves* will contain the third installment of this story. In this number Sr. Burton tells how the French government officials threw obstacles in the way of the missionaries with a view to force the recall of the Evanelia and how they were finally outwitted by Bro. Burton who made Metuaore (a French citizen) captain and half owner of the vessel to comply with their rules. The June number also contains another installment of Elder Stebbins' interesting study of the Jaredite lands in ancient and modern times. This article is finely illustrated with views of scenes in Mexico and Central America.

The First Congregational Church of Jersey City has decided that because of lack of interest in Bible study in their Sunday-school, they will take up economics and government instead. There was considerable discussion, but almost all members thought something must be done to maintain interest in the church. The *Christian Standard* comments that this is a foretaste of what may be expected if the Chicago University type of Christian doctrine is given a footing among us. It is the legitimate fruit of the old skepticism, which passes as "New Thought."

In Philadelphia there has been held a convention of the Federation of Religious Liberals. At one of its sessions, a deacon in one of the Germantown Baptist churches entered a single-handed protest against the stand of this federation that Christ was not the son of God, throwing down the gauntlet to such a belief. But there came no answer to his challenge and the body resumed its business.

Professor Lowell, of Harvard University, says that destruction to inhabitants of the world will come in one of four ways: By a collision with a tramp star; or with the sun or some other planet; by paralysis through force of tidal friction from the sun and moon; or by heart failure resulting by which the earth will lose its water and air by their escape into space.

The Straight Road

THE OLD PATHS.

(Synopsis of a sermon by Elder S. M. Reiste.)



ELDER S. M. REISTE.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jeremiah 6:16-20.

I believe that there is no one here this evening but that will agree with me that the prophet here refers to the various spiritual paths on which the people were traveling, and that it did make a difference as to what path they were on without regard to their sincerity. "*Stand in the ways and see.*" Consider where you are going, and the end of the path you are traveling.

Not long ago while traveling, I got into conversation with a gentleman to whom I made known my business, and in outlining the faith, I took occasion to say, "We aim to appeal more largely to a man's reason, and not so much to his emotions."

He said, "But the fact of the matter is that people do not think; they simply follow their file leaders and let other people do their thinking for them."

"But," said I, "If man is a reasoning animal, as has been said, and you take away from him the fact that he reasons, then are you not degrading him to the level of the brute creation?"

He answered, "Well, do you not find many people who do not reason on religious subjects?"

I was forced to admit that I did; that many did not know the first thing that was in their creed or confession of faith, leaving that matter entirely to the judgment of others.

I have heard that a flock of sheep crossing a railroad track will follow on one after another regard-

less of the fact that those who went before were ground beneath the wheels; and I have sometimes thought that humanity was very much the same. We well know the results, or end, of the paths of vice, of sin, of selfishness, of inharmony with the word of God, and yet we blindly follow on, and on, and on, till eternity dawns on our vision.

It is said that one of the principal streets of Boston is very crooked and that it was first laid out by a calf in its daily going to the water, that this calf path was widened out into a road, and finally became a street. And it seems to me that no matter how crooked a path may be, or how out of harmony with reason or the word of God a system of religion may be, if it is preached with proper eloquence, and continuously, by educated men, it will soon have numerous followers, and the more crooked the path the more numerous the followers will be. But my text tells us to *seek for the old paths wherein dwelleth righteousness.*

It is foolish to follow the crowd without an understanding of where you are going. Yet the tendency of the age is to go with the masses, or as a young man in Maquoketa said, "I joined the —church because the most pretty girls went there." That may have been the extent of his religion. I do not know.

"But," the people of whom the prophet spoke said, "we will not walk therein; we will not hearken." "Therefore," says God, "I will bring evil upon this people, even the product of their own thoughts."

I do not know where hell is and I do not care, but this tells me, and reason, my conception of God, —all tell me that it will be the fruit, a natural result of our thoughts, the logical result of our actions. A great many people think of God as being pitiless and hard-hearted because the sinner is punished, but this puts the evil that comes to him as a natural result, and the hell in which he suffers to a large extent is of his own creation; that is, he makes the condition of his environment. He will simply at death come to a realization of his true condition, and although he may have formerly enjoyed that condition, it now becomes hateful to him, but without being able to save himself, he goes on and on.

The path to glory has been thought by some to be a hard road, but is not nearly so hard as the way of the transgressor.

The old path is good at the beginning, along the journey, and at the end. Words fail to express the joy of the new awakening when the soul turns to God and springs into new existence by the power of the Spirit. The birds seem to sing more sweetly, flowers take on a brighter hue, and even the prosier things of life and toil seem to have a halo of golden glory thrown over them so that one feels to be indeed born again. He is as a traveler starting out in the morning, to some extent dreading the difficulties of

the day, yet the rosy tints of the sun and the dewy fragrance of the flowers all seem to lend inspiration to him as he moves along the way. This inspiration, however, does not come to the laggard, either in natural or spiritual matters.

Again it is good along the way. Though beset with dangers, yet it is sweet indeed to experience the companionship when the Father and the Son take up their abode with us.

Some one has said that "man is a social animal," and we agree with him. We form various societies, as the Free Masons, the Odd Fellows, Woodmen, Eastern Stars, Rebeccas, etc., mainly for the purpose of fellowship. We languish without it, yet the sweetest of fellowship is with the Father and the Son, and the Household of Faith. (1 John 1: 3-7.)

This bond of union, this fellowship of the Saints, becomes at last a stronger tie than that of kindred and friends. The Savior seemed to give expression to this sentiment when he said, "He that doeth the will of my Father which is in heaven, the same is my mother, my sister, and my brother." This strong bond of Christian fellowship fills human need and desire, and makes all other societies simply superfluous to the Christian.

Again, it is sweet because of the joy of service. The world is long in learning the lesson that "it is more blessed to give than to receive." Yet it is a fact that our chief joys always come second-handed,—a reflection of other's joy by our acts of kindness. He who is truly great is a public benefactor. Andrew Carnegie is not great because he succeeded in amassing a huge fortune, but he may be great because he is spending that fortune in establishing libraries all through the land to the great advantage of the youth of our country.

To demonstrate the possibility of the Christ-life in all conditions, and thus guide our fellow men in the "straight and narrow way," is truly a mark of greatness, for "He that ruleth his own spirit is greater than he who taketh a city."

Again, this path is good at the end. As the sunset of life draws on, the memory of kind acts and loving words, of lives made brighter, and sad hearts cheered, will cast a halo of glory all around the memory of our earth-life; and though there may be clouds still upon our sky, yet even they will be tinged with the roseate hues of the setting sun. Then we can say with the Apostle of old, "I have fought a good fight, I have finished my course, I have kept the faith, and hence there is laid up for me a crown of righteousness." Righteousness is a crown of greater luster than any earthly diadem.

The path at times may be rugged. It leads up the mountain side. We will need to cast away some of our encumbrances, for the climbing will be steep in places, and we will need every advantage pos-

sible. But, ah! when we get away from the clouds and mists of the valley, out in the pure sunshine of the love of God, we will feel that it has been worth all the sacrifice, all the labor and toil to get one glimpse of the fair Canaan through the rarified atmosphere of God's eternal presence.

May God help us to choose to-night the good old paths wherein dwelleth righteousness. I thank you.

Original Articles

THE ST. LOUIS GHETTO.

The census shows there are approximately sixty thousand Jews in St. Louis, Missouri. This number is something more than that of the nominal membership of the Reorganized Church of Jesus Christ of Latter Day Saints.

I have visited some of the synagogues in St. Louis during the times of their public service or worship of God, and was impressed with the sincerity and tenacity of the race. Both the orthodox and reformed Jews have an individuality that is strikingly in contrast with the pliable conformity of the popular modern churches.

The prophet who turns the Jews must indeed have a distinct message of power to them. A writer in the *St. Louis Christian Advocate* gives an intensely interesting account of a visit to the St. Louis Ghetto. I have been in the place described by the visitor. It is located at the corner of Thirteenth and Carr streets and is the oldest synagogue in the city. It is not far from the St. Louis Branch of our church.

A visitor to the Jewish quarter of this city some time ago, called at the rooms of a building devoted partly to the services of the Jewish religion and partly to the education of the children of the Ghetto. Opening the door of one of the rooms, he found himself in a small hall, provided with rough benches and evidently used for assembly or religious devotion. On one side of the hall there was a small platform, elevated a single step above the floor and on this platform stood a rude, flat-topped table-desk, battered, scratched and worn, until only here and there in spots remained signs of paint and varnish.

On the desk lay a very large open volume bound with parchment, like one of the old folios sometimes seen on the lowest shelves of great libraries. Behind the desk on a wooden seat without a back, sat a very old man. His black gown was threadbare, almost in tatters, his long white beard swept the pages of the great volume before him, his hair fell down over his shoulders, a velvet skull cap of black, contrasted strongly with the whiteness of his locks and a huge pair of old-time spectacles rested on his nose. He did not look up from the Hebrew characters before him as the visitor entered the room, nor even when he was addressed did he raise his eyes, or give the slightest sign that he knew of the presence of another in the room.

The visitor withdrew with a feeling of reverence that amounted almost to awe, for he recognized in this solitary old man a professional descendant of the long and honored line of men, whose sole end and aim in life was to keep alive the religion and traditions of a race to which the modern world owes more than it has yet been able or willing to pay.

For he was a Jewish rabbi, the leader of a little congregation of Jews from Southern Russia. Only a few years before, he and most of his people had fled from the bitter persecution of a savage race, to find in the land of the free, a refuge, far from the bloody empire where the name of Jew is hateful. His people found such humble employment as they could; work for them was not easy to obtain, for they understood little of the language spoken in the great city and knew less of the habits and customs of its people.

But he, their spiritual adviser, sought no employment. His life was consecrated to one purpose. The great book which lay before him was the volume of the law, and on that he meditated day and night. It was his delight. During a long life it had been his sole study and only employment. The words of that book, he had taught diligently to his children, and to those of his people. He spoke of them as he sat in his house, and when he walked by the way; he thought of them when he lay down and when he rose and thousands of miles from the land of his fathers, in a continent which was not known when that law was written, it was still the pleasure of his life to con the venerable characters set down by the hand of Moses and to teach his people how the words of the greatest law-giver should be understood and his commands obeyed.

A street-car rumbled past the building, and the old walls trembled. From the sidewalks came the babble of city noises, the tones of the buyer and seller, the rattle of passing traffic, the shouts of drivers. Far away, rising above even the hubbub of the street, came the notes of a band, and as the musicians approached, the shrieks of the cornet and the thunder of the drums drowned for the moment every other noise, but the old man heard nothing, not even when the musical tumult was at its height did he lift his eyes or raise his head.

To the mind of the visitor there came a vision. The panorama of history passed before his eyes. It began with a spectacle of an Oriental caravan, a great train of camels and horses, a body of armed retainers, the points of their long lances flashing in the sun, and behind them a motley crowd of slaves and servants, bondmen and bondwomen walking and riding; droves of sheep and goats and oxen and a rear guard of swarthy horsemen, driving before them the stragglers, for a great prince of the East was leaving the home of his fathers, the famous Ur of the Chaldees, and was going north to a land which he believed his children would inherit for ever. Then came mingled pictures of famine and suffering, the removal of the patriarchal family to the country of the "Great River," four centuries under the rod of the taskmaster and a great nation marched forth to its deliverance. Hundreds of years of prosperity and adversity, of civil and foreign war, then the nation suddenly rose in its might and became an empire. More adversity, more foreign war, a great part of the people carried off into captivity from which they never returned, the remnant restored to a semblance of its former greatness. The city of the temple rose again from its ruins, Alexander the Great came and went through the land like a shadow, and after him the Roman. On the beautiful Mount of the Olive Tree, Cæsar's Terrible Tenth pitched its tents and began the siege which changed the course of Oriental history. The dreadful sketches of the pen of Josephus have never been excelled in the history of savage warfare, still they are not more horrible than the massacres during the last days of the stricken people in the land which had been promised to them as their heritage for ever. The dispersion was complete. Ages earlier it had begun. It is not yet ended.

But what wonderful personal memories have been left to the world and to the race to which this old man belonged.

Abraham the faithful, Isaac the tender-hearted, Jacob the supplanter, Moses the lawgiver, Joshua the judge, blind old Eli, stern Samuel, David the soldier, Solomon the wise, the great company of the prophets, Nehemiah the builder, Judas the deliverer, and, greatest of all, the long-promised Messiah, with the goodly company of the Apostles, Paul, Peter, John, and their successors, whose influence, in part, arose from their love of the law transformed into the Gospel. And through the eighteen hundred years, from the coming of the Messiah to the present day, there has not been an hour when some rabbi, learned in the law, has not been teaching to his children and to those of his spiritual household.

The Jewish population of St. Louis is conspicuous by reason of its dirt, overcrowding, industry, and sobriety. The exceptions (the rich "reformed" Jews) do not live in the Ghetto, but live in the more aristocratic districts of the West Side. I have found no manifest anti-Jewish feeling amongst the citizens with whom I have conversed about the Jews here. They have their own charitable institutions and some private schools, where the children are taught their native language and religion. They are called *Chedder* schools. Yiddish is largely in use among the older Jews. Against the Jews as a Jew there seems to be no sort of hostile feeling.

Their standard of living is low. They can work for low wages and live cheaply. The Jew keeps his eye open for profit rather than for wages. This is a matter of common observation; and the combination of this spirit with a strongly individualistic type of character, and a keen competitive instinct is placing him in an independent position with regard to his Gentile neighbor.

The Jews have organized systems of relief and mutual help which give the less competent among them a considerable advantage against Gentiles. It is in virtue of their religion, with its rigid system of observances and its jealously tribal and exclusive character that the Jews have been, and still remain, a peculiar people.

The orthodox Jew is continually kept in remembrance of his Jewishness by the observance of a unique code of prescribed and forbidden actions; and throughout the year he celebrates a series of fast and holy days, designed to celebrate and symbolize various episodes in the history of his race. The future of Judaism as a religion, is, of course, an immense problem.

The reformed or West End Jews are not so strict in the observance of the dietary laws and customs of the Mosaic economy. In the orthodox meetings the men wear their hats during the service and the women are bareheaded. The men occupy the main portion of the synagogue and the women occupy a balcony behind a thin curtain. In the "reformed" worship the men remove their hats on entering the temple and the women leave theirs on. The men and women occupy seats together as in ordinary

Christian churches. They eat swine's flesh and everything else that is used for the food of man. They do not insist on "Kosher" meat. The orthodox service is in Hebrew and the reformed is in Hebrew and English. The reformed Jews preach in English.

Zionist councils are popular among the Jews and they have dances, socials, and picnics to which all the family goes. Zionism will not undertake anything which would be contrary to orthodox Jewish religious law.

That the "national idea" is prevalent among the Jews is evident from the fact that the Jews do not assimilate with the people of other races. A professor in the Central High School in St. Louis told me that the Jewish children as a class were far in advance of all others in the degree of intelligence manifested by the examinations in the public schools of the city.

God speed the day when the things promised to this people may be accomplished so that the Saints may enjoy the promises that have been made to them.

J. C. GRAINGER.

* * * * *

"THE NEPHITE TWELVE" AGAIN.

I have read with much interest all that has appeared in the HERALD on this subject, but so far I have not seen anything to indicate to my mind that the Nephite twelve were apostles.

Now for the reasons: The twelve apostles at Jerusalem are to judge the twelve tribes of Israel. (See Matthew 19: 28; Luke 22: 29, 30.) Here we see that the twelve apostles are to judge the twelve tribes of Israel, and that included the tribe of Manasseh, or the Nephites, as the Book of Mormon teaches. If the Nephite twelve were apostles, then that would make thirteen apostles to judge one tribe, and eleven apostles to judge the other eleven tribes.

And if it was necessary to have two churches, one on this continent, now called America, and one at Jerusalem, each with twelve apostles, at the same time, then why not have them now, one here and one in England. God and Jesus Christ have not changed. To say that the inventions of man (*i. e.* rapid transit, telegraph, mail service,) have made it unnecessary, is bad logic. I think the argument for two sets of apostles at one time is the *greatest* and the best argument for polygamy that I ever heard,—two brides or churches. It should be pleasing to our opponents in Utah. If the Nephite twelve were apostles why did not Jesus say (in Moroni 2) "For thus did mine other apostles." That would make it plain; but he only said, "For thus did mine apostles," the same as he would have said to the seventy.

Philip did mighty miracles, but was he an apostle? (See Acts 8: 5-15.) Therefore, because the

Nephite twelve did mighty miracles, and had the commission as the twelve apostles, does that make them apostles? Do not the seventy have the same commission as the twelve apostles?

Now let me quote a settler: "And the angel spake unto me, saying, Behold the *twelve disciples* of the Lamb, who are *chosen to minister unto thy seed*. And he said unto me, Thou rememberest the *twelve apostles* of the Lamb? Behold they are they who shall judge the twelve tribes of Israel: *Wherefore, the twelve ministers of thy seed shall be judged of them*: for ye are of the house of Israel; and these *twelve ministers* whom thou beholdest, *shall judge thy seed*."—1 Nephi 3: 26. Now if the Nephite twelve were apostles, then the angel would have said so. But instead he calls the Nephite twelve "*disciples*" and "*ministers*" and says they shall be judged by the *twelve apostles*. Surely this is plain enough to show that the Nephite twelve did not hold the same office as the apostles at Jerusalem did.

With the best of feeling for all, I am,

W. N. DAWSON.

SACRAMENTO, California.

* * * * *

A VISION.

I beheld a vision of the age to be. I saw the world grow better day by day. Slowly but surely mankind advanced. Though there was recurrent ebb and flow, the tide was higher. There was less and less of brutality and inhumanity, more of justice and love and service. In the continued uplift the savage in man disappeared; the divine triumphed over the carnal. Jails, almshouses, penitentiaries, and asylums no more cursed the world. The gallows and the dungeons no longer cast their darkened shadow o'er the land. The palsied and trembling hand of penury and want was no longer extended for alms. War, cruel, inhuman, ruthless war, whether on the battlefield or in the congested marts of commerce and industry had passed away. Patriotism had a new meaning. The spirit of brotherhood pervaded the entire earth. Intelligence and wisdom had displaced dollars and debauchery in the legislative halls. Justice had driven the bribed and the briber from her courts. Reason and love occupied the pulpit.

The whole world was changed. Service had displaced selfishness. "To give rather than to get," "to be rather than to have" had become the impelling purpose of the world. To possess more than one's fellows was a mark of dishonor, a condition men studiously endeavored to avoid. Men vied with men in doing for others; service was the determining qualification for greatness, and selection for office came only to those who had best served their fellows. Honor was the watchword, and service, the secret spring of action. Woman was free, eco-

nomically free; the curse of ages was gone! She was no longer "the weaker vessel"; "a necessary evil." Man had cast out his "beam"; woman her "mote." Prostitution and infanticide had perished with the old order. Missionaries no longer called men to individual righteousness. Regeneration was social rather than individual. The knowledge of God covered the earth; to know was to do; society was a living, harmonious organism. The sweatshop and the slum were no longer the necessary adjuncts of the palace. The terms "master" and "servant" had become obsolete. Each esteemed his fellow as himself.

Individuality had blossomed and fruited under the rule of right and a collective state. Bars and locks were no longer requisite. Men were honest from choice. No other intelligent action suggested itself. Incentive to sin had largely passed away. The Devil no longer swayed the mass. Men had willed him out of their lives. He was relegated to oblivion. Men's interests were identical. To advance one's cause it was imperative that the interests of all others be conserved. The fatherhood of God and the brotherhood of man was no longer Utopian. These had been transferred from the realm of fancy to the domain of fact.

Religion was no longer separate and distinct from government. It was the reign of the government of God! A continent called Zion! A people worthy to abide!

The vision vanished. A peace indescribable filled my entire being. The world as it is to be! To accomplish this is our purpose; to realize it, our aim.

T. W. WILLIAMS.

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THE TEN VIRGINS.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.—Matthew 25: 1, 2.

The word *then* which is used as the opening word of the first verse refers to the time when the prediction that follows shall take place, which time is clearly stated in the preceding chapter by the Savior, and refers to his second and glorious coming.

The word *virgins* may be understood as representing all the disciples of Christ, or the local churches which comprise the general church, known as the "kingdom of God." Concerning this relationship Paul writes: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—2 Corinthians 11: 2.

This Corinthian church was addressed as one of the virgins that were preparing to meet the coming bridegroom. The language employed beautifully represents that pure and holy condition which should

be attained by members, branches, and the general church. Every disciple should labor to bring about this desired condition.

The "beloved disciple" in addressing the church universal, writes as follows:

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.—Revelation 19: 7, 8.

The Lord designates the apparel to be worn, the material is furnished and made ready, and she is advised to put on her beautiful garments:

Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city.—Isaiah 52: 1.

Zion is the city of our God; for this is Zion, *the pure in heart*.—Doctrine and Covenants 94: 5.

"The wise took oil in their vessels with their lamps." These vessels that were filled with oil, from which the lamps were replenished, are the disciples of Christ, as may be seen from the following: Speaking of Saul the Lord says, "He is a chosen vessel unto me." Paul states "that every one of you should know how to possess his vessel in sanctification and honor."—1 Thessalonians 4: 4. In writing to Timothy Paul penned the following:

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.—2 Timothy 2: 20, 21. (See also Romans 9: 21-24; 1 Peter 3: 7.)

The oil represents the Spirit of God which is given to the disciples as an abiding Comforter, as may be seen by the following: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 1: 4. (See also Acts 4: 8; 7: 55; 9: 17.)

Jesus Christ received a fullness of the Spirit:

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. And I, John, saw that he received not of the fullness at the first, but received grace for grace; and he received not of the fullness at first, but continued from grace to grace, until he received a fullness; and thus he was called the Son of God, because he received not of the fullness at the first. And I, John, bear record, and lo, the heavens were opened and the Holy Ghost descended upon him in the form of a dove, and it sat upon him, and there came a voice out of heaven saying, This is my beloved Son. And I, John, bear record that he received a fullness of the glory of the Father; and he received all power, both in heaven and on earth; and the glory of the Father was with him, for he dwelt in him.—Doctrine and Covenants 90: 2.

The disciples of Christ receive the Spirit by measure, according to their righteousness, and the work required at their hands, as may be seen by the citations given below:

But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity;

therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—Hebrews 1: 8, 9.

The lamps represent the word of God:

Thy word is a lamp unto my feet, and a light unto my path.—Psalm 119: 105. (See Proverbs 4: 18; 13: 9; 24: 20.)

Christ is the light of the world. The Spirit gave him a full knowledge of the word, and a complete understanding of the will of God; and the Spirit inspired him to render implicit obedience to the Father's will. His obedience was in direct fulfillment of the word of God, and his light was manifest in the clearness and fullness and simplicity of his teaching; for he let his light so shine before men, that they did and still glorify God. Peter says that God anointed Jesus of Nazareth with the Holy Ghost and with power and he went about doing good, for God was with him (Acts 10: 38). He preached the gospel to the poor, as well as to the rich. He healed the sick, gave sight to the blind, caused the lame to walk, cleansed the lepers, made the deaf to hear, raised the dead, and fed the poor. His sacrifice was perfect; his obedience complete.

Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians 2: 8-11.

Christ is the bridegroom, preparing to meet his bride. Is she ready?

Christ called and ordained his ministers. He put the word of truth in their possession and authorized them to preach the gospel and administer its ordinances, and said:

Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5: 14, 16.

The light of the Holy Spirit which is in Christ's disciples is to shine out to a dying world through the word, as it is preached by precept and by example.

Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.—2 Corinthians 3: 5, 6.

Peter says:

Which [things] are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.—1 Peter 1: 12.

To his disciples in this dispensation, after he had restored the gospel, and recommitted the gospel commission, he said:

Again I say, Hearken ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high.—Doctrine and Covenants 43: 4.

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day.—Doctrine and Covenants 50: 6.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42: 16.

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.—Doctrine and Covenants 42: 5.

The minister who teaches the truths contained in the word in meekness and love, carefully, fully, and correctly under the influence of the Holy Spirit, will let his light shine; and give evidence that he is among the wise virgins, with lamps trimmed and burning. He will be ready when He comes.

Yet we may view it from another standpoint: Every member, every family, and every branch should be meek, humble, faithful, truthful, honest, pure, and good; they should be energetic, persevering, industrious, frugal, and charitable. They should be given to hospitality, and known by their good works. They should be "partakers of the divine nature," and in harmony with true religion, as follows:

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1: 26, 27.

Those who thus follow Christ, though he should delay his coming, and they should sleep the sleep of death, "And at midnight" the cry is "made, Behold, the bridegroom cometh; go ye out to meet him," will arise, or be changed, and their lamps will be trimmed and burning.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

These will be ready when he comes, and for their benefit it is written, "Blessed are they which are called unto the marriage supper of the Lamb."

The foolish virgins are those who have grieved the Spirit by a failure to do that which is required; from them it is withdrawn, and they wander in dark-

ness, without its light, direction, and power. They may have the word but fail to understand it, or heed its warnings; they neglect the widows and the fatherless, they care not for the poor or the sick; for their lamps are gone out. And, therefore, whether they sleep the sleep of lethargy or the sleep of death, when the bridegroom comes they will be without oil, and their lamps will have gone out. What good will it do them to come with the sacred books under their arms and say: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"—Matthew 7: 21, 22.

The writer is of the opinion that no one will make such a claim before Christ, at that time, unless they believe such a work has been done by them.

They were once virgins, disciples of Christ, who have been so inactive as to lose the Spirit, and their lamps have gone out; they will expect to enter in and shall not be able. Some will weep the tears of disappointment, and others will be angry; for, "there shall be weeping and gnashing of teeth."

The wise could not divide their oil with the foolish, any more than you or I can divide our righteousness with those who have none. We may pray for, encourage, and help sinners in many ways. We may teach them the gospel, and the law of Christ; we may do all in our power to save them; yet they must believe, obey, and live the religion of Christ for themselves, or fail.

Under God and Christ and the church salvation is an individual work.

Let us be wise virgins, with our vessels filled with oil, and our lamps trimmed and burning,

CHARLES E. BUTTERWORTH.

Of General Interest

AN APOSTATE?

George T. Sledge, pastor of the Beulah Methodist Church, has resigned his charge and has formally withdrawn from the Methodist Church. Reverend Mr. Sledge will continue his work as an independent minister, but says that he can not remain connected with the church as its teachings are not in accordance with his beliefs. He epitomizes his feelings in the matter in the statement, "I can not feed my congregation on thoughts that do not feed my own soul."

Reverend Mr. Sledge made formal announcement of his intentions at a conference of Methodist ministers at Colorado Springs last Tuesday. His resignation was accepted.

The young minister came to Colorado last September from Southern California and was given a charge almost at once.

In an open letter to the public, Reverend Mr. Sledge explains his reasons for leaving the Methodist ministry. He says that the letter is an attack on no one nor on the church. The letter follows:

"To the public:

"For the following reasons I have withdrawn from the Methodist ministry and the Methodist Church:

"I can not follow the course of study prescribed by the bishops.

"I can not feed my congregation on thoughts that do not feed my own soul. The Methodist doctrine as well as others teaches that our preaching and our religion must conform to the age in which we live: there is nothing in scripture to justify or support such conclusions. The gospel and the religion of Christ are applicable to all classes of people and adjusted to all ages but not conformed to any. My experience in preaching is that those who receive the Word more readily are the poor and the unlearned who know nothing about the doctrines and traditions of Methodism. My mission is to the unwise as well as to the wise. God is no respecter of persons. I find that very few can endure sound doctrine. The faith of the people is standing in the wisdom of men and not in the power of God.

"The doctrines of the Bible and the teachings of Christ have been butchered and grossly misconstrued by mixing and mingling them with the doctrines and traditions of men.

"John Wesley is the founder of Methodism. Jesus Christ is the head and founder of the church, 'other foundation can no man lay.' We can have Methodism without Wesley but we can not have Christianity without Christ. Methodism will soon die but Christianity will live. When I want the water of life I go to the Fountain Head and not a million miles below. The doctrines and traditions of men will go down with those who teach them.

"I don't care to know anything about atheism, deism, or pantheism. I want my heart and life so full of the Lord Jesus Christ and his teachings that there will be no room for anything else.

"I am determined not to know anything else. When Jesus was teaching his disciples he did not give them lessons in skepticism and infidelity, but told them to give not that which was holy to dogs nor cast pearls before swine. Some of the books that the bishops send out for ministers to study would corrupt the morals of an angel. I do not want to know anything about metaphysics; my religion is in my heart as well as in my head. Metaphysics will act upon a man's brain but will not generate love in his heart. In preaching the gospel I do not depend on my understanding, I have no right to try to fathom the mystery of divine things, but I do know that some mysterious power has touched my heart and revolutionized my whole life. The bishops are a great deal wiser than I am, but I would like to find one that is half as happy as I am in my religious experience. 'I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me.'

"There is also envy, strife and divisions between the different churches which is not the Christian spirit. 'For while one saith, I am of Wesley, another saith I am of Calvin, another saith I am of Luther, or some one else, are they not carnal and walk as men? The carnal mind is enmity against God, it is not subject to God's law neither indeed can be.' There are also envy, strife, and divisions between the two Methodist bodies. If they will not come together in this life they can not do so in the life which is to come.

"These have not the Christian spirit. 'If any man have not the Spirit of Christ he is none of his.'

"If the tree is corrupt the fruit thereof will be evil.

"'No fountain can send forth both sweet water and bitter.'

"The religion of Jesus Christ is love, self-denial, cross-bearing, and prayerful searching of the scriptures, but it is not thus construed or manifested by the present-day believers. They are trying to follow Christ in letter but not in spirit and practice. The true ideals of the Christian religion are sadly misrepresented by nearly all churches, if not all. This is due to the fact that they are following the

doctrines of men instead of the scripture. We have no command to follow Wesley, but we are told to take up our cross and follow Christ. We can not have Wesley with us any time but we can have Christ with us all the time if we want him. We are also commanded that our alms be done in secret, but to-day we see the churches boasting and boosting.

"The ministers are striving to reach places of distinction. If I exalt myself in this life my presence in heaven would be repulsive. The dollar is another conspicuous item with the present-day minister. Many of the preachers are trying to work through the law, trying to 'purify politics.' I love pure and wholesome laws, clean politics, and civic righteousness, but I am convinced that we can never legislate the people into the kingdom of heaven. God is going to judge this world not by John Wesley, not by Gipsy Smith, not by any action of the State legislature, nor the Senate or Congress, but 'he is going to judge the world by that man whom he hath ordained, inasmuch as he has given all men assurance that he has raised him from the dead.'

"The gospel is a million times more powerful than the law. The gospel came to do that which the law is incapable and powerless to do. How long will they continue to pervert the right way of the Lord by the commandments of men? I shall no longer 'wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness and spiritual blindness in high places.'"—Pueblo *Chieftain* (Colorado).

* * * * *

A CELEBRATED INDIAN.

STANDING BEAR, THE GREAT PONCA.

Last September, on the banks of the Niobrara River, Nebraska, died Standing Bear, (Mon-chu-non-zhi), the Ponca, who is, in the opinion of the editor of *The Southern Workman*, the chieftain whom the young Indians, of to-day should most delight to honor, for he had more to do than any other tribesman with gaining for the Indian recognition as a citizen and as a man.

The forced removal of the Poncas from their homes in Nebraska to Indian Territory, thirty-three years ago, is one of the sad chapters in the history of our dealings with the Indians. The Poncas detested their new abiding-place and pined for the homes and burial grounds of their fathers. Many fell ill and died of malaria and fever. Indeed, they had for Indian Territory the same word in their language which they use for hell—"the land of fire." Finally a small band of them escaped and by secret movements and marches returned to Nebraska. Among these, as their leader, was Standing Bear. When they reached Nebraska the whole company was arrested by General Crook, and brought to Fort Omaha where they were held prisoners until they could be returned to Indian Territory. Meantime a strong wave of popular feeling in their favor was aroused among the white people whom the Poncas had often defended against the raids of the Sioux, and a young lawyer of that country suggested bringing *habeas corpus* proceedings under the Fourteenth Amendment of the Constitution which declares, in effect, that "all persons born in the United States . . . shall not be deprived of their liberty without due process of law." The case was brought before the late Judge Dundy in the Federal Court and was one of the most important cases ever brought before any court in the land, for up to that time the Indian had never been considered a "person" in the eyes of the law. Standing Bear, then a splendid specimen of manhood, tall, straight as an arrow, and with piercing eyes, addressed the court and made, through an interpreter, a plea for himself and his people that moved his hearers to

tears. Some days later the judge handed down the decision of the court, setting Standing Bear and the others free, thus making the Indian a man in the eyes of the law. He is reported to have said afterwards that Standing Bear's address had secured the decision.—*The Indian's Friend*, May, 1909.

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MONKS' MOUND.

Monks' Mound, one of the most interesting points of historical interest on the East Side, is to be disposed of at auction. The Ramey family, of Edwardsville, owners of the mound and the ground surrounding it, announced yesterday they had decided to dispose of it, and would sell it next October.

The act will be one of the legal formalities to the settling of an estate. The mound, with two hundred and sixty acres of land about it, belonged to the late Thomas Turner Ramey and his wife, Margaret. Mr. Ramey died ten years ago and his wife died last December. There are eight children and they have decided that the country place shall be sold and the funds realized therefrom equitably divided.

This means the mound will pass into other hands. The members of the family, while willing to dispose of it, are loath to see it converted into a resort, but prefer that it should be taken in charge by the Federal or State Government or by some historical society or association.

Monks' Mound is supposed to antedate any authentic history in this country. There is evidence it was constructed by a race of people who lived long before the American Indian. Their habits and customs are fairly well known from the implements and household articles that have been dug from the mound.

The mound itself is believed to have been brought to the lower portion of Madison County from a great distance, basketful by basketful, as there is no earth like it in the vicinity. Many years' work by many thousand people must have been required to rear its huge bulk.

It is located due east and west, and on a plateau at the eastern end, where the first rays of the rising sun would encounter it. There were until recently the remains of a sacrificial altar. This has led to the belief that the mound-builders were sun-worshippers. While there are many tools, vessels and implements in the mound, there are no bodies there.

The fields around, however, teem with bones of human skeletons, showing that the neighborhood was at one time the scene of a great battle, or that the mound was erected in the center of an ancient burial ground.

This mound, with the famous Snake Mound in Ohio and one in Wisconsin, is regarded as the most interesting in the United States. Surrounding Monks' Mound are a score of smaller ones, but none that in any way approaches it in magnitude, or historical and mystical value.

Thomas Turner Ramey, owner of Monk's Mound, the origin of which is not recorded by the writings of any period, exacted a promise at his deathbed from the members of his family at Edwardsville, near where the mound is situated, that the property would never be sold except to the State or Federal Governments. This, however, will not be followed to the letter, according to a recent announcement, but in case the government will not buy the mound it will soon be sold at public auction.

Mr. Ramey, who died several years ago, grew to be a student of archæology from his association with the ancient burial ground, and toward the latter part of his life became convinced that the secrets locked within the tomb will reveal evidences of a race that lived prior to the American Indian. Many curious relics have been found and lately parts of a

shrine were dug up, leading to the belief that the strange people were sun-worshippers.

It forms the center of a large burial ground and is thought to contain, in its deepest interior, treasures of copper and gold. The mound and surrounding land comprise two hundred and sixty acres.—*St. Louis Globe Democrat*, April 18, 1909.

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PURE OLIVE OIL.

It will be a matter of much satisfaction to people who use olive oil to any extent to learn from a pure food expert that the commodity now sold in Iowa and the country generally is practically pure. The time was, not long since, when it was a popular supposition that there was no such thing as pure olive oil in the American market except at a high price and under guarantees that could be trusted. The discovery that the lowly cotton seed produced an oil so much like the fluid from the olive that it could pass the inspection of even the most expert judge, led to the marketing of that oil disguised in foreign packages and falsely labeled "pure olive oil." While the fraud was not a dangerous one to the health, the cotton seed oil, like oleomargarine, being wholesome, the purchaser was not sure he was getting what he was paying for.

The introduction of the pure food laws have changed all this, and made it possible for the consumer to purchase olive oil in any store with the assurance that he is getting the real article.

State Food and Dairy Commissioner H. R. Wright gives assurance of this. He says in an interview:

"Imported oil is almost sure to be pure, because the Federal Government has perfected its inspection service to the last degree and an article that is passed by the inspectors is pure beyond any doubt. Oil bottled in California is inspected almost as closely, and it is safe to say that almost no cotton seed oil is mixed with the real article now, unless its presence is shown on the label. Getting good olive oil is another matter, and one in which the pure food laws can give little assistance. There is just as much difference between pure olive oil as there is between different kinds of butter."

This case of olive oil is alone a triumph for the pure food movement. And there are others, all of which testify to the value of the new legislation.—*Hawk-Eye*.

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DO PROTESTANTS BELIEVE THEIR OWN CREEDS?

In discussing "The Godlessness of New York" in the *June American Magazine*, Ray Stannard Baker raises the question as to whether the members of New York's Protestant churches believe their own creeds and says:

"The Protestant churches, as churches, may be said, indeed, to have no longer any very positive convictions or any very definite program. They no longer believe their own creeds, and the old fervor of hostility with which they becuadged one another (a sign of life at least) has departed. No longer fighting one another, neither do they unite: there is no fire to fuse them. Scarcely two ministers, let alone two denominations, agree either on doctrine or on methods of work. A 'Federation of Churches' exists in New York, but it is hardly more than the activity of one energetic man whose valuable statistical studies of church conditions have been financed by contributions from various denominations. It has almost no significance as a directing or centralizing power.

"I have said that the Protestant churches, having been withdrawing from the common people for a hundred years, are now trying to get back. To this end they have given

much money: it has not availed. Neither has charity reestablished them, nor mission chapels, nor even carpenter shops, clubs, classes, gymnasiums, socialist discussions, nor revivals."

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AN ABSTEMIOUS WRESTLER.

The wrestling match that took place Saturday night between Farmer Burns and "Chicago Jack" Miller, and was won by Burns in two straight throws, brought out one of the largest crowds that ever attended an athletic contest in the city.

The crowd insisted that Burns should give them a talk and he told how he took Gotch from the plow and made a great man of him. He also condemned cigarette smoking, and said he would rather see one of his boys in the penitentiary than to have him turn out a cigarette fiend. "There are five things I abstain from," he said, "smoking, chewing, profane language, and the use of tea and coffee."—*Evening World-Herald*, Omaha, May 17, 1909.

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THERE IS TROUBLE IN THE DISCIPLE CAMP.

A pastor of distinction in Chicago has proved to be a believer in the higher criticism, and he does not believe that every word in the Bible is historically true. He is not sure of Jonah or the flood, so there are those who want to turn him out. But how can it be done? The Disciples have grown to be over a million and a quarter communicants, with no machinery of ecclesiastical courts and no creed. They have no standard but the Bible, and no articles by which to interpret it. Their very principles of conglomeration which brought many Ismaelite fragments of other bodies together was liberty of interpretation. It is a courageous principle, which allows truth and error to wrestle, with no fear that truth will be worsted in the struggle. We presume that room will be kept for historical criticism and those who accept it.—*The Independent*, May 6, 1909.

Hymns and Poems

Selected and Original

Answer to Where is God.

A little rhyme written when I was feeling very despondent and disconsolate.

In the darkness of the night,
In storms that beat on mountain height,
When Nature stands aghast with fright,
God is there.

When storms are raging o'er the deep,
And mighty winds its bosom sweep,
And waves like living mountains leap,
He is there.

When volcanoes belch their fires forth,
And earthquakes heave and toss the earth,
And hushed be every voice of mirth,
He is there.

When heavy falls the chastening rod,
And war with crimson stains the sod,
Don't doubt and wonder, Where is God?
For he is there.

If driven from our own abode,
And walking o'er life's stony road,
We're bowed to earth with sorrow's load,
He is there.

J. C. CLAPP.

Words of Gratitude for the Late Revelations.

"God hath remembered his chosen again,"

And sent us the light from above
In answer to prayer that we might obtain
A knowledge of duty both clear and plain
And walk in the light of his love.

He has borne with our weakness year after year,
And blest us beyond our desert,
And e'en as the verge of doubt we draw near
In love he dispelled our darkness and fear,
And thus did our downfall avert.

Thus day after day fresh proofs of his love
Are given to cheer us along,
How gently with us his Spirit oft strove
How kindly but firmly his truth he inwove
In our hearts to save us from wrong.

And shall we not love and render him praise,
For bounties so richly bestowed,
The gospel restored in these latter days,
Its blessings and gifts our souls to upraise,
And fit us for his blest abode?

Oh, help us dear Lord to praise thy great name,
By honoring thy righteous will,
And thus, by our lives thy goodness proclaim
And publish abroad thy glorious fame
And all of thy precepts fulfill.

CHARLES DERRY.

Close to Thee.

(Tune: "Sweet Marie.")

I've a yearning in my heart, Lord, for thee,
For all thy mercies shown here to me,
'Neath the shadow of thy wing
I will trust and rest and sing,
All my treasures I will bring, Lord, to thee.

Chorus:

Close to thee I would be;
I would be close to thee;
Thy pure and gentle face I long to see.
All the world I count but dross,
All its friendships are but loss,
I will gladly bear the cross, Lord, for thee.

Oh, what joy was brought to earth, Lord, by thee,
A babe upon thy Virgin Mother's knee;
When the shepherds on the plain
Heard the angel hosts proclaim,
What great glory to thy name there would be.

Chorus.

Oh, I think of all thou'st done, Lord, for me,
Thy bitter night in Gethsemane,
Deserted by thine own,
None to hear thy plaintive moan,
Thou didst watch and pray alone, Lord, for me.

Chorus.

Oh, give me a greater love, Lord, for thee,
Like thee a love for all humanity;
Now since thou didst condescend
To be teacher, guide and friend,
All my life I'll freely spend, Lord, for thee.

Chorus.

JAMES L. EDWARDS.

MELROSE, Massachusetts.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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June Reading for Daughters of Zion.**CURIOSITY AND UNTRUTHFULNESS.**

Do not expect too much. That is generally the great fault with us before we have had a wide experience with children. We must neither condone nor overlook faults, but we must not be shocked or discouraged at the appearance of them. Children are faulty by nature—by natural law, the laws of heredity and environment. As I have often said before, they are not immoral, they are unmoral. They know nothing about morals, nothing about right or wrong until they have learned by teaching, by experience, and by the development of the "still small voice." It is our business in life as mothers and teachers, to watch out for these faults and eradicate them, or, rather, supplant them by better things. Curiosity is a common trait in children. It is not a fault until it becomes disagreeable by lack of control. It is unpleasant to have a child betray curiosity in what his elders are saying and to refuse to go about his legitimate business because he wants to "hear." I should not tolerate it. When you have grown guests, I would advise setting the little girl some task, or giving her some plaything or amusement, within your sight if need be, but out of direct hearing, and insist on her staying there. I do not mean that grown people ought to talk about anything a child might not hear, but there are often confidential affairs to be discussed that one does not care to discuss before a third. A child who edges in or stands about among grown people just for mere curiosity is disagreeable and will be disliked, and one of the ends to strive for in child training is to make him agreeable so every one will like him.

Regarding eating slowly, masticating thoroughly, etc., you will have to have great patience. Children have to be told these things over and over. They seldom learn by one telling or two, but oftener by *example*.

Untruthfulness, for some reason, is a common fault with little children. Both school-teachers and parents have it to contend with. Often it is because of fear of punishment and oftener a result of the law of suggestion. The questioner, by his mental attitude, suggests to the child the answer he wants or ought to have, and the unreasoning child immediately gives it. When a stern-faced parent, with reproof in her eye and the possibility of severe punishment in her strong hands, says, "Johnny Jones, did you eat that piece of pie?" She suggests by her manner, "No." Johnny knows that she wants him to be able to say "No" and he says "No." Then he is threatened dire things if he has been falsifying and his poor little soul is in confusion. Suggest the truth to a child. If you are pretty sure that Johnny ate the pie, it would be better to say, "Johnny, you ate that piece of pie didn't you, son?" Then if there is any reason why he shouldn't have eaten the pie, give it, and tell him next time you'll trust him not to. Try always to suggest the right thing to the child. Punishment will not cure untruthfulness or dishonesty. It is more liable to intensify it. Give the child courage to be free. Teach from nature how nature

never deceives us; God never deceives us; brave men and women do not deceive each other or tell untruths. Make him feel that it takes courage to be true and brave and that only cowards lie. Make him feel your love and sympathy and win his confidence. Do not antagonize him. There is a big thought in the biblical admonition, "Parents, provoke not your children to wrath."

Never make much of the fault itself. Make more of the virtue which is its opposite. Encourage truth in every act.—Extract from Parents' Problems in *American Motherhood*.

Questions on June Reading.

Is it common to expect too much of children? What effect may this fault have upon them? What may be the effect of condoning or overlooking a fault? Why should one avoid being either too shocked or discouraged with the faults of children? What is the difference between "immoral" and "unmoral"? Why is it the business of parents and teachers to watch for the faults of their children? What is the best method of eradicating a fault? When is curiosity a fault in a child? Up to this point, what virtue is there in it? How should it be controlled? Is it for the convenience of elder people, alone, that children should not always be permitted to overhear their conversation? How is the child benefited by insisting at times that he shall not listen to matters not intended for his ears? How are meddling children regarded? What is one of the ends to strive for in child-training? Is it worth while to exercise great care over children in regard to eating slowly and masticating thoroughly? Why is it necessary to exercise great patience concerning these things? What are some causes of untruthfulness in little children? How may the law of suggestion help in overcoming the habit of untruthfulness? How do parents provoke their children to untruthfulness? How may we help them to have courage to be truthful? Why should we emphasize the opposite virtue rather than the fault? How may truthfulness in action be encouraged?

Program for Daughters of Zion Reading for June.

Hymn No. 144 Saints' Hymnal; Reading from Home Column with discussion; Paper, "The Courage to be True"; Paper, "Truth in Actions"; roll call; business; dismissal prayer.

Request for Prayer.

Sr. Sylvia Nash asks for the prayers of the Saints in behalf of her mother, Mrs. Minta Johnson, that she may be raised from a bed of affliction.

Letter Department

Dear Saints: As I am so lonely, sad, and downhearted since losing my dear companion, I have no earthly friends to whom I can go for a kind word of sympathy or consolation; no one to stand by me when trials and troubles and disappointments come; no earthly friends to lean upon, but how many times have I called on my heavenly Father for aid and assistance. Saints, were it not for my heavenly Father, what could I do, or where could I go for help? But Saints, I want all aid and assistance through the prayer of God's people, that can be obtained through faith in prayers. No one knows what a hard life it is for one after losing their only friend in the world until they themselves have passed through the sorrowful trial. Never for one moment do I remember feeling light-hearted or cheerful since being left alone. I am willing to stand the trials of this life the very

best I can, but it's an awful hard battle to fight alone with the whole world, it seems, against you; but I still desire God's blessings.

I try to live as a Saint of God, so I may be worthy of being owned and blessed of him, the Giver of all. I desire to live so God will not be ashamed to own me as his child. Saints, do fast and pray for me that I may have the desire of my heart; then I know I can and will feel free again, unless it is God's will that I must pass through this trial. How I wish I might tell you plainly all about my disappointments, but the Lord knows all and if it is his will for things to be as they are, I will be more ready and willing to face the storms of life.

Perhaps my letter is already too lengthy, but this is not half I could say. May God bless each and every one of us in our trials and struggles, is the prayer of

A DOWNHEARTED AND LONELY SAINT.

DENVER, Colorado, May 10, 1909.

Editors Herald: We are moving along about after the usual sort. I did not get to attend the conference, but was busy, and think did more good than if I had met with the brethren in conference. While I enjoy those meetings very much, I could not see my way clear to attend this spring on account of financial stringency, so I did some manual labor at home for myself and others, thus getting things in better shape for a prolonged absence, if it is necessary. I have been visiting Boulder every two weeks, preaching two sermons each Sunday, and have also made an opening at Louisville. These are places where we have not had any preaching before. The congregations are not large, but there are some who seem very much interested.

I expect to start on a trip south to-morrow, visiting places in the Arkansas Valley, and maybe as far south as the south line of the State.

There has been more sickness in Denver Branch the past few months than ever before. We hope to have our new church ready for the district conference in September.

There are several openings for preaching, and we hope to make a better record the coming year than the one past.

Yours truly,
E. F. SHUPE.

SHABBONA, Michigan, March 8, 1909.

Dear Herald: Although one of the weak ones of the fold, my heart goes out to God in gratitude for his loving-kindness to me. I have been in this grand work for only a little over five years. I truly thank God that he ever called me, as I had become very skeptical in regard to the Bible and the teaching I had heard of the same until the true gospel of Jesus Christ was preached in our part of the vineyard. I heard the second sermon preached by Elder William Davis in our neighborhood. It was through curiosity that I went to hear, but when he gave the privilege of taking quotations I started out taking quotations to show that he did not quote Scripture correctly; but I failed in my undertaking, and after the first sermon I asked the elder home with me, intending to corner him on the Scriptures, as I had several other elders of various faiths. After spending a few hours with Elder Davis, talking on the Bible, I said, "Sir, you are simply a whirlwind on the Scriptures." He only smiled and said I had not asked him any hard questions.

Well, I continued to take quotations, not only of the Saints but of the Believers, also of the Disciples, but could not find proof in the Scriptures for the last two names, while it was several years before I could believe the Scriptures were true. The time came by seeing a baptism of one, with his arm all smashed, baptized in the cold waters in February, when the

ice was about eighteen inches thick. As I stood there I thought the man was going to his grave, but, thank God, as I stepped up to help him out of the water there was the conviction at that time that I should do the same, while yet I did not believe the Bible. As I was going to the place of confirmation the thought came to me, Lord, if this work is right and the Bible is true, take the desire for tobacco away from me and I will obey the gospel. I threw a chew out of my mouth then and there. Thank God, it was the last one I have ever taken. Let me say right here that I used one pound of chewing and one or two packages of smoking tobacco a week. Dear readers, to think that even when the desire was taken away I would not yield, but for seven long months was at war with myself! Thanks to the One who rules supreme, he helped me to conquer Satan and obey the gospel. I now rejoice in the plan of salvation that is laid down whereby we may be saved, and while I am trying to do my duty that is placed upon me I have many obstacles placed in my way, but ask the prayers of the Saints that I may ever prove true, as I have been nearly overcome at times, but have always received strength, through prayer to God, to come out victorious. I can say, with many more, I know the work is true.

Your brother in gospel bonds,

B. F. PHETTEPLACE.

NEBO, Illinois, May 10, 1909.

Editors Herald: On March 2 we were greeted with a packed house, and one of my brothers, a Baptist preacher. At our little church it had been said, "Oscar is too much for Will." Well, of course they thought "he had the truth"; so with his buoyant encouragement, and self-prognostication of certain victory, he was quite willing to resolve that Daniel 2:44 had a complete fulfillment in days of Christ: "I will build my church and the gates of hell shall not prevail," positive witness sure to testify in favor of Baptist position. We held just one session of two hours and a half. There was lots of twisting, as usual, and the usual ways of pounding on these two citations were indulged in.

When history and commentaries were presented there was complaint that history and commentaries were not scripture. Then Luke 2:1 was cited in corroboration of the real facts revealed by Daniel and that there was but one king in the days of Christ and not ten. I never enjoyed preaching better than I did this discussion. Everything went off peaceably. Saints were well satisfied; comments from outside which were heard were sufficient. On the 6th of April, in response to invitation from one of my old school-teachers, I made a speech at a neighborhood gathering at last day of his school. On several occasions I have been permitted, invited at this place (Sideview Schoolhouse) several times, and at other places on like occasions. On April 11, after preaching, a young married lady living near New Canton asked for baptism at once. She had come prepared, as she was from a distance; had before announced her intentions, and as usual on occasions of baptism the crowd was swelled. By procuring a number of lanterns we had quite plenty of light and a nice baptism, with others expressing themselves as feeling they ought to put it off no longer. Confirmation was also attended to at the "self-same" hour. On the 18th of April, by invitation of secretary of Calhoun County, Illinois, I was invited to occupy the place of a Methodist minister (who was sick) at a Sunday-school convention, at a little place called Bellevue.

Well, it was a little amusing to us that some other ministers on the program had got scared out on account of a little rain, so I had it all to myself, except one solo. Sometimes when our elders have like experiences, why do they not write them up for *HERALD* or *Ensign*, telling of the opportunities the Lord is opening for them. Some Latter Day

Saint turns up his nose and says, "He's blowing his horn." Some other elder, brother, or sister hears the statement, they have some experience that if known would unburden many a poor, downcast soul, but they're timid, they're bluffed, and we never hear what the good Lord has done for them.

When I look back a few years when even the schoolhouses were closed here, the church doors all or almost all barred, and think of my bitter, bitter trial when I stepped down and out from a popular church, threats of mob, "he's insane," "they ought not to be allowed here," and now, in verification of spiritual promise, to view such wonderful changes and have their invitations and expressions of appreciation, I feel thankful for the work.

I trust I have not worried you, Mr. Editor, with too much zeal to acquaint those who may be interested with the moving of God's hand here. To him be all the glory, with hope for brighter days for "the bride, the Lamb's wife."

W. A. GUTHRIE.

EAST INDEPENDENCE, Missouri, May 9, 1909.

Editor Herald: I would like to write a few lines to tell how I have been blessed in the last two years. My health was so poor that I could not work one quarter of a day; now I can work all day and I have not taken five cents worth of medicine in a year and I used to have to take it every day. Where I used to be so embarrassed because I was deaf, I do not mind it now only when I go to church, and then I feel like one that was hungry and went where the tables were loaded with what they wanted, and all they could get would be the smell. But I feel happy that the Lord has blessed me with such good health after twenty-five years, that I may be able to get faith and my hearing; but if it is the Lord's will that I must be deaf, his will be done, not mine. If any one does me wrong I will leave it with them and the Lord, for I feel thankful for what he has done for me.

We have meeting here every Sunday and Wednesday night. We do not have very many, but we have good meetings. This is where the new coal-mine is to start.

F. T. DOBIE.

CENTRALIA, Illinois, May 8, 1909.

Editors Herald: It is a long time since I have written to the *HERALD*. As we scan its pages, our hearts are gladdened to see how the work is prospering in other places. I know that Jesus Christ is the son of God and that the Latter Day Saints are indeed the church of Christ and accepted of him. I feel that I really do know it better than I know anything else. I was surprised at what was said about Christ being the Son of God, because I had not been praying for that, but always believed that without a doubt. But I soon decided that it was to show to me that it was a true revelation and that in all it showed me things to come and I know that God has blessed me in many ways. There are only a few Saints in this place. I never get to go to church without going twenty miles, and that has been some time. I trust I will be some day where I can go to the church of Christ every Sunday.

I am going to try this summer to get the preacher over with a tent and hold a two- or three-week meeting. I know that good can be done here. I believe this will be mother's last summer on earth with my sister and myself and I would like to see a good meeting here this summer. I wish to be found faithful in trying and striving to do his will and keep his commandments.

Bro. Goostree was over this week and had the pleasure of adding two more to the church and kingdom of God. This leaves all well.

Your brother in the one faith,

101 West Junction Street.

L. L. GOTT.

BAYARD, Nebraska, May 8, 1909.

Herald Publishing House: I ask for the prayers of the Saints in behalf of my little girl who is afflicted with spasms. She is eight years old and had spasms when a little babe and was so bad that we did not think she could live a day. We sent for the elders and she was healed, but when she was three years old she commenced having them again and I feel that the Lord will again heal her. She wants to be baptized as soon as an elder comes.

Asking a special prayer for her, I remain,
Your sister in the faith,

MRS. ADA HANSON.

RIVERTON, Iowa.

Editor Saints' Herald: I thought I would write a dream I had a few nights ago. I was studying about the condition of the branch at this place and I dreamed that the branch turned into a mound of earth that was frozen very solid. I was trying to make a wedge to drive in, to try to slab off some of the mound in order to break the front, but I could find no material solid enough to make the wedge, for when I went to drive the wedge in it would bend and was too soft to penetrate the frost. I want to do all I can to get the mound in working order, but I hope the time will come when some one will come to visit us that is able to break the frost and get us united.

L. C. DONALDSON.

TULARE, California, May 13, 1909.

Dear Herald: I see I have been appointed to labor in Northern and Central California this year and take this means to ask all the isolated Saints who would like to honor God's command to warn their neighbors, if you would like to have meetings in your neighborhood and can get a schoolhouse or hall, private house, or any place where you can get your neighbors together, and will drop me a card, I will try and get around to help you out. I have baptized one since my report went to General Conference, and more have given their names for Sunday. Saints, let us arise and shake off the coals from our garments and get busy. We know the work is true and if we put it to the front it will win. Let the watchword be onward and upward, and never let the banner trail in the dust; but keep it in the breeze until the world is warned.

JOHN F. WILES.

OTTAWA, Kentucky, May 12, 1909.

Editors Herald: I think the readers of the HERALD would like to hear from the new branch organized in Northeastern Kentucky.

Bro. J. W. Metcalf came out from Louisville and preached ten days for us, and while here organized a branch. He was assisted by Elder W. H. Forbes, of Mt. Vernon, Kentucky. We have a Sunday-school every Sunday, prayer-meeting every Wednesday night, also preaching every first Sunday by our presiding elder, W. H. Forbes.

We are trying to serve the Lord in deed and in truth, and we ask the prayers of the Saints everywhere that we may continue to the end and that there may be much good accomplished in this community, for we believe there are some honest-hearted people here, and we are trying in our weak way to show them the *true way*, for we know we have the truth. We realize there is no other way given under heaven or among men whereby we may be saved. We ask the prayers of the Saints that we may be faithful in this work which we represent.

Your sister in Christ,

GRACE OLIVER.

SIoux CITY, Iowa, May 17, 1909.

Editors Herald: In my article "Is the doctrine of universalism true?" published in last week's HERALD, in the twelfth line of the first column, page 443, the semicolon should be omitted, and the word *prisons* should read *place*. With such correction the statement will read: "The 'second judgment' and the place where the wicked remain between their death and resurrection have been confounded, or made synonymous."

My mission address is 705 West Sixth Street. Those desiring to communicate with me respecting work under my charge will please take notice.

PAUL M. HANSON.

ADELAIDE, Australia.

Editors Herald: Just a few lines from Adelaide. We are always pleased to receive the HERALD, to see how the work is going along in America and elsewhere; and though we are so far away, and it takes so long to get news (about six weeks), yet very often the HERALD contains something that we need to help us. We are wondering how the conference is getting on, and if we shall have any men sent here. We need help, but we know that the same need exists everywhere, and that means are limited. So we must just do the best we can, with what we have, and pray that God will send forth more laborers into his vineyard.

We have had some trying experiences in our branch, and we are not through with them yet; but in it all we realize what a glorious work it is, and we know that if we only remain humble and faithful, we shall come out more than conquerors in the end. We thank our loving, heavenly Father for the help and encouragement he gives us from time to time, and we pray that the trials and tribulations we have to pass through may purify us, so that he may be able to use us as humble instruments in extending his kingdom and in blessing his children.

We are collecting towards the Church History for our library, and are hoping soon to be able to send for the four volumes. Money seems to be a scarce article with the Saints in Adelaide at present, but we are doing the best we can, and are thankful that it is not the amount we give but the sacrifice that it entails that God looks at. The poor widow cast in more than they all.

Your brother in the gospel,

WALTER DYKE.

Foster Street, Parkside, April 7, 1909.

KANSAS CITY, Kansas.

To the Herald: Several years ago, I do not know when, I dreamed the Saints were gathered, or the community was all Saints. Early in the morning at the break of day they all gathered in a building. Was it the temple? The building was round (inside, I did not see the outside) with two or three galleries, or so it seemed to me. The morning service was closed; there was no visiting or jarring, each person kept his place and all filed out to the time of music, as people do at funerals, only each knew when to go. There was not a whisper; all was solemnity; it was the house of God. The visiting was done out-doors. The music continued until the last one left the building. As I went out I was handed three loaves of what I afterwards found to be angel's food. I suppose the others got some too. I went toward my home; the dew was still on the grass. I had not walked long when I saw a man, and the Spirit told me he had just arrived in Zion, had come a long way, and was hungry. I went to break off about one third of one loaf, the three loaves were to last me and mine until the next morning,

so I must be careful; but over half the loaf broke off and I handed it to him. He took it and passed on eating. I then tasted it. It was good.

Man's language always fails to describe anything pertaining to God. The food was sweet, but not like cake, it had fat substance in it; was moist and spongy, but like nothing earthly, as it did not sog when squeezed, but sprung back when released. When I got home I looked at the house and thought, "Why have I so large a house? I do not need it." Then I knew I was to give a home to any newcomers until they were located (each one for a few days). As I went up the stairs two families had arrived in my absence and were at home on the porch. I reached the top step and begun to break chunks off the broken loaf. I thought, "What will I do? we will eat the three loaves for breakfast." So I went around the crowd again and again and gave each a piece as large as my fist or larger, but still the smallest half of that first loaf was not gone. At last two of the children ran to me for more. Every one else had had enough and I broke the last piece in two and all had enough, and the two loaves were untouched. There were twelve or more besides my own.

There was no ceremony, no elaborate display, no unnecessary work.

If we are to spend our time in doing good, and praise and prayer, when Zion is redeemed, would it not be well to bring our work down, cut out unnecessary labor. I wash, iron, bake, mend, and sew, for five of us. I think our homes should be clean and orderly, but we must not spend all our time doing this. L. H.

PUEBLO, Colorado, May 15, 1909.

Dear Editors: Yesterday while looking over the pages of the *Pueblo Christian*, May 14, I saw in large letters, "Methodist minister leaves church and gives reasons why." He is George T. Sledge, of Beulah, Colorado.

Of course I was interested in the statement, as I always am in anything religiously inclined; so I decided to read it. I was astonished to learn how much in conformity his belief is, with the belief and teachings of our people. I will inclose the clipping for publication, that is, if you think best to publish it. Nevertheless I earnestly request one of our elders, who can best do so, to have an interview with him. Let us remember, "The field is ripe, the laborers few." And even the angels in heaven rejoice over one soul who is brought into the fold. D. D. SHIRK.

BRADFORD, Manchester, England, April 25, 1909.

Dear Brothers and Sisters: After laboring for about five years in Scotland, I can look back with pleasure knowing that our labor there has not been in vain. I came to Lancashire on New-Year Day to better myself in regard to work, as coal-mining for sometime has been very dull in Scotland. I must say I received a very warm welcome from the Saints in this part, and take this opportunity of thanking them for their kindness to my wife, daughter and myself, and I trust that our heavenly Father will bless our efforts to establish the gospel of the kingdom in this part. I believe there is no standing still in this work. We are either pressing forward or backward. I think it is good to examine ourselves to know what foundation we are building upon, whether it is on a rock or sinking sand.

I was surprised to see a statement in the *HERALD* some time ago that the money and the time that was spent in Scotland on the work had been spent in vain, according to the writer's idea, but I do not think that that statement was correct. When I entered the church in Hamilton, Scotland, five years ago, there were twelve members in the branch.

During that time there have been added to the membership fourteen, and although they are scattered I believe that all are striving to the best of their ability to do the will of their heavenly Father, and if elders sent to different parts of God's vineyard would do their duty and have a proper conception of their work whereunto God has called them, they would not devote their time running from one place to another enjoying themselves, instead of performing their duty. We should not pay children to do the work God has called us to do, as I believe that our heavenly Father desires that we should serve him with a true purpose of heart. There have been some true servants of God sent to Scotland who have done their duty; while there have been others who have been inclined to throw cold water on the good that has been done. We forget sometimes that we ought to be of one mind and all speak the same thing and have no division amongst us, and love one another, for in this lies the whole duty of a servant of God. If we love God and keep his commandments, we will find it is easy to love each other. I believe as servants of God that we can not afford to trifle with the truth concerning the kingdom of God. I fail to see how priests and elders in the church of Jesus Christ can afford to waste time in going to a theater or a football match or a dancing saloon. Can they honestly, before God, go on their knees and ask God's blessing on those worldly games, or do they compel Christ to stop outside while they go and enjoy themselves inside? This has been held up by other creeds, too, as a stumbling-block to them. My prayer is that those that read this letter and are guilty of the habits will in God's name give them up. Paul said if food or drink was a stumbling-block to others he would abstain from them. Let us raise the gospel banner higher in the future than in the past. ROBERT MURRAY.

159 Philip Park Road.

Two Spirits, or Superstition.

Superstition is one proof of ignorance, and we find it mostly in the colored race of people, and uneducated. I have always looked for intelligence among the Latter Day Saints. A lady once said to me after me telling her that a mad dog bit my baby, "Kill the dog at once, and he'll not go mad." Now, what good would it do to kill the dog after he had done the biting? It would keep him from biting others, but would have no effect on that which he had done, no more than a criminal that was put to death in Springfield some months ago. They killed him, but did not kill what he had done. At other times on the 4th of July and carnivals I see the Christians gathered around the fortune-tellers or soothsayers, and I can not help but think of Saul when he was commanded to drive all such out of the country, which he did, and it meant death to many of them, and finally when he had lost all communication with God, he went to one himself, and she told him truths, and he could not bear to meet his fate, so he killed himself. The things came true that she told him, but here he departed from the faith. That shows there are two different spirits. God has his own way to show his children what is to befall them, if it is fit for them to know. The Lord has shown his people and strictly commanded them all along to go not after witches, soothsayers, spiritualists, old women's fables, laughing, and old women's sayings.

I once knew a woman to go right past the elder's house and go about two miles to a brother to get him to blow in the baby's mouth to cure the thrush, and he said—Well, it cured it, anyway. So did the Lord suffer the wise men to do miracles like unto Moses, but I understand that they were of a different spirit. Another man was ordained an elder, and I have often heard him say that he had worked in

churches all his life and he was a discerner of spirits. He held meeting in his house, and had an old spiritualist lady seated at the front every night, and he did not know but it was the Spirit of the Lord she worked with till a brother (G. H. Hilliard) gave him a talk in my presence, explaining the difference.

"Don't thank me for a flower or it won't grow." "Don't give a friend anything sharp or you will be angry with each other." "Cover up the looking-glass when any one is dead." And "to hear a hen crow is a bad sign," and a hundred other sayings. We do not find the Savior teaching such and they must be old women's sayings. My friends get very angry with me because I will not believe such things.

Another lady said she feared her mother or sister was going to die; she had a token. Something hit the side of the house or chimney. As though the Lord was going to bang away and knock the side of the house out or a chimney down in order to show his children what was to come.

The Lord is a wise parent. He does not come to any one in a way to frighten, no more than we would scare our little babies. God says to use knowledge and wisdom, and there is neither in such things as these. We find people of this class always fearing they may be deceived by prophecy or tongues or dreams. They do not need to fear for Satan will not have to go that far to deceive them. He can just send them around to a fortune-teller and get them to think it is the Spirit of the Lord. Neither is Satan always going to lie us into everything. He will seek to deceive. He will be flowered up with lots of truth in order to deceive us. The first elder that I heard preach here in warning the Saints told them the Devil was the nicest and slickest man in town, and if we follow after the ways of the evil spirit, we will surely sometime go wrong. I have heard some say there is no good in Satan. He does not know enough. But remember, he was once an angel of light and knows a good deal more about heaven than we do.

A sister in Christ,

BEARDSTOWN, Illinois.

SUSIE LUFKIN.

Blind Fannie.

When a child of seventeen years, I remember a little circumstance that took place in 1870. I was to attend conference at Council Bluffs, Iowa, and was to go with my aunt. We stopped at her son-in-law's, her daughter having died, to see the little children. He had his brother and his wife staying with them and his brother's wife heard the gospel story through my aunt. As the lady was blind, she wished to go and hear the good word preached. On the way to conference she would have me and my cousin George pick wild prairie flowers, and she would cry and say she had not seen anything for seven years. Her husband said it had been seven years since she had seen to read. As we journeyed on our way I became quite well acquainted with the blind lady, and after she heard the gospel preached, she thought she ought to obey, and if my memory serves me right, it was Bro. Brand that baptized her.

I expect many of you have read the leaflets of Blind Fannie. She is the same lady, but no longer blind; for when they had written her baptism and given it to her and we had started for home, she said, "I can see," and took the baptism certificate and read it; and while she rejoiced, her husband seemed very sad, for he could not give up the faith to which he belonged. One would think it was enough to convert any one; but tradition is very strong, and he died out of the kingdom of God.

I continued to be acquainted with Blind Fannie some thirty years. A few hours before her death I was standing by her and she said to me, "Oh, such loving-kindness!" And then she was almost through her earthly journey.

BLIND FANNIE'S FRIEND.

News From Branches

FIRST KANSAS CITY.

We have quite a large membership on our book, but the members who attend are only about one fourth. The officers are making an effort to find out where the stray sheep are. Quite a number have moved away without taking letters of removal. All branches ought to encourage members who come to abide to get their letters; this would be a great help to reduce the number of scattered members.

Bro. R. Givens, while shingling a two-story house, slid down on the roof about six feet and fell twenty feet to the ground. He was picked up unconscious and carried into the house, where it was found no bones were broken, but he was hurt internally, about the breast. The elders were called and through administration he is recovering nicely.

Many of the members of the branch attended the Religio convention last Saturday and Sunday at the Fourth Kansas City Branch. A very spiritual session was had from first to last. The number of members are sixteen locals composed of eleven hundred members, and in the home class there are four hundred and forty members. Our Religios are becoming a large missionary force here in the city.

Our Sunday-school is preparing for a children's day for next month. Quite a number of the children desire to be baptized and a joyful time is looked forward to by the school.

2424 Wabash Avenue.

F. C. WARNEY.

CHICAGO ITEMS.

Several of the eastern Saints stopped over with us on their way from General Conference. We had some sermons from those of the eldership, and enjoyable visits from all. To the best of that which is ours, we entertained and provided for those of the visitors who stopped over for a few days. Nothing administers so much to the comfort of the traveler as a pleasant host, and it should be the first thought of the Saints to see that visitors are made comfortable and welcome. I once heard an elder say that he could tell the moment he entered the home of any of the Saints, or even strangers, whether the spirit to make one abundantly welcome was present with the household or not, and that if he discerned a "pinched up" air about the place, the only pleasant incident of the affair was the departure.

It is easy for any of us to open our home to what we call the leading men of the church, but if we notice an ordinary visitor in the congregation seldom we think to go to him and inquire as to whether he is provided for, and if we can in any way help him. Little do we think that in this way we can not only discharge a duty, but make a lasting impression for good on the individual. The writer and wife had the pleasure of entertaining Elders Anderson, of Canada, and S. F. Cushman, of Boston. Bro. Cushman is known as the man who can not sleep unless his head is turned to the north. This theory we have later tried out to our satisfaction. Brethren, heads to the north!

The South Side Branch, one and all, feel renewed in spirit at their successful taking over of so handsome a church proposition, with but a few dollars to begin with. The West Side have nothing particular to be elated over, as they had considerable funds to their advantage.

It is with sadness that we report the death of the three weeks' old babe of Bro. and Sr. Fred C. Peslin. Sr. Peslin is stricken with grief, as the death of the child seems a cruel mystery to the tender heart of the young mother.

2270 West Twenty-fifth Street.

J. H. CAMP.

Miscellaneous Department

Conference Minutes.

NORTHEASTERN KANSAS.—District convened at 10.30 a. m., March 27, 1909, with the Saints of Atchison; Samuel Twombly, president, presiding. Branches reporting: Atchison 84; Centralia 32; Netawaka 50; Blue Rapids 118; Fanning 96; Scranton 92; Topeka 48. Ministerial reports were received as follows: Elders Samuel Twombly, M. F. Gowell, A. L. Gurwell, W. S. Hodson, Henry Green, J. A. Dowker, Frank G. Hedrick; Priests J. W. Burns, T. H. Barrett; Teachers A. J. Carney, George R. Ketchum, Harry Boston; Deacons C. M. Lonestine and H. B. Sprague. Members of local priesthood reporting, 11; services attended, 433; sermons preached, 51; baptized 5; confirmed 5; marriages, 1; children blessed, 1; administered to sick, 79; in charge of meetings, 51; official visits, 14. Bishop's Agent John Cairns reported receipts \$977.12, expenditures \$950.00, balance on hand \$27.12. Communication from the Atchison Branch, requesting the ordination of George R. Ketchum to the office of elder; request was granted and ordination provided for. Request from Centralia for the ordination of William Brooks to the office of priest. Request granted and he was ordained by Brn. Twombly, Hedrick, and Buckley. District officers elected for year: President, Samuel Twombly; vice-president, M. F. Gowell; secretary and treasurer, Frank G. Hedrick. Adjourned to meet with Fanning Branch in six months. Frank G. Hedrick, secretary.

SOUTH SEA ISLANDS.—Conference convened at 8 a. m. on the 6th of April, 1909, in the chapel at Taronā, Papeete, Tahiti. Charles H. Lake was chosen to preside, with Metuaore as his assistant; D. M. Pohemiti secretary, and M. Turatahi assistant. Afai as teacher, and Tautu deacon. Minutes of last conference were read, and after some corrections, were approved. Adjourned to meet again at 1 p. m. Minutes of morning session were read and approved, after which reports were read from Elders C. H. Lake, Metuaore, Joseph F. Burton, D. M. Pohemiti. Bishop's report, Turatahi, Tane, Tetaku, Roo, Tepoaitu, Tarua, Tapuni, Peretei, Varoa, Mauritera, Tuahiva, Parepare, Puhiri, Temaunu, Rua, Tehu, Tetai, Tupakake, Hotu, Teuraivea, and Tefau Tuata; Priests Titi, Mahinui, Hiti, Tenati, Tuamea, Tehautupu. Very incomplete reports were read from the branches at Manihi, Takapoto, Tupuai, and Niau.

Met again at 7 p. m. when Metuaore preached a good discourse. Conference convened at 8 a. m. on the 7th, C. H. Lake in the chair. Minutes of previous meeting were read and approved. Report of Elder Tai was read, also the report of the committee appointed to consider the ordination of Varo to the office of elder. His ordination was approved.

After much discussion, it was moved and seconded, that when this conference adjourns, it does so to meet with the branch in Manihi, April 6, 1910. Motion carried. Report of Sixth Quorum of Elders was read: 360 sermons; 12 baptized; 23 confirmed; administered sacrament to 41; 258 sick administered to; 8 ordinations; 10 children blessed; 1 chapel dedicated; 2 elders' courts; 10 ringing of bell; 6 funerals; 16 teachings of the gospel to individuals. Cast out of quorum 20; died 30; new members received 8; total membership of quorum at present 83; Kehauri presiding, Turatahi secretary.

At one o'clock, minutes of morning session were read and approved. Moved and seconded that Fakarava District be disorganized, Fakarava and Anaa to be included in the Takaraoa District, and Hereheretue in the Raroia District. Motion carried. Moved and seconded that a contribution box be placed in each branch, for the assistance of different missionaries that may reach these branches. Motion carried. Report of auditing committee on Bishop Metuaore's report was read. Reported correct. Motion of Varoa was considered, regarding officers who send their reports to the conference, but do not attend themselves. Moved and seconded that presidents of districts be requested to urge the Saints to attend the different conferences. Met again at 8 a. m., April 8, Metuaore in chair. Petition of branch in Niau asking that Hiti be ordained to the office of elder was granted. Bishop's agents were appointed by Bishop Metuaore as follows: Tetai, district of Kaukura; Tahua, branches in Rairoa; Rua, in Tikahau; Teopa, in Makatea; Hotu for the upper division of the mission. Missionaries were appointed as follows: William president of upper division, Tetaku his assistant; Turatahi president of lower division, Tai his assistant; Varoa president of district in Tahiti; Tarua president Rairoa District; Tetai president Kaukura District; Taufua president Tupuai District; Elia president Hao District; Temarei presi-

dent Raroia District; Teiho president Takaraoa District; Tane and Tefau, missionaries in upper division; Temakehu in Hereheretue; Hiti and Tepoaitu in the Kaukura District. The committee to direct the work of building the wall around Taronā was continued, also empowered to portion off the land among the different districts. Adjourned to meet April 6, 1910, in Manihi. (Translated by C. H. Lake.)

Convention Minutes.

SOUTH SEA ISLANDS.—The Sunday-schools of this mission met in convention April 5, in Taronā. The superintendent, Sr. Burton, being absent, the meeting was opened by Sr. Lake, assistant. After the opening exercises, Sr. Lake was sustained in charge and Tetaku appointed to assist and Tarutahi as secretary. A part only of last session's minutes was present, which was read and accepted. Reports were then read. Sr. Lake had done Sunday-school work in Niau, Hikuera, Takume, and the two Sunday-schools in Tahiti, also in other islands through correspondence. She informed them that the new books for the children were ready for distribution. Reports were read from seven Sunday-schools with a membership as follows: Tiona 34, Taronā 22, Tiki hau 30, Mataura Tubuae 31, Mahu Tubuae 26, Manihi 79, Takaraoa 27. Officers were elected as follows: Sr. Lake superintendent, Tetaku first assistant, Tane second assistant, Temaunu a Pohemiti secretary, Tetai superintendent of the district of Tahiti, and Viriamu of the Fakarava District. The matter of again having a banner for the Sunday-school who learned the lessons the best was taken up and discussed at some length but the motion was lost. Sr. Lake, Tetaku and Turatahi were appointed a committee to conduct the concert to begin at 1 p. m. It was then moved and carried to adjourn to meet again on April 5, 1910, in the place that the conference should appoint for their gathering. Closed by singing and prayer. In the concert which followed there were twelve scripture recitations by classes, 8 hymns, and 8 short talks by elders. Offerings \$7.50, Chili money, or \$3.12 American. Alberta Lake, secretary.

Pastoral.

To the Ministry and Saints in Utah; Greeting: Being appointed to labor in your midst this conference year, and by the minister in charge assigned to take the oversight of the work, I improve this opportunity to address you. I trust we may be able to put forth an earnest and united effort in the Master's cause, and that under the divine blessings and directions good may accrue to the cause we love. It is a great and wonderful privilege afforded us *all*, to be laborers together with God; may we always be mindful of the responsibility attaching.

I will be detained at home for a few weeks, but hope to be with you sometime in June. In the meantime I will be pleased to hear from you, and be informed as to the needs and condition of the work. The missionary force and also the local brethren are requested to write, that we may thus confer together, and enter upon our duties understandingly. I will also be glad to hear from the Saints and friends who may be able to give information that shall be helpful in the prosecution of the work.

For the present address me at Weston, Iowa, R. F. D. No. 1. I will select a mission address later,

May 16, 1909.

Your coworker,
H. N. HANSEN.

Dear Brethren of the Salt Lake District; Greeting: No doubt you have ere this noticed that the wheel of fate has recorded me in Salt Lake City for the ensuing year, also the appointment of president of your district, to fill vacancy occasioned by the resignation of J. F. Curtis, in consequence of his higher calling. It will go without saying that I can not serve you as well. "Young men for war and old men for counsel." We may be able to serve you along the lines of the latter. However, we hope to always be ready for the battle when necessary. This statement may in a measure define my policy; it will be my desire to make friends without compromise, and as few enemies as possible. Let us carry a light instead of a club. By so doing we may reclaim some of the erring ones and lead others to the light, and in pointing them to it, we may get nearer to the light ourselves. I ask the coöperation of all in the district, and let every man from elder to deacon push out into the fields presenting the gospel of peace wherever opportunity may offer. We shall want to hear from every minister in the district to know

your necessities and demands. We shall do our best to be your servant under all circumstances.

Our headquarters will be at the home of Bro. and Sr. J. D. Wilson, 343 South Sixth East Street, Salt Lake City, Utah, where all communications may be addressed, and woe be to the man or woman of our faith passing through the city that does not seek and find our sanctum sanctorum. We will try to interest you while you may interest us. Yours in gospel bonds,
T. W. CHATBURN.

INDEPENDENCE, Missouri, May 12, 1909.

To Saints of Southern Missouri District, and Southeastern Missouri; Greeting; Having been placed in charge of this territory I address these lines to you, that we all may be aroused to a keener sense of duty. Let the Saints write me at my mission address below (my address is no longer at Springfield, Missouri,) concerning opportunities for preaching this angel's message. Remember I am acting as agent for the Bishop, and want you all to come to the rescue of the work financially, thus proving we are the disciples of our Savior. Send all money to me at Willow Springs, Missouri, R. F. D. No. 2, Box 63.

Yours for the truth,

A. M. BAKER.

May, 17, 1909.

Notice of Appointment.

To whom it may concern, this is to certify that Elder A. J. Moore has been appointed to labor as a missionary in the Montana District, for the conference year, self-sustaining. We ask for him your confidence and support.

FREDERICK A. SMITH,

Minister in charge of Montana.

We concur in the above appointment.

FRED'K M. SMITH,

Secretary the First Presidency.

LAMONI, Iowa, May 19, 1909.

Information Wanted.

Information is wanted concerning the whereabouts of the following members of the West Plains Branch: Sarah Crider, Martha Freeze Smith, Marion Bogart, Esther Grant, Walter Mauzer, Milo Mauzer, Orman W. Mauzer, Walter E. Mauzer, Peter E. Mauzer, Sarah Fullerlove, Lulu Fullerlove, Mary J. Walker, Drusilla Williams, Henry Herinton, Edna E. Herinton, Polly Nipps, Andrew Nipps, Thomas J. Pate, James F. Taylor, Elizabeth Harrison, Sarah N. Glasener, Nancy M. Sheffield, Alva F. Harvey. Any one knowing of the whereabouts of these members will confer a favor on the branch by communicating with Esther Bootman, secretary.

Notice to Branch Secretaries.

As the result of a resolution passed by the Eastern Michigan district conference held at St. Clair, October, 1908, it becomes your duty to supply the priesthood of your respective branches with ministerial report blanks. Hitherto they have been furnished by the district secretary. These blanks may be secured of the Herald Publishing House. Do not neglect.

F. O. BENEDICT, Secretary, Deckerville, Michigan.

Sanitarium Notice.

To All Whom it May Concern: Please address *all* your letters concerning the Sanitarium, and send all your packages for that institution to Bishop E. L. Kelley and not to me. By doing this *direct*, you will save me the trouble of doing it after they get here. My time is fully occupied and I have no clerks to attend to correspondence in that line.

If, after this notice, you proceed contrary to this instruction, please do not blame me if you receive no answers to your communications or if loss occurs.

Very truly yours,

JOSEPH LUFF.

INDEPENDENCE, Missouri, May 17, 1909.

Two-day Meetings.

There will be a two-day meeting held with the Saints at Savanna, Illinois, June 12 and 13. Those expecting to attend please notify Sr. Emily Sartwell in advance. E. W. Voelpel, president.

Conference Notices.

Northeastern Illinois District will meet at Mission Branch June 5 and 6, 1909. Those coming by rail will be met at Sheridan or Seneca up to Saturday noon. Please notify Bro. Thomas Hougas, Route 58, Marseilles, Illinois, or the undersigned, Route 57, Marseilles, of the time and the place you are coming. W. E. Williamson, secretary.

Spring River District will convene with the Fairland Branch June 5 and 6, and we want you all to come to the conference and conventions. All are cordially invited. Visitors from the north come to Afton in the morning, then you can come to Fairland at 2.20 or 7.41 p. m. Those coming from the east are due here at 9.27 a. m. George M. Rhonemus, clerk.

Gallands Grove District quarterly conference will be held at Deloit, Iowa, on June 12 and 13, 1909. Will be glad to have all those who can attend do so, to help make this conference one to be remembered. Please send all ministerial, committee, and branch reports one week before the convening of conference to the undersigned. Edith C. Dobson, secretary, Deloit, Iowa.

Eastern Maine District will convene at Jonesport, June 26 and 27 at 2 p. m. Apostle U. W. Greene, missionary in charge, will be in attendance. E. M. Walker, secretary.

Florida District will convene with the Santa Rosa Branch near Berryville, Florida, June 5 and 6. We hope to have a good attendance, with some of the missionary force. All branch officers will please remember the ruling, and have reports approved by branch and signed by president and secretary. Please do not let this slip. We are very anxious to have reports from every branch in district in order that we may get the record as complete as possible. Also the conference would be gratified to have every one of the priesthood report, all elders, priests teachers, and deacons. Let us hear from you. If you can not come you can report. But come if you can. Reports will reach conference if mailed to the undersigned at Dixonville, Alabama, in time to reach me. E. N. McCall, secretary.

Portland District will convene at the Saints' church, East Seventy-sixth and Irving Streets, Portland, Oregon, June 12, 1909. District officers to be elected at this conference. To reach place of meeting, take Montavilla car at Third and Yamhill Streets. A. E. Lasley, clerk, Montavilla, Oregon.

The Eastern Michigan District will convene with the Evergreen Branch at Detroit, Michigan, June 19 and 20. Branch secretaries will please have all reports sent to me at Applegate, Sanilac County, Michigan, not later than June 15. All ministerial reports should be in the hands of district president William Davis, before conference, in order that a complete summary may be made. F. O. Benedict, secretary.

Conference of the Kentucky and Tennessee District will convene at Bethel, Tennessee, June 5 and 6, 1909. Let all come who can and bring the good Spirit with them. We hope to have several of the missionaries with us, and would like to have a full report from all the local force, either in person or by letter. Send all reports to B. F. Webb, secretary, R. F. D. No. 11, Cottage Grove, Tennessee. J. R. McLain, president.

Convention Notices.

Fremont District (Iowa) Sunday-school convention will be held in the Saints' church near Henderson, June 4, 1909, at 9 a. m., with social-service. There will be the election of officers. All workers are earnestly invited to be in attendance to give and dispense all the good possible. Joseph Arber, 1517 W. Lexington Street, Independence, Missouri.

London Sunday-school District will convene at St. Thomas on June 11, 1909. Schools will please appoint delegates and come prepared to have a good time. This will probably be the last convention that will be held by the London District in its present proportions and we would like to see a good representation. Maggie Macgregor, superintendent.

The Des Moines, Iowa, District Sunday-school association will meet in convention at Boone, Iowa, Friday, June 4, 1909, at 9 a. m. All who possibly can are desired to be present. Pearle Shannon, secretary.

The Sunday-school convention of the Northern Wisconsin District will be held at Searles Prairie (near Necedah) on Friday, June 4, 1909, at 2 p. m. Archie Hook, secretary.

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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Central Illinois District Sunday-school will convene at Taylorville, Illinois, on June 12, 1909. All are cordially invited to be present. Leah Shoemaker, Beardstown, Illinois.

Southern Michigan and Northern Indiana District will meet in convention at Coldwater, Michigan, June 11, 1909. Let all the schools of the district see that their reports are in on time and as many of the workers of the district present as possibly can be. Make an extra effort to be present. Ella Davis, superintendent.

Northeastern Illinois District Association will convene at Mission, Illinois, June 4, 1909, at 12 p. m. Secretaries please send reports and credentials to Mary Anderson, Seneca, Illinois, by June 1. Mary Anderson, secretary.

Spokane District Sunday-school Association will meet in Saints' Chapel in Spokane, Friday at 2.30 p. m., June 11. Oliver Turnbull, secretary.

Died.

GLOVER.—At Denver, Colorado, April 13, of cancer, William G. Glover, aged 42 years, 3 months, and 6 days. Bro. Glover was born and raised in the state of Kentucky, and had been a sufferer for several years. He came to Colorado seeking health and became acquainted with some of the Saints through his suffering, and united with the church February 21, 1909, being baptized and confirmed by Elder C. E. Everett. He was administered to many times, but only received temporary relief. Funeral-sermon by Elder E. F. Shupe from the undertaking parlors. Interment at Sedalia, Missouri.

OLIVER.—At Denver, April 16, 1909, of cancer, Sr. Amy M. Oliver, aged 43 years, 1 month, and 10 days. Sr. Oliver had been a trained nurse for years, and it was while thus engaged in caring for others that she met with an accident that bruised her breast from which developed the dread disease which caused her death. She was baptized and con-

firmed by Elder G. T. Griffiths, at Oak Hill, Pennsylvania, July 25, 1886. Funeral from the residence, in charge of Elder C. E. Everett; sermon by Priest J. N. Duncan, by her request. Interment at Fairmont.

KENTY.—At Denver, Colorado, May 8, 1909, from being struck by a railroad train, Stanley E. Kenty, son of Alexander and Elmira M. Kenty, aged 16 years and 29 days. He had left the home of his employer but a short time before he met his death, with a herd of cows, and had only just reached the herding grounds, and was walking along the track, when the train came upon him from behind and he was killed instantly, his skull being crushed. It was gross carelessness upon the part of the train crew, as they were exceeding their speed limit by many miles per hour. Funeral from the Saints' church in charge of Elder C. E. Everett; sermon by Elder E. F. Shupe; interment at Fairmont.

BURROWS.—Sr. Mary (Nuttall) Burrows passed from earth's life May 2, 1909, at her son's home in Holden, Missouri. Her husband, Edward Burrows, preceded her twelve months and twelve days. She longed to join him on the other side. She was born in Tottington, England, November 24, 1841. Heard the elders from Utah and obeyed what she supposed the gospel of Christ, and emigrated to Utah in 1878. Three years later she was married to Edward Burrows, July 4, 1876, at Logan, Utah. During the year of 1882 they moved to Montana. In 1893 they became members of the Reorganization, and moved to Holden in 1903, where she lived till the messenger called her home. She was a faithful Saint and loved by all who knew her. Two sons, George W. and Levi C., reside in Holden, and one daughter, Alice A. Dildine, live in Montana. Funeral May 3, in charge of James Moler, sermon by A. H. Parsons.

CRAWLEY.—At Independence, Missouri, May 5, 1909, Elder Daniel S. Crawley departed this life. Bro. Crawley was born at Winchester, Scott County, Ill., Dec. 20, 1833. He was married in early manhood to Sarah Freshour, in California. To this union were born twelve children, eight of whom survive. His wife, Sarah, departed this life at Independence in 1885. He was remarried in DeKalb County to Mrs. Hattie A. Yates, who, with four sons, are left to honor his memory, one child having been lost. His living sons are E. E. Crawley, of Weir City, Kansas; D. W. Crawley, of Minden, Missouri; his daughters are Mary E. Allison, of Colorado Springs, Colorado; Hattie A. Chase, of Warrensburg, Missouri; Sarah E. Cadmus, of Parsons, Kansas; Lilly M. Yates, of Ripley, Oklahoma; Pearl N. Snider, and Blanche M. Atwood, of Independence, Missouri. Bro. Crawley was baptized in 1868 by Elder E. C. Brand, was ordained the same year, and has continued in the active ministry until death. Interment from the Saints church at Independence. President Joseph Smith preaching the funeral-sermon; Brn. John C. Foss and E. C. Guinand in charge. Body laid to rest at Mound Grove Cemetery. So passes a noble worker for the gospel of the Son of God.

Field Addresses.

Edward Rannie, Box 13, Huron, South Dakota.
Alvin Kinsley, Box 13, Huron, South Dakota.

Addresses.

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



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

VOLUME 56

LAMONI, IOWA, JUNE 2, 1909

NUMBER 22

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LAMONI ITEMS.

Sunday was a day of special services. At eleven o'clock in the forenoon Elder W. H. Kelley addressed the G. A. R. and in the evening Bishop E. L. Kelley delivered the baccalaureate sermon for the graduates of Graceland College. Special music was also furnished by the Lamoni choir, soloists, and Graceland Choral Society.

On Saturday night the Alumni Association of Graceland College gave a banquet and reception at Patroness Hall, and afterward Mr. Howard Tedford, of Mt. Ayr, Iowa, addressed the alumni and visitors. His subject was "Alexander Hamilton," and it was handled in a manner decidedly pleasing and satisfactory.

Chancellor Strong, of the University of Kansas, will give the Graceland commencement address at the Brick Church this morning.

Memorial services were held Monday (31st) forenoon, and the public schools took part in a body. The services were exceptionally good and well attended.

On Monday afternoon the Board of Trustees of Graceland College gave a reception to the faculty and students at Patroness Hall.

Editorial

PURPOSE AND POWER.

(Baccalaureate sermon by Elbert A. Smith, before the graduating class of the Lamoni High School, May 23, 1909. Reported by Estella Wight.)

Text: I have purposed it, I will also do it.—Isaiah 46: 11.
 Scripture lesson: For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.—Ephesians 3: 14 to 16.

The subject that I have selected for the morning's discourse is purpose and power. The brief lesson that I have read calls our attention to the fact that there is an inner man that can be strengthened in might by contact with the Man of Galilee.

My text is found in Isaiah 46: 11. "I have purposed it, I will also do it." This expression, of course, comes from the Diety, with whom there is all power, and whose will is never thwarted. While we realize the full force of the argument that man is lower than God, and that his will should always be subservient to the will of God, nevertheless we believe that he also must exercise volition. He must seek to augment his own power; and so long as he operates in harmony with the will of God in any line of work that engages his attention, he can say, "I have purposed it, I will also do it."

THE SECRET OF SUCCESS.

The secret of success lies in the proper uniting of purpose with power, and every success is simply an opportunity met with resolute purpose and adequate power. Christ himself was no exception to this. While he was yet a young man, with almost no human backing, with all the forces of evil arrayed against him, he took his stand on a great principle of truth and resolutely declared: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

And so he progressed with his work, little by little, gaining spiritual strength and vigor day by day and year by year, until finally he declared on a certain occasion, "All power is given unto me in heaven and in earth."

We want, first of all, to impress the importance

of a resolute purpose, a strong will in life, when it is enlisted on the side of right.

Victor Hugo said, "People do not lack *power* so much as they lack *will*." We know that it is written, "The spirit indeed is willing, but the flesh is weak." But too often we hide behind that text as an excuse. Too often we see men whose spirit is not aroused to its own strength. They do not use half the strength and vigor and the power with which they are by nature endowed. Why, you meet great big men and you will hear them say, "I would like to quit drinking, or quit chewing tobacco, but I can not do it." Strong men, six feet high and a yard wide, will back down before a glass of beer or a plug of tobacco, and say they would like to resist it, but they can not seem to do so. I tell you, the flesh is able, but the spirit is *not* willing.

What we want is resolute purpose and strength of character. When the spirit is willing it will carry a fainting body a long way. Some of you were out to the athletic tournament yesterday. You noticed one of our Graceland students who seemed about to collapse in the last race in which he took part. When about two thirds of the distance had been covered he nearly fell. But he rallied his forces in one supreme effort, straightened up, and went like an arrow from a bow over the line a long way ahead of all the others. It was sheer grit and adherence to a fixed purpose.

THE INNER MAN.

Now I want to call attention to that which Paul calls the "inner man," the self, the *ego*. Power and purpose are characteristic properties of the inner man, and not necessarily of the outer man.

Picture the inner man if you can. If I were in need of an illustration to bring before your minds his varied capabilities, his almost unlimited resources, I might take you to one of the larger cities, almost any of the larger cities, such as Chicago or New York, and call your attention to the network of telegraph wires that come from other cities, from San Francisco, from Boston, from the north and the south, from foreign countries, a great network of them centering in that city. If I were to say to you that one man in that city takes every message that comes over those wires, and sends out every message that goes out, and in addition sits in judgment in that city, passes laws and enforces them, directing all the affairs of the city, you would say, "It is impossible." And yet, Professor Halleck, in his work on psychology, is authority for the statement that there are more vibrant nerves centering in the human brain than there are telegraph wires leading into any city in the world; and one intelligence receives every message that comes in, and sends every message that goes out.

But the inner man has a higher work than that. He sits like a king on his throne, under the arched dome of the cranium. He listens to the appeal of the passions that come up from the heart and answers yes or no, or temporizes, according to the manner of man he is. He listens to the arguments of other men. Why, there are thousands of appeals coming to the average intelligent citizen to-day from great men, from philosophers, from religious and secular teachers; they come in, and the inner man sitting on his throne meets them and passes upon them and makes decisions. But more than that, the great God of heaven sends an accredited ambassador to his court and says, "Come now, and let us reason together!" (Isaiah 1:18.) Why, it would seem to me that only a fool or a coward would ever abdicate the place that he holds and let some other man reason for him, or think for him, or deaden his faculties with alcohol or drugs, when God himself has come knocking at his door, saying, "Let us reason together."

Volition belongs to the inner man. It is his right to weigh and decide and determine the course that he will pursue, and having determined it to say, "I have purposed it, I will also do it."

Nobility is a trait of the inner man as well, and I would like to impress that thought upon the members of this graduating class, as well as on all those assembled here to-day. When they go out into the world they will discover, situated as they are in this free land of America, that aristocracy and inherited titles in this age meet with nothing but contempt, among thinking men, when not backed up by individual merit. I recall two little anecdotes that illustrate modern contempt for artificial aristocracy and inherited titles. One of the scions of the Old World was talking with one of our rough frontiersmen, and as he was boasting of his descent from titled individuals, he took from his pocket a shilling and said: "My great-great-grandfather was made an earl by the king whose picture is engraved on that coin." Quick as a flash the irreverent one drew from his pocket a copper cent and said: "What a coincident! My great-great-grandfather was made an angel by the Indian whose picture you see on that coin."

The other anecdote illustrates the character of some of our effete society members. Two young men were talking about a third. One of them said: "What is the matter with Percival of late? He seems so despondent." The other individual said: "Why, don't you know, he has been to a great deal of bother, and has traced his lineage back five hundred years through earls and dukes, and now he discovers that he is only an adopted child."

When a man does not "amount to a hill of beans" himself, and is depending upon the merit of his

fathers, it is a terrible blow to discover that they did not amount to anything either. But with the average man it is enough to know that his father was an honest man and his mother a virtuous woman; and let me tell you that the highest title ever conferred upon an American citizen was conferred upon Abraham Lincoln by the people of France. The ambassador from France, M. Jusserand, in speaking at the graveside of Lincoln, on the twelfth day of last February, said that at the death of the great president the French people felt that they wanted to express their feeling in some way, so they set about collecting money, and in order that all might contribute, no one was permitted to give more than two cents, and from the sum raised they paid the expenses of having a medal designed, struck in gold, and presented to Mrs. Lincoln. The medal bore this inscription: "Dedicated by French democracy to Lincoln, honest man, who abolished slavery, reestablished the Union, and saved the Republic, without veiling the statue of Liberty." To Abraham Lincoln, *honest man!* That is as high a title as any man ever earned; and there is not a man here who can not earn that title if he will.

But while we are contemptuous of inherited titles, it is alleged that we have an aristocracy of wealth, and that he who can command money enough will stand high in the opinion of the people,—or at least he can command homage that otherwise he would not get. I trust that the members of this class as they go out into the world will never truckle to such an aristocracy; that they will despise a hypocrite and abhor a sneak, no matter what his station in life may be.

They must learn to distinguish between that which is genuine and that which is merely called great. If I were to hold in one hand a slightly tarnished five-dollar gold piece, and in the other a bright new penny, and offer a little child his choice between the two, the chances are about ten to one that he would take the bright new penny. But if I were to offer the same choice to you older people the chances are that I would lose the gold piece,—I would not dare to risk it for a moment. Why? Because you know that under the tarnish there is genuine gold, and that it is worth one hundred cents on the dollar. I trust that as these young men and young women go out into life they will learn to discriminate in values and to choose those individuals who are genuine gold to be their associates,—men and women who are worth one hundred cents on the dollar.

INTELLIGENCE AND A DETERMINED PURPOSE.

Wendell Phillips at one time said, "The age of bullets is over. The age of armed men in mail is over. The age of thrones is over. The age of thinking men has come. The age of the masses has come."

While it is not absolutely true that the age of bul-

lest is fully spent and the day of thinking men fully come, we trust that each day brings that period nearer to us. And it is a fact that the thinking man has always been the man of consequence, no matter in what age he may have lived,—even in the age of battle.

Goliath was a big man,—no, he wasn't,—he was a little bit of a man in a big hulk of a body. He was six cubits and a span high, and his spear's shaft was like a weaver's beam. But about all that we know concerning him is that he made a big noise and a lot of bluster and was killed by a shepherd lad.

General Grant, by way of contrast, was a big man in a little body. He went around with his hat pulled down over his eyes and made one word do the work that two had always done before. But in the hour of his country's need he swung two great armies of eight hundred thousand men into battle and forced his terrible antagonist southward inch by inch, and pounded him to pieces. He was as great in victory as he had been relentless in attack, for he refused to take from his brave adversary the sword that he was about to surrender.

I will tell you something about the secret of this man's success, something that bears directly on the subject in hand. It is said by one of his historians that he was of Scotch descent, and that the motto of his clan in Aberdeenshire was, "Stand fast, stand firm, stand sure." (General U. S. Grant; His Life and Public Services, by Remlap, p. 17.) I do not know whether that statement is true or not, but I do find significant words in one of the first chapters of his Memoirs. He is recounting an incident that occurred in his boyhood days, and says, "One of my superstitions had always been, when I started to go anywhere or do anything not to turn back or stop until the thing intended was accomplished."

Not to turn back or stop until the thing intended was accomplished! When he graduated from West Point there were twenty-nine members in his class. He occupied twenty-first place. There were twenty young men above him who had abilities in one way or another superior to his, and who gave greater promise than he of being of service to their country. But he was the one who never stopped and never turned back. There were many generals in the civil war, and you may hear people arguing yet to-day that Sherman was a greater general, or McClellan was a greater general; but while they may have been greater in some regards, Grant was the one who never stopped and never turned back. Before I close I will tell you something more about the secret of his success.

We turn from the life of a warrior to the life of the Apostle Paul, possibly the greatest missionary that ever lived. His motto also was, "Stand fast

in the faith, quit you like men, be strong." As a result of his high courage, resolute spirit, and trust in God he was a powerful man and in some ways a terrible man. He was cast into jail at Philippi, and as a result of the stand he took his persecutors were compelled to ensue him to come out and depart in peace and forbear to prosecute them under the Roman law. He was tried before Felix,—or Felix was tried before Paul,—and Paul reasoned of judgment and righteousness until Felix, who was accustomed to bribes and soft pleadings, trembled on his judgment-seat and implored him to desist. He was tried before Agrippa,—or rather Agrippa was tried before Paul. Paul's defense at that time is one of the masterpieces of the world's literature. At its close Agrippa cried out, "Almost thou persuadest me to be a Christian."

With an invincible purpose he pressed on in the great gospel work that God had intrusted to his care, and power was added to him day by day, until these rulers trembled under their kingly vestments at his presence, although we are given to understand that his ordinary personal appearance was considered by certain ones to have been contemptible.

THREE KEYS TO POWER.

We now come to the question of power. Life is an up grade. The moment we begin to go down hill, either physically or mentally, we are going toward death. Only as we go up hill are we moving toward fuller life. It requires power as well as purpose to go up grade. We must develop our powers and add to them.

There are three keys to power,—three keys of iron aspect. I will name them. You can not dispense with any one of them. They are work and study and prayer.

Some people think that genius or inspiration is all-sufficient and try to dispense with work and study. They are fatally in error. Others think that they can work and study and dispense with inspiration; but when we look into the lives of the truly great, whether well-known or obscure, we discover that they were touched with a ray of light from on high that was not granted to other men,—or other men did not choose to avail themselves of it.

THE KEY OF WORK.

We hear the statement made that work is a curse. We hear it called the primal curse. Work is not a curse and never was a curse. Work is a blessing. Emerson truly said, "Every man's task is his life preserver." It is a curse when men can not get work. It is a curse when they are not able to work. It is a curse when they do not wish to work.

The curse that was pronounced upon our father in the Garden of Eden was excessive work. It was intended that he should work. He was told to tend

the garden and to dress it, a pleasant and healthful task. But after his sin the curse of excessive labor was placed upon him and he was told that he should eat bread in the sweat of his brow.

A great many people are under the curse of excessive toil to-day. I heard Booker T. Washington telling the experiences of his people while under slavery and also after freedom was granted them. He said the difference was simply that which exists between *working* and *being worked*.

It is profitable and a joy to work when we can plan and direct our own affairs in loving coöperation with others; it is a curse when we are being worked and some one higher up forces us to an unwelcome task. Too many people are being worked. They are slaves to the factory whistle and must run at its command, leaving their homes ere the dawn of day, coming back after dark, scarcely seeing their little ones. They are driven by taskmasters and must keep pace with machines; steam and steel wear them out all the day long.

It is God's design that all men should work for what they get. Those who labor on farms and in factories and stores know that what they get they must work for. It is true that some men go upon the stock exchange or into the wheat pit or the real estate market and secure a princely living for a time speculating in the values created by the labor of others; but in one way or another they must pay the price sooner or later.

THE KEY OF STUDY.

The next key to which I call your attention is that of study. There is a commandment on record like this: "Study and learn, and become acquainted with all good books." Become acquainted with all good books! That means a personal acquaintance. We must have them in our homes. We must study them if we are to become acquainted with them.

I recall visiting two homes and I will tell you about them; possibly in your experiences you have noticed a similar contrast. The first of these homes,—or rather I will call it a house; there is a difference between a home and a house,—was not in Lamoni nor in the immediate vicinity. On the center-table I found two books. Number one was the life of P. T. Barnum. Number two was one of those sentimental stories after the old English style,—perhaps you have read similar stories. It dealt with the love of two individuals. One was Lady Geraldine; the other Lord Emptyattic, or some such name. Lord Emptyattic occupied one side of the stage and was all the time straining every nerve to get to his love. She occupied the other side of the stage and was just as willing as he was anxious. But between the two stood an irate father, a foolish mother, a false sister, and a hated rival, and so they were kept apart chapter after chapter. It was as interesting as a football

game. He constantly "bucked the line," but something always intervened, until after ages of suspense and buckets of tears, the situation suddenly cleared up and they came together with a sickening sound and the book ended, just as it was sure to end from the beginning. What is the advantage of reading such a book? The interest is simply narrowed down to one thing and that an important thing, to discover if a certain fictitious young man succeeds in "getting" a certain fictitious young woman. The perusal of a *good* book opens up a thousand avenues of investigation and interest. What sort of young men and women will come from the house just described?

I went from this house to the home of another family. On their table I found such magazines as the *Review of Reviews* and the *Outlook*, also books on religious questions, and the church papers. In their library I found the great poets, the writings of the philosophers, and scientific works. This home has demonstrated itself. It has answered the question before propounded. Two young men went out from that home and graduated with honor from one of our institutions of higher learning in Iowa; the third son is now in Graceland College.

It is designed that men should study; that they should push out and investigate. Let me caution these young men and young women not to be balked, not to permit their field of investigation to be circumscribed by what geographers term "imaginary lines." In one of the opening chapters of Plutarch's *Lives* we find this statement: "Geographers thrust into the extremities of their maps those countries that are unknown to them, remarking at the same time, that all beyond is hills of sand, and haunts of wild beasts, frozen seas, marshes and mountains that are inaccessible to human courage and industry."

We sometimes adopt similar tactics in the intellectual world. We use similar language regarding fields that we have never explored, and draw an imaginary line between orthodoxy and heterodoxy. We are simply seeking to cover up our ignorance in some instances. But we should not forget either that there *are* fields of thought where real dangers lurk, where courage, caution, and faith are needed.

Christ himself proposed to force no man's mind, but sent the Holy Spirit as a "guide," to guide unto all truth. The very language of his promise presupposes investigation and research on the part of the individual.

THE KEY OF PRAYER.

The third key that we have named is prayer. Some of my hearers may think that they can dispense with prayer; but permit me to exhort them not to do so. You are surrounded by laws and forces that are in constant operation. You are studying those laws and forces. Then get in touch with the

one intelligence under which they all operate. By his help you can understand that which otherwise you could not understand.

The truly great men of the world have never ignored divine aid. When General Grant, of whom mention has been made, was appointed General-in-chief of the armies of the United States, he uttered these words, in his reply to President Lincoln: "I feel the full weight of the responsibilities now devolving on me, and I know that if they are met, it will be due to those armies, and, above all, to the favor of that Providence which leads both nations and men." (General U. S. Grant; *His Life and Public Services*, by Remlap, p. 125.)

In the *Outlook*, February 2, 1909, Jesse W. Week, a personal friend of Abraham Lincoln, used these words: "The world has never been able to account for Mr. Lincoln's amazing ability. . . . Whence came his marvelous sublimity of thought. . . . The question has never been answered." He was mistaken. The question has been answered. Lincoln answered it when he said good-bye to the citizens at Springfield and went to assume the awful task that awaited him. It was further answered (as related by Simeon W. King in the *Northwestern Christian Advocate*, February 10, 1909,) when Lincoln in an address in Chicago before D. L. Moody's Bible class, said, "Trusting in myself I can hope to do nothing, but I rely on divine providence for guidance and strength."

While reading a book the other day, entitled, *How to Develop Power and Personality as a Preacher*, by Grenville Kleiser, formerly an instructor in Yale, I found this sentiment: "No one thing will add so much to a man's power in speaking as the conscious possession of truth. . . . The speaker knows he stands upon the solid rock, and this assurance produces the highest type of self-confidence."

If it is necessary for the preacher to have truth back of him in order to have self-confidence and power in telling people how to live, it is just as necessary that men shall have the truth, and know that they have it, in order that they may have power in the more difficult task of living.

The Man of Galilee, to whom Pilate, as the representative of Rome, and through Rome the world, put the question, "What is truth?" is the one to answer that question for you. Through him find the truth. Take your stand upon it; and never change the stand that you have taken.

THE COMMON AFFAIRS OF LIFE.

The question now arises, How shall we use our purpose and power in every-day life, in the common affairs of the world? The chances are that not one of these boys and girls will ever be famous. They may become famous, we do not know; it is immaterial. The great men of whom we read, in addition to being great had this advantage, their work was

public and was widely known; but thousands of men and women work at tasks requiring equal fortitude, who work in obscurity. We need men of force and conviction and women of a similar type in a multitude of avocations in the affairs of life.

If these boys become merchants, let us hope that they will be alive and up to date, and above all that they will be honest. If they go upon the farm, let them till the soil according to scientific methods, and thus engage in the great work of feeding the world. And let me tell you that there is a brighter era coming for farmers. Our secretary of agriculture has repeatedly called our attention to it. For instance, the demand for wheat the world over is increasing much more rapidly than the supply. The farmer of to-morrow will reap a larger share of the profits of the world. Some of our boys are making a mistake in leaving the farm to chain themselves for life to a ledger or a typewriter.

If these girls engage themselves in the work of the household let us hope that they will do that work well, if it is nothing more than baking a pie or a biscuit, and not inflict on their families the kind of pie that the lady gave to the longsuffering tramp. He declined to eat it and she told him he might give it to his friends. He replied that he would not do that,—he would give it to his enemies.

HEROISM AND OPPORTUNITY.

Some people say that there are no opportunities in this age. Why, the world is just as full of opportunities as it ever was. The trouble is that we sometimes make a mistake and when fate calls for a man we offer a substitute. A well-known actor was declaiming the famous line, "My kingdom for a horse!" Some one in the gallery sang out, "Will a donkey do?" Instantly the actor replied, "Yes, come around to the back door." When opportunity calls for a man don't let us make the mistake that was made by the man in the gallery and offer that kind of a substitute.

People tell us that the age of heroes is past. It is true that when a young man falls in love to-day he does not clothe himself in stovepipe and cast iron and go out to slay some fellow knight who will not admit that his lady is the fairest in the world. Instead he puts on a business suit and goes out to earn an honest living and get money to pay off the mortgage on the little vine covered cottage.

There are heroes in the world to-day. Watch the papers. Here are a few incidents noted during the past few months: On the twenty-fifth day of last January the schooner Sequel was wrecked off the shore of Vancouver Island. In launching the lifeboat the boat was upset on the deck and the captain's wife and little girl were killed. The crew and captain afterward escaped to a pinnacle of rock. Four mem-

bers of the crew, touched by the grief of the captain, left the rock and swam back to the schooner and rescued the bodies of the woman and little girl. An inch of space was devoted to this story. In the same paper columns were given to murder cases and divorce scandals.

During last March, St. Patrick's Mine, in Utah, caved in, and some of the miners were imprisoned. A little group of weeping women and children soon surrounded the shaft. Other miners went to work and worked desperately, but not intelligently. Their efforts were thwarted by constantly recurring falls of rock and dirt. Finally Maurice Johnson, a mining expert, arrived. He soon brought order out of chaos. He went into the tunnel himself and saw that every foot of roof was timbered as fast as they cleared away the earth and rock, and finally, after fifty hours of work, the miners were rescued. A hero is a man who is not afraid; in addition he is the man who knows how,—the one who can meet the situation.

Down in Kansas City the other day a foreman in one of the factories was oiling some machinery and his sleeve became entangled in some way and he was about to be mangled to death. A girl working near by threw her arms around him and, exerting herself, helped him to tear himself from the machinery. That was rather a nice way to be rescued. I hope none of these young men will go out and cast themselves into complicated and rapidly moving machinery, taking their chances on being rescued in that way.

About a year ago Governor Hughes of New York was making his fight on the race tracks. When the bills that he favored came up the vote in the State senate stood twenty-five for and twenty-five against. There was one vacancy in the senate. A special election was held and the vacant seat filled with a man favorable to the reform. When the bills came up Senator Otto G. Foelker was sick at his home in Staatsburg. At the risk of his life he caused himself to be carried to the train. From the train he was carried on a stretcher into the senate chamber and there cast the deciding vote in favor of the reform measures. He received many letters threatening his life; but he also received many others, some from England and France, commending him. Afterward he was elected to the United States House of Representatives.

You see there is such a thing as moral heroism. Senator Foelker was as much a hero as any knight that ever sat at King Arthur's table and gorged himself with beef and wine.

One of the clerks in our town was told by his employer that he should misrepresent goods that were on sale. He replied, "I will not. If the goods are not all right I will not tell my customers that they are." He will be an honest man; but it is a shame that a boy must meet such temptations. Remember, no one can afford to lie for a living. More such

young men would soon banish such practices from our commercial world.

There was another young man who defrauded one of our citizens. The man never discovered the fraud. But later on the boy began to develop force of character and to think along religious lines, and he went to the merchant and confessed the fault and made restitution. I was present some months ago when that merchant was one among several who recommended that boy to a position of trust. Sometimes it requires heroism to confess a wrong and make it right, but no one will ever regret such an act.

The individual who is starting out in life and will study and work and pray can say regarding the course that he has planned, "I have purposed it, I will also do it." God is with that man, and if God is for him who can be against him.

IN CONCLUSION.

Our friend Webster defines a baccalaureate sermon as a discourse before a graduating class. I do not know whether I am to represent the community and bid farewell to the class, or to represent the class and bid farewell to the community. In a sense the class must soon bid farewell to the community. As individuals the members may continue with us; but the class as a class must cease to exist.

As a community we say to the class, Farewell,—or, as they used to express it, "Fare you well." May it be well with you. May the community give you a square deal. May it give you what you earn. May it make you earn what you get. God's blessing be with you.

In behalf of the class we say farewell to the community, and we trust that the community will fare better than in the past, to an extent, for the reason that certain young men and women of strength and integrity have engaged themselves in the affairs of life, adding their strength to our strength in the work of the community.

Original Articles

THE FIRST WORK OF THE YEAR.

The Saints may move out accepting the increased responsibilities of the present conference year with a confirmed faith, renewed encouragements, and a reassurance of victory, if faithful and diligent to duty in the service and counsel of God. And is it to be expected that any one can even wish, or ask, for success, if in its culmination, he is likely to be found unfaithful to the trust imposed to help bring about the triumph of gospel light and life, over sin and darkness?

This is a special time for work, and we should take to ourselves the admonition of Jesus and "work while it is day." Prompt, courageous, and united action on the part of all, to carry forward the work

of the proclamation of the gospel and establishment of its interests, will bring the especial favor of our heavenly Father, and such blessings of peace and strength as the church has not hitherto attained. Each and every one then should be engaged in his own work and calling, and no one be found a drone, or laggard, in the warfare.

The elders are already off to their fields of labor, or are anxiously arranging the home affairs so that they may confidently say the good-bye to loved ones, when entering upon the duties of the year.

The general officers have as yet hardly felt such relief from busy cares, so they might realize there has been a conference vacation and rest; and doubtless every member of the church, of whatever station or place, is prompted by an admonition of divine inquiry similar to the utterance of Saul of Tarsus, "Lord, what wilt thou have me to do?"

Our work should begin with the opening of the year's labors, not after one half of the time has passed, or till near the time to close the books. To do this, entails loss to the body at the beginning of the year, for we must have means to defray expenses of the conference and to assist elders and families and make the changes incidental to arranging the work of the year, and if we do not have this in hand it must be borrowed, and this brings a great loss to the body in interest and other expenses that would be avoidable if we had the capital at hand to better transact the business.

The conditions then are such that all must "labor together" for the success of the work, according to the divine direction given at Kirtland, April 11, 1887, Doctrine and Covenants 119: 8:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.

Or as stated by the Apostle in 1 Corinthians 3: 9, "For we are laborers together with God." Not a few, but all are, or should be. The minister who is called and sent forth must at once move out and labor, or not stand approved in his place; and it is equally true that ministers and laymen who are called to other duties than that of work in the missionary field, must at once undertake to discharge these, or they will not meet the approval of the Lord. Now is the time when every one should bring his, or her, special offering and help perform the work, "sowing in the springtime" when we may reasonably expect, by faithfulness to duty, an abundant harvest.

The contribution of "a freewill offering," "a tithe," the "first consecration," or "the surplus," much or little, as each can spare, will at once set the wheels in motion without the loading up of an incumbrance that will prove a burden the entire year, and

at the end we still have to lift it by the same earnest effort that is required at the present time.

If it is suggested, that we will be better prepared then to do the work, the reply comes back that by reason of the delay and conditions, there will be much more to do, so that we gain little or nothing by waiting, and lose thereby the favor and blessing of heaven.

The language of Jesus, "Wherefore, seek not the things of this world: but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you," is especially applicable to the eldership and membership of the church to-day. The person who is not willing to give his first and best thought to the building up of the work, and establishing of righteousness to-day, when there are so many possibilities for gathering and "establishing," which must result in everlasting honor, can hardly appreciate his power for good or the great loss to himself by his inattention and failure of action.

The past year, ten thousand Saints aided by their contributions under the various funds to the preaching of the gospel, the aid of the poor and needy, and building up of the church work, and it was a great and effective gift to the work of Christ and much was accomplished of good.

But with a conservative estimate the number of contributors should have been as many again as this. It should be remembered that children under eight years of age are not counted in reckoning our membership, and the majority of those who have accepted the covenant of grace, should be active helpers in its great work. Where is the one, boy or girl, youth or aged person, who is not a helper? None will want to have to hold up his hands and confess to a lack of duty on the other side and before the angels; then let us all be up and doing here. If it is only to the amount of the "widow's mite," let each perform his part; Jesus commended and promised a great reward for the devoted work, although manifested in the very small gift of the widow. This example, with the great, generous, unbounded commendation, should be enough, in and of itself, to move to action every one who has found the Christ.

But those who have plenty and to spare should perform their work with like loving and devoted impulses and energy of soul. Great will be the movement forward of the Lord's work, when we shall have clearly manifested on the part of every member of the body, their supreme love of Christ and their supreme interests in him, by the sacrifice they make of personal interests here, to the help of his unselfish, uplifting work. We speak for the advance movement of to-day, by asking such a universal effort on the part of every member of the body.

What will be the reply, will be of the greatest concern to every member of the body!

The members everywhere should seek out the bishop, or the bishop's agent, of their respective stakes, or districts, and help what they can at once, all making a diligent effort, and success will be assured. Can we not have a record of twenty-five thousand names the present year of those who are "faithful in that which is least," and "those who are faithful in much"? Remember that those who are within any stake, or district, who can not get in communication with the bishop or agent of such, may send directly to the Presiding Bishop, the undersigned, and at the address set out, at any time.

Brothers and sisters of the household of God, let us have no idler, or laggard, among us the present year; but come up as one to the help of the Lord and his work, and then we shall universally receive of his commendation and blessing, to the great good of each and the glory and triumph of Christ and his great work.

For the truth and its triumph,

E. L. KELLEY.

INDEPENDENCE, Missouri, Box 125, May 22, 1909.

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THOSE NEPHITE APOSTLES ONCE MORE.

After a thorough and critical examination of this subject from every standpoint that the writer's limited abilities would permit, he has reached the conclusion that those Nephite disciples, or ministers, did *not* hold the apostolic office; and he wishes to give the HERALD readers his reason for so concluding; and, in doing this, he believes he can throw quite a glimmer of light upon this much discussed subject.

1. We can consistently divide the officers in Christ's church into two distinct classes, which, for the sake of being plain, we will term the limited and the unlimited offices. By a limited office we mean one whose occupants are confined to a certain, specified number; the unlimited one whose members are not thus confined.

The office of the first presidency, the apostolic office, that of the seventy, and presiding bishop belong to the first class; while that of the high priest, the elder, priest, teacher, and deacon, belong to the latter class.

The first presidency's office is limited to three members—the prophet, seer, and revelator, with two high priests as his counselors; the apostolic office to twelve members, with one of their number as president; that of the seventy to seven quorums, or four hundred and ninety members in all; that of the leading bishopric to three, himself and two counselors.

In the other division there can be just as many high priests, elders, priests, teachers, and deacons, as necessity or the magnitude of the work demands;

or, in other words, just as many as the number of stakes, districts, and branches call for. And this fact abundantly refutes the assertion that if the apostolic office could not be duplicated, that of the high priest and elder could not; for there is provision made for an extension of the latter, but none for the former.

In all the many revelations given to the church, either in ancient or modern times, there is not one word, hint, or intimation that there could or would be a duplication of these four limited offices. Of course we do not mean this assertion to apply to a restoration of the church after an apostasy, or a falling away. It only applies when these offices are already occupied.

Now, strange, but nevertheless true, and damaging to the opposition, these are the very offices that are so conspicuous by their absence in the organization of the church here in America. We do not read of any first presidency, any apostles, any quorum of seventy, and any presiding bishop. The objector may claim that these officers *might* all have been in the church here and not mentioned; but "any proposition that has assumption as its foundation and main support is certainly illogical."

2. That the apostolic office could not be duplicated is evident from the fact that the quorums of seventy were placed in the church as assistants or substitutes for the twelve apostles. If the twelve apostles could have been increased in number, it would have been done, and there would have been no need for the seventy.

3. The twelve apostles are to labor under the direction and supervision of the first presidency. (See Doctrine and Covenants 104:12; 105:12.) There was no such office in the church here as a first presidency, and consequently if these disciples were apostles they were out of harmony with the church organization; and would have no check or restraining power upon them in their work.

4. These Nephite disciples were inferior or subordinate to the twelve apostles at Jerusalem, and were to be judged by them. (See 1 Nephi 3:26; Mormon 1:9.) Query: Can a man or a party of men sit in judgment upon others without the party judging having superior power or authority over the ones judged? We think not.

5. In the Book of Mormon there are at least a dozen references to the twelve at Jerusalem, and almost invariably they are called apostles. Christ when he chose them called them apostles. The writers of the New Testament called them apostles. The apostles themselves often called themselves by that name. The twelve chosen in 1835 in the latter-day church are called apostles. And the twelve chosen in the Reorganization are called apostles. Now the Nephite disciples are mentioned scores of times in the Book

of Mormon, but *never* called apostles. When the original twelve (disciples) passed away, successors for four hundred years were chosen to them, and they were *never* called apostles.

Now why were the twelve at Jerusalem almost invariably called apostles, and these Nephites *never*? Can there be a good, sound, sensible, consistent answer to the question, only on the ground that they did *not* hold the apostolic office? We will now place side by side short sentences found in 1 Nephi 3:26, which were spoken by an angel to Nephi. One sentence comes immediately after the other, and we might say both spoken in the same breath. "Behold the twelve *disciples* of the Lamb." "Thou remembereth the twelve *apostles* of the Lamb."

Why, now, should *an angel* call the one disciples and the other apostles, if they both were apostles alike? Who can answer?

The apostles referred to in Mormon 4:7 were undoubtedly those at Jerusalem. This will be seen by the third and fourth paragraphs of the same chapter. Mormon was writing to the Gentiles who would be living at the time the Book of Mormon was to come forth, on the subject of the continuation of miracles. It is not reasonable that he would refer to the apostles here working miracles as proof of their continuation, when those to whom he was writing knew nothing about there being apostles here, and would not believe in them if they had heard of them. We will notice Moroni 2:1 further along.

6. The Apostle Paul compares the different offices in the church to the different members of the human body. The higher offices in the church being represented by the more important members of the body, while the lower offices were represented by the less important ones. To carry this comparison out and make the application of it, we will say the first presidency would represent the head, the apostles the mouth, the prophets the eyes, the seventy the ears, the bishopric the arms, the high priests, elders, priests, teachers, and deacons being represented by the trunk and lower limbs of the body. As we have before shown, provision having been made in the church organization for an unlimited number to occupy in these lower offices, there would be no necessity for their duplication, as they are a part of the original body. If we duplicate the head, the mouth, the eyes, the ears, and the arms, and graft them on the original body, what have we but a monstrosity? If we duplicate the whole body, then we have two separate and distinct bodies, or in other words, two separate and distinct churches. As the church is to be the Lamb's bride, he (the Lamb) may have trouble in selecting her when he comes. He will either have to take the monstrosity, one of the waiting damsels, to the rejection of the other, or take both of them. If he takes both, then the charge

that it would make him a polygamist would have a tinge of truth in it, and those of our elders who have been so ready to charge other denominations with making him a polygamist in accepting all their churches, would have the tables turned on them, and they would be compelled to swallow a good-sized dose of their own medicine.

7. There is no necessity for a duplication of these limited offices, as there is, in the organization of the church, ample provision made for any emergency that might arise. That provision consists in the right or power of any officer in the church to act in any other office, either above or below the one he himself holds, in case of emergency. This fact is plainly seen in a branch organization, or rather the workings of a branch organization. If the presiding elder is absent, the priest acts in his stead. Should both these be away, the teacher acts. If all above the deacon are absent, he presides. Here we find the priest, teacher, and deacon doing the work of an elder, but it must be remembered that, although they do the work of an elder, they do not hold the office of an elder. This same method of meeting emergencies applies to all other offices in the church. (See Doctrine and Covenants 104: 6, 7.)

The reader by this time no doubt, is ready to ask, "If these Nephite disciples were not apostles, who and what were they?" The Book of Mormon says they were *elders*. (See Moroni 3: 1; 4: 1.)

"But," says the objector, "an apostle is an elder." This is true only in his holding the Melchisedec priesthood; but as to his office in that priesthood, he is not an elder, he is an apostle, and speaking of him in his official capacity as an elder is not true and is very misleading.

Let us now look the situation full in the face. Here was an emergency, and a big one at that. It was just as necessary that the work of an apostle be done over here in America as it was in Jerusalem, or anywhere else for that matter. But as the apostolic office was nearly full, and as we have already shown, no provision in the law for a duplication, the only remedy was to apply the emergency rule, and select from a lower office substitutes for the apostolic. This was done by selecting twelve elders and setting them apart to do the work of apostles by giving them an apostolic commission.

We want to take notice, however, that, while they did the work of apostles, they did not hold the apostolic office. We can now see why Christ used the language he did in Moroni 20: 1. He had chosen them to do the work of apostles by empowering them to confer the Holy Ghost, and ended by saying, "for *thus* do mine apostles."

As to there being a stake organization over here in America, we do not know; there is nothing writ-

ten as to the matter. But we believe it is more likely that there was, than that there was a full church organization here; for the authority for stake organization was here, while it was not for the other. If we repudiate stake organization here, because there is no history to that effect, must we not on the same grounds repudiate all the upper organization of the church? Sure.

T. J. SMITH.

INDEPENDENCE, Missouri

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PLAGIARISM OR INSPIRATION—WHICH?

Recently there came into my house a paper entitled *The Household of God*. It is published at Dayton, Ohio; editor, William F. Manley; office editor, John J. Scruby. The copy I have bears date of August, 1908. It purports to be number 8 of volume 4. The paper represents a class of independent religionists, perhaps a company of so-called "come-outers." There is not enough in the issue in question to clearly indicate what particular people the paper represents. They, whoever they are, evidently believe in the spiritual gifts. On page four the following article occurs:

A Very Important Message. Dear Brother: You will be glad to hear that the work is growing here. We now have seven baptized with the Holy Ghost and others seeking. One of the baptized brothers had a wonderful message in tongues, with the interpretation. I send you a copy of it. The brother who wrote this has very little education, reads with great difficulty and spells badly, but the Lord gave him the message and told him how to spell the words. I know he could not have done it himself.

Yours sincerely,

BARBARA JOHNSTON.

SARNIA, Ontario, Canada, July 14, 1908.

We give below the message referred to:

Thus saith the Spirit unto my people now assembled. There are many, many things done by you that are pleasing in my sight; many, many things done by you are not pleasing in my sight and against which my people need to be warned.

Become more humble. Yes, verily I say unto you, that inasmuch as my people will put away pride of heart and pride of life, turn from the vanities of the world, cease from the vanities incident to outward adornment, and become more humble and faithful, I will pour out my Spirit upon you, giving you wisdom and knowledge, enabling you to walk in humility and in faith. Yes, be warned, for the time has come that calamities shall come upon the earth, yea, the voice of the earthquake, of famine, of pestilence, of thunder and lightning, with calamities stalk abroad, and the time is near at hand when you must needs stand in holy places, and standing so my Spirit will keep you from harm and danger. Yea, my people need to take warning and become more humble; and inasmuch as they will do so, I will pour out my Spirit upon you. The time is not far distant, when from various parts of the earth I will call my people together and the Gentile nations need to be warned, for soon will I turn from them, lo, unto my people, that have been my people in time past. From the Gentiles will I turn, and then my people, sanctified unto me through the father Abraham, will come from the four parts of the earth, gather together and be prepared to meet my Son when he shall come to the earth. Yea,

thus saith the Spirit, unto you in warning voice this day.
Amen.

IRVE FREELAND.

SARNIA, Ontario.

I look upon the above message as one of the most important and significant utterances we have received from the Holy Spirit since the commencement of the present outpouring of the Spirit, and it is one that agrees exactly with the word of God, by which we are to be guided in all things.

Truly we are living in wonderful days. And as the Jewish church knew not the time of her visitation, so the present Gentile churches, as dead branches cut off, and blinded by the gods of this world, know not the time of their visitation, nor the voice of the Spirit among them. God pity the Gentile churches.—EDITOR.

In reproducing the foregoing I have copied *verbatim* Barbara Johnston's letter, Irve Freeland's revelation, and the editor's comments. I now request the reader to compare the whole with the following:

Thus saith the Spirit unto you, my people now assembled: There are many, many things done by you pleasing in my sight; many, many things done that are not pleasing in my sight, and for which my people need to be warned. Yea, verily, I say unto you, that inasmuch as my people will put away the pride of heart and pride of life, turn from the vanities of the world, cease from the vanities incident to outward adornment; and become more humble and faithful, I will pour out my Spirit upon you, giving unto you wisdom and knowledge, enabling you to walk in humility and in faith. Yea, be warned; for the time has come that calamities shall come upon the earth; yea, in the voice of earthquake, of famine, of pestilence, of thunder, and of lightning, will calamities stalk abroad, and the time is near at hand when you must needs stand in holy places; and standing so, my Spirit will keep you from harm and danger.

Yea, my people need to take warning and become more humble; and inasmuch as they will so do I will pour out of my Spirit upon them. The time is not far distant when from the various parts of the earth will I call my people together; and the Gentile nations need to be warned. For soon will I turn from them, lo, unto my people that have been my people in times past. From the Gentiles will I turn, and then my people, sanctified unto me through their father Abraham, will come from the four parts of the earth, center together, and be prepared to meet my Son when he shall come upon the earth. Yea, thus saith the Spirit in warning voice to you this morning. Amen.—The interpretation of a tongue given through Apostle J. W. Wight, at the General Conference of 1908; copied from *Autumn Leaves* of June, 1908.

It will be noticed that this message was received before that of Irve Freeland. Further; it was published to the world before Mr. F.'s purports to have been received. Question: Was Mr. F.'s revelation given by divine or Satanic agency? If the former, this question naturally arises: Does God recognize some other society of worshipers as "my people" as well as us? If given by the latter, then I must say to the Saints and all others who read this: "Beware, take care." The similarity is too marked to be accounted for by coincidence. But let us take the following view of it, which I believe is the most reasonable one: Was not Mr. F. shining in "borrowed plumes"? In other words, was not his miraculous (?) orthography that of one of our church papers?

Will some of the brethren who are near enough

to Sarnia please investigate the matter and see how the case stands? The nearest I can come to the name of this sect is that of "the Apostolic Faith people." The Saints of Australia as well as the writer await developments with much interest. In the meantime let the church in general comfort itself with the reflection that this world "do move" and, in many respects, is coming nearer to this latter-day work. We may also solace ourselves with the editor's remarks: "I look upon the above message as one of the most important and significant utterances we have received;—it is one that agrees exactly with the word of God."

A. C. BARMORE.

MELBOURNE, Australia, March 29, 1909.

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HEALTH AND WEALTH IN THE WORD OF WISDOM —PART I.

We present a few practical hints, that as the warm weather is upon us, we may be better prepared to observe the counsel the Lord has given us, that we may enjoy health and comfort of body by a careful and economical selection of our foods. We hope this article may lighten the burden of many a latter-day "Martha" by showing that the housewife's devotion to the kitchen cook-stove may be modified and a more simple but equally nourishing fare be provided without so great a call upon her time and temperament.

Cook-books abound in meat dishes, but when it comes to omitting this costly food element from the daily cuisine we find them as a rule lacking instruction as to those articles which easily displace them; the reason, we suppose, is that cook-books generally are written to appeal to the palate instead of to reason.

It is estimated that the American housewife can select her bill of fare from a thousand different articles of food. Wisdom should suggest that many supposedly indispensable dishes may well be avoided because of the "fixing" usually required with them, adding to the cost, the labor involved and their after-effects on the system. Condiments, such as mustard, vinegar, and piquant sauces are liable to cause fermentation of foods and irritation of the linings of the stomach, often creating a desire for a counter-irritant such as tobacco, liquor, coffee, etc.

An excellent point to carry in mind by those who lack faith to carry into effect the Word of Wisdom but who otherwise "accept" it is this: that meat belongs to the "goading" or stimulative order of foods is evidenced by the "faintness" one feels in missing it from a meal when used to having it always, whereas those who have so diminished its use that it seldom comes upon the table can miss several meals and still feel "fit," owing to the "enduring" element of their fare. We recognize this fac-

tor in nature: the flesheating animal's strength is spasmodic; the horse, ox, elephant, camel, reindeer, etc., are most enduring in strength and fortitude. Thus the Lord has said to man in this respect: "You shall run and not be weary."

The main reason for the popularity of meat aside from its seductive savor, is that it furnishes an abundance of the proteids. But the point is overlooked that its use often introduces a surplus of uric acid into the system, because we have our own and that of the animal both to combat with, a task which the organs of elimination are not equal to and the poison accumulates in the system; hence the reason doctors forbid rheumatics the pleasure of meat when they dare. Of vegetable proteids dried peas and beans contain about twenty-five per cent, which explains their importance in the army and navy ration. Oatmeal contains more proteid than the other flours and meals, a fact long known to the "braw" and thrifty Scot.

Of the nuts, almonds, peanuts, and pecans furnish a large percentage of porteids. It is a mistake to regard all nuts as an equivalent for meat. They have a better food ratio, because many of them are rich in fat, rather than in porteid; for example, English walnuts, butternuts, and Brazil nuts. Peanuts are not nuts at all, but are true legumes or beans.

Proteid is said to constitute about one fifth of the weight of the human body. It furnishes a little fuel and some energy, but it is chiefly valuable as a tissue builder or muscle maker; seek the fuel energy in fats and sugars.

Every human body must be supplied with proteid daily. It has been estimated that the average man at work requires about three and a half ounces of proteids each day to keep in normal condition. This amount may or may not be apportioned to different meals, but an excess should not be indulged in by people not called upon for physical labor.

Among animal foods lean meat, fish, eggs, milk, and the casein of cheese supply proteids, while peas, beans, lentils, the leguminous vegetables, oatmeal, and the gluten of wheat and graham flour furnish an equivalent in vegetables. Lentils, which are more easily digested than any other vegetable of this class, are an excellent substitute for meat, and as such are used in many countries. It is strange they are not better known and appreciated by the thrifty American housewife. A soup of them takes the place of meat soup for flavor, strength, and in appeal to the appetite. Rice and lentils, or dried peas and rice make good substitutes for baked pork and beans.

Here are some rules for cooking vegetables containing proteids:

All dried beans and peas must be soaked over night in cold water. Hard water retards the cooking of beans, so it is well to add a bit of soda when it is used.

Beans must be cooked in unsalted water for about two

hours. Hard boiling breaks the skins, but does not shorten the cooking process.

Though beans have many names their nutritive value is much the same. Black beans are used for soup, limas and red kidneys for stewing, and common or army beans for baking. The French use flageolets for salads, and the Chinese make a kind of cheese from the soy bean, the richest bean known.

Use chopped nuts instead of pork with baked beans, and serve with tomato sauce.

COLLINWOOD, Ohio.

EARNEST WEBBE.

(To be continued.)

Elders' Note-Book

THE BUSYBODY.

I want to point out faintly, a fault not very saintly,
Most prolific of disturbance and regret;
'Tis that some are prone to chatter about each trifling matter
With those who are ever eager news to get.

They are sure to come together, however bad the weather,
And talk about the absent in an uncharitable way;
This precious pair of blabbits will follow out their habits,
And swap the latest gossip of the day.

You can guess that Mrs. Meddle, who loves the news to peddle,
Will tell some tale of you soon as you turn your back;
Her feet will seldom tarry, she will both fetch and carry,
Scatter moral blight and mildew in her track.

Shakespeare has wisely stated, in the story he related,
That the one who took his money stole but trash;
But in stealing a good name, there's a thousand times more
blame,
They bring down a reputation with a crash.

Let me give you some advice that will always work quite nice,
When a busybody brings a tale to you;
Tell her, write it out, quite plain, and be sure to sign her
name,
And you'll read it when you've nothing else to do.

The tongue is most unruly, it is full of poison, truly,
The whole body it defileth, and is set on fire of hell;
So let us never tattle, but against this evil battle,
And use the little member wise and well.

JAMES L. EDWARDS.

MELROSE, Massachusetts.

• * * * *

MUSINGS OF A MISSIONARY.

The foxes have their holes,
And the birds have their nests,
But the poor missionary,
Has little time for rest.

He travels to and fro,
The gospel to declare;
He leaves wife and home
To the Father's watchful care.

But the race is quickly run,
And his labors soon are o'er;
And then the summons home,
To the bright and better shore.

Oh, may we faithful be,
Each labor to perform;
That when we reach the crystal sea,
We leave behind the storm.

C. H. BURR.

PLANO, Illinois.

A FEW THOUGHTS FOR THE COMING CONFERENCE YEAR.

In our zeal to promote the interests of the work, we spend good precious time developing our imaginary qualities into plans after our own ideas of what should be done, severely criticising those who have the work in charge and repeatedly charging a neglect of duty, bad management, incapability, and many other things equally bad, if not worse, and go on in this spell of worry and fret because things do not go just as *we* think they should, until we become a grouch. Yes, a grouch in the fullest sense.

What is a grouch? A grouch is a peculiar variety of individual who hates himself, toils not for his master, and spins but tales of woe. He works himself with a frenzy over nothing and wastes his talents on the sea of prejudice. He froths, fumes, barks, growls, and bites himself. He has everything condemned and the universe on the toboggan. He puts the "kobosh" on the good intentions of others and lets his own present slip into a very slimy past. His disease is contagious and those who catch it find the only antidote is in knocking somebody's head off. Supreme conceit lies within the grouch, and his principal effort in life is to make himself unnecessary to others. He rates cheerfulness as nonsense and a smile as insincerity. In fact he is all out of focus, short-circuited, punctured, and his fan strap is slipped. If I could think of other things I would write them, but I can't.

Now, who wants to become a grouch? If things do not come your way, do not start to growl and bark, but work on. It may just be possible that you will be able to see that you did not have the only and best solution of the problem.

One of the most susceptible persons to grouchology is he or she who is given to worry and fret. Don't worry. Worry is an imaginary devil who afflicts the lives of too many hard-working, conscientious men and women. It does no good and never has. It eats the very heart out of a fellow when it gets hold of him, and yet we go on worrying and fretting day in and day out, until there's little good productive stuff left in us.

I don't mean to imply there are not plenty of things to worry about. What I do claim, however, is that it doesn't pay to worry. More than half the things we worry about never happen, and those that do happen aren't as serious as we thought they were going to be. Get this thought well fixed in your mind. There is no better stimulant under the face of God's sun. The belief once annexed will carry you easily over obstacles which otherwise would seem to you insurmountable. To have the electrical effect of hope is only a question of getting a connection with this belief. Don't worry. There's nothing in it,—now, or ever.

Don't say, "I will turn over a new leaf." The trouble with most people who turn over a new leaf is that they use the loose leaf system. Just stop.

This sprig of thought I tender all of you, confident that if transplanted in your minds it will thrive and bring you bounteous returns in spiritual happiness and earthly possessions. Remember those at the head of this work have been chosen by the "Master Builder" and it is just as easy for him to remove them as it was for him to place them in the position they now occupy. It therefore is very unbecoming for us to assume to urge our policies in preference to the policies of those who are in charge, becoming frightfully worried and vexed if our counsel is not heeded.

These remarks are general and will apply in district and branch work as well as our attitude towards the general officers. Let us see if we have not "so soon forgotten something." Take down your books from the shelf and read the whole law, and for the coming year do not worry, for fear you may become a grouch, and do not become a grouch, for fear you make a failure of the entire work. A failurist is a man who bursts his supporters *pulling* on a door which bears a sign of saying "*push*."

J. M. LLOYD.

St. Louis, Missouri.

Hymns and Poems

Selected and Original

"Angel Message."

Oh! this precious "Angel Message,"
How it fills our souls with peace!
How it cheers our onward progress,
Tells us of our soul's release:
Let us then, my comrades loyal,
Battle valiantly for truth,
'Gainst the hidden powers of darkness,
'Gainst the errors of our youth.

'Gainst the sin that doth so easy,
Oft our cherished hopes o'erthrow
'Gainst the onward march of evil,
And the power of the foe.
Let us never cease the conflict
Till the victory we gain;
And the Lord of heaven, our Captain,
O'er the earth in peace shall reign.

Then upon God's holy mountain,
Naught shall come to make afraid,
And our hearts be filled with music,
Glad we have his truth obeyed.
Worthy is the prize we strive for,
And the victory sure at last,
And we'll dwell with Christ, our Master,
In that grand, eternal rest.

S. M. REISTE.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Cryster Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric Street, Independence, Missouri.

The Service of Grief.

Christ's heart was wrung for me, if mine is sore;
 And if my feet are weary, his have bled;
 He had no place wherein to lay his head;
 If I am burdened, he was burdened more;
 The cup I drink, he drank of long before;
 He felt the unuttered anguish which I dread;
 He hungered, who the hungry thousands fed,
 And thirsted, who the world's refreshment bore.
 If grief be such a looking-glass as shows
 Christ's face and man's in some sort made alike,
 Then grief is pleasure with a subtle taste;
 Wherefore should any fret, or faint, or haste?
 Grief is not grievous to a soul that knows
 Christ comes—and listens for that hour to strike.
 —Christina G. Rossetti.

CHICAGO, Illinois, May 1, 1909.

Dear Daughters of Zion: It has been a long time since I have added my mite to your columns, but my silence has not been because I have not derived much help from the readings contained therein; on the contrary, after a perusal of such grand reading I feel my weakness, and how I long and desire to be able to write something that will help others. I dare say we shall never know to what great extent the reading matter of our Daughters of Zion department reaches both in the fold and out. I know from my own experience that our reading-matter is not surpassed by any in the land, and whenever read by those out of our own church they say, Well, that is grand reading, whatever the source. I, with many another mother, have my source of patience tested to the end, and the helpful thoughts and suggestions in our books have been a source of great comfort to me.

I could not keep back the tears as I read the last *Ensign* about the birthday anniversary of dear Sr. Walker, better known to us all as Frances. Surely hers has been a life of service to her Master, and we who have been born and brought up in the church can look back ever so far and remember her work. May God bless her and still prolong her life that her work may bless others, as surely it does.

I recently had the pleasure of attending an afternoon meeting of the W. C. T. U., topic, White Slave Traffic. How I wished for more of our daughters to be present. To have been there would have impressed some things on our minds that we would never forget and have spurred us on in the work which we have taken up, that of purity. Prosecuting Attorney Mullvihill of the Law and Order League was the speaker, and he gave some statistics that were appalling to mothers of girls as well as boys, and during his talk he made the statement that he believed the only way to battle this evil would be to begin in the homes and teach our boys and girls the simple fact of life, of its origin, of the great responsibility that rests on the young men and young women of the coming generation. Liquor figures strongly in the destruction of our girls, as well as our boys, so that problem

should be dealt with. In talking to the lady with whom I went, she said she was glad that our church had a society which aims for the betterment of homes and social purity, and said she would be pleased to read some of our reading-matter, and by the way, she has an uncle who is an elder in our church. When she invited me to attend the talk she did not know to what church I belonged as I had met her at a Bible study being held at the Christian church on Wednesday evening. She promised to give a talk on temperance before our young people on Tuesday evening at Religio.

I hope my letter has not been made too long and I hope God will bless every effort put forth by his children to this end.

Your sister in the one faith,

MRS. EUGENE HORTON.

CHICAGO, Illinois, 149 West Nineteenth Street.

Letter Department

MT. CARMEL, Illinois, May 16, 1909.

Dear Herald: My heart has been made to rejoice this evening that I am a Latter Day Saint, and to know that God has accepted me as one of his dear children. Without this comfort and consolation my soul would not be at rest. Christ says, "If any man will do his will, he shall know of the doctrines, whether it be of God or whether I speak of myself." This have I proved to my satisfaction. God's promises are binding; if we only will do our part, live humble, meek, and lowly, ever keeping the commandments of God, then we are entitled to the great blessings which God has in store for the true and the faithful. How necessary then that we should obey the gospel of Christ, and become new creatures, that we shall be like him, when he appears, and reign with him; where there will be no more death, pain, or sorrow; nothing to harm or molest in all that holy city.

What struggles we have, what opposition we meet. But in the midst of all we feel a dear hand supporting us, and how comforting it is to know that that divine arm is a shelter in every storm! Could we more fully realize this, how much greater trials would we willingly face to do good. But alas, human nature, how weak and prone to fall from a high situation! The world is cruel; therefore we need to be sympathetic and kind to one another; ever remembering that one hand rules us all, whose eyes see all we do, and who has so fatherly said, "I will be their God and they shall be my people."

I ask the prayers of the Saints in behalf of my husband who does not belong to the church, but is a believer, that he may see the true way and enter therein.

"We thank thee for thy blessings,
 These tokens of thy love,
 These words of peace and comfort;
 Sent from thy throne above."

Your sister in the one faith,

MRS. SARAH GREISS.

LLANSAMLET, South Wales, May 12, 1909.

Editors Herald: Under heading of an article (undated), "A word from Wales," in your issue of April 28, I note Bro. William Lewis writes from Llanelly where he states he intends to remain for some time to get the work on its feet. He refers in this article to the demise of Sr. Treharne and as this occurred on March 7, it is clear Bro. Lewis wrote after that date; and I also note in minutes of General Conference of April 17 that Bro. Lewis was in charge of the morning prayer-meeting.

The article is most inconsistent, as your many readers can judge from the fact already referred to and also from the

statements in regard to forming North and South Wales into a mission and having a president conversant with Welsh and English languages. If it is at all necessary to have such a president, and Welsh language is essential, I am interested to know whether such a person would be required to speak North or South Wales language; or if conversant with the latter only, the former would not understand, and vice versa, as there is nearly as much variation between the two as between Scotch and Dutch. Bro. Lewis adduces argument from events of upwards of fifty years ago in support of his suggestion and makes reference to Captain Dan Jones (a Welshman) in his article; as if that had any bearing on present conditions.

He also states a motion prevailed at a conference held at Porth on October 10, that if Wales should be appointed as a mission a president be put in charge who was conversant with both languages; (but I have already shown he would have to know both North and South Wales languages besides English, and scores of dialects which prevail in every separate county in Wales) and I most emphatically state the motion was out of order and also that it was not the vote or voice of the district as the subject was not mentioned to the missionary in charge for his consideration and approval. It was brought up by Bro. Lewis himself and was contrary to district by-laws and only two out of five branches were represented at the said conference; or, out of a total of nearly one hundred members, only fourteen were present when the subject was discussed. And further, the matter of business referring to the Bishop's agents for Wales, done at said conference, has since been annulled, which shows clearly that whatever business was done there at Porth was not in order.

In regard to Bro. Lewis' remarks that seventy-five per cent in and out of the church are Welsh, I have no hesitation in saying this is an exaggeration, and also that it would be nearer the truth if five per cent had been named. I am safe in saying as far as Eastern Wales District is concerned, we do not have three per cent of Welsh speaking people in the church. Coming to Western Wales, we do not have more than twenty-five per cent who can speak the South Wales language, and of these not five per cent can write Welsh. Further, I would refer Bro. Lewis to Welsh service held at the recent Aberdare conference, to which he refers, and says unity and peace prevailed. We are all agreed, Bro. Lewis, so far as the Welsh service referred to is concerned, peace did prevail, as not more than three could sing Welsh (or did not try to) and I do not believe one third understood or had any interest in that service, which was very far from being a success, although the speaker made a fair effort.

I can assure you the contention and friction referred to are the outcome only of men's mistakes and I am interested to know what right has a representative of the general church to come here and spend so little time with us, returning without bidding us even a good-bye, and then publicly proclaim contention and friction had existed.

Before closing my letter I should like to inform your readers that there would be no use for a Welsh-speaking preacher in Cardiff, Swansea, Aberdare, or any other of our large Welsh towns, as in these are to be found thousands from every country under the blue canopy of heaven, many of them neither understand Welsh nor English. I might also say no business transactions of any kind are done in Welsh, neither is any trial conducted in Welsh. English is taught in all our schools in Wales, and no business or professional man would be of any use in Wales to-day if unable to speak or write the English language. In my own experience and observations for past eight years I can truthfully state I have not come in contact with more than an average of one per cent who could not speak good English and even when giving out Bro. Lewis' own tracts in our out-door preaching

work last summer, it was clearly to be seen that even in Llansamlet, which is considered one of the most Welshy villages there is now existing, seventy-five per cent of the people all wanted English tracts.

I have not written this letter in the spirit of animosity to any one, but for the interests of all the household of faith outside of nationality, as I believe all men are one in Christ Jesus. I have numbers of Welshmen here in Wales who can testify no one had done more than myself under adverse circumstances for the interests of church work in Wales for some years past and I mean to try to continue, by God's help. Three of our children are members of the church, but there is not much encouragement for young people in this country yet, as popular influence is against us.

I note Bro. Thomas Jones of Nantyglo has been blessed in his work and that he is to be ordained a high priest. This is a move ahead for Wales in the right direction, and while some of your readers may not agree with me, I must say the church would and could do better by appointing men we already have here than sending appointees from the United States. In the language of President Smith, throw them into the stream and try them,—give the men a chance. It has cost the church more for traveling expenses last year for missionaries than would keep a good man here and maintain his family for six months. The men here are familiar with the ways and customs of the people, whereas it takes an American appointee usually about two or three months to get over here after being appointed; then a few months to go over the field and make the acquaintance of the Saints, and something frequently happens which causes them to return again without having done more than made a few acquaintances.

I pray for the spread of truth everywhere and intend to labor in its advancement.

Your brother in hope,

HENRY ELLIS.

NEBRASKA CITY, Nebraska, May 17, 1909.

Dear Herald: My heart reëchoes the sentiment so often expressed by so many of your readers, your precious pages are indeed very dear to me. Each Thursday afternoon on return home from Daughters of Zion meeting, my first thought is to look in the mail box for the HERALD, and if it is not there, I am disappointed; then I watch each time the mail carrier passes my home. If I have to wait until Saturday it seems a long time to me. I know there are a number of Saints who think they are unable to take the church papers, but I am sure if they could be made to realize what a comfort and help, what strength and encouragement they could derive from the precious columns of the church papers, they would find that they were able to take them and would wonder how they had ever been able to get along without them. My heart is filled with gratitude, and tears of joy spring to my eyes, many times while reading, as I seemingly do, in the same spirit of the writer, some of the soul-cheering and uplifting letters contributed to the HERALD.

A few words in regard to tithing. I noted a letter in the HERALD a short time ago from a sister in Maryland, who states that her father was an elder in the Martyr's time and that he taught her that it was right to pay tithing. While my dear parents were Christians, they were members of the Baptist Church, and were opposed to the latter-day gospel, and so I received no instruction from them along these lines; but my heavenly Father has ever been mindful of me, and he has given me to know through the operation of his Holy Spirit that it is right to pay tithing and I do not think there could be anything written on the subject that would change my mind. O Saints, I truly believe that if we would *all* strictly obey the law of tithing, that God would

pour out his blessings upon us in a way that he has never done before. I can truly say that there is no duty I render to the church which affords me so much pleasure as to pay tithing. I am sure that God will bless us for giving freely to the support of his cause, and that we will never need nor never miss what we have given. I feel that time and opportunities are rapidly passing, and that all who can render assistance in any way in the Master's work, are called upon to do so.

The gospel is a source of great joy and satisfaction to me. Of course we all meet trials in our pathway, but these are blessings in disguise; for if we did not meet trials we would forget our dependence upon our heavenly Father, and so our trials keep us in closer communion with God. I trust we may all be enabled to put aside everything that is displeasing to him, and strive to do the duties required of us, in order that we may receive the blessings promised through obedience. The Lord has blessed me many times and in many ways, for which I am truly thankful.

In Nebraska City we have a good little branch presided over by Bro. H. A. Higgins. We have a good Sunday-school and Religio. We expect to hold a reunion here sometime during the summer. The work in this part of the Lord's vineyard is moving along. We have not had a visit from our missionaries for some time, and would be pleased to see them any time. Trust they are well and are kept busy working for the Master and that his Holy Spirit will direct them to the honest in heart, who are seeking the truth. Dear Saints, let us do our part toward helping the missionaries gather in the sheaves. Selfishness often destroys our noblest impulse. Let us try to overcome and receive the blessings promised the faithful.

In gospel bonds,
MRS. C. S. DUNDAY.

COLTON, California, May 21, 1909.

Editors Herald: From letters received from the island mission of Tahiti I received the sorrowful news of the death of Metuaore, the bishop of that mission.

From letters from Bro. Lake, Varoa a Moo, and others I learn that Metuaore died on April 18, Sunday. He was taken with the grip, which was the cause of his death, on April 8 and was later taken to Tiona where he died peacefully. "I had been out the day before he died, and we were on our way again when we were met by a messenger who told us he was dead. We thought he was not so very sick, but he just simply passed away. The whole mission is in mourning for him.—C. H. Lake."

They say Metuaore was a strong pillar to all the church in this mission. He died at seven in the morning of the 18th of April and was buried at four o'clock on the evening of the 19th. On the 6th of April he was chosen as the assistant president of the conference, and on the 14th, after conference, he went to Tiona where his household were. The elders often visited him and administered to him and comforted him. And he spoke of a revelation through the mouth of the Apostle T. W. Smith and of others, and he often said that his work on earth was ended. He was very weak in body at the last. And then he received a vision in which he saw the Father and the Son and the Holy Ghost who said to him, "Come here, my servant of the Father, come into Paradise, and do the work of that place"; therefore he said often, "I have finished my work on earth, I will go to Paradise and do the work there."

He also said he had often told the branches of Tiona, Tarona and Makatea about Zion as the place that God had set apart as the gathering place of the bodies of the Saints, and "if the true Zion is like the Zion in America we had better all try to gather there. I am going there."

And Varoa says, "I can not finish writing all that he said, but he spoke nicely until the end."

Otare and his wife are also dead, he was formerly of Kaukura, and his house was always a home for the missionaries. They died in Rairoa.

Rere and his wife, Tapea, were both baptized by Bro. Lake the day Metuaore was buried; they were among the people who were cut off in the conference of April, 1907, and I do most sincerely hope that they are but a beginning of the return of those people.

Your brother in Christ,
JOSEPH F. BURTON.

NOTE.—Bro. Burton's permanent address is as given above, Colton, California. His correspondents will please take note.—EDITORS.

ALVA, Oklahoma, May 21, 1909.

Editors Herald: We are (though like the prodigal, a long time absent) coming to your columns once more. Since our last letter, we are not able to say how long that since is, we have been neither dead nor sleeping, but busy in the work.

Last March we moved from our farm to this city and are opening up a ten-acre farm here about a half mile west of the city limits. This gives us better facilities for both school and church work, both of which we are trying to improve upon. The children in the school and the whole family in the church work.

There is opportunity for us to put in all our time in this city in the church work, but can not altogether ignore the calls from the country, so we preach here two Sundays of each month and the other Sundays we take "pleasure excursions," wife and I, of from thirteen to forty miles in the country and back again, (of course this takes Saturday, Sunday, and Monday,) preaching, teaching in Sunday-schools and holding social- and sacrament-services with the Saints. And while we are away on these trips our young people are busy here with the Sunday-school that meets each Sunday in the hall we have hired.

Our attendance at the late General Conference was thoroughly enjoyed by us, and especially as the privilege came as a surprise, and through the generosity of our wife's brother, Charles. We had given up the idea of attending this spring, but a letter and check from him made a change in those ideas and we certainly enjoyed meeting our quorum once more, as well as the rest of the Saints. However, our stay there was shortened by a promise previously given, and so we left Lamoni on the 15th, arriving home the next day. On the 17th wife and I took our bronchos and hied us away to the vicinity of Freedom and Lookout, where we were billed for two sermons, one social- and sacrament-service, two Sunday-schools, and one wedding ceremony.

The last was performed at the close of the evening sermon and by it Sr. Edna Oglevie became Sr. Edna Moody. Mr. Vernon Moody, though not a Latter Day Saint, is an excellent young man and one of our Sunday-school workers in the neighborhood where we spent the last two years. We hope and trust that he will soon see and walk in the light.

The 13th of this month we were called to preach the funeral-sermon of a grandchild of Bro. and Sr. J. B. Ross, the first child of their oldest son, Guy. It was only permitted to live about eleven hours after birth and the young parents mourn keenly, yet we are glad we could say to them that "for such Christ died."

This call, with our other appointments, gave us a drive of about one hundred miles for that week, in all of which our wife accompanied us. It is a way she has of doing and we are thankful she is so willed and that God gives her the strength to go with and assist us.

Well, we have lately been notified that the "powers that be"

have appointed us district president of Western Oklahoma. As we are laboring self-supporting this year, we fear that we shall not be able to put in as much time as should be given to that work, our other church work taking all the time we can possibly spare from our business; however, we would be glad to hear from our local brethren of their work and its needs and will render such help as we may be able.

Our address is Box 411, Alva, Oklahoma. Our home is one and one fourth miles west of the Alva post-office. "While on others thou art calling, do not pass us by."

Your brother in Christ,
A. M. CHASE.

MYRTLE POINT, Oregon, May 18, 1909.

Editors Herald: In the HERALD for May 12 is a little obituary that has been changed so much from the way I wrote it that I hardly recognized it when I saw it; but I do not know but the changes were all for the best; so will only ask that one correction be made, that is in the name—it is Reim, instead of Kim.

All is going well out here. I am the principal grunter. The work on our new chapel is going forward. We are anxious to get it ready for use by the time of our reunion, July 23. I see that the old reaper death has already begun his work as was predicted by Bro. Joseph. Everybody is pleased with the work done and revelation given at the late conference. May the Lord bless our good, old, and true president.

J. C. CLAPP.

EUFAULA, Oklahoma, May 22, 1909.

Editor Herald: I have been a reader of the HERALD for the past twenty-five years, and nearly all my relatives belong to the Latter Day Saints Church, and I am a believer. I now have a question to ask: In last HERALD, No. 20, on page 469, sermon by F. A. Russell, all reads good to me until I come to these statements: "If I know I have done a thing that is wrong, I must suffer for that and no forgiveness, or in other words, no power on earth or in heaven can gain for me a remission of that evil-doing." Now is this correct? I am sure I have sinned and committed many a wrong knowingly; hence there is no forgiveness. I had thought though I committed all manner of sin there was yet forgiveness, except against light and knowledge. Why preach baptism for remission? This is my busy day, but I could not put this question off.

All Latter Day Saints welcome here.

Yours,
T. S. MARTIN.

CHEROKEE, Iowa, May 23, 1909.

Editors Herald: The sun's golden rays seemed clearer, richer, and more enjoyable to the Saints at Cherokee this morning than ever before. For years the faithful little band had worshiped in hired halls, etc.; but to-day, for the first time, they met for worship in their own church-building. The Sunday-school was superintended by Bro. W. W. Leonard at ten in the forenoon, and at eleven o'clock the faithful veteran Saint, Nathan Hayes, announced hymn No. 109, and the new sweet toned organ, played by Sr. Inez Crippen, led the singers as they feelingly and appreciatingly sang, "The morning light is breaking, the darkness disappears." In a happy mood, Elder A. R. Crippen, the pastor, prefaced a spiritual, instructive, doctrinal sermon with fitting words of appreciation for a church home. At seven o'clock the Religio was conducted by Sr. A. R. Crippen, superintendent of the district home class Religio work. The evening sermon was by the writer on fulfillment of prophecy.

The church-building is thirty-four by fifty-four, with vesti-

bule, and was bought of the Christian Church at a great bargain, about three months ago. The Saints bought a vacant lot in the northeast part of town and appointed Brn. Nathan Hayes, Frank M. Sheldon, and William W. Reeder as building committee. The house has been moved onto the lot, newly painted, papered, furnished with linoleum, carpets, electric lights, and chairs at a total cost of about one thousand dollars. Bro. Hayes, a charter member of the branch, has been untiring in soliciting means for and helping to complete the work, and I hear words of praise and commendation from many for his faithful service.

Sunday, June 20, has been set for dedication day and there will be services in the forenoon, afternoon, and evening. The dedicatory sermon will be at half past two in the afternoon. Elders J. W. Wight, P. M. Hanson, C. E. Butterworth, and C. J. Hunt, of the missionaries, are expected to attend and take part in the exercises of the day.

Cherokee is a progressive town of about five thousand people and has thirteen church-buildings. The Catholic Church has the largest place of worship. If you have friends living here and would like to have them attend our meetings, just write Bro. A. R. Crippen and he will gladly make them a person call and invitation to worship with our people.

In my travels in this the Gallands Grove District, I am pleased to find general satisfaction expressed by the members with the work and results of the last General Conference, and I hope a deeper interest will be shown in the educational, spiritual, and financial part of the Lord's great work than ever before.

Listen ye missionaries: I just heard that a Presbyterian minister in a near-by town is about to lose his charge, not because he fails to please his congregation as a preacher, orator, or revivalist, but because he is setting a bad (?) example in table etiquette. He will persist in the practice of eating food from his knife and drinking tea from his saucer. Their Church Discipline will certainly need revising or a new chapter added on table etiquette, so the Presbyterians may all eat and drink alike.

Very truly yours,

C. J. HUNT.

VALLEY CENTER, Michigan, May 20, 1909.

Editors Herald: I quite frequently receive spiritual strength by reading the letters in the HERALD from the Saints, telling of the blessings they have received from God, and I know God is no respecter of persons.

We Saints have a Sunday-school here; same was organized May 10, 1908, by Elder G. M. Shippy, the writer of this letter being the superintendent. We have a very well attended school, all members are greatly interested. We also have a Religio organized which is fairly well attended. We Saints are all striving to live as will be pleasing to our heavenly Father, and can say he blesses us greatly for it.

We as Saints of God will have many disappointments to meet, tempting us to stray, but let us hold on to the rod of iron, let us bear with patience whatever the trials of the present may be. In our times of trials God may not remove them from us, but strength will be administered to us to bear them and to accomplish that which the Lord would work through us, if we are satisfied with that which the Father wills, as was Jesus when he drank of the cup that was so surpassingly bitter. "For it is better, if the will of God be so, that ye suffer for well doing, than evil doing."—1 Peter 3: 17. Paul tells us in Romans 8: 28, "that all things work together for good to them that love God." When I think of the promise we Saints have, I feel very thankful to God through his son Jesus Christ that he ever influenced my mind toward obeying this true latter-day message. I realize we

are watched from all sides by the sectarian churches, they know what our claims are, and are trying to find errors with our ways of living that they may accuse us.

Take notice to what we find recorded in James 1:22: "But be ye doers of the word, and not hearers only, deceiving your own selves." Let us be up and doing, we may have many persecutions to withstand in this short journey of life. If we lift up our eyes to God and ask him for strength to withstand all such, we will find him always ready to answer our call. Notice the following passage: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers."—1 Peter 3:12. I have proven this to be true. Many times have I called upon the Lord in my weak way and always found him ready to verify his promise. When reading of the various gifts and blessings bestowed upon the righteous people in Book of Mormon times, it makes me rejoice to know God is no respecter of persons and with him is no variable-ness, neither shadow of turning, and I truly know, if we live as becometh Saints, we shall surely procure the many rich blessings God has in store for all that love him and keep his commandments. Paul says, "Let us not be weary in well doing."—Galatians 6:9. We should be going ahead in this grand cause every day. If not, we must fall backward. Saints should live in such manner that they are receiving more light every day. If we live as our heavenly Father would have us, the light will grow brighter for us as each day passes. Let us ask ourselves the question, Is the light growing brighter for us, as we step out from one day into the other? If it is not, there must be something wrong on our part. Question: Are we doing the things the gospel of Jesus says we ought to do, and are we refraining from the things it says we ought not to do? To be a Latter Day Saint in earnest is something more than being baptized and confirmed by one of authority, and having our name on the church books. We must live up to every commandment that Jesus taught and be ready to sacrifice for the Lord's work.

Paul says in Philippians 2:14, and 15: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Let us so live that we will be a bright and shining light in the world wherever we may chance to be.

Your brother in gospel bonds,

H. E. C. MUIR.

MINDEN CITY, Michigan, May 15, 1909.

Editors Herald: There never seemed more opportunities lying around us for doing good than now. So many ways for being active in the service of the Master, if we are desirous of working. But how necessary that in all our activities we keep in mind to work with an eye single to the glory of God, and this to be so in temporal lines as well as spiritual.

The great importance of this requirement we were made to realize more fully during an experience we passed through in the early part of our afflictions when in our lowest physical condition. We were permitted to see many things as they really are and as they should be. We saw, as never before or since, the nothingness of pure earthly ambitions, and beheld the nature of the work that only will benefit us eternally, even the truly spiritual and sound, and the requirement of soundness was far greater than we had thought before. The experience was so real that it made a deep impression.

We have tried in our weak way to profit by the lessons taught us and have found it true that the more whole hearted is our service to the Master, the greater the spiritual strength gained and the deeper the joy. And we have also found the words true: "Without me ye can do nothing." Without the spiritual sustenance we can not build soundly. The life-

giving sap must circulate within our beings and this it can only do as we coöperate with it, which enables it to do its office work, helping to bring about the necessary transformation, more of the human giving way to the divine.

We are beginning to see that it takes many an experience to bring about this necessary change in each of us, but after tasting of the real benefits gained, we rejoice therein and have no desire to be free from the necessary discipline, but ask for strength to endure all that will work for our eternal good, and all concerned, that will purge away the dross and bring into use every power within our being capable of developing and doing good.

Our health in the past year has been slowly improving. The suffering with the old chronic trouble occurs less frequently and is not so severe as in past years. We feel thankful for all blessings and indeed thankful for the additional degree of the Spirit that is present in all our times of affliction, encircling us with heavenly peace, filling the mind with higher thoughts, thus drawing us nearer to God. What a cheering and uplifting influence the Spirit of God is and how far-reaching it is! What a change it can work in a moment of time. The troubled mind can be filled with inexpressible peace and happiness when from a human standpoint we can not see our way out of trouble. But, having done all we can, and laying the matter bare before God, the inner man feels that God has a way, and this not only in physical distress, but in mental and spiritual also. At such a moment, what joy and blessedness to hear the still small voice speak words of comfort and instruction! How strengthening to the soul as every fiber of our being feels and knows that it is God's voice that spoke the words! This is spiritual food indeed, in the strength of which we can go for many days!

During the first part of last month we again had occasion to prove the infinite goodness of God, when the year-old babe of Bro. and Sr. T. Summers (the latter being my sister) was very low with pneumonia. From a human standpoint he was beyond help, but God saw fit to spare him, for which we feel very grateful. Even though administered to several times in the earlier stages of the disease, not until it pleased God did the blessing come. He grew very low, so that death seemed very near, for a time, but, no doubt, all was for a purpose, and we sincerely hope that the lesson it was to teach may be learned.

How good and kind the Father is, how willing to draw near to us when we are willing to do our part and draw near to him! And how necessary that we always keep near so that we have his Spirit with us and thus be ready for every emergency!

We realize that in passing through our trying experiences consciously and prayerfully we gain the more benefits, trying to learn all that is possible to learn. We can plainly see that unless we thus try to profit by the experiences we are not prepared for the greater tests to come.

In January of the past winter, Bro. R. Etzenhouser conducted a series of meetings in our church. Some interest was manifested by nonmembers; a few more heard the gospel in its fullness, and the Saints were spiritually benefited by the services. A local Religio of twenty-one members was also organized while the brother was here. Previous to this time we formed the Home Class Religio, known as the "Pioneer Home Class of Eastern Michigan," organized eight years ago. Since that time we have enjoyed the study of the lessons and have realized benefits from the same.

We now hope to gain every benefit that may be ours as a local. Though few in number we desire to be diligent and improve the privileges offered a small local for development. As in all other departments of the work, no doubt, discourag-

ing seasons may come, but we hope and pray that we may through clouds and sunshine move "Onward and Upward."

We read with pleasure the report of the General Conventions, and the good news of conference; rejoiced to hear of the divine instruction received. How good it does seem to be thus recognized of the Lord, and to have the present needs supplied by his wise counsel!

The time for our district conference will soon be here. I hope it may be a success in every way. In attending the conference at St. Clair last fall we were greatly strengthened spiritually. We went with a deep longing to receive whatever blessing God had in store, and are glad to say that we were not disappointed. Our greatest spiritual strength was received during a sermon preached by Bro. Etzenhouser, on practical lines. To us the room seemed filled to overflowing with the calm, strengthening influence, such as we feel whenever truth is made manifest. We realize more than we can express. For days after, we felt the strength of it, both spiritually and physically.

Another source from which we derived great benefit was the personal visits with those who are striving to apply the purifying principles of the gospel in daily life.

We meet with individuals now and then from whose very presence purity and light seem to emanate. Such lives make an impression on us that can not soon be forgotten. How true that real soul-growth can not be hid!

Then how necessary that we give more earnest and constant attention to the cultivation of those inner graces, that by our presence and the influence we shed it may be felt and known that we have been with God and have partaken of his pure and refined nature. Such lives are in great demand in this work. O that the beauty and magnitude of the work of God be comprehended more by each of us; that all may realize the great importance of serving God with heart, mind, and strength, which service brings peace and power that no other source can give!

Your sister in Christ,

EMMA VOLZ.

News From Branches

LONDON, ONTARIO.

Bro. G. C. Tomlinson and Anderson, missionaries, were in the city last week attending the funeral of Elder A. E. Mortimer.

Elder T. R. Seaton is at present working in Brandon, Manitoba. The family intend moving there in the near future. The elder was choir master, and we will miss him from our branch services.

Grandma Johnson and her daughter, Sr. Libby, of St. Thomas, attended the funeral of Elder Mortimer.

Elder R. B. Howlett, missionary, is home for a couple of weeks' rest.

HONOLULU, HAWAII.

The church papers recently to hand have brought news of the General Conference proceedings, and the hearts of the Saints here were made glad when upon reading the same it was found that the Lord had blessed the church with more of his word.

The instructions given in the revelations received are of great importance to God's people, and it is hoped that inasmuch as the Lord has spoken there may be greater unity of purpose manifested by the church as a body in the carrying out of the requirements of the law revealed for Zion's redemption.

The work is progressing fairly well in Honolulu, and I

have been encouraged of late through an opening that has been made among the Portuguese, of whom there is quite a colony in Honolulu. For some months past I have been instructing a Portuguese family of the name of Souza in the gospel, and last month three of its members were baptized. Other members of the family (numbering seven altogether) are interested, and I believe will soon come into the church. They are the first Portuguese that have accepted the work here; and as they are people of good standing I trust that through them the work may extend amongst others of their people. Elder A. B. Purfurst met some of the members of this family when he was living in Hilo, on the Island of Hawaii, and he was the one who first introduced our work to their notice.

I have also quite recently baptized an estimable couple, Americans, named Felter, who I feel sure will be a good help to the work eventually. Sr. Felter is already taking hold, and has organized a choir. She is an instructor of music, and I look forward therefore to good results from her work.

There are in our branch people of several nationalities, Americans, Hawaiians, Portuguese, Chinese, and Japanese, so that each Sunday I have an opportunity of presenting the gospel right here in Honolulu to people of a good many different nations.

Hoping that the good cause may continue to prosper here and elsewhere, I remain,

Yours truly, and fraternally,

G. J. WALLER.

Miscellaneous Department

Pastoral.

To the Ministry and Saints of the British Isles Mission; Greeting: Having been appointed by the late General Conference to take charge of this mission again, I desire to thank all for their support and hospitality which in the past has been unvaryingly shown towards me.

The year we have passed through has been very trying to all in many ways, beginning, as it did, with the death of two of our most capable, valiant brethren; and then further inroads by death have been made so that in almost every part of the mission the church has been stricken with sorrow by its intrusion. We have observed with thankfulness that those who have been so sorely tried have very courageously taken hold of the work and striven to fill the breach.

There have been some trials in other ways, and at present the way is not at all as clear as we would like it, but we trust that all things will work together for the good of the work we love. Above all things, let us cultivate a love of principle and truth, remembering that "he who loves his church better than he does the truth will end by loving himself better than he does the church."

You will have observed in the church publications that our missionary staff is not so large as it was last year. It was my business to report the condition of the mission with its prospects and demands to the Presidency at the late conference, and then if they felt that the church could bear the financial responsibility the policy suggested could be put into operation. In a personal letter from the President, I am informed that this was not possible, so the church has allowed us to try and prosecute the work with the staff at our disposal with the provision, that if the financial burden is still too heavy we may reduce the number of missionaries until our expenses shall be within the income; we can rely upon the mission producing itself.

I feel sure that you will agree with this course as being the wisest and most business-like. Personally, I have an antipathy to debt, and I also realize the hardship of a missionary life when means are scarce and are forwarded intermittently. Humanism, as well as wisdom, would insist that as far as possible we do not incur more expense than is necessary, and especially when such a course will inflict hardship upon others.

Will you all, therefore, make a special effort to pay what you can in tithing and offering, "as the Lord shall prosper you," to the various agents which have been appointed, so

that we shall not have to reduce the staff any more and so make the work as easy as possible.

At present we will ask that the missionaries labor as follows:

Rees Jenkins, of the seventies, will labor in Western Wales. Thomas Jones will labor in the Eastern District. When circumstances may demand these two brethren will cooperate and labor together as directed in the law.

W. H. Greenwood, of the seventies, will labor in Leeds and district, and for the rest of the year will act as president of the Leeds Branch, owing to the peculiar conditions which have existed.

Thomas Taylor, high priest, will labor in the Sheffield District, particularly paying attention to the city of Sheffield.

Bro. Leggott will continue for the present to act as missionary in the Manchester District.

It will be understood that any of these appointments will be canceled if occasion or circumstances demand.

Will all the missionaries and also the local officers kindly report as promptly as possible on the following dates: July 1, October 1, January 1, and February 20. It has been very difficult to secure the regard for this reporting that is desired by the church. I feel sure that it is just as easy to get into the habit of doing this regularly and promptly as it is to get into the habit of doing it irregularly and indifferently.

We solicit the cooperation of all the Saints and ministry for the present year's work and by your sympathy and help in our work in the spirit of solidarity we shall succeed in getting better results. To secure solidarity all that is needed is for "every man to find his work" and then do it. Carlyle says, "Blessed is that man."

Yours sincerely,

JOHN W. RUSHTON.

5 Woodland Mount, Spencer Place, LEEDS, England, May 11, 1909.

Committee on Archaeology.

The Committee on Archaeology aim to revise and republish the printed report which has been issued by the church. They earnestly request any criticisms or suggestions that may be helpful towards making the new edition a better one, as the Herald Office is anxious to supply the demand for the book. The committee will begin their work at once.

Send communications to F. M. Sheehy, 100 Sycamore Street, Winter Hill Station, Boston, Massachusetts.

F. M. SHEEHY.

Information Wanted.

To Whom it May Concern: Should this come under the notice of the following brethren and sisters: Joseph Zastera, Ole Christopher Olsen, William C. Campbell, Aimanias C. Sperry, William Baker, Sarah C. Baker, Sarah E. Roe, Samuel Brown, Nancy J. Alexander, William J. Ball, John F. Ball, Electa J. Ball, Clarence E. D. Ball, and William Marckmann, or of any of the Saints who know the whereabouts of any of the above-named members, will they kindly address Mrs. Mary E. Lawn, 554 Spencer Avenue, San Jose, California.

Conference Notices.

Northern Michigan will meet at Alpena, Michigan, June 19 and 20. Social-service at 8.30 Saturday morning, conference opening at 10 a. m. Meals will be served at ten cents to all excepting General Conference appointees. All are invited to attend. Charles N. Burtch, secretary.

Convention Notices.

Zion's Religio-Literary Society and Sunday-school will meet at Alpena, Friday, June 18; prayer-service in the morning at 8; Religio convention at 9.30; Sunday-school convention at 1.30 p. m.; entertainment in the evening. Would like all locals to help us in the entertainment. Secretaries, please see that credentials are properly filled out and sent. A. E. Starks, president of Religio; C. N. Burtch, superintendent of schools.

Sunday-school convention of the Nauvoo District will meet at Montrose, Iowa, June 11, at 10 a. m. Send reports to Miss Clara Ortleb in care of F. M. McDonald, Montrose, Iowa. Clara Ortleb, secretary.

Zion's Religio-Literary Society of Little Sioux District convenes at Magnolia, Iowa, June 3, 8 p. m. Lou Mann, secretary.

The Sunday-school convention of the Little Sioux District will be held at Magnolia, Iowa, June 3, 8 p. m. Let us all strive to have a profitable time. Annie Stuart, secretary.

Reunion Notices.

Annual reunion of the Independence Stake will be held August 25 to September 5, inclusive, near Fairland Heights, in a beautiful grove about three hundred yards southwest of the Fairland Heights station, on the Independence Electric Line. Elder A. H. Parsons, of the Stake Bishopric, has been placed in charge as the manager by the reunion committee, and he will visit the branches of the stake for the purpose of raising funds to pay the running expenses of the reunion. You will hear from him later. We expect the tents up ready for occupancy Wednesday morning, August 25. Our first meeting will commence at 3 p. m. the same day, when organization will be effected. Tents will be put up and taken down by the company furnishing them. The program will be out in good time, also other announcements concerning price of tents, meals, provisions, etc. We expect to have with us several of the general church officials. Elder Evan A. Davis, of the missionary force, will be the principal speaker in the evening services. Yours for the committee, G. E. Harrington.

At the February conference of the Seattle and British Columbia District, it was decided to hold a ten-day meeting, or reunion, to be held at Seattle, Washington, commencing August 12. The Spokane and Portland districts are expected to cooperate in making it a success. All Saints who expect to visit the exposition will do well to make the visit in August. It is generally conceded that August and September will be the choice months of the exposition. Tents will be available for rent; prices for tents will be advertised later in *HERALD* and *Ensign*. William Johnson, George Strong, F. W. Holman, sub-committee.

Died.

HOFFMAN.—Jonathan Ray, son of Jonathan and Mary Hoffman, of Layerville, West Virginia, was born February 21, 1882, at Washburn, Ritchie County, West Virginia. He was baptized August 29, 1900, by Elder G. H. Godbey and confirmed by G. H. Godbey and T. K. Terrel. He was extremely patient in his suffering and but two days prior to his death told the writer he was willing that God's will be done, meaning that if the time of his departure had come, he was satisfied. Funeral at the home of his parents, conducted by Elder A. Edwards. The following morning the remains were taken to Ritchie County for interment. May God sustain our aged brother and sister in their sad bereavement.

BARNEY.—Sr. Angeline A., was born January 1, 1823, and died May 5, 1909. She was baptized into the church September 1, 1889, by Elder Delong. She leaves to mourn an aged husband and grandchildren, with a host of friends. Funeral sermon by E. S. White, and interment in Elmlawn cemetery, where she awaits the final call.

SPAKE.—A. C. Spake was born January 14, 1845, in Wane County, Ohio, and died April 25, 1909, at Knobnoster, Missouri. He enlisted as a soldier in the Civil War and served the entire time. After the close of the war, he moved to Knobnoster, Missouri, and lived there from 1866 until his death. He was one of God's exemplary children and was well spoken of by every one. In 1889 he joined the Latter Day Saint Church and remained faithful and true, though he was the only one of his family that ever accepted the gospel. Funeral sermon by E. L. Henson; W. S. Macrae in charge.

KEIM.—At Logana Beach, California, April 10, 1909, Sr. Sylva Keim, aged 82 years, 10 months, and 8 days. She united with the church under the leadership of Brigham Young and was baptized by Benjamin Clapp in Texas in 1856 and in 1857 went to Utah. Stayed there one winter and became disgusted, and in the spring with husband and family went back to Illinois. In 1875 came to Los Angeles, California, and has spent most of the last twenty years at Logana Beach. She united with the church in 1876, baptized by Joseph Clapp. She was laid beside her three grandchildren in the Santaard cemetery. Four children survive her. She remained faithful to the end and passing bravely behind the dark cloud to the beautiful dawn, finds rest in the paradise of the blessed. Established in the faith of the restored gospel she bore testimony unflinching to children and friends in the midst of physical decline. Funeral sermon by W. R. Thornton, pastor of Methodist Episcopal Church.

WALSH.—Ethel Mae Walsh, was born December 12, 1893

in Lancashire, England; died May 30, 1904, aged 10 years, 5 months and 18 days. Was baptized into the church by A. J. Rudd in 1903. Funeral-service was held in the Saints' church at Coalgate, Oklahoma, by Elder T. J. Sheppard; interment in Coalgate Cemetery. She was a kind, affectionate child, beloved by all. She leaves a mother, stepfather, two stepbrothers, and two stepsisters, and many friends to mourn her loss.

McCLAIN.—Henry C. McClain was born May 17, 1886, in Drew County, Arkansas; died February 28, 1908, in Oklahoma City in a hospital. He had been ill for several months, and his death was expected by relatives and friends. He had been confined in the hospital for the past eight months with abscesses in the head. He was 21 years of age and was baptized into the church several years ago by Elder George Montague at his home in Coalgate, Oklahoma. The remains were brought to Coalgate and laid to rest in Coalgate Cemetery. He leaves a wife who was Miss Ruby Stemms of this city, as well as father, mother, brother, and sisters to mourn his untimely demise. The bereaved ones have the sympathy and condolence of numerous friends in their sad hour of affliction.

McCLAIN.—Henry T. McClain was born in Decalb County, Mississippi, December 3, 1851; died in Coalgate, Oklahoma, March 12, 1909. He had suffered many months with a complication of incurable diseases. He was baptized into the church several years ago in Dew County, Arkansas, by Elder J. D. Erwin, and died in hope of a glorious resurrection. Funeral-service at the home Saturday afternoon, March 13, in charge of Reverend W. B. Toney of the Baptist Church. His remains were laid to rest in Coalgate Cemetery. He leaves a widow, son, two daughters, and many friends to mourn his departure.

KENT.—Sister Anna, wife of Elder Alma Kent, was born October 11, 1842, and baptized March 25, 1872. She was faithful to the end. A devoted wife, a kind and loving mother has passed away, leaving husband, two sons, and five daughters to mourn her loss. Services conducted by Elder Scarcliff; sermon by C. E. Hand.

Why should we mourn for dying friends,

Or shake at death's alarms?

'Tis but the voice that Jesus sends,

To call them to his arms.

The graves of all his Saints he blest,

And softened every bed;—

Where should the dying member rest,

But with their dying head?

Pastoral.

To the Ministry and Saints of the Pacific Mission (No. 5), comprising the following: British Columbia, Washington, Oregon, Idaho, Montana, Wyoming, California, Nevada, and Hawaii Territory; Greeting: The General Conference has returned me to this mission for another year, and I hope that our association may be as pleasant as the past year, and more profitable to all concerned.

We were told by the President of the church this spring that this would be an active year. I think it would be an excellent thing for us to fulfill the prediction so far as the Pacific Mission can do so! What say you, one and all, are you willing? If so, put away all contention, lay aside the hindering excuses, and let us concentrate our thought, energy, and powers on the one purpose (establishing the glorious work of God). Let us determine in our hearts and carry it into effect in our lives, that we will make every sacrifice of means, time, pleasure, or anything else that may be necessary in order to advance the interests of the cause we so dearly love.

We are short of missionaries, for which I am very sorry; but the shortage in the finance would not allow any more men put in the field this year. This will necessitate more diligence and greater effort on the part of the ministry, both traveling and local. Greater sacrifice will no doubt be called for, but should we shrink from it in this the hour of the church's need? I appeal to the Saints to sustain the brethren, do not compel them to go to the Bishop, or his agents, for the means to meet the necessary expense; but make a little greater effort even if it is a sacrifice. Then indeed will you be a coworker with those in the field.

You know the Lord has said, "By this you may know my disciples, they will feed you, and clothe you, and give you money." In some places if we were to go by this rule we would be forced to the conclusion that the Lord did not have many disciples there, even if they did claim it.

To the missionaries I wish to say: I hope that you will

enter the field this year with a determination to stay in the field and work hard, allowing nothing to keep you out but sickness or some very serious reason. The Lord's work is not a light thing that we can enter, assuming the great responsibility that comes to us in the ordination to office in his priesthood, and then lay it down at every whim that may take us, or to serve our own selfish notions or pleasures. Unless some serious sickness or other serious necessity demands it, we should remain in the field assigned us.

The ministry should set the example in faithfulness and diligence, if they wish their teaching and influence to be what it should be.

The members become discouraged if they see a disposition on the part of the ministry to shirk their duties, or fail to be as faithful as they should be in their labors. I hope that no such complaints can be truthfully brought against any of the missionaries in this field this year. See to it, brethren, that no such chance is given.

In regard to reporting, I desire that all the ministers will report to me direct, as I believe it will save some time in getting the reports to the Presidency. Be prompt and remember the dates. It is as easy for you to remember them as for the minister in charge; July 1, October 1, January 1, and March 1. The report for March 1 should be an annual report. Blank reports have been published by the Herald Office and can be had at eight cents a dozen. Send and get them at once.

Blanks have been published also for the branch presidents to report to the district presidents and for the district presidents to report to the minister in charge. These can be had at the Herald Office at the same price; please get some and see to it that your report is in on time. Will the district presidents please see to this and remember the date is the same as for the missionary.

Bro. S. S. Smith will act as assistant minister in charge of Montana and Spokane districts.

Bro. G. J. Waller will be in charge of Hawaii Territory.

We may appoint others as assistants in charge if thought advisable later on.

Bro. I. M. Smith, D. R. Baldwin, and A. J. Moore will labor in Montana and Northern and Eastern Wyoming.

A. V. Closson, Hale W. Smith, and N. C. Engle will labor in the Spokane District; Bro. Closson will make the city of Spokane the objective point.

William Johnson, George W. Thorburn, and J. D. Stead will labor in the Seattle and British Columbia District.

Bro. M. H. Cook and W. A. Brooner will be associated in the Portland District; Bro. Cook will make Portland the objective point.

Bro. S. D. Condit and A. J. Layland will labor in Eastern Oregon, Idaho, and Western and Southern Wyoming.

Bro. F. J. Chatburn will labor in the Southwestern Oregon District.

Bro. J. M. Terry, F. B. Farr, C. W. Earle, and John F. Wiles will be associated in the Northern California District and Nevada.

Bro. T. W. Williams and C. E. Crumley will labor in the Southern California District; Bro. Crumley will make San Bernardino the objective point.

We expect Bro. N. V. Sheldon to take the field as soon as proper arrangements can be made.

Bro. E. Keeler will labor as an evangelical minister in Oregon and Washington.

Bro. Joseph F. Burton will labor as an evangelical minister in California, so far as his health will permit.

In case the necessity for a debate should arise, consult the minister in charge, unless the emergency demands immediate action; under such conditions humbly and prayerfully do the best you can, reporting to me the conditions at your earliest convenience.

I desire that all shall feel free to write to me at any time, and I will do all that I can to help you. Address me at Lamoni, Iowa, if you do not know where I am in the field, and it will reach me in due time.

If any of the local brethren can volunteer some labor during the year it would be gladly received and appreciated.

Any assistance that can be given by the Saints in their scattered condition to the missionaries, or information that will help them get the glad news into new places, will be appreciated also.

May the grace of our Lord and Savior be with you, and may he bless you in all your efforts for the cause of Christ.

Your brother and colaborer,

FREDERICK A. SMITH,

Minister in Charge.

LAMONI, Iowa, May 29, 1909.

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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National Purity Congress.

BURLINGTON, IOWA, OCTOBER 18-22, 1909.

This Congress is called by and will be held under the auspices of the National Purity Federation, an association formed by the leaders in purity reform throughout America for the purpose of securing the coöperation in a national sense of all societies, national, state and local, that are striving to promote purity in the life of the individual and in social relations, and of inaugurating such an aggressive, united, forward movement as shall arouse the conscience of our people to the awful facts relative to organized vice and the operations of its promoters, and assure to all a high standard of morality and a right knowledge of the pure life.

Burlington is one of the most beautiful and enterprising of the smaller cities of the Middle West located on the Mississippi. It is a railroad center and is reached without change of cars from all of the larger cities including Omaha, Kansas City, St. Louis, Minneapolis, and Chicago. The Ministerial Union, assisted by other Christian, temperance and reform organizations of the city have in charge the local arrangements; we can therefore confidently expect to be as comfortably cared for as at any of our past delightful national gatherings.

Many of our most eminent reformers and religious workers will address the Congress. A program of the highest merit will be carried out, including discussions by recognized authorities on the White Slave Traffic, Educational and religious methods, Rescue work, Recent and needed Legislative enactments, Law enforcement, Sanitary measures, and the Suppression of Vice. A number of musical and entertaining selections will be given. Every moment will be of real and practical worth to reformers, religious workers, educators, parents, and all who are endeavoring to promote true morality. Leaders in these movements in foreign lands who are unable to attend, will be invited to contribute papers which will appear in the record of the Congress.

A general invitation is most heartily extended to all organizations that are laboring to promote purity or eradicate vice and are in sympathy with the purpose of this Congress, to send delegates and to unite with the Federation in its work.

All religious institutions and churches, reform societies, temperance organizations and other societies whose principles accord with the purpose of the Congress are urged to accept this invitation. All individuals who are actively interested in the work will be welcome.

All possible information will be cheerfully furnished concerning the Congress or the Federation by addressing the National Purity Federation, B. S. Steadwell, President, La Crosse, Wisconsin, or Miss Julia E. Morrow, Secretary, 104 Ralph Street, Spokane, Washington.

A Thrilling Experience.

It would be hopeless to attempt to put into writing those impressions which go to make the entering of a great Egyptian sepulchre so thrilling an experience; one can not describe the silence, the echoing steps, the dark shadows, the hot, breathless air; nor tell of the sense of vast Time and the penetrating of it which stirs one so deeply.

As we scrambled out into the brilliant sunlight and the bracing north wind, the gloomy wreck was brought before the imagination with renewed force. In some of the tombs which have been opened the freshness of the objects has caused one to exclaim at the inaction of the years; but here where vivid and well-preserved wall paintings looked down on a jumbled collection of smashed fragments of wood and bones, one felt how hardly the Powers deal with the dead.

In the fourth year of the reign of Horemheb a certain harper named Neferhotep partly composed a song which was peculiarly appropriate to the tune which ran in one's head at the opening of the tomb of this Pharaoh whom the harper served:

"Behold the dwellings of the dead. Their walls fall down; their place is no more; they are as though they had never existed. That which hath come into being must pass away again. The young men and maidens go to their places; the sun riseth at dawn, and setteth again in the hills of the west. Men beget and women conceive. The children, too, go to the places which are appointed for them. Oh, then, be happy! Come, scents and perfumes are set before them; mahu-flowers and lilies for the arms and neck of thy beloved. Come, songs and music are before thee. Set behind thee all cares; think only upon gladness, until that day cometh whereon thou shalt go down to the land which loveth silence."

Horemheb must often have heard this song sung in his palace at Thebes by its composer; but did he think, one wonders, that it would be the walls of his own tomb which would fall down, and his own bones which would be almost as though they had never existed.—From Arthur E. P. Weigall's "A new Egyptian discovery" in the *June Century*.

Iowa's Own Magazine.

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

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

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



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

VOLUME 56

LAMONI, IOWA, JUNE 9, 1909

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Editorial

THE AMERICAN ANTI-SALOON LEAGUE.

SOME ITEMS REGARDING ITS HISTORY AND PRESENT WORK.

At the first alcohol was hailed as a blessing from the gods,—the great restorer, the elixir of life. For a long time the delusion continued, and still holds its own in certain quarters.

King Alcohol has long wished to associate himself with good company, to be one of a trio, "wine, women, and song." The association, however, has never been to the advantage of his two associates, when they have voluntarily submitted to his company. He vulgarizes song and debauches woman.

He has put up a good front, pointing with pride to his heavy contributions to the treasury in the way of taxes, to the employment that he furnishes men, to the hearts that he has enlivened and the jests he has inspired. It took society a long time to discover that the old fellow always furnishes paupers and jailbirds and imbeciles enough to eat up the taxes and more; that every time he gives a man a job in a distillery or on a beer wagon he works two others out of a job and onto the inefficient list, that he gladdens a few hearts and saddens many, that

the maudlin hilarity of a thousand toppers will never pay for the heartbreak of one mother whose boy has gone to hell.

But there is an awakening. Periodically society or a portion of society rouses itself and makes a more or less concerted attack on the liquor business. Success follows in proportion as they are well organized and in earnest. The century recently closed saw numbers of such movements. Usually the interest died down in a little time and the movement went to pieces; laws then became inoperative and John Doe opened up a saloon in the hall recently vacated by the temperance people. The hard tipplers always returned after the Good Templars had worn themselves out.

Results, however, were cumulative. Each time a little of the ground gained was held. Each wave beat higher. Within the memory of men now living almost every one drank. There was no public sentiment against it. Statesmen scrutinized grave problems through inverted tumblers. Poets and orators sought inspiration at the decanter. Even the parson kept liquor on his sideboard and considered that a nip at the spirits just before entering the pulpit would help the Holy Spirit vastly in giving him utterance. Physicians recommended stimulants for all sorts of diseases, and bled most of their patients until something of the kind was needed. Liquor was mixed with the milk that was given to little babes; whisky was the last draught administered to old men ere they boarded the through sleeper.

Lincoln, in his temperance address before the Washington Temperance Society at Springfield, Illinois, February 22, 1842, described the great gain that had been made in temperance sentiment in twenty years preceding that date, and probably the sentiment is much stronger now than then. The line is more distinctly drawn between the abstainer and the tippler. The moderate drinker has less ground to stand on and claims less respect than formerly.

Many people have come to see things as Governor Hanley, of Indiana, sees them. He gives these reasons for hating the liquor traffic:

I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country, for the

cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless tramping of the solid compacts of state constitutions.

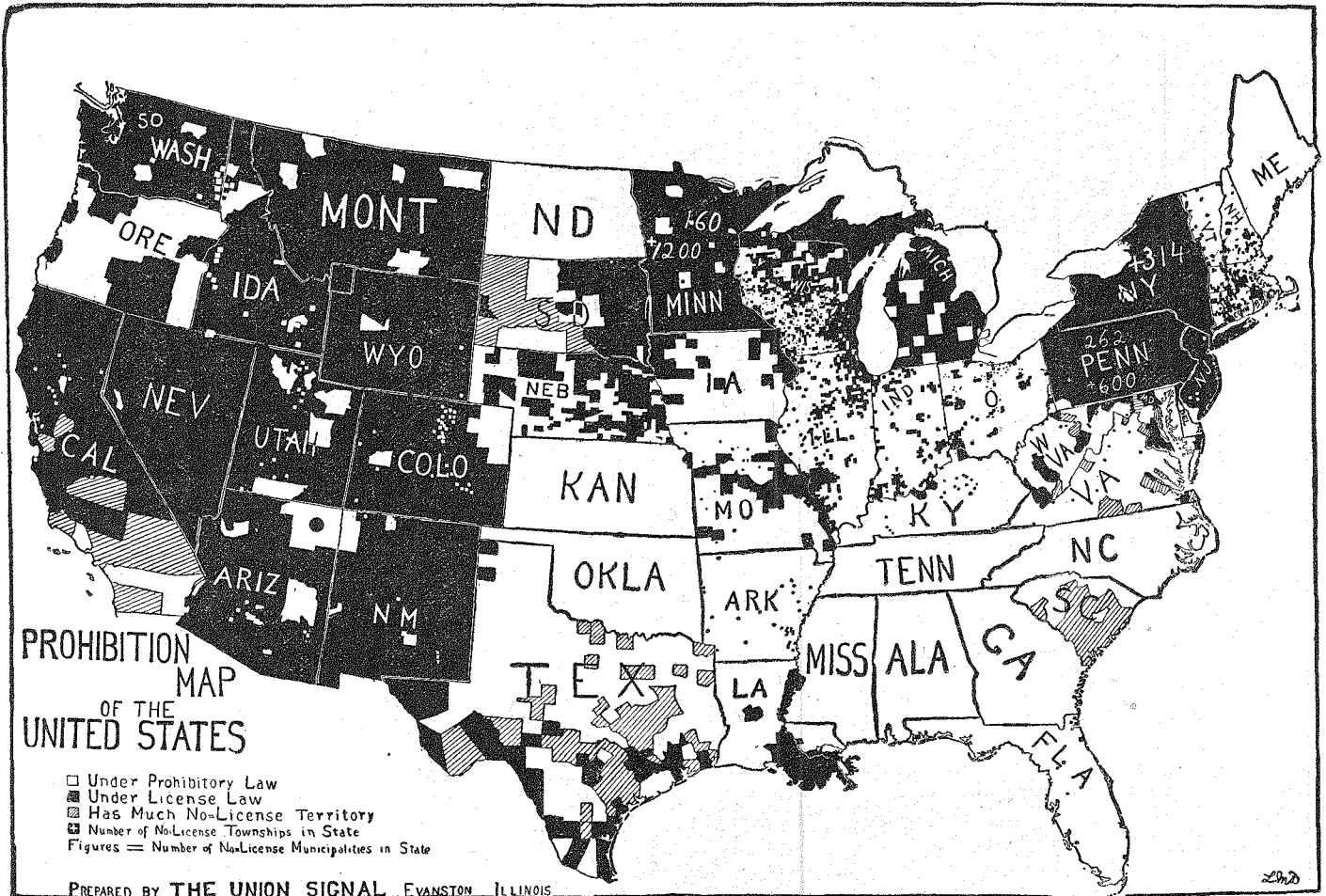
I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potter's fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate

seem to see the end of this unholy traffic, the coming of the time, when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath "Old Glory's stainless stars."

Perhaps the most active and powerful foe of the liquor business in America to-day is the American Anti-Saloon League. A few statements regarding the history of this league and its present work may be of interest and value to our readers.

It is said that the league grew out of a meeting in the college library building at Oberlin College, Ohio,



THE SITUATION AT THE BEGINNING OF 1909.

Courtesy the Union Signal.

it for the malice it has planted in the hearts of men—for its poison, for its bitterness—for the Dead Sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws on the lives of children, for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in all the republic, so I sometimes

May 24, 1893, at which time it was advocated by Howard H. Russell. On Sunday, June 4, a union meeting was held in the First Congregational Church, of Oberlin, and a league was formally launched. About three weeks later, without any knowledge of this movement, a similar organization was effected in Washington, D. C.; several others sprang up about the same time. In 1895 the league at Washington, for the District of Columbia, took the initiative in calling a national convention for the purpose of uniting on a general plan of action. This convention met in the Calvary Baptist Sunday-school house at the national capital December 17,

1895. The following day the American Anti-Saloon League was formed by the coalition of forty-seven national, state, and local temperance organizations, and a nation-wide crusade against the saloons was begun.

During the years since that date the temperance movement has been *crescendo*. Some remarkable victories have been won. The world has been surprised to see such States as Kentucky (the classical home of whisky-loving majors) go dry. Gradually the enemy has been forced westward, as will be seen by the accompanying map. In nearly all of the many big and little fights since its organization the league has had a part; when it could not swing a State it went after a county or town.

It is not a political party and affiliates with no particular church. Of its work P. A. Baker, general superintendent, writes:

The Anti-Saloon League is not, strictly speaking, an organization. It is what its name indicates—a league. It is a league of organizations. It is the federated church in action against the saloon. Its agents are of the church, and under all circumstances loyal to the church. It has no interest apart from the church. It goes just as fast and just as far as the public sentiment of the church will permit. It has not come to the kingdom simply to build a little local sentiment, or to secure the passage of a few laws, nor yet to vote the saloons from a few hundred towns. These are mere incidents in its progress. It has come to solve the liquor problem.

Although a reaction has been confidently predicted, and probably will come in time, there are no signs of such an event at present. The year of 1908 is described as a banner year for temperance work. The *American Issue* is the official organ of the league, published at Chicago, Illinois, and in the May number, Ernest H. Cherrington says of the year recently closed:

Despite the oft repeated predictions of reaction, the anti-saloon wave continued to sweep the country with increasing force. The year 1908, in spite of all that had been done in the past, was without question the banner year for best results up to that time. On January 1, the Georgia prohibition law went into effect, and from that time forward scarcely a day passed without some significant victory for the temperance reform being recorded. Illinois in a single day voted 1,053 townships dry, abolishing thereby 1,500 saloons. Wisconsin added 100 new communities to the no-license column and abolished 400 saloons. In Minnesota thirty-two new towns were gained by the anti-saloon forces. Thirty additional municipalities in Nebraska voted dry. Ten new counties in Michigan voted dry, abolishing 305 saloons. County after county in South Carolina outlawed the saloons under the county law, until twenty-two of the forty-two counties were dry, and Governor Ansel was reelected on an anti-saloon platform. Mississippi passed a state prohibition law, thereby excluding the liquor traffic from the seven remaining wet counties of the State. North Carolina, by a majority of 44,000, adopted state-wide prohibition. Under the county law of Oregon twenty-one of the thirty-three counties voted no-license on June 1. In Colorado forty-two municipalities voted dry. Arkansas, in the local option elections, registered a total majority against license in the State of 22,934, and elected an anti-saloon governor by 80,000. Kansas saw the last

liquor stronghold (Leavenworth) fall, and an anti-saloon governor elected to continue the splendid temperance policy of Governor Hoch. South Dakota drove the saloons from Mitchell and several other important towns, and elected an anti-saloon governor to fill the place of the former splendid temperance governor who was sent to the United States Senate. Texas added several dry counties to the list, making 154 in the State, and reelected Governor Campbell on a straight anti-saloon issue. The Louisiana anti-saloon map was whitened by the addition of three new dry parishes. In Virginia over 400 drinking places of all sorts were closed. Rhode Island abolished 429 saloons, and passed a law limiting the number of licenses to one for every 500 population and prohibiting the saloon within 200 feet of a public or parochial school. Tennessee elected a legislature pledged to enact state prohibition, and the wanton murder of ex-Senator Carmack by the leader of the political faction controlled by the liquor interests stirred the State from end to end, as never before, on the temperance question. In Maine and North Dakota, governors pledged to the strict enforcement of prohibition were elected. Two additional counties in California voted dry. Washington elected a governor, lieutenant-governor, and a majority of the members of the legislature either favorable to or pledged to vote for local option. The Idaho political party which incorporated a local option plank in its platform swept the State by a large majority. Baltimore, Maryland, lost 393 saloons during the year and one dry county was added in the State. Massachusetts outlawed 215 saloons and Worcester, with a population of 150,000, voted dry a second time. In Iowa 461 saloons were outlawed. Seven hundred and twenty saloons were remonstrated out of business in Indiana, and the county local option law was passed by a special session of the legislature. The Ohio legislature enacted a county option bill which went into effect September 1. From that time to the end of the year, fifty-seven of the sixty-six counties voting went dry, abolishing 1,910 saloons. Taking the United States as a whole, more than 11,000 saloons were abolished in the campaigns of 1908.

The campaign for 1909 has opened up in deadly earnest, and already temperance workers have scored repeatedly. During the first four months of the year the following gains have been made:

On the 1st of January, 1909, the doors of the last saloon in Alabama, Mississippi, and North Carolina were closed, the prohibition laws passed in those States going into effect on that day. That day was truly "Bad Friday" for the liquor interests of the country, if events which have transpired since that time are to be considered in determining the quality of the day. Tennessee passed laws prohibiting the manufacture and sale of liquor in the State. South Carolina adopted prohibition with a referendum by counties. In Arkansas several prohibition bills have been passed by both houses of the legislature, but as yet the senate and house have failed to agree on any particular measure. The lower house of Missouri has passed a resolution calling for a vote on a prohibition amendment. Iowa passed five anti-liquor laws limiting the liquor traffic in various ways. Maine and New Hampshire both wrote new restrictive and law enforcement measures on the statute books. Washington passed a municipal and rural county and local option law. Idaho enacted a straight county option measure. The Delaware legislature resubmitted the liquor question to the only wet county in the State. Arizona enacted county option. Montana extended the provisions of the local option law in that State. Wyoming abolished all saloons outside of incorporated towns. Kansas passed a stringent measure prohibiting the sale of liquors for all purposes except for sacramental use. Nebraska limited the open

saloon to the hours between seven a. m. and eight p. m. Utah passed a county option measure, which was vetoed by the governor after the legislature adjourned. Congress passed the interstate liquor measure for the protection of dry territory from fictitious C. O. D. interstate liquor shipments. Colorado added twelve towns to the no-license column. One additional county was carried for no-license in Illinois. Nineteen Michigan counties voted dry. Forty-three of the forty-five Indiana counties voting went no-license, abolishing thereby 700 saloons, while one county each in Texas, South Carolina, Kentucky and Pennsylvania voted no-license. From all present indications, the results of the liquor conquest for 1909 will not fall below the record of any previous year.

Sixteen years have demonstrated the ability of the Anti-Saloon League to solve the liquor problem. Sixteen years more, at the present rate, will see the saloon, as an institution, driven into its last entrenchments in a few of the largest cities of the nation. The courage, faith, and sacrifice of the men who, through these years of conflict, have stood on the firing line, have not been in vain. The results of this Christian conquest, thus far, have been worth the price.

We may not indorse all of the methods used by the Anti-Saloon League, but in a broad sense their fight is ours. We admire them for the enemies they have made. Low-grade politicians, speckled patrons of the tenderloin, saloon-keepers, sports with majenta colored morals, and one-day-in-seven Christians are against them.

Their men are men of courage and they go up against a foe that never fights fair. The saloon element is constitutionally opposed to law and order. In every city or town it seeks to annul or evade all laws intended to regulate the business in the interests of decency. It constantly resorts to fraud, and uses violence whenever it is sure of the police and the courts. The recent plea of the saloon men and associations of brewers that they intend to reform, abide by the law, and make the saloon business respectable is hypocritical to the last degree. The saloon business can not be made respectable; and we hope that the Anti-Saloon League will continue to shoot it full of sixteen-inch holes until it looks as bad as it really is.

ELBERT A. SMITH.

LAMONI ITEMS.

Sunday was children's day. A program was given at eleven o'clock by the children, and a short address made by Elder E. A. Smith. Three were baptized at one o'clock and confirmed at the afternoon sacrament meeting. In the evening Elder R. M. Elvin addressed the audience and special music was rendered by choir and soloists.

Last week was Lamoni's "intellectual week," if any one week should be so called. Commencement exercises by Graceland College and High School bring the educational interests sharply before the public, renewing interest in both institutions.

Marshall Choate Crouch, of Chicago, was the speaker at the High School commencement exercises on Thursday evening. His address was highly entertaining. On Friday evening the High School graduates were banqueted by the Alumni Association at Patroness Hall, and a most enjoyable time was had.

NOTES AND COMMENTS.

The Saints of Independence will please take notice that Bro. J. J. Luff has been appointed to represent the publishing department in that branch with authority to collect for old subscriptions and receive new ones. We trust that he may be given the confidence and support of the members of the branch.

The Industrial Department of Graceland College is under obligation to Ernest B. Blett, of Farwell, Michigan, the publisher of *Poultry Pointers*, for an annual donation of two hundred subscriptions to his paper, the proceeds to be used in the developing of the poultry department at the College. This publication sells for fifteen cents and any who desire to subscribe will please send the subscription price to the Herald Office to take up the donation of two hundred subscriptions. This is a very practical way of assisting in the development of one department of the College. There are other departments that need the same kind of help. If some one would make an annual donation for the development of the library, the museum, the laboratory, or some other part of the Industrial Department, it would be very much appreciated and would be a very practical way of assisting the young people of the church to better facilities for qualifying themselves in an educational way. The secretary, Mr. R. J. Lambert, will be glad to give information to any who desire it on any of these subjects.

Bro. R. C. Evans wishes us to announce that he is out of copies of his autobiography, and no one should order from him, as he must return all money sent to him for books. Those wishing this book should order from the Herald Publishing House, as a new edition of Bro. Evans' autobiography will be issued soon.

The following was written in the eighteenth century and is called the "Prophecy of 1769":

Soon shall thy arm, unconquered, steam afar,
 Drag the slow barge, or drive the rapid car,
 Or on wide-waving wing expanded bear
 The flying chariot through the fields of air,
 Fair crews, triumphant, leaning from above,
 Shall wave their fluttering kerchiefs as they move;
 Or warrior bands alarm the gaping crowd,
 And armies shrink beneath the shadowy cloud;
 So, mighty Hercules, o'er many a clime
 Waved his huge mace in virtue's cause sublime;
 Unmeasured strength with earthly art combined,
 Awed, served, protected and amazed mankind.

The Straight Road

THE BOOK OF MORMON. ITS PURPOSE.

In view of the fact that the Book of Mormon has not met with ready acceptance, but has more often been rejected and even scorned by the great majority, and that too without knowing what its contents or purpose was, it will perhaps bring surprise to the minds of some to learn the real purpose of this book.

Its purpose is not at all difficult to find, for on the very first page of the book it is stated in plain words to be "to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations."

The "remnant of the house of Israel" is understood to have reference to those natives of America, commonly called Indians, whom the Book of Mormon shows are of Israelitish origin and of the tribe of Manasseh. The Book of Mormon states that these were the "other sheep" which Jesus referred to in John 10:16. It relates God's dealings with these people and gives the commandments they received from him. It also states that Jesus appeared among them and gives his teachings, which are the same in substance as those recorded in the New Testament.

It will be readily seen that this history is of great importance, especially to those "remnants," as also are the promises of God relating to them, upon their acceptance of the gospel of Christ. But the greatest of all in importance is the evidence which it furnishes to all, both Jew and Gentile, that Jesus is the Christ.

This important truth is doubted now by many eminent men. All are willing to admit that Jesus was a good man, perhaps the very best that ever lived, but they will not admit his divine conception upon the statement of the New Testament Scriptures. Now, right in the midst of all this doubt and skepticism, comes another witness, one that has been separated from the first witness for centuries, and it comes forward with the same testimony that Jesus is the Christ. He is not a Christ or a Savior; but the Christ, the Savior of the world. Surely this purpose is a worthy one. No one who accepts the Bible and the Book of Mormon can question the divinity of Jesus Christ.

Another important purpose of the Book of Mormon is that which comes under the heading, "That they may know the covenants of the Lord," chief among which is the gospel covenant. The principles of the gospel are made very plain in this book, plainer, in fact, than in the New Testament. In fact,

the entire book is written in such plainness that it is hardly possible for one with ordinary intelligence to misunderstand its meaning. For example: There are statements in the Bible which some people take as justifying the practise of polygamy, and will point to David and Solomon. The Book of Mormon says in answer to this, "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me saith the Lord. . . . For there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts." No one who believes in the Book of Mormon can accept the doctrine of polygamy.

It is also made very clear that all are required to worship God in the name of Jesus Christ and that they must repent and be baptized by immersion in water for the remission of sins, after which the Holy Ghost is given. The question of baptizing infants is settled in the following language: "Little children need no repentance, neither baptism. Behold baptism is unto repentance to the fulfilling of the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world." With this question settled, a lot of argument and misunderstanding is ended.

The question of the resurrection is settled in the same clear language, showing that the body shall rise again. The doctrine of "soul-sleeping" is shown to be false, by an explanation of the state of the spirit between death and the resurrection. In brief, the Book of Mormon may be said to be God's commentary of the Bible, as it bears testimony to the truth of the Bible, and makes plain many of its precious truths. It does not in any sense take the place of the Bible, but is intended to go with it, both books teaching the word of God. The ministry are instructed by the Lord himself to "teach the principles of my gospel which are in the Bible and Book of Mormon in the which is the fullness of the gospel." The great purpose of the Book of Mormon is to do away with false doctrine, to lead souls to Christ and to a knowledge of the truth.

F. G. PITT.

"Nothing keeps people better than your faith in them."

"They make but little mark on time who are only marking time."

"Deeds of golden hearts are better than dreams of golden harps."

"There are too many figuring on answering present at the heavenly roll call who are always absent from the earthly muster."

Original Articles

DUTY, AND THE VALUE AND CERTAINTY OF THE LAW OF LIFE.

(Baccalaureate sermon by Bishop E. L. Kelley at the Graceland College commencement exercises, Lamoni, Iowa, May 30, 1909.)

"Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."—John 15:8. The instruction given in the text is by the greatest teacher of the ages and not only great in and of himself, but he taught by supreme authority; his counsel embodies, upon the thought advanced, the wisdom of all time, and it is fittingly applicable, in an advisory sense, to every student, or learner, of the world's treasures.

Jesus when making use of the language, stood in what might with propriety at the time have been termed the seat of advancement and learning of the world; and he addressed a school of learners, or disciples, which for six years had been under instruction and direction of this great expounder of the true way of life himself, or his immediate and wonderful predecessor, John the Baptist.

It was eminently an occasion to call forth the highest thought, bearing upon the guidance of men's lives in this present world, such as would accentuate the faithful adherents before him to efforts of good, in the highest possible sphere of living. There were no circumscribed limits to the industries and work to be selected as a fitting type of the highest professional duty. Every avenue of life was before this student body which had so devotedly followed its great instructors, through Galilee and Jordan, on the mountains and through the cities of the plain. Whether the highest success in life is to be attained by a spirit of inaction and ease, or in a life of activity and duty to others, it is proper here for the Master to state, for the disciples had proven themselves both loyal followers and friends,—devoted and zealous in the acquirement of a discipline that would benefit them in the truest service to be rendered to themselves and to the world.

With the great variety of callings and pursuits open wide before them, the great teacher at once outlines a sphere of *usefulness and duty to others*, as the way of victory and honor, and with wonderful force and clearness directs these followers to move away from the lines of self and selfishness, and act upon a nobler and more worthy plain; meeting the issues of life upon lines of justice and right, and not upon abnormal and perverted policies of action.

Possibly for the first time these disciples began to fully realize that the highest duty in life was not in quietly sitting and day-dreaming of the enjoyment and the pleasures foretold, when he should "bring again the kingdom of Israel," but in proving themselves unselfish factors in transforming the unhal-

lowed conditions of the world to such a state, that it might with propriety and satisfaction become the habitation of the holy and just.

From the beginning, in the instruction of this divine teacher, there is found a line of thought which sets forth *the life and work of the disciple*, to be the foremost factor entering into his acceptance here and final triumph; and the instruction is of such general application that it may with propriety indicate the highest plane of life and work of the student of the age: "Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill can not be hid." "Therefore let your light so shine before this world, that they may see your good works, and glorify your Father, who is in heaven." Having given to his faithful school the highest principles of life that could be communicated to the world, they were indeed as a city in a high place, for success, they need only reflect the superior light which they had received.

Treating further, upon another occasion, of the importance of living and pursuing a course in life to help and bless others, instead of for what one may get out of the world in the way of selfish pleasures, or riches, he said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" To make proper use of what we receive is far more excellent than to gather an abundance of the things of life, and fail of duty in its use.

It may be said that these disciples of Jesus were students of theology, and their object was to attain the facts respecting religion. But why should we make any difference, so far as the application of the training and preparation for life's duties which we receive is concerned, whether it is by the study of the sciences of philosophy and mathematics, or by the science of religion? It may be said, "that there are so many false religions in the world that the study of this could hardly be called a science." But are there not as many false philosophies, erroneous theories of astronomy, physiology, geology, anthropology, and other branches of learning which are taught in our public schools and colleges, as there are false religions in the world? The centuries of the past are strewn with the wrecks of false ideas and theories, which in their time and day were taught and forced upon the attention of the student, as facts, in every branch and phase of what is termed the natural sciences; insomuch that we to-day not only look out upon a new heaven, to that of the student and philosopher of the past, but a new earth also; and yet we have not reached that place of definite knowledge in these things, where it is possible for us to say that much of the instruction of our own time, which is claimed to have a basis in the facts

of science, will not be unmasked and overturned, as has been that of past centuries.

In the science of religion a system was marked out from the beginning and gradually unfolded to man as he was willing to receive, "line upon line, precept upon precept, here a little and there a little," and this instruction, in part at least, preserved and compiled into a system of facts, forms a standard by which to test the true and false in the science of theology, and much that is included under the physical sciences.

It is true that all do not see or comprehend alike the science of theology; and that the ideas touching it may be said to be as diversified as upon the varied branches of natural science; but there is this wonderful difference between the systems: the standard erected in the system of theology by which to test the actions and faith of men, has stood unmoved against the combined attacks of men of every age, and to-day there is no place to which we may look for a citadel of unfailling principles and imperishable waymarks of truth, as the revealed law of life contained in the Bible. The student of language, of history, of mathematics, and of nature, then, can ill afford to leave untouched that branch of science which treats of the Deity and the highest principles governing in human life, and devote his time and attention wholly to the natural.

What we know in fact of the antiquity and character of man is by history. Through archæology and geology we gather some things from the order and succession of events, but this serves the investigator only as knowledge in a relative sense, not absolute; and the conclusions arrived at by the various searchers after light therefrom, differ so widely that the man or woman who demands facts instead of conjecture and speculation, must receive an answer through other channels.

History is the only means by which we may gather absolute knowledge of the antiquity of the human race, and its transitions and developments, and even this, whether in the realm of sacred, or profane, has in the recital of leading events been attacked in the most vehement manner by many writers in the later ages. It is right and proper, too, for men to inquire and examine. This accords with one of the prime declarations of the standard given.

When the author of our text appeared in the world with an object purporting to be in the interest of "all people," it may well be expected that the mission work subsequently performed would be in keeping with the angelic announcement; and it is but proper to pass upon his life, in the light of the declarations offered, and the supreme accomplishments. Of this great event in the history of the race, Jesus, himself bears the following testimony: "For this cause came I into the world, that I should bear witness unto the

truth." Could there have been named a higher and more needed work and calling? The world was in ignorance and error, not only with reference to spiritual life, but this physical life and its duties as well.

The *value of truth* to men and women in this life had previous to this been taught and impressed upon the minds of his followers. He said to them: "If ye abide in me and let my words abide in you, ye shall be my disciples indeed, and you shall know the truth and the truth shall make you free."

Of all men, the true devotee of religion should prize the value of a truth, and hold himself ready to receive this and abandon error, not only because it is the road to advancement and right, but for the value of the truth itself to the possessor. The truth makes men free; not error, not ignorance, not superstition, not dogmatism.

No premium, in the instruction of the Savior, is placed upon ignorance and error. The teacher who taught as never man before had spoken, placed his pupils in the attitude of investigators; they were to be watchful and diligent, make use of the gifts and faculties with which they were endowed, "proving all things and holding fast that which is good"; not using the instruction received as a cloak beneath which to screen themselves from further investigation and learning, and thereby imbibe the unholy feeling of intolerance and prejudice when meeting the doctrines and theories of the age, but men of light, reflecting the wisdom of the law of life as the city set upon a hill.

Jesus came into the world to bear witness to the truth. It was a necessary mission to man not only of divine things, but of the history, life, ways, antiquity, and destiny of man. No higher mission could have been unfolded, no more important a study can be placed before any pupil to-day, than the testimony offered.

A witness must be in possession of knowledge in order to testify, and when we find the greatest character in all history, taking the witness stand to give testimony, we should be willing to stop and listen, and it is affirmed in the sacred writings, that upon such an event the decree was applicable: "Hear! O ye Heavens; and give ear, O Earth." And yet as learners of life and its purposes and ways, we often forget to correct what is handed out to us as knowledge, by comparing it with the testimony of the only witness, (to the world given,) who stood in a position to know. We inquire of the beginning of man, and he testifies:

"For the hardness of your hearts Moses wrote you this precept; but from the beginning of the creation, God made them male and female." Did the witness stand in a position to know? The evangelist says: "All things were made by him; and

without him was not anything made which was made." The witness was competent to testify then, and could properly speak of what occurred in the beginning.

When we read in the Hebrew, "And God said, Let us make man," the plural form was not simply used in the first person, as has been claimed by writers, for "impressiveness," only, but because of the fact contained in the utterance, for our witness was there; and he could state as he did of his existence; "Before Abraham was I am."

It has been claimed that man is the result of development from a common ancestry, and not a new order in creation, and this assumption casts suspicion upon the origin of the race as testified of in the history.

We reply that there are no facts produced upon the question outside the domain of history. All else is admitted to be simply relative knowledge.

Scientists declare that: "The founding of new forms by the union of different species, even when standing in close relation to each other, is absolutely forbidden by the sentence of sterility which nature pronounces, and enforces upon all hybrid offspring."

In their observations, then, they testify to the correctness of the record found in history, and that far corroborate the account of creation, for it is said: "And God said, Let the earth bring forth the living creature, after his kind; cattle and creeping things, and beasts of the earth, after their kind; and it was so." Here is the revelation of the edict that enforces sterility.

The law was clearly announced before any discovery of science, and the law is corroborated, not improved upon, nor annulled by the developments of science.

What have been dominated facts of the development theory, turn out to be fancies, where faithfully compared with the full discoveries, until we have the confession of such an eminent observer as Professor Phillips, when examining for definite evidence: "Everywhere we are required by the hypothesis to look somewhere else; which may fairly be interpreted to signify that the hypothesis everywhere fails in the first and most important step. How is it conceivable that the second stage should be everywhere preserved, but the first nowhere?"

Actual developments in archæology corroborate rather than contradict the historical account of man's origin. Among the most ancient of all known human skulls found in Europe a cranial capacity is shown which is stated to be equal to that of modern Europeans. It is said to be, "so ample in its dimensions that it might have contained the brain of a philosopher.

Commenting upon this Professor Huxley declared: "The first traces of the primordial stock

whence man has proceeded need no longer be sought by those who entertain any form of the doctrine of progressive development, in the newest tertiaries; but they may be looked for in an epoch more distant from the age of these tertiaries than that is from us." It is found safer for his theories for the evolutionist to get a few thousand years further away. The point from which to begin the ascension to the zenith, man, or the descension to the nadir, the lowest animal, is not yet ascertained.

This leaves the evidence clear. The origin of man, so far as determinable by any facts of science, or otherwise, was in a species and a class by himself; and separated widely from all other creatures which are or that are known ever to have been, contemporary with him. The evidence in the light of discovered truth, then, is confirmatory of the Bible history of the event, and makes science contribute to the truth of revelation, instead of the reverse.

I have not referred to this with the object of dissuading any of you from the study and mastery of either, or any of the sciences, while in the pursuit of knowledge; but rather to caution you, that when in the pursuit of wisdom and knowledge, you do not accept theories and conjecture for facts; and thereby be led away from important truths, which contain a merit within themselves, and which are calculated to enrich you in knowledge and goodness in this present life, and also that to which men are deflected when their departure is made from this world.

But the testimony of the witness, Jesus, does not stop with the creation. He assures us of such an event in the history of the race as the flood: "For it shall be with them as it was in the days which were before the flood; for until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Was there a flood then?

The witness can not be sustained if we accept the doubt and distrust cast upon the Bible narrative by the would-be wise in "the wisdom of the world," for the small reason that they have not been witnesses.

Upon this question, for years, the geologist interpreted the drifts and deposits formed in Central Asia to be deposits of icebergs, which it was claimed had swept over the Continent; but in the later examinations of these deposits made by Professor Wright and his company, science again reverses its theories and the conclusion is reached that they are in fact tracings of a great flood. The later and better view confirms history and revelation. Is it proper then that we discard any recorded event in biblical history because not comprehended by the philosopher of any past, or the present age? We commend to

you the following advice given by the Apostle who was well learned, according to the systems of the world, himself: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The true position to occupy in life is to both watch and pray.

But Jesus, the true witness, is heard upon other features of the record. It may be that the would-be Bible reformers in order to relieve the faith of some in the historical events undertake to exclude the story of Jonah. But the witness who knew, referring to this, makes it a great sign and figure of a part of his own great work; a lesson to the people, had they been honestly watching; hence, "the sign of the prophet Jonas": "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

Will it help the skeptic in the belief of the Bible to eliminate the story of the creation, the narrative of the flood, and the history of Jonah, if in so doing we overturn the testimony of Jesus, who was born into the world that he might "testify to the truth"? Is this the wisdom displayed in the so-called higher criticisms of the Bible?

Let us not deceive ourselves; the foundations of the faith in a Redeemer are much more securely laid than this. It is an ill day for students or scholars when they permit the transitory theories of the world to move them away from the testimony and hope of Christ. This last is to stand, when all things else "shall be shaken, that can be shaken."

The world lost much in truth and goodness in the centuries just following that in which Christ and his apostles taught, because of the "falling away" which occurred; men mistaking "a profession of faith," regardless of what the principles were, and the necessity of demonstrating these principles by a godly life in order to attain "pure and undefiled religion," for the truth; when in fact, this departure was but the formulation of the "heresies" which the apostle foretold should be brought in by "grievous wolves, not sparing the flock."

The bringing in of these tares was made possible because of the failure of the disciple to reflect in his life the religious truths he had been placed in possession of; it was not enough that they be made the possessors of the principles of the way of holiness; these things must be reflected in their lives: "Herein is my Father glorified, that you bring forth much fruit; so shall ye be my disciples."

The preparation for duty did not give the learner under this incomparable teacher acceptance; but it was the manner in which he occupied that brought due honor to him, "to whom all honor is due"; and "so," in this way, says Jesus: "Ye shall be my dis-

ciples." Do not overlook the fact that without the reflection of the principles of the law of life which they had received, the relationship of a true disciple ceased, and they were as salt that loses "its savor, thenceforth good for nothing, but to be cast out, and trodden under foot of men."

The members of the class present, giving honor to this occasion, have been by education and training better prepared for the work of life in whatever department they may choose to enter; but the success of each depends upon his accomplishments as he moves out in the busy world to perform his part; and in proportion to the reflection of honest and faithful service in whatever avocation, will be measured the triumph and final success, and which it is hoped may be of such a character as to find a reward of merit, both now and in the time of the final rendition of accounts.

In estimating the importance of the work to be done we must not overlook in the comparison the law of life given to the world by the great witness. Referring to the worth of this, Jesus declares: "I am come that ye may have life and have it more abundantly."

For me to overlook, or reject this, is to lose all; but to gain this and then move out into the conflict of life's battles is to gain all; or as stated by the witness who knew: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

But a thought as to how we may manifest in our lives the works of the Lord so that the world may see and glorify God. The world can not well judge, or see, from manifestations in a spiritual way. It takes a person with a mind that is spiritual to discern that which is spiritual. "Except a man be born again he can not see the kingdom."

But the world may see and perceive, from our actions, as we carry out the law of life as it relates to our work and ways in temporal things, and duties and obligations to each other. Hence the necessity of the rule laid down.

"In all things, therefore, whatsoever ye would that men should do unto you, do ye likewise unto them." "This is the law and the prophets."

Carrying out the principles herein incorporated by dealing with others according to the direction in the law will be reflecting its light. The world may see this and be led to glorify God by reason of the same. This embraces those works known as duty to man. Necessary and essential to his highest interest and good; but it does not embrace or take the place of that parallel work enjoined under the same law, under the appellation of duty to God. The truest and highest success is attained by fulfilling the law in both. May it be that each may so attain and meet with a final approval.

HEALTH AND WEALTH IN THE WORD OF WISDOM.
—PART II.

In the *World's Work* for May a young widow relates her experience in keeping house for herself and young son on her salary of \$600 per year, as a public librarian. As the food bill is of interest to us we quote from it for it purports to show careful management of limited means by an intelligent person. The items are the year's expenditures in their relative order, governed of course by fashion's standard:

Meat \$28.75, milk \$23.50, eggs \$18.00, coffee \$13.00, sugar \$11.00, vegetables \$10.50, bread \$8.75, butter \$8.50, flour and cereals \$7.70, fruit \$6.00. The point to note is that the meat bill takes the lead and the grains and fruit trail off at the bottom, while the coffee cost takes fourth place when it has no food value whatever. Do you not see how the Word of Wisdom rule would have benefited brain and bank-book of this struggling young woman? And how many of you are letting the customs of the world dominate your affairs in like manner?

Let us compare the items above with the comparative food values as determined by Uncle Sam in the experimental station, Department of Agriculture, and then note our own Doctrine and Covenants published years before. The figures given represent the energy available in each ten cents' worth of the articles already mentioned but now put in their nutritive order, measured in calories:

Cereals 4.249, sugar 2.920, bread 2.440, vegetables 1.765, butter 1.044, milk .958, meat .820, fruit .776, eggs .471, coffee 0. In connection with this we should notice that the fruit item includes oranges, bananas, and strawberries, but if we include the dried fruits, such as raisins, figs, dates, we strike a ratio of 1.226, or a higher food value than butter. Then nuts have even a higher value; 1.383 calories. Cereal coffee shows only .030 as against cocoa 2.160; coffee and tea score nothing; sugar is fuel only, containing no tissue builder as do the foods proper.

Now how does this compare with the revelation given sometime prior to March, 1833? The Lord counsels us against hot drinks, liquors, and tobacco; flesh-food is permitted, but it pleases him that we use it only in times of winter, cold, or famine, and then "sparingly." All grain is to be the *staff of life*,—to be depended upon, also the fruit of the vine and that which yieldeth fruit whether above or beneath the ground; also wholesome herbs are for our constitution and nature.

We are told it is a principle with promise for the temporal salvation of even the weakest Saints: if we *remember* to keep them we shall not only find health, but great treasures of knowledge and the destroying angel who is sweeping off the careless and selfish will pass us by. "One fourth of what we

eat keeps us. The rest we keep at the risk of our lives," said crusty old Abernathy, London's most famous doctor. And in this day, as in that, we all eat too much. It is the prevalent sin against the body.

Well, as a broad, general rule, it may be said that the following represents the approximate quantity of food needed by the average person. For breakfast: An apple, raw or baked, or an equal quantity of some other fruit; a saucerful of some good cereal, such as boiled rice with cream; a glass of milk; and two slices of brown bread (graham or rye).

For luncheon: A simple salad, dressed with good olive oil, sugar, and lemon juice; two or three slices of brown bread.

For supper: Soup, a small quantity of fresh meat if necessary, or beans or peas; one or two cooked vegetables; fruit; brown bread.

Any one who tries this plan of diet is likely to find after a few weeks that he needs still less food. In most cases it is advisable to gradually reduce the midday meal until it consists of fruit only, or with a desert of cereal or a few good nuts.

To many people it will seem that the dietary given is too light and that it does not contain enough to sustain the body. Frequently on changing to such a dietary the novice will complain of a sensation of weakness. So does a toper who suddenly stops drinking whisky—and for the same reason. They miss the usual stimulation of heavy foods, but are storing energy nevertheless.

In the above I have quoted liberally from Doctor Patson's worthy articles in the *Cleveland Press*, which seeks to give its readers timely hints for the general health of the city. If the world is waking up to these principles of welfare, surely our Saints may well pay greater heed to what the Lord revealed to them long ago by way of the high priests assembled in Kirtland. We predict more encouragement for our bishops when our high priests study to present these things in their proper light to our people.

EARNEST WEBER.

COLLINWOOD, Ohio.

(To be continued.)

The secret of a successful sermon, as of Sam Weller's valentine, is in making one "wish there was more." Some preachers are like boys swimming under water. You see them when they dive off the text, and you see them again when they bob up at the "Amen"; but all through the sermon you lose sight of them because they have gone in over their heads. Do not serve your sermons up a second time, cold and stale. Warm them over in the glowing fervor of the imagination and emotions in which they were created. Where there is no (re)vision the people perish.—W. H. Branigan.

Of General Interest

WHAT CHURCH WOULD JESUS JOIN?

How many people have ever stopped to inquire what church Jesus would affiliate with were he on earth? Each separate denomination affects to believe that its creed alone points the true way to salvation, but all claim authority from Jesus. The claim of the Roman Catholics that Jesus founded a church with Saint Peter at its head is denied by all Protestant denominations save the Church of England, which styles itself Catholic but which has been wittily described as neither Protestant nor Catholic; moreover, the claim rests rather upon the fact that the apostles organized the Christian Church after the crucifixion than authentic record of any organization formed by the Savior. Certainly creeds and dogmas were evolved after the martyrdom of Jesus.

But underlying the question of what church Jesus would join if he were on earth is a query of deeper and more vital moment. Do the churches of to-day stand for the spirit and purpose of the founder of Christianity? What denomination would receive and welcome him if he came preaching in the fields and denouncing the pride, selfishness, and injustice of mankind, saying: "Blessed are the poor in spirit for they shall inherit the kingdom of heaven." Instead of being received as a messenger of glad tidings would he not more likely be regarded as a disturber of the congregation, a teacher of heresy, and a stirrer up of wrath and sedition? That evidently is the view of Reverend Charles A. Eaton, of the Madison Avenue Baptist Church, New York City. In a recent sermon Doctor Eaton asked: "What church would Jesus join if he were in New York?" This is the way he answered himself:

"If Jesus came here to New York, which church would he join? I'm afraid some of the churches wouldn't let him in. He wouldn't be orthodox, and he would be sure to be too broad. He might prefer going out on a street-corner and talking to a newsboy or a bartender or a pickpocket to speaking from the pulpit of one of our fine edifices. He'd be a most difficult member to get along with in any church, for he'd be too unconventional.

"We have elevated our rituals to a place of first importance. Even in the Baptist Church, which is supposed to be the freest, a hymn misplaced creates quite a flutter. I do not believe, if Jesus came to New York, that he would care to join any of our churches. He would say, 'My church consists of all.'"

Christ comforted the poor and turned not from the publican and the Magdalen. He denounced sin but preached charity and forgiveness for the sinner. To the scarlet woman he said: "Go and sin no more." He dispersed the mob who came to stone the woman caught in adultery by saying: "Let him that is without sin cast the first stone." He rebuked the pride of the Pharisees and told the rich man that he could earn eternal life by selling all his possessions and giving the proceeds to the poor. He lifted his voice against sectarian strife. No sectary found in him a partisan or advocate. He preached the simple philosophy of the Golden Rule. To believe in him, he baptized and observe that rule and the ten commandments was all the creed he ever enunciated. All the vast theological edifices erected since he was nailed to the cross have been the handiwork of men, who have made fashions and patterns of piety unknown to those who heard him speak and were charged to deliver his message to all the world.

Is his message being delivered, either in the letter or the spirit in which it was uttered, by the churches to-day? The success or failure of Christianity is not the issue involved. The question is, do the churches of the present conform

either in practice or precept to the teaching of the Master whose name they bear and whose work they profess to be performing?

Apparently the New York clergyman is more than doubtful on the point. He is doubtful even if Jesus could find a seat in some of the edifices dedicated to his worship. He thinks it quite likely that if Christ were on earth he would be found preaching on street-corners that salvation is free, and that the key to heaven is not in either ecclesiastical or sectarian hands. "Render unto Cæsar the things that are Cæsar's," "Be just and fear not," said he. Has not Cæsar been installed in the pulpit and the self-righteousness of the Pharisee exalted above brotherly love, charity, and true piety? Do the multitude of jarring sects of to-day represent the unity of faith and fraternal spirit the Savior taught? What authority for them is there in the Sermon on the Mount and the Parable of the Prodigal Son? Has the rule of conduct prescribed by Jesus been amended till it has lost vitality and ceased to command respect and obedience?—Oakland *Tribune*, May 23, 1909.

THE "THREE NEPHITES."

Members of the Church of Jesus Christ of Latter-day Saints are always on the lookout for evidence of the divine origin of the Book of Mormon. This interest led me to mark many passages in Irving's *Life and Voyages of Christopher Columbus*, some of which seem to be worthy of more than a mere passing notice.

Columbus, though steeped in the superstitions of his day, was a very humble man. Often, while sailing abroad, he would spend a whole night in prayer and supplication. He felt that he was doing God's will in making these voyages of discovery; and no doubt, it was this feeling which caused him to say to his officers and men, when implored to return, and even threatened with death, "Sail on—sail on!" Irving says—(page 17).¹ "He attributes his early and irresistible inclination for the sea, and his passion for geographical studies, to an *impulse from deity*, preparing him for the high decrees he was *chosen to accomplish*." And when he came before the king of Spain asking for royal and financial support; "he unfolded his plan with eloquence and zeal; for he felt himself, as he afterwards declared, kindled as with a fire *from on high*, and considered himself the *chosen agent by heaven* to accomplish its grand designs" (page 64). This is very significant when compared with the following: "And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the *Spirit of God* that it *came down and wrought upon the man*, and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land" (1 Nephi 13: 12).

By far the most interesting paragraph in the whole volume is found beginning on page 329, which I will give after quoting a few passages from the Book of Mormon. I have always been deeply interested in the account of the "Three Nephites," and have often wondered if there were not on record somewhere an account of their having been seen by some one outside of the church. I am almost convinced that Irving has made just such a record.

Turning now to 3 Nephi, 28th chapter, we read:

"And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them, What is it that ye desire of me, after that I am gone to the Father?"

¹All quotations from Irving in this article will be from the works of Washington Irving, vol. 6. *The Life and Voyages of Christopher Columbus*, published in New York, by Peter Fenlon Collier, 1897.

"And they all spake, save it were three, We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.

"And he said unto them, Blessed are ye because ye desired this thing of me: therefore after ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest.

"And when he had spoken unto them, he turned himself unto the three, and said unto them, What will ye that I should do unto you, when I am gone unto the Father?

"And they sorrowed in their hearts, for they durst not speak unto him the things which they desired.

"And he said unto them, Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry before that I was lifted up by the Jews, desired of me.

"Therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come again in my glory with the powers of heaven.

". . . For ye have desired that ye might bring souls unto me while the world shall stand. . . .

"Behold I was about to write the names of those who were never to taste of death; but the Lord forbade; therefore I write them not, for they are hidden from the world.

"But behold I have seen them, and they have ministered unto me. And behold they will be among the Gentiles, and the Gentiles knoweth them not."

The Three Disciples are mentioned in several other places by Mormon, and Moroni says, (Mormon 8:10, 11) that he saw them, and they ministered unto him. Here we have evidence that they lived and labored among the people several hundred years after the great promise was made to them; and we believe they are still living and performing the mission given them by Jesus Christ.

I will now give the above mentioned paragraph from Irving. It is in the account of Columbus' second voyage of discovery to America. He was cruising along the coast of Cuba, when one day he anchored near a beautiful palm grove:

"Here a party was sent on shore for wood and water; and they found two living springs in the midst of the grove. While they were employed in cutting wood and filling their water casks, an archer strayed into the forest with his cross-bow in search of game, but soon returned, flying with great terror, and calling loudly upon his companions for aid. He declared that he had not proceeded far, when he suddenly espied through an opening glade, a man in a long white dress so like a friar of the order of Saint Mary of mercy, that at first sight he took him for the chaplain of the admiral. Two others followed in white tunics reaching to their knees, and the three were of as fair complexions as Europeans. Behind these appeared many more, to the number of thirty, armed with clubs and lances. They made no signs of hostility, but remained quiet; the man in the long white dress alone advancing to accost him. But he was so alarmed by their number that he had fled instantly to seek the aid of his companions. The latter, however, were so daunted by the reported number of armed natives, that they had not courage to seek them nor await their coming, but hurried with all speed to the ships."

It is stated that Columbus sent two different expeditions in search of the three white men and their followers, but both returned unsuccessful. Irving apologizes for the appearance of this item in his record, and states that, since no tribe of Indians was ever discovered in Cuba who wore clothing, the matter probably arose in either error or falsehood.

No apology is needed, however, by the Latter Day Saints. The account given by the archer portrays conditions just as they would naturally be with the "Three Disciples." They lived among the people when the vision recorded in 1 Nephi was taught. They were, of course, looking forward to its fulfillment. They were to bring souls to Christ till he should come again, and had probably been busy gathering bands of followers all over the country. They, of course, taught their followers to wear clothing and to live as much of the gospel as they could. They naturally would have to arm themselves against their savage neighbors.

Columbus and his sailors were looked upon by the natives as visitors from heaven, and their appearance among them was heralded all over the country. Their movements were watched closely from the shores, since whenever they landed they found themselves not unexpected. It does not take much imagination to see the "disciples" and one of their bands following the movements of the ships from the trees or mountains, awaiting a favorable opportunity to make themselves known. In fact, there is nothing in the report of the archer which is in the least at variance with what might be expected from our knowledge of the Book of Mormon. As I said before, I am almost convinced that this is the record I have been looking for.—E. D. Partridge in *Improvement Era*, June, 1909.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Memories.

In a bright and sunny land, where my heart doth love to roam,
In a merry, wooded country, is a place that we called home;
There we played and dwelt together, through the happy,
thoughtless day,
And our hearts were free from trouble, as we wandered on
our way.
Fair hopes were beaming brightly, in those days of early
childhood,
As we gayly played about, o'er the fields and through the
wild-wood;
Joys were sweet, but youth is fleeting, so our school-days
swept along,
And when youth just seemed the brightest, came a turning
in the song.
It was in the early springtime, on a chill and bleak March
morning,
And the March winds sad were sighing, but they brought to
us no warning;
'Twas before the break of day, and our baby girl aged four,
(All were sleeping) when she wakened, and her voice called
o'er and o'er,
And her words were sounding strangely, "Mother, bring to
me a light";
But no mother-voice responded, through the shades of dreary
night.
Then our father rose up quickly, fearing all was not quite
right,
Struck a match, but, oh, how dreadful! was that it brought to
light.

Mother's hands were folded gently, for her work on earth was done,
 And her cheek turned pale as marble; for her spirit now had gone.
 Could it be that she was lying, motionless, upon her bed?
 It was so, while we were sleeping, mother dear was lying dead.
 We were wakened from our slumbers, from our dreams of pleasure bright,
 Saw our father standing by us, and his face so pale and white.
 "Now, be brave, be good, brave daughters," were the words our father said;
 'though he never finished telling, yet we knew that she was dead.
 Close we gathered round her bedside, each with heavily-stricken hearts,
 Pressed her chilly hands in ours, ah! we knew we must now part.
 Kind friends entered, drew us from her, spoke in sympathetic tone,
 Laid her in a narrow coffin, while the sorrow filled our home.
 It was sad, I'll not continue, but the days dragged into years;
 Now more humble our condition, now more bitter are our tears.
 Birds to-night are singing round me, and the forests clothed with green,
 Summer smiles, and wild flowers bloom, but I can not hide the scene.
 For another looms before me; it is of a shattered home;
 Brothers, sisters, widely scattered, some in distant lands to roam.
 Earthly hopes may fade and wither, earthly joys grow less and less;
 Savior, leave us hope of heaven, grant the weary ones to bless.
 Care we naught for earthly grandeur, such as many seem to prize,
 But we look beyond the present, raise our hopes to Paradise;
 There we want to meet our mother, and the dear ones gone before;
 Oh! God, guide us safely onward, to that happy, radiant shore.

MARTHA L. BURR.

Letter Department

LOWER LAKE, May 26, 1909.

Dear Herald: I have just read with much attention and profit the letter of Bro. and Sr. McCullough in issue of May 19. It impressed me with the thought that this experience was a timely warning to the Saints, and to those who may be honestly seeking the truth. Just such experiences have been predicted in Holy Scriptures for these latter days! So it behooves us all to be constantly on our guard. It is now nearly three years since I had the great happiness to enter the fold of the Lord, and am still very verdant, but I should never accept any doctrine or teaching, no matter how well clothed in the guise of truth, until I had written to our venerable prophet, and received his opinion and advice. He has been placed at the head of the church—he is the eye of the great body of Saints; then should *he* err, the members will not be accountable if they should be in error. The only safe road is to follow where the prophet, revelator, and seer shall lead.

I am truly sorry for those who honestly and trustingly became the dupes of a Satanic band of deceivers. I hope that

they may profit by their bitter experience, and,—not like many, abandon all hope, but seek until they find the true fold of Christ, is my prayer.

Yours in the true faith,
 (MRS. EDWARD F.) MARIE JULIE T. ADAMSON.

Concerning Individual Communion Cups.

Are individual glasses necessary in the administration of the sacrament? In regard to this I should like to say a few words. I see nothing to warrant the assertion that all the disciples drank out of the same cup. Mark 14: 22, 23: "And as they did eat, Jesus took bread, and blessed, and break it, and gave it to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it."

Luke 22: 17: "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves." Can any one truthfully say this division was simply that each one took a drink of the contents of the cup, or that it was divided into individual cups as they sat at meat? Book of Mormon, book of Nephi (large edition), chapter 8, verse 29: "And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup [not the cup but the wine of the cup], and drink of it, and that they should also give unto the multitude, that they might drink of it, [the wine]. And it came to pass that they did so, and did drink of it [the wine], and were filled [seemingly more than a sip]; and they gave unto the multitude [the wine, not the cup], and they did drink, and they were filled."

Chapter 9, verse 40: "And when they had given unto the multitude, he also gave them wine to drink, and commanded them that they should give unto the multitude." No mention made here whether it was with one or a dozen cups. Moroni, chapter 5, verse 2: "Behold, they took the cup, and said," etc. This instance only verifies the idea that they took the receptacle, which held the wine and prayed over it for God's blessing, not necessarily that there was only one serving cup.

One writer says, "So far as the commandment in the Book of Mormon is concerned there is nothing to warrant the idea that individual cups are necessary." Probably so, but on the other hand we also state that there is nothing that can be construed to mean that there was only one cup used in the serving of the disciples or the multitude, but that the story as given would indicate more than one cup. The writer also states that "cleanliness is said to be next to godliness, and no person against whom these objections would lie (*i. e.*, bad teeth, bad breath, tobacco stained lips and mustaches, and unwashed face and hands, resulting in imparting real or imaginary repulsiveness to the cup as it passes from one to another in the congregation) should partake of the sacrament, even from an individual cup among his fellows." I can hardly believe that this would be just; for if a man had a bad tooth he would be excluded from church privileges. If he had a bad breath from catarrhal conditions of the mucous membrane of the respiratory or alimentary tracts, he must be excluded from partaking of the sacrament.

If he, through circumstances in nature, contract a cancer of the stomach or any other portion of his anatomy resulting in a bad breath, he must be excluded, however innocent or good he may be. Concerning the "using of tobacco," which is a dirty, filthy habit, however, there is no law that I know of by which the authorities have the right to withhold the sacrament from a person, simply because he uses tobacco. If there is such a law, I would like to know where it is to be found. Hair on the face, and especially on the upper lip, ought to be enough to exclude one person from drinking after another. Hair is the greatest source of contamination

that we know of at the present time. Personally, I have taken cultures from the beard of what was supposed and had every appearance of being a most scrupulously clean young man, and found that appearances counted for nothing, as I found the *bacillus pyocyaneus*, or microbe of blue pus, a most contagious bacillus, in his beard.

We should not jump at conclusions simply because we have preconceived ideas of what should be. Nor should we harshly criticize people, when, for the sake of cleanliness, individual communion service is used; nor impugn their motives by such language as the following: "It is but the way of ultra fastidious people of wealthy congregations, a conforming to the personal exclusiveness of those who have but little in common with the common people who in the ancient world and also in the modern world heard the gospel gladly." There are times when we give expression to thoughts which comprehend more than we intended. I consider the above such. Some see nothing but the clean healthy mouths of individuals partaking of the sacrament. I have not been so fortunate in my associations with the church. Let the individual who wants but one glass place himself in some of the places that I have occupied, and he would have a reversal of opinion. One instance comes to mind of an individual who was an inveterate smoker. He had an *epithelioma* (contagious, smoker's cancer) which took in the greater portion of the lower lip. It was undressed and showed excoriations from which the blood and serum oozed. Imagine this man sitting next to or in front of you, and sipping out of the glass before it reached you. Would you feel like partaking? The thought is sufficient to cause a reversal of your stomach contents, without the actual experience. And yet he was a good Saint morally, and probably spiritually; so far as external observance and examination could determine the sacrament could not be withheld from him.

Again, a sister has *actinomyces* of the jaw (ray fungus); infectious. She being a good sister, sacrament could not be withheld from her, yet danger lurked in the cup for others. Again, a sister has salivation (excessive secretion of saliva). She could not take a drink from a cup without spitting in it, but, a good sister, nothing to exclude her from partaking of the sacrament; and, too, she always occupied the front seat, hence contaminating the cup from the start. True the officers tried to turn the cup so that the next participants would not have their mouths come in direct contact with that particular portion of the glass, but its particular location was lost sight of before many Saints had partaken.

A brother has tuberculosis of the throat (highly contagious); good brother otherwise. You could not forbid him the sacrament. Bad breaths are as multitudinous as the people, and unless a person's olfactory apparatus is horribly inactive you can get a whiff of the decayed ingredients of meals untold from the edge of the cup as you partake from the common mouthpiece.

Why do we forbid spitting in public places, on sidewalks, in street-cars, etc.? Simply because it is one of the richest sources of disease inoculation that is known. The same applies to the common communion glass. Much more might be said along this line, but I think sufficient has been said.

One reason why I consider the argument of some who oppose the use of individual cups to be ambiguous is the fact, that they say it means one glass or cup, and yet will sanction at least half a dozen cups, for such branches as St. Louis, Lamoni, and Independence.

Individual communion service can be obtained with eighty glasses to the tray, of one teaspoonful each, (or more if required,) which simply means that the priest serving eighty members will carry ten ounces of wine at a time, and in such branches as St. Louis, Lamoni, and Independence, few such trays would serve every member. Possibly no priest

serves more than that number (eighty) at the present time.

"Cleanliness is said to be next to godliness." Is this an advance in cleanliness? If so the individual sacrament service makes us more godly, less liable to diseases such as can be contracted in this way,—tuberculosis, cancer, syphilis, smallpox, scabies, and myriads of like ills, and aside from the disease contracting element, the mind is easier, and a more concentrated service can be rendered by having an undivided mind. Let us be clean at all costs.

W. A. SINCLAIR, M. D.

SOMERVILLE, Massachusetts.

LAMONI, Iowa, May 29, 1909.

Dear Herald: I make the following extracts from a letter written May 1 by Bro. Peter Muceus, missionary in Norway. They should be interesting to all: "The work is moving onward in the city of Kragero, where I am now laboring. There has been an average attendance of nearly two hundred people, also a fine interest manifested. I have enjoyed a great degree of the Holy Spirit, and have felt happy in thus being favored by our heavenly Father. I have baptized only three here, but others are near the kingdom. There being no one to do ministry work at other points, therefore little is being accomplished. The local force can not do much toward advancement among outsiders. However, we are striving to do the best we can. . . . My wife would like very much to have our children educated in Joseph's land. To this I have no objections, but am afraid the church will keep me here. Some one must take my place if I go, because I would not leave the work to care for itself. My only wish is to do the Lord's will, for I have dedicated my life to his service and I leave the future to him and his direction. . . . Can you give me information as to when the work was first introduced into Norway, in the time before the Reorganized Church began? I am to write an article for the *Journal* of this city and yet have no *Times* and *Seasons* or *Millennial Stars* to consult their history of the past."

Bro. Muceus has been in Norway eight or nine years. He married an American girl and their four children were born in Norway. Bro. Muceus established a paper called *Sandhedens Banner* (*Truth's Banner*), and a number of Scandinavian Saints in America subscribed for it. Many others can do so if they are mindful to help the cause of truth along. Several years ago Bro. Muceus was able to publish the Book of Mormon in the Norwegian language, because of large gifts from Sr. Sarah Hayer and Bro. O. A. Olsen, of Lamoni, and other smaller amounts, and it has been a great help to the cause. During several years the writer of this letter has collected annual subscriptions and gifts to help sustain the *Banner*, this last February sending \$41.50, and probably some others in America have sent subscriptions and gifts. Old Saints who can read Norwegian like to have it, and the younger generation can well afford (many of them) to send a subscription and let the paper go to some one in Norway who would like to have it to read regularly. Anything you can do will not only be a help financially, but also an encouragement to the lone workers in that far-away land. I have recently sent American newspapers. Bro. Muceus says that no other has sent such; therefore if any will send magazines or papers they will be welcomed by Bro. and Sr. Muceus, and letters also. Address is Porsgrund, Norway, no street number necessary.

From interest in the cause I write the foregoing, also give the quotations from Bro. Muceus' letter.

Sincerely yours,

H. A. STEBBINS.

WOODWARD, Oklahoma, May 31, 1909.

Dear Herald: I feel it my duty, and I have been advised by an officer of the church to warn the Saints against one John Sutherland whose present address is Pawnee Station, Bourbon County, Kansas. He claims to be a Latter Day saint, but he has left a very bad record here in Oklahoma, where he formerly resided for some years. I first met him about eighteen months ago, and supposing him to be a brother, I allowed him to get in debt to me several dollars; he agreed to pay in a short time. The full amount has been due for over a year. Since he left here I have written to him four times, asking him to make a payment upon the amount due, but he has ignored each letter. Two of these letters were registered, and the return of the register receipts proved that he received them. He has avoided paying his obligations to others also, notwithstanding he has disposed of his farm of one hundred and sixty acres, and several head of stock. He is known here to be shiftless, indolent, and unreliable.

Your brother in gospel bonds,

Route No. 3.

A. V. TREGO.

LUTHER, Montana, May 22, 1909.

Dear Herald: It has been some time since I last wrote to your columns, but I feel we ought to try and do a little, if no more. Being isolated makes so much difference, especially with us weak ones. I know the Lord has a work for all of us, whether small or great.

We would like to sell what little we have here and go where we could be with the Saints. I know it would strengthen us, but I do not know if it would be the Lord's will for us to leave this part, for he may have a work for us to do here.

Will some of you please tell us where to send money for the church; to Bro. Kelley or to Thomas Reese? We want to send a little. I wish we had a lot to help the Master's work along with, but it seems like we can not now. You know the Lord recognized the widow's mite. It seems like every little we do pay in is never missed. We have had a pretty bad winter here. The people have about got their crops out, but nothing seems to grow to do any good. I do hope we will not have a dry season this year, like last. That is about all the people have to depend on in this country. We have a little out, but I trust to a higher power than man for what we get.

True Saints, one and all please pray for us that we may continue firm to the end.

Your sister in bonds,

GRACE FULLERTON.

(Bro. Thomas Reese is Bishop's agent and offerings may be sent to him.—EDITORS.)

CENTRAL, Illinois, May 30, 1909.

Editors Herald: I think the readers of the HERALD would like to hear how this place is getting along. Brn. Plumb and Moore came here last week, 18th of May, and left on the 26th. They had the pleasure of adding two more to the church and kingdom of God. They would have added more if they had stayed another week with us. I will look for them back in July to stay two weeks with us. I will look for Brn. Daly and Fields soon, with their tent.

I am glad we are having prayer-meetings every Saturday night and I ask the prayers of the Saints for all. We realize there is no other way given under heaven or among men whereby we may be saved. We ask the prayers of the Saints that we may be faithful in this work which we represent. I think there can be great good accomplished in this community.

I am your brother in the one faith,

L. L. GOTT.

POLLOCK, Missouri, May 24, 1909.

Dear Herald: Enjoying the many letters you contain from week to week I will try to send my mite. I have been from home the most of the time since February 11 until recently. Was in Montana on business, spending most of the time in Bozeman. While there I visited the Reese Creek Saints, worshiped with them one Sunday, Bro. Hills being the speaker. He preached a discourse that was uplifting and educational and well received by both Saint and sinner.

I visited at the homes of Brn. Zahn Reese, Wells, also Thomas Reese. Had some enjoyable chats with those brethren, that lessened the homesickness to a degree, but the welcome day came at last for me to start home, where I arrived in time to fill my appointment the second Sunday in May. It was at the union church west of my home where Bro. Macrae held a meeting last winter and organized a union Sunday-school, which uses our quarterlies. I pray the Father will bless it to be a help to bring some to a knowledge of the truth.

A few days ago I had a dream, and as I seldom dream I will relate it, hoping some one will tell me the meaning of it: I dreamed I was in a place I had never seen before, an old-fashioned house. There was a company of soldiers coming, I understood, to persecute me. Some one wanted me to run, but I did not, and was presently surrounded by a crowd. Two women had books pretending to read the bad things the church had done, but did not open the books, which looked like the Book of Mormon. I told them it was not fair to read that way, to open the books and read from them. They then took me to another room where they had fishhooks fixed on short lines all running to one main line. There were a dozen or more of the hooks which they would fasten in my head, pull the main line, which would tear my head, causing blood to flow. The soldiers left (or rather they seemed like home guards) and I preached to the other people with such grand liberty, when some one said the soldiers were coming. I had gained the sympathy of the ones I was preaching to and they wanted me to run for safety. I knew they were going to torture me, but I told them I would not run; that Joseph and Hyrum and others had died for the faith and I would if necessary. I then awoke, filled with the Spirit.

If any one can tell me what it means I would like to hear from them.

F. M. BURCH.

HULL, Nebraska, May 16, 1909.

Editors Herald: My wife and I are among the many isolated ones. I was baptized February 28, 1907, having never belonged to any church, but for two or three years had been thinking that I had ought to do better and belong to some church, there being no church denomination here but the Methodist. I thought I would rather take my chances out of the church than join them; so I prayed that God might spare my life until I might have a chance to unite with a church that would be accepted of him.

When Elder Morgan came and preached a sermon or two, I believed he represented the church which I had been praying for, so I united with it. My wife, being a Baptist, thought her church was all right, so would not be baptized when I was, but eight days later went to the water and was baptized. We have only had the privilege of hearing three sermons since Elder Morgan left. C. W. Prettyman visited us and stayed a few days, preaching three times; but we only heard two of them. Bro. and Sr. William Campbell live about four miles from us, but we seldom see each other.

We live in Wyoming, Laramie County, half a mile from the Nebraska line. A new law came into effect the first of May that a person can take a homestead of three hundred and twenty acres of land. There is lots of good land here

that can be taken yet, that is level enough to farm and is a good, productive soil. I think a great many that are living on rented farms can better their condition by taking advantage of this new law.

My wife has been suffering from tuberculosis for the last year. She is in bed at present and has been for almost four months; not because she could not be up, but we thought that fresh air and sunshine, egg and milk diet were the best for her. She gained fast for two months, and some the third month, but the last few days she is on the standstill. She thinks if she was administered to she would get well. She requests the prayers of the Saints that she might have faith in God that if it be his will she might be restored to health.

Your brother in Christian bonds,
CHARLIE A. CRATON.

SYKESTON, North Dakota, May 16, 1909.

Editors Herald: As we do not see many letters in the HERALD from North Dakota, you may think the Lord has forsaken us. There are some good Saints in Dakota, only we are scattered like sheep on the mountains. Most of us are isolated, but through the noble efforts of the missionaries we are able to keep the campfires blazing. If it had not been for the church papers and missionaries visiting me, I would have given up the fight. Still I knew the gospel was true because I had seen the gifts manifested on my own behalf and other, and by healing, dreams, and visions.

I rejoice in the gospel, knowing it is the power of God unto salvation. I sometimes feel sad to hear apparently good honest Christians tell of their belief in God and the Bible; to say God is unchangeable and then say he has not spoken to man for nineteen hundred years; and that they enjoy the Holy Spirit, but deny the power of it.

Last August my wife died, leaving an infant one day old, whose spirit took its flight five days later. I have five children left. I did not know what real trouble was till then, being parted with earth's best friend and left with five motherless children. Only those who have passed through like experience know what I suffered. My wife not being a member of the church troubled me more, but God comforted me through a dream. I was traveling with my little boy two years old on my arm, and saw several small buildings filled with filth of all descriptions. We came to another house of fair size, went in, and everything was neat and clean. I saw wife at work, dressed like a servant girl, and she appeared to be contented. I said, this is not a good place to be, and she answered that it was not so bad. Same question was asked by my boy and she made the same reply. This comforted me to know she was not getting the worst punishment. The small filthy houses I understood were for the more wicked people. Her being at work represented she was not enjoying the rest of the pure in heart.

Pray for me that I may overcome my weakness and raise my children in the right way and receive a crown of righteousness.

Your brother in Christ,
M. RASMUSSEN.

JACKSON COUNTY, West Virginia.

Dear Herald: We take the HERALD, and it does me good to read the letters from the dear Saints. We have no elder to preach for us.

I am the mother of four boys, the oldest being twelve years of age. Dear Saints, pray for them that they may grow up and be useful in the work. My husband and I are in the Saints' church. I have belonged for about sixteen years and am not tired.

I will close, asking the prayers of God's people.

MRS. BELZORA BARR.

SALT LAKE CITY, Utah, May 9, 1909.

Dear Herald: I wish to renew my subscription for the dear old HERALD, as my time is out. It is a source of great pleasure to me to read its columns and also affords me comfort and strength.

I am glad to know that God still continues to reveal himself to his people; if ever there was a time it was needed, it is now.

We were glad to learn of Bro. J. F. Curtis' advancement to the apostleship. He labored hard in this district against very great obstacles. I believe we are living in the most eventful period of the world's history. I can see by things occurring around us the hand of prophecy being fulfilled continually. Commercialism is rampant and is growing each year to such an extent that every avenue of society seems to be affected; our schools of every kind, our great mass of manual laborers, our secret orders and our churches.

I hope and pray this year may be an epoch in the history of our church noted for its growth numerically and spiritually. I feel very unworthy when I stop and think of how far short I often fall in doing my duty, but am still determined to struggle on, trusting in the Lord for a final reward in his kingdom.

May the Lord hasten his work and give us grace to the end.

Your brother in bonds,
C. A. LAYTON.

225 I Street.

MANCHESTER, England, May 19, 1909.

Dear Herald: I am just writing a few lines for my first letter, and I hope it may not be the last that I shall write. I am a young brother, sixteen years of age, wishing to do my share in working for the Master. I feel proud to be able to say that I am a member of his church and hope to be able to obey the teachings of the same.

I have recently gone through an operation which I am thankful to say was successful. My parents have always taught me to go to God with our troubles, so I put the matter in the hands of the Lord (who never fails his people if they go to him in faith believing), trusting that he would guide the doctor's hands. I did not feel at all afraid as they administered the chloroform to me. I knew I was in the Lord's hands. During the time that I remained in the hospital I learned how much I loved my church and Sunday-school. I gradually got better and stronger and it is now nine weeks since I went under my operation and I am almost restored to full health and strength.

This proves all the more to me that God is very good and merciful and gives me a greater desire to serve him. I am hoping to serve him better in the future than in the past. I ask the Saints to pray for me that I might grow up a credit to the work and a worker for the Master. I should be very glad to hear from any of the Saints.

Your brother in Christ,
HENRY GREENWOOD.

42 Corelli Street, Miles Platting.

LUTHER, Montana, May 17, 1909.

Editors Herald: I will write a few lines to your columns. I am one of the isolated Saints, but I feel that if we strive to live right that we will not be isolated from the Lord's Spirit. The Lord is merciful and kind to all. I am glad that I accepted the gospel, as it reads in the scripture that Satan is ever on the alert seeking whom he may devour. I desire the prayers of the Saints that I may not fall by the wayside. I would be pleased to hear the gospel preached again. May God help us to do our part is my prayer.

Your sister in the one faith,
ROSA SCHUYLER.

DEAN, Iowa, May 23, 1909.

Dear Editors: I am so glad that I accepted this blessed faith. I joined the church when a boy, but I left the work and listened to Satan and his temptations for a period of years, but I have got back to stay, and I ask the prayers of all the Saints. May God bless you all is my prayer.

I want to say a few words more; a while back the influence of God's Spirit rested on me to give a neighbor of mine a warning and it was this, "Don't fight My word any longer." I had a dream a few nights ago and I saw the great feast, also Jesus Christ, and these were the words that were spoken, "I am about to step on my ark of safety." Dear Saints, I was filled with the Spirit and felt to thank my God for the blessings I had received. It was so grand and glorious to look upon. In the feast I saw a great gathering and oh, they were so happy.

May God bless all the Saints all over this land, and I ask the prayers of all the Saints for my wife. She is not yet a member of this glorious faith. Pray for her that she will soon become one of us and be saved with the blest.

In gospel bonds,

ETHAN IRA MULLIN.

SASKATOON, Saskatchewan, Canada, May 22, 1909.

Dear Herald: I seem to be a long way from home. The surroundings and conditions are quite different. Still I am upon the earth and am glad that while here there may still be an opportunity afforded me for doing something toward the establishing of the kingdom of God on the earth. If there is plenty of work of that kind that will bring results I will try and forget the mountains, orchards, and the ocean of the East, and love the almost boundless plains with the wind and dust of the great two hundred and seventy-five thousand miles of the Saskatchewan District.

Two or three days in a new country is not sufficient time to enable one to give a correct estimate of its greatness or goodness. The Saints are the same here as elsewhere, that is, the few whom I have met, and that saying means a good deal. Nevertheless, it is quite natural that my thoughts go back toward the rising of the sun, to the spots in Nova Scotia, Maine, and the Massachusetts districts, where within the last year I have enjoyed much that comes into the life of a traveling missionary. This last winter and spring I have been blessed by the Spirit as well as the communion of Saints at Haverhill, Little Compton, Fall River, Dennisport, Attleboro, Brockton, Providence, and my home in the Boston Branch, and later at Arthur and Toronto in Ontario. I could write a letter of some length concerning each place, which, if giving justice to conditions, would prove interesting and encouraging. There is a lot of sterling worth in all those places, and I wish here to acknowledge the kind and fraternal welcome that I received among those who of many years acquaintance have sealed with ties of tenderness and strength the bonds of Christian friendship. Among which, if I may have any preference, I may be forgiven if I should say that it is for the people who know me best, the Boston Branch.

However, I expect before long to know the Saints of this section and to feel the same toward them when I leave, especially if my stay with them shall cover any great length of time. Here I might say that the names J. L. Mortimer and Alvin Knisley and others stand for that which is worthy of imitation.

The general event looked forward to now is the reunion at Saskatoon beginning July 14, at which time a district organization is to be effected. Apostle R. C. Russell and others of the ministry will be in attendance. Let the membership throughout the provinces of Alberta and Saskatchewan

make a strenuous effort to be present. There is no greater cause than this to make sacrifices for in the world. Indeed, it will be a cause of much joy in the future to feel that in this life we did all we could for its advancement.

This is a growing country. May the church keep pace with its development. Who knows what the result will be? We will be glad to hear from isolated Saints as well as from others in this matter. We may be able to help you in some way.

My address for a month or two will be Saskatoon, Saskatchewan, Canada. Just a word to all the Saints, don't let your subscriptions for church publications run out, and to those who are trying to live without them, do not do it. There is too much in them from week to week that is too good to miss.

Hoping this indeed may be the year of especial activity, I remain,

Yours in the gospel bonds,

H. J. DAVISON.

Editors Herald: Soon after I became connected with the Reorganization my parents sent me to the Pacific Methodist College, in Solano County, about sixty miles from home. It soon became known that I was a Latter Day Saint, but by daily walk and conversation I gained the respect of teachers and pupils.

Soon afterward Elder E. C. Brand honored me with a call. We prevailed on the president of the college, Doctor Lucky, to allow Elder Brand to occupy the college hall. He reluctantly promised to be present. The hall was fairly well filled. About the time for the opening of the meeting Doctor Lucky softly stepped inside and took a seat near the door; at the conclusion of the sermon he quietly glided out and disappeared. One young man was convinced of the truth of the restored gospel.

I applied myself so closely to my studies, the strain was too great for me. I requested Doctor Lucky to allow me a couple of weeks' absence that I might recuperate. I resolved to go to Sacramento City, about twenty-five miles from the college. There I would spend the time with Bro. and Sr. John Neal, at that time good, faithful Saints; but during the Dykes' trouble, they followed off and finally drifted into spiritualism.

As there was no conveyance the alternative was to walk, but that did not deter me. I was young and a good walker. Early one morning I started. I was fresh and walked at a rapid pace, but before I had gone one third the distance my feet became badly blistered. I removed my shoes and bathed my blistered feet in a small stream. Replacing my shoes I slowly plodded on. I repeatedly glanced behind hoping to see a conveyance, but for miles I could see only the dreary road. I began to despair, as I tried to hobble along. At last I was rewarded by seeing dust in the distance, which proved to be a man in a buggy coming at a rapid pace. My heart throbbed with joy. I begged him to let me ride. "Jump right in," he said, and I rode all the way to Sacramento City. I soon found my way to Bro. and Sr. Neal's home where I was made thrice welcome.

Two or three days after I was taken dangerously ill. A high fever set in, and quantities of bloody matter passed from me. Although death was near, Bro. Neal came to my room and said, "Brother, you must have help immediately. What shall we do, go for a doctor or get an elder?" I said, "I want an elder." He went at once and soon after old Father Fales was at my bedside. He felt of my head, arms, and chest, and said, "You have a very high fever, but never mind, you will soon be well." He then administered to me. He then placed his hands on my head and chest and said, "The fever is all gone." It was true. I was healed instantly. I arose

from my bed and in a few days was able to return to the college and resume my studies.

The male students organized a debating club, known as the Ulatus Literary Society. Every Friday night we assembled in a hall for the purpose of discussing questions. Dues were collected and expended for books. We soon accumulated quite a library. Our little debates were private. Once every quarter the president selected two members as chief disputants; each of these selected a colleague to debate in public, and on such occasions invitations were extended to all. In order to accommodate the large crowds we were allowed to occupy the college hall. Imagine my consternation once when the president announced my name as one of the chief disputants in a public debate. I felt like sinking through the floor and remaining there. If I refused I was heavily fined, and my finances were too low for that, and I could not bear the thought of facing an audience only to make a laughing stock of myself; and to render the situation still more grievous, W. W. Moreland, an experienced debater, was my opponent. Mr. Moreland afterwards served as State senator. Mr. Moreland chose Tom Dalton, a young man whose oratorical attainments were of a superior order, for his helper. I selected a young man by the name of Tommy Howell, as my helper. He was a bright fellow enough, but timid and, like me, unable to express himself before an audience; but it was "Hobson's choice," so I had to be contented.

The subject we were to discuss was, "Resolved, That the warriors, orators, and statesmen of America were equal to those that were produced by other nations." Tommy and I met and held a consultation and decided to spend all our spare time in preparing for the event. We had three weeks; we got down to work, ransacking the library for books treating on the subject. Our opponents, on the other hand, thinking they would have an easy victory, made very little preparation.

At length the eventful night arrived. It was rather late when I came to the hall. I glanced over the large assembly. I felt very weak in the knees. Notwithstanding their shaky condition I managed to take my seat on the platform. The president arose from his chair, rapped for order, and called for the secretary to read the question. The president introduced me to the audience as the affirmative. I made a start, but the usual "frog" was in my throat. I could not swallow it, nor could I cough it up. The perspiration started, the room felt too warm. After struggling for a few minutes I recovered from my embarrassment, then I straightened up, faced the audience, brought forth my strong reasoning, and at the expiration of one half hour, finished without a bobble, and resumed my seat. My opponent was next introduced. He stepped out on the platform and said, "Mr. President and fellow citizens, I have been listening very attentively to the heterogeneous and conglomerated mass of rubbish of my opponent," etc. At the conclusion the president said, "This debate has been very interesting and very closely contested; good sound arguments have been produced on both sides, but after summing them all up I feel constrained to decide in favor of the affirmative." Thus I scored my first victory. After adjournment Doctor Lucky complimented me on my speech.

Early one morning the college building burned down. In a few months the walls of a new college were nearing completion on a beautiful elevation; but one stormy night the walls slid down, a mass of ruins, having been constructed of concrete, which had not had time to dry. In the course of a few months the debris was removed and another college building arose, this time constructed of brick which stood in all its grandeur, towering above all the buildings for many years, when it was wrecked by an earthquake.

While at college I became acquainted with a poor boy stu-

dent in whom I recognized the making of a noble man. I found him to be truthful, honorable, industrious, in fact he was a fine character although yet a boy. On one occasion I heard him rebuking Willie Cary, a college student, for some wrong act. Well do I remember seeing that poor boy carrying washing for the students of "Mosquito Bar," our boarding place, for his poor widowed mother. That poor boy is now an elder in the Reorganization, presiding over the San Jose Branch, Charles Hawkins by name.

After three years of close application I bade farewell to the college halls and returned home. After spending many long weary years in the schoolroom in the capacity of a teacher, I took up my residence in the pleasant little city of Healdsburg. While there, the Saints were honored with a visit from Elder Albert Haws. He favored us with many grand sermons. Our hearts were made glad and our faith strengthened. I will mention the following incident to the honor of our departed brother.

At that time I had two near neighbors who were *very bitter against* the Reorganization. They could not bear the word *Mormon*. I said to them something like the following: "Why are you so prejudiced? You ought to investigate, then you will be able to judge." The reply was, "I can't go old Joe Smith. I don't believe he was a prophet." "Well," I said, "if you will attend the meeting to-night I will ask Elder Haws to preach on the divine calling of Joseph Smith."

After attending the meetings about a week and having everything explained to their entire satisfaction, they said, "Our props are all knocked from under us; we are ready for the water." They have long since passed away and are reaping their reward. Both died in the hope of a glorious resurrection.

Several years have elapsed since the foregoing. I have in the meantime taken up my residence near the town of Lower Lake, where the following incident occurred. One day we were agreeably surprised to receive a visit from Thomas Daley. The town hall was secured and Elder Daley delivered a series of sermons. He made such a good impression that a would-be great man by the name of Taylor, a Baptist preacher, came down from Lakeport, the county-seat about twenty-five miles from Lower Lake, for the purpose of driving the "wolf out of the town before he scattered or destroyed the flock." While Elder Daley was quietly passing along the street Mr. Taylor suddenly emerged from his temporary rendezvous followed by his excited clique, rudely intercepted him, and challenged him for a debate. Elder Daley said, "Yes, I will accommodate you, I will debate with you any time it please you to meet me." The time for the debate was agreed upon; the Saints of Lower Lake held a consultation and the majority of them thought that Elder Daley was too young in the cause to cope with so formidable an adversary, and Elder H. P. Brown, from Oakland, was sent for. . . . the day before the debate; the hall was secured and Elder Brown preached one of his invincible sermons on the organization of the church. Just before the meeting opened Mr. Taylor strutted in with his head up. He seated himself near the entrance and was an attentive listener. After Elder Brown had concluded his sermon Mr. Taylor glided out and was seen no more until the next day.

The appointed time for the debate arrived, but Mr. Taylor had thought the matter over and concluded the better way would be to drive the wolf out of town by showing him up through the columns of the press. His friends and adherents tried in vain to get him to meet Elder Brown. He argued that he did not like the way the question was drawn up. Elder Brown told him to draw it up to suit himself, but it was no use. He had heard Elder Brown's sermon. He knew

Elder Brown would sweep the Baptist Church from her sandy foundation.

My brother Will, who was at the time teaching in the public school, became convinced of the truth of the latter-day work, and as he was a thorough scholar and good historian Elder Daley prevailed on him to deliver a historical lecture to the citizens of Lower Lake. A large chart, about twenty-five feet in length, was stretched upon the wall, where it could be seen by all present. He went back prior to Nebuchadnezzar's dream of the image, which was pictured on the chart, and he then followed on down the stream of time touching on the most important events till the year 1830, when there lay the Book of Mormon open with the letters "Book of Mormon" across the top of the page, proving the prophecy had been literally fulfilled. Having concluded his lecture he said, "I am now thoroughly convinced that this church (kingdom) which was set up in 1830 is the only true church on earth, and I for one am ready for the water." The next Sunday he repaired to the water and was baptized, Elder Daley officiating.

Shortly after he united with the church, in a little prayer- and testimony-meeting, word came through one of the members of the church with a "thus saith the Lord" that William Adamson be ordained an elder. Bro. Will hesitated; he wanted some evidence that the call was from God, but Elder Brown, I think it was, told him that he should obey the call without further evidence. He reluctantly consented, was ordained, but afterward repudiated his calling, because the call came through one who was afterward excommunicated from the church. He has been standing aloof ever since, but is still held in high esteem by the citizens of Lower Lake and remained as principal of the school until he resigned for a better position. We all think he should be in the field working for the Master.

Every life has its lights and shades. I have related the lights, I will now relate the shades of my life. After removing to Lake County I purchased a nice little farm of one hundred and fifty acres, and have spent the best part of my life beautifying it that I might spend the remainder in comfort. How happy and proud I felt when I had paid the last dollar on the mortgage and moved into my new house! I could now call the farm all my own; but my happiness was of short duration, for on returning home from school one Friday night, rather late (for I was teaching twenty-five miles from home), I found my once happy fireside cold and silent, the house riddled of everything, my companion gone, and a little note left explaining her absence. A few words told the sad story, "forsaken for another." I felt dazed, paralyzed; all the brightness had suddenly gone out of my life. Objects did not have the same appearance as before; the sun did not seem to shine so brightly; the twitter of the birds seemed to have a vein of sadness running through their strains; the days and nights seemed to have no end. When Bro. Joseph Smith was apprised of the situation he wrote me the following, "If Sister Mattie has listened and yielded to the wiles of a stranger, sad will be her reckoning, for sooner or later he will forsake her, despising her for the fact of her having yielded to him." His words proved true. For years she has been battling to keep the wolf from the door, while he is in another part of the State, sitting around the card-table. Strange to relate, after being a Latter Day Saint for twenty years, she became connected with the Methodist Church, was excommunicated, and united with the Baptist Church.

After wandering aimlessly around for many years, I formed the acquaintance of a cultured lady, a teacher, Catholic in belief. As our tastes were congenial we mutually agreed, hand in hand, to travel the road of life together. One beautiful morning in April, 1903, we called upon Elder C. A. Par-

kin, in San Francisco, and were made one. Three years after our marriage, my companion investigated the claims of the Reorganized Church, was convinced of the truth of this latter-day work, and desired to unite with the church. Bro. William Newton was sent for and baptized her on August 19, 1906, and she has not regretted the step. We are now living on the dear old farm in Lake County. During my wanderings the old house was sadly neglected, but six years have passed and the place has undergone a wonderful transformation. It teems with several kinds of poultry, cattle, hogs, and horses, with fair fields of grain. Around the house are lovely flowers. Much pleasure has been enjoyed during these years of restoration, while peace and happiness are perched upon our banner. Over our front entrance, in large letters are the words, "Royal Rest," and over the sitting-room door, "God bless our home." Our daily prayer to our heavenly Father is that he may protect our home from those who covet and would deprive us of our home, from the Satanic spirit of graft.

Since the above was written I have had the following most vivid dream: I thought I was alone in our sitting-room. I happened to glance toward the fireplace, and between it and the woodbox was a large rattlesnake coiled up. I saw the serpent looking at me very wickedly. I raised a club and struck at it, knocked it to the other side of a seemingly large room, but it seemed I had not disabled it. It turned and came towards me. Again I raised my club just as it sprang at my face. Luckily I dealt it a forceful blow upon its head and again knocked it across the room. Suddenly it disappeared and was not seen any more. When I awoke the thought came to me, What does it mean? The interpretation came instantly: the rattlesnake represents the one who would rob us of our home.

Yours in gospel bonds,

E. F. ADAMSON.

LOWER LAKE, California.

Extracts from Letters.

In a letter to Bro. Fred. A. Smith, (from Portland, Oregon, May 19, 1909,) Bro. Keeler writes the following: "I have just returned from Springfield and Eugene, where I was called by telegram to administer to Sr. Crawford. She was instantly healed, which caused quite a stir among the people. I stayed there a week and preached every night, and baptized three, two women and one man, and blessed five children, and administered to several others. There are fifteen members at Springfield now, one deacon. I promised to return there soon. I will go to Lebanon this week, and to Sweet Home, and then to Springfield again, and get back here for conference."

Bro. J. F. Curtis recently returned from the Clinton, Missouri, District conference at Coal Hill. A good time was reported.

A Butterfly's "Umbrella."

He was only a butterfly, one of those beautiful, large, bluish-black ones that we so often see about the garden, but he knew enough to get in out of the wet.

It was during one of the heavy showers that so frequently, in the hot days of midsummer, come suddenly upon us, driving every one to the nearest cover. To escape the downpour, which meant great injury, if not destruction, to so delicate a creature, he quickly flew to a near-by Balm of Gilead tree, where, alighting on the under side of a large leaf, he clung with wings closely drawn together and hanging straight downward, using the big leaf as an umbrella to shield him from the great drops falling all round. High and dry, here he remained until the shower had passed, and the blue sky and warm sun called him once again to his favorite haunts.—From "Nature and science" in June *St. Nicholas*.

News From Branches

ST. LOUIS, MISSOURI.

The calm, sweet influence of the Spirit was present at our sacrament-service the first of the month. Reminiscences of the General Conference by those privileged to attend, brought joy to our souls.

We were strengthened and edified during the past month, through the preached word as delivered by Brn. S. A. Burgess, R. Archibald, C. J. Remington, J. A. Tanner; also W. W. Smith, who was *en route* to his field in Philadelphia. The officers also occupied in various parts of this district during the month.

Our Sunday-school and Religio are moving along nicely. The Sunday-school is laying plans for our annual picnic the 4th of July and a nice program is promised for children's day on June 20.

We are very sorry indeed to report the death of the husband of Sr. Sipple who met with a fatal accident the second week of the month, at his work. He leaves to mourn his sudden demise his wife, and two grown children, Sr. Alice and Bro. Charles Sipple. Sr. Sipple had just recovered from a severe attack of pneumonia and the shock was very severe, owing to her weak condition.

Sr. Billinsky, who recently passed through a very critical operation, is getting along quite nicely. Others on the sick list were Srs. Robert DeLong, Gladys Gall, Brn. S. A. Burgess, and George Kendall. Bro. George is still in a very serious condition and needs our prayers.

Your sister and coworker,
E. M. PATTERSON.

2739 DeJong Street.

CENTRAL CHICAGO ITEMS.

Sunday, May 23. Over sixty at Sunday-school and a few more at the preaching-service. Elder F. G. Pitt occupied in the morning to our edification, mentioning among many other good things, that temperance means that we should avoid the use or practice of everything harmful, and be moderate in our use of all things good and beneficial. How many of us are temperate in our conduct day by day, as we appear in our homes, before the world, and among our brothers and sisters? Elders Strange and Lang assisted in the morning service.

Evening service in charge of Bro. Charles Shaw, Elder Allen discoursing the word of the Lord. The life and mission of the Savior was brought out in marked contrast to the teachers of the Jews, the position he took being entirely antagonistic to their views, as he always did that which pleased the Father. What an army to be feared would be the Latter Day Saints, if they would always do that which pleased the Father. What would Jesus do if he were in our position? If we would keep this question before us each day, and then take an inventory of the work done in the evening, the Recording Angel might be able to make a better record for many of us.

We are glad to report that the sick ones are gradually improving at the homes of Bro. A. F. Sherman and Bro. Cochran. May we all continue to remember them in our devotions, and also those who have been bearing the burden of waiting on the sick ones. How weary they must grow sometimes in many ways! The health of Sr. F. G. Pitt is much better since coming to Chicago, and she was a visitor at our Sunday morning service. Sr. Evanson's health is also much improved of late.

Wednesday prayer-service in charge of Bro. Wainright. A very good spirit prevailed, although the attendance was not large. What a comfort in the promise, "Where two or

three are gathered together in my name, there I will be and that to bless."

Your correspondent will leave for Omaha on a two-week vacation Saturday evening, the 29th inst., so unless some one else will write the items there may be a short respite.

Sr. George Warlick has gone to Independence, and may go to Oregon later, accompanied by her mother.

The weather is very much warmer now, and I trust we may have a few days of summer.

May 28, 1909.

ALICE CARY SCHWARTZ.

(These items, delayed in reaching us, were too late for last issue.—EDITORS.)

NEW ALBANY, INDIANA.

As another month has gone we still find progression in our city as far as the gospel is concerned. One more was added to our force by baptism, Bro. Dougherty, who is the head of a large family. He was baptized by Elder D. E. Dowker.

A branch was organized on May 2 by D. E. Dowker and J. W. Metcalf with twenty-nine members. G. B. Miller was ordained to the office of teacher and Charles V. Ferguson to the office of deacon.

We were pleased to have Bro. William H. Kelley, of Independence, Missouri, with us yesterday, who formerly lived here. He spoke both morning and evening.

On the 22d and 23d we had a very profitable district conference at Derby, Indiana, of our district. Our beloved missionaries, Brn. William Dowker and D. E. Dowker, are at present in Michigan on an extended visit. We have not heard as to when they will return.

Plans have been made to organize a district Sunday-school association on July 4 at Byrneville Branch. We are in hopes that Bro. Hougas, our General Superintendent, will be present.

May God help us all to move on to progression.

JOHN ZAHND.

Miscellaneous Department

Conference Minutes.

SOUTHERN INDIANA.—District convened with Hope Branch at Derby, Indiana, May 22, at 10.30 a. m. Called to order by district president, David E. Dowker. President chosen to preside, E. O. Byrn secretary, and D. H. Baggerly as chorister. Committee was chosen to audit Bishop's agent's report. Afternoon session at 2.30. Branches reporting: Byrneville 106, gain 6; Oriole 62, loss 3; Hope 43, loss 1; New Albany 22. Oriole Branch report was returned for correction. Ministry reporting: Elders P. A. Flinn, David E. Dowker; Priests John Zahnd, C. H. Fish, E. O. Byrn; Bishop's agent, John Zahnd, reported on hand at last report \$14.55, total receipts with amount on hand \$136.03, expenditures \$111.95, balance May 1, \$24.08. Report was adopted. Report of committee on branch organization at New Albany was read, stating that such organization was effected; report was adopted and committee discharged. Report of missionary in charge concerning the Rego Branch was read and accepted. Rego Branch disorganized. Petition from the New Trenton Branch asking for disorganization was read and after some discussion New Trenton Branch was disorganized and the district officers were authorized to grant letters of removal to all members of disorganized branches so desiring. Moved to grant letters to William Vernon and wife. Carried. Report of elders' court in the case of W. C. Marshall was read recommending that he be cut off from the church for apostasy. The condition of Union Branch was discussed and Charles H. Fish recommended by conference as presiding priest of Union Branch. The time for conference was set for the third Saturday and Sunday in May and October. District officers elected: D. E. Dowker president, William Dowker vice-president, E. O. Byrn secretary and treasurer, John Zahnd being sustained as Bishop's agent. Moved to hold next conference with Union Branch. Carried. At 7.45 p. m. John Zahnd was the speaker, assisted by William Huff. On

May 23, at 9 a. m., meeting called to consider organization of district Sunday-school association; matter was deferred until Sunday, July 4. Sunday-school at 9.30; social-service at 10.30, D. E. Dowker and Charles H. Fish in charge. Saints rejoiced, the Lord commending the gathering of his people and admonition to the young to obey his gospel that they may receive the blessings which await obedience. At 2.30 p. m. preaching by Charles H. Fish, assisted by E. O. Byrn. At 7.45 D. E. Dowker was the speaker, assisted by D. H. Baggerly. Vote of thanks was taken to Saints of Hope Branch for the kind manner the visiting brethren were cared for. Collection of \$1.65 to sustain the district treasurer. District officers were authorized to look after conditions of Lily Dale Branch. Conference stood adjourned as per resolution.

CLINTON.—The fifty-third conference of the Clinton, Missouri, District convened at Coal Hill chapel, May 29 and 30, 1909. Apostle J. F. Curtis, President James Moler, and assistant minister in charge, George Jenkins, were chosen to preside. Branches reporting: Coal Hill 63; Eldorado Springs 149; Lowry City 94; Nevada 90; Rich Hill 159; Taberville 59; Veve 94; Walker 18; Fort Scott 59. Ministry reporting: Of the seventy, George Jenkins and L. R. Devore; High Priest James Moler; Elders A. I. Roberts, S. C. Andes, J. B. Gouldsmith, W. E. Reynolds, T. R. White, C. J. Peters, A. Lloyd, G. W. Beebe, S. C. Williams, Cornelius Edwards, J. H. Tibbles, A. C. Silvers; Priest J. W. Noyes; Deacon Fred Cool. Treasurer reported balance on hand last report 10 cents, paid out 22 cents, balance due treasurer 12 cents. The auditing committee on the Bishop's agent's books reported as follows: Balance on hand last report \$3.73, receipts \$98.85, expenditures \$110.97, balance due agent \$8.39. Election of officers resulted as follows: For president, James Moler; secretary and treasurer, A. C. Silvers; recorder, Lucy Silvers; library committeeman, J. W. Noyes. Local Historian, Lucy Silvers, was sustained. Bishop's agent, G. W. Beebe, and Elder L. R. Devore, were sustained. The next conference will be held at Nevada, Missouri, October 9 and 10, 1909. A. C. Silvers, secretary, Walker, Missouri.

Convention Minutes.

MASSACHUSETTS.—Religio convention was held in joint session with the Sunday-school, at Haverhill, Massachusetts, on May 8 and 9, 1909. The entertainment by the small band of Saints in Haverhill was splendid. There was a large delegation present, and the good Spirit prevailed throughout. Business for the Religio was transacted Saturday evening. The Religio and Sunday-school on Sunday held alternate sessions, after the joint prayer-meeting at 9 o'clock in the morning, which was one long to be remembered by those present. Papers on the following topics were read: "Reports and their significance," by Doctor W. A. Sinclair; "Importance of junior work," by Charlotte Brown; "The Religio as a school for the ministry," by Mary O. Lewis; "Requirements of the coming Saint," by Holmes J. Davison; "Utility of a parliamentary education," by J. A. Gunsolley; "Social features for Religio," Susanne Jordan; "Religio as an educator in history and prophecy relating to the future of the church," by George H. A. Gates. Mary O. Lewis, secretary.

Pastoral.

To the Saints of Northern Kansas: The general missionaries in charge, Brn. I. N. White and J. F. Curtis, having designated the undersigned to assist in looking after the missionary work in Northeastern and Northwestern Kansas, I ask for the cooperation of all the Saints.

Our ministerial force is small indeed for so large a field, there being only four appointees from General Conference for this territory. Therefore we feel that we should utilize all the time and opportunities that we can command. Kindly assist in making new openings and arrangements to keep the missionaries busy. The cooperation of the local ministry will be greatly appreciated. Let us know what the needs and demands are in your respective neighborhoods.

Address the undersigned at Holden, Missouri, Box 396. Mail will be promptly forwarded to me in my field.

H. E. MOLER.

TOPEKA, Kansas, May 25, 1909.

"By working for the good of all we work for the good of ourselves. We only succeed as we work for the good of the whole."

Church Secretary.

GENERAL CONFERENCE MINUTES.

Press of work in the publishing department has delayed issue of the General Conference Minutes. They will be issued just as soon as it is possible to set up and print the matter—probably some time during the present month.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, June 3, 1909.

Notice of Silence.

To All Whom it May Concern: We are credibly informed that Elder J. D. Erwin is traveling in our mission and persisting in preaching and administering in the ordinances of the church, while under silence imposed upon him by the Quorum of Seventy. We therefore take this method to inform the Saints throughout our mission that he can not legally represent the church; nor will his administrations in the ordinances of the church be legalized by us, so long as he is under silence from his quorum.

When this silence is lifted, the brother will be legally notified of it, and the same be published in the church papers, so none may be led by any false reports.

I. N. WHITE,
J. F. CURTIS,
Ministers in Charge.

INDEPENDENCE, Missouri, May 29, 1909.

Information Wanted.

Any persons knowing the whereabouts of or the death of any of the following named members of the church, all of whom were formerly identified with the Mountain Grove Branch, at Mountain Grove, Missouri, will confer a favor to the church by sending particulars to the undersigned.

Andrew D. Cook, Mary A. Cook, Eli M. Hutchinson, Martha Hutchinson, Martha J. Eaton, Hezekiah R. Bentley, Joseph M. Roberts, Oscar F. Hartley, Laura E. Johnson, Hannah M. Steel, Missouri M. Benson, Andrew J. Dempster, Susan Dempster, Benjamin L. Lay, Callie M. Lay, Norman A. Lay, Arthur E. Lay, Drucilla M. Lay, Fanny Clay, Maggie I. Clay, Mattie A. Clay, Lilly Lundin, Charles W. Lay, John H. Tucker, Charity J. Metzgar, Mary E. Tucker, Edward Judkins, Bertha E. Brownlee, and Ida E. Smallwood.

Mountain Grove Branch was disorganized July 12, 1902.

BENJAMIN PEARSON.

Secretary Southern Missouri District.
BEAVER, Missouri, May 27, 1909.

Conference Notices.

Montana District conference will meet at Deer Lodge the last Saturday and Sunday in June (26 and 27), 1909. J. P. Wyckoff, secretary.

The Minnesota District conference will be held at Clitherall, Minnesota, on the last Saturday and Sunday of the reunion, June 26 and 27, 1909, beginning Saturday at 2 p. m. Hallie M. Gould, secretary, Clitherall, Minnesota.

Far West District will convene with the Second St. Joseph Branch, corner Ohio and Pryor Streets, South St. Joseph, Missouri, on Saturday, June 26, 10 a. m. Do not forget to send in your reports. Branch credentials to the secretary before conference convenes. Charles P. Faul, secretary.

Southern Missouri District will convene at 10 a. m., Saturday, June 26, 1909, at the Saints' church, five miles east of Ava, Douglas County, Missouri. Please send all ministerial, statistical, and other reports to the undersigned, at Beaver, Missouri, before the 24th. Benjamin Pearson, secretary.

Quarterly conference of Far West District and Sunday-school convention will be held at the Second St. Joseph Branch, corner Pryor and Ohio Streets, June 25 to 27 inclusive. We are looking for all officers and ministers and are making preparation to take care of you in the good old fashioned way. Take first car going south from union depot. J. L. Bear, Jr., president.

St. Louis District will convene at East Lansdowne, Illinois, Saturday and Sunday, June 12 and 13, 1909. A full representation of the priesthood and membership is desired, as several matters of interest will come up; also a full and complete report from each branch secretary. C. J. Remington, secretary.

Reunion Notices.

The Lamoni Stake reunion will be held on the Stake Reunion Grounds, one mile south and adjoining the city of Lamoni, beginning Friday, August 27, and closing Sunday, September 5. These dates are selected that the young people may, without interference, attend to school work. Meals and refreshments will be served on the grounds, as heretofore; all comforts necessary to the welfare of campers and visitors will be provided. Good speakers, good programs, and other features usual to such occasions will be supplied. Saints and friends at home and in other localities are invited to attend. This annual outing has become known as a season of special spiritual and social enjoyment. Come, bring your family, and have an enjoyable time. Additional notice later. John Smith, chairman; R. S. Salyards, secretary.

The Kentucky and Tennessee District reunion will begin July 24, 1909, at Foundry Hill Branch near Puryear, Tennessee. Will begin on Saturday and continue over two Sundays. Thursday of reunion week will be devoted to children's day. Sr. Nellie Overcast and Dora Gore will have charge of this exercise. We have the promise of Bishop E. L. Kelley being with us, and possibly Bro. Joseph Smith. We invite our missionary in charge and his force to meet with us. M. H. Gore, secretary.

Agreeable to items of greeting from Apostles R. C. Russell and U. W. Greene, as per *Ensign* and *HERALD* of May 20, 1909, the Saints and friends please take notice that the Saskatchewan District will be organized and officers elected at the Saskatoon reunion to be held in Saskatoon from July 14 to 18. It has been arranged that the Religians hold election of officers on Wednesday, July 14; the Sunday-school on Thursday, July 15; and on Saturday (17th) organization of Saskatchewan District and election of officers will take place. The C. P. R. and C. N. R. and G. T. P. R. run into Saskatoon. The G. T. P. R. station is about two miles out of town. We are going to have a large tent to accommodate all who may come. Dear Saints and friends, come all who can and let us have a good spiritual time; and that good may be done. J. L. Mortimer, missionary in charge, Tyvan, Saskatchewan.

Agreeable to items of greeting from Apostles R. C. Russell and U. W. Greene, as per *Ensign* and *HERALD* of May 20, 1909, the Saints and friends will please take notice that the Winnipeg District will be organized and officers elected at the Rossendale Branch reunion to be held at the McCreary church from July 8 to 11. It has been arranged that the Religians hold election of officers on Thursday, July 8, and the Sunday-school hold their election of officers on Friday, July 9; and on Saturday, the 10th, organization of Winnipeg District and election of officers will take place. All those coming by Canadian Northern will be met at Rossendale Station. Those coming to Rossendale please write to Mr. William Henry, Jr., Rossendale, Manitoba, stating what time they will be there, so they can be met at station and taken to the reunion. And those coming by Canadian Pacific will be met at Treherne Station, and they are requested to write to Elder Nelson Wilson, Treherne, Manitoba. Saints and friends, come all who can and let us have a good spiritual time and that good may be done. J. L. Mortimer, missionary in charge, Tyvan, Saskatchewan.

Marriages.

ROBERTS—MIDGORDEN.—Bro. James A. Roberts and Sr. Caroline J. Midgorden were united in marriage, at the home of the bride's parents, in West Lamoni, Iowa, Sunday, May 30, 1909, at four o'clock in the afternoon, Elder William Anderson being the officiating minister. Relatives and a few intimate friends were present, and after earnest congratulations and best wishes for the success of the young couple, the pleasant gathering sat down to an early and much appreciated supper. Their home will be in Lamoni.

Died.

DELONG.—At Lamoni, Iowa, April 24, 1909, Leonard E. Delong, aged 15 years, 5 months, and 6 days. He was hurt in a baseball game that day. Although not a member of the church, yet his life and character were of a high order. His father, Bro. I. N. Delong, died nearly seven years ago. His mother, Sr. Editha, lives in Lamoni. The family lived in Southern Missouri for many years. The sermon was preached by Bro. H. A. Stebbins, services in charge of Bro. John Smith.

COOPER.—At Des Moines, Iowa, May 1, 1909, Sr. Eleanor (Nellie) M. Cooper, wife of Bro. John Cooper, and daughter of Sr. Emira Walker-Yarrington of Leon, Iowa. Her age was 49 years, and she suffered much from 1896, when she had a partial stroke of paralysis, until her death. She was baptized in 1879, by Bro. A. W. Moffet, near Pleasanton. Her body was brought to Leon for burial, Bro. H. A. Stebbins being called to preach the sermon, and Brn. Duncan Campbell and Ward Christy assisted in the services.

COY.—John Coy, at Ogden, Utah, April 25, 1909, of general debility. He was born November 17, 1830, at Leicester, England. In the fall of 1860 he immigrated to Utah as a member of the Utah church, but joined the Reorganization on the 17th of February, 1879, at Plain City, Utah, where he was baptized by Elder T. A. Robson. He has been a consistent and faithful adherent of the true faith ever since. The funeral-services were held at the Saints' chapel at Ogden, Utah; sermon by Elder Gerard J. S. Abels. He leaves surviving him his brother Robert and family.

WEITLICH.—Eisine Weitlich was born April 15, 1870, at Wymer, Germany. Was married to Frank Weitlich March 27, 1890. To this union were born ten children, five having preceded her. She was baptized at Stewartville, Missouri, October 2, 1892; died May 10, 1909, at her home near Clarksdale, Missouri. She leaves mother, husband, three sons, and two daughters to mourn their loss. Funeral-services at the German church, of which she was a faithful member. Sermon by D. E. Powell, assisted by T. T. Hinderks.

JEMISON.—Sr. Evaline, wife of Elder Jacob F. Jemison, died April 25, at Sunset, Missoula County, Montana, of pneumonia. Buried at Victor, Montana. Funeral-service by Reverend George Blair, of the Presbyterian Church. Deceased was born at Cumberland, Illinois, November 23, 1838.

BRADSHAW.—Rebecca Minnie, wife of Bro. L. J. Bradshaw, died January 25, 1909, at Ladore, Colorado, of cancer. She suffered dreadfully, but was true to her Savior to the last. She was a true Saint, a loving wife and mother, and a good neighbor. She leaves a husband, one son, and five daughters; two sons and one daughter having preceded her in death. She was 61 years, 2 months, and 6 days old. Blessed are they who die in the Lord; their works do follow them.

Addresses.

J. F. Curtis, 103 South Chrysler Street, Independence, Missouri.

D. E. Tucker, R. F. D. No. 2, Willoughby, Ohio.

Our Manly Training of Girls.

Our training of girls approaches close to the idiotic, claims Katherine Eggleston in *Woman's Home Companion* for June. The average girl, from the minute she leaves her dolls to go to kindergarten, till she matriculates at college, is told about men and men's work—never about women. The kindergarten songs and tales are about Lincoln and Washington—and even the pictures of animals show the lion and forget the lioness. In older childhood she is taught to build sand forts instead of good, old-fashioned mud pies, and even the sums in arithmetic dwell on "Billy's" marbles and "John's" apples, to the total neglect of his sister.

Later still she goes to high school and learns history with all its ideals of brave men—and here again the woman's share of quiet courage is completely overshadowed. She learns carpentering, although she can not cook an egg or sew a seam. And finally, her education finished, she knows all about the higher mathematics and is short-changed by the butcher. She learns political economy, but does not know who are the members of her own school board. Miss Eggleston's bright article concludes:

"If your boy wanted to be a lawyer, and a neighbor told you to put him to work in a carpenter's shop by way of preparation, you would think your neighbor crazy. But you do not consider yourself crazy when you train your daughter, who is to be a wife and mother (and nothing can get away from the grim statistics that women do marry, despite economic independence, the higher education and all other arguments in favor of coeducation), precisely as you train your son, who will enter some profession or trade, there to first earn his own living, and then to provide for a family yet unborn. The one to bear the family and to rear it, the other to provide shelter and comfort for the mother of that family, and yet both trained precisely in the same way."

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—Stevenson.

THE SAINTS' HERALD

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Rowing an Excellent Exercise.

Rowing is a splendid exercise for either sex. In a man it helps to develop the vigor, and robust health that he so much desires. It will add to his muscular and vital strength, and to his manhood, from every standpoint. One of the especial advantages of rowing is that it takes you in the open air. It is not a hot-house exercise. You are not forced to confine the exercise to any one particular point. Wherever sufficient water may be found, one can indulge in this superior sport. --From June Physical Culture.

What a Man May Do.

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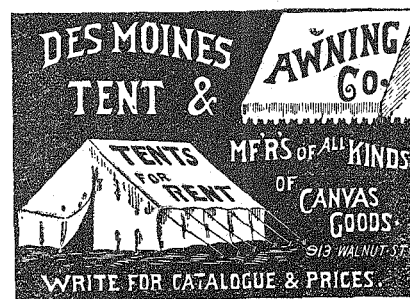
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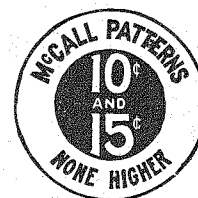
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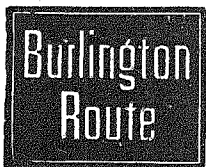
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R. F. D. 3 Lamoni, Iowa

22-4t*

District and Branch Presidents Take Notice.

We have just printed a reporting blank for branch officers. One blank provides for all branch officers.

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



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

VOLUME 56

LAMONI, IOWA, JUNE 16, 1909

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Editorial

PREACH THE GOSPEL.

"Say nothing but repentance to this generation."
"Talk not of judgment, boast not of mighty faith."

The church has frequently been admonished with reference to preaching the gospel, both in the early days of the institution of the church and during its formative period, and in the later revelations which have come to the Reorganization. It seems, however, that the innate restlessness of our people causes them in the exuberance of their spiritual and physical energy to have a great disposition to hurry matters and forget the primal duty under the spirit of these commands.

One of the difficulties lying in the way of the administration of the church in its missionary affairs is the unfortunate tendency of some of the ministry to devote their time and talent to the following of abstract questions,—sometimes amounting to the riding of hobbies,—some of these hobbies being directed at lines of personal conduct supposed to be more or less obnoxious to the peace and welfare and

spiritual contentment of the body of Saints. We are charged with the mission of preaching the gospel of the Son of Peace to the world, making declaration that there would accompany the gospel a spirit known as the Holy Ghost, which would be a personal monitor to the followers of the meek and lowly Nazarene, given for the purpose of governing, directing, and controlling through its elevating power the personal views and conduct of the devotees; and that sooner or later a unity would be established among those obeying the gospel like that unto which exists between the Father and the Son, the disciples being one with Christ, in like manner as the Son is one with the Father.

Under the impression that has long prevailed with us, we have been strongly averse to the formation and publication by the church of restrictive rules formed and adopted to govern personal conduct of the members of the church. Perhaps our strongest and most serious reason for thus objecting to the adoption of these rules governing personal conduct, is that it has a tendency to make these rules take the place of and detract from the power and office work of this the Holy Spirit. We have likewise taught (and taught because we believe it) that every man is to be judged at the final termination of human affairs before the Great Judge and answer for himself for that which he has done, evidently on his own volition and not because he has been compelled by the restrictive policy adopted by the law making powers. It has been the cause of this teaching and the impressions which have followed the holding of such teachings as a basis of thought, that we have been so strongly opposed to the adoption of these restrictive rules, the introduction of which has been made from time to time at our conferences.

The commandments of the Lord were few at the start and were made still fewer at the coming of our Lord; but Moses in his wisdom gave a long list of laws to the people under his presidency, many of which became irksome at the start, and the longer they continued the more irksome they became. It would seem that in our own day instead of being content with the wisdom of the Savior and the operation of the divine law given by him which superseded

A. Altea
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and took the place of the long list of restrictive rules known as the Mosaic economy, we are constantly striving to pile up additional restrictive laws hedging ourselves about by declarations of lawfulness and unlawfulness in regard to personal conduct, which almost, if not quite makes nugatory and void the office work of the Holy Spirit in the heart of the Christian followers. Why should we do this?

We have always been opposed to the policy of making men and women constructive criminals. We are no less opposed to it now than we have always been. As we have grown older and our experience has broadened our views, we believe that we can see and understand more clearly the possible motives which move mankind in their pursuit of affairs of everyday life, and their seeking for happiness and contentment. As we look out upon those surrounding us we may see some things which in their nature seem to us to be deplorable and hurtful to the general growth of the whole body. We sometimes feel that these should be eliminated from our midst. However, it is possible that the things which we thus deplore, the result of which we believe to be injurious to the life of the great body, upon research will be found to have been not the result of an evil intention, nor of an intentional disregard for right motives of living, but of an ignorance of the results which may be construed as evil by those with whom we are associated, who see only the result, real or imaginary, and do not see clearly the underlying motives. Persons who do these things may not be criminal in intent or purpose, but are only made criminal by the restrictive judgment passed upon the act by those in authority. We regard such condition and possible evil results seen by many to be the effect of our narrow judgment. The result of our policy of adopting restrictive measures is shortening and almost absolutely rendering the office work of the Holy Spirit ineffective in our lives. We repeat the question, "Why should we do these things?"

It is better, we think, and more conducive to the development of grand spiritual character that we live under fewer enactments of our own forming and adoption and become more and more subject to "the spirit of the law of life in Christ Jesus." In order that we may not be too far misunderstood we suggest that as an instance in which it is possible for the Saints to adopt strong and restrictive measures among themselves, the result of the carrying into effect of which would be to make constructive wrong-doers of individuals, the Word of Wisdom may be taken. The introduction to the Word of Wisdom signifies that it is "not by commandment or by constraint, but by revelation and the word of wisdom." Under the possible restrictions named in this Word of Wisdom there has been a strong tendency to draw

conclusions therefrom which would make individuals failing to comply with the construction put upon these clauses constructive wrong-doers; the influence of which would be condemnatory proceedings against such wrong-doers, or the adoption of rules harshly condemning certain courses of conduct supposedly not in harmony with the word as construed. The evident intention of this word is to leave the forming of it to the will of those to whom it comes, they taking their chances for the fulfillment of the promises therein contained and the final judgment to be passed upon them by the Lord and the Great Judge at the end of time. If the word is to be enforced by the legislative enactment of forbidding rules, with penalties attached, of what value in a spiritual sense will attach to the observance of the word thus enforced? And what discredit will those failing to keep the word receive at the great judgment if they are judged and condemned here, suffering the penalty imposed by such judgment here? Would not the payment of the penalty here be held as a sufficient punishment without imposing further spiritual loss at the judgment which is to come?

Again, we are commanded to contend against no church except the church of the Devil. Would not enactment of the General Conference pointing out and specifying any particular organization among men as being "the church of the Devil," place every other association within the category of those organizations against which there should be no contention? We think so. We early formed a resolution to live out this life without becoming subject to any other organization, secret, or otherwise, except the gospel covenant made in the waters of baptism, consummated by the reception of the Holy Spirit informing our consciousness that Jesus was the Christ and his gospel was true. Of course, this does not apply to our enforced obedience to the laws of the land and our voluntary submission to the institutions of the country, the blessings and disabilities which pertain to us as a citizen of the state and union. We have hitherto believed that if the axiom that "actions speak louder than words" was true, we have no reason to join a crusade against existing organizations among men of which we know nothing, of which we formed no part, and which in no way interfered with our personal liberty or hampered the exercise of every faculty for good with which we had been endowed. We have ever believed that we were not called to join issue with the organizations among men, secret or beneficiary, as a necessary adjunct to our preaching the gospel of the Son of God for the saving of the souls of the sons of men. We have also believed that our ordination to the ministry and the issuing of our certificate and license from the church, did not

authorize us to preach our private opinions on political or on economic questions as the doctrine of the church. We have also believed that as an officer of the church we were not authorized to compromise the church or any of its general authorities by doing what is called "the riding of hobbies" in our ministrations to the world. Believing this in regard to our own position, we have believed it in regard to every other minister in the church, no matter what his calling or position which he may hold in the church and in society.

As the church does not presume to dictate the private opinion of its members, including the ministry of course, we have not assumed either as a person or as an officer to dictate as to the private opinion of our co-workers, as we have no desire to infringe upon their liberties or in any wise to interfere with the principle that each and every one must answer to God personally for his own conduct, which conduct must result from thought and the conclusions of private judgment. Unity can not be produced by dogmatic rule of human authorities; but can only result from an intelligent submission to the spiritual rule of Christ and the ethics of the gospel announced by him, both ancient and modern, as shown to us by revelation.

Believing as we have heretofore stated what is herein enumerated, we conclude that the less we hamper ourselves with restrictive enactments and the freer we leave ourselves to follow the spiritual institutions of the Holy Ghost given unto the disciples of the Lord, the better will be our spiritual lives and the nearer will we come to living in accordance with what the apostle has named "the spirit of the law of life in Christ Jesus," which the same apostle said had "made him free" from the law of sin and death.

THE USE OF TOBACCO.

Query: Is the use of tobacco unlawful?

If the question is to the effect of whether there has been any action of the church in its deliberative assemblies by which a member who uses tobacco may be expelled from the church because of such use, we answer that it is not unlawful; that is to say, that there is no rule of the church which forbids its use, or which imposes the penalty of expulsion for its use. The Twelve, with whom rests the appointing of missionaries, decided, by resolution, that they would not appoint, nor indorse for appointing, any officer who used tobacco or strong drink. The church, by resolution, approved of their action, the principle being that no person who used tobacco or strong drink, as a habit, was a proper person to represent the church in its active ministry.

Some few branches have so far followed the spirit of this resolution that they have by resolution

refused to appoint or sustain any one who uses tobacco or strong drink as a presiding officer of the branch. All branches have not done this. None that we know of has made either the using of tobacco or strong drink a test of fellowship.

It is clear that the church has the right to prescribe some of the personal qualifications which should characterize the ministry sent out to represent the church, and to refuse to sustain those who show a lack of regard for the rules of cleanliness both in body and spirit. Branches may, so far as right is concerned, refuse to choose or sustain men given to certain habits as officers of the branch. They may do this upon the hypothesis that the persons so guilty are not proper ones to represent the church, as they set a bad example before the membership, including the children of the Saints.

We are not prepared to say that persons who use tobacco should be disfellowshipped, or such use be made a cause for disfellowshipping where this exists as the only cause for complaint. One of the reasons why we are not prepared is that we have known some instances where individuals who were elders in the church have been quite useful men in their places, and were very much blessed in administering in the laying on of hands and anointing with oil of the sick; they appearing by this circumstance to be blessed of God in the honoring of the ceremony of laying on of hands, notwithstanding their weakness in being subject to this habit. We can not say that all those whom we have known as officers who have been addicted to the use of tobacco, and strong drink occasionally, have so been blessed, for they have not. Whether in these cases in which those who have been addicted to such habit have been restricted in the exercise of their faith by the consciousness of their own shortcoming, and thus have been precluded from receiving the blessings which the sick have asked for by the administration of the ordinance, we can not say; but we think it quite possible that self-condemnation in such cases has prevented the proper exercise of faith and conscious acceptance at the hands of the Lord. Why those few whom we knew used tobacco were blessed in administering to the sick, we do not know. But, if the word of wisdom be taken as the basis for judgment, then, those who fail to keep it in any of its provisions, or presumably all of them, or any one of them, are equally guilty whether it be in the use of tobacco, strong drink, the eating of meat, the drinking of hot drinks, or the use of grain in any way except for the purposes stated in the word itself; hence we can not state that an officer of the church not a traveling missionary should be held under stricture of rule so far as the exercising of his right in the priesthood may be concerned, or ignored by presiding officers who might be inclined

to refuse to call such persons to their aid in the rites of the church and its ceremonies.

The word of wisdom itself is preceded by the statement that its provisions are "not by commandment or by constraint, but by revelation and the word of wisdom." It would appear then that the observance of these different provisions and the loss to the individual for a failure to keep its provisions, singly or as a whole, or the approval of the Lord and the benefits to be derived from a due observance of its provisions, singly or as a whole, is a matter of personal character resting between the individual member and the Lord; this being clearly provided for in the principle of its being given to the church; whether it is a province of the church to make the observance of the provisions of the word of wisdom so restrictive as to make the failure to keep them a cause for disfellowshipping a member, by passing drastic measures upon which this disfellowshipping is done, is a question that we are not prepared to decide.

It should be clear in the minds of the Saints that men and women having to answer to God personally for their conduct as individuals and as members of the church, there must be a certain latitude accorded to them as individuals for the exercise of their personal judgment in regard to personal conduct. If the entire measure of personal conduct is to be based on mandatory enactments of church rules reading "thou shalt" or "thou shalt not," there will be little ground left for the initiative service of the Holy Spirit, which is promised to the faithful devotee as a monitor to direct, encourage, approve, restrict, or condemn, when conditions arise requiring the exercise of personal decision as to what one's personal conduct shall be; and thus it would appear that the design of basing the judgment of individuals upon their personal responsibility to God would be a failure.

As a comparative instance: There is a general commandment, "Thou shalt not kill." Taking this as a general direction of conduct, men are restrained from killing under any condition, if such killing is done from any motive originating with the individual; and any one so killing would be held responsible and punished by the enforcement of a penalty commensurate with the manifest degree of turpitude of the killing when done. But if a citizen, in the army, or in any responsible office in the service of the Government, required by duty or by direct command of superior officer in charge, kills one or more, then his personal responsibility is merged in the greater power which dictates the act of killing, and he is not subject to condemnation or the penalty affixed were it a personal act only.

This appears to us to be the just ground to be observed in this particular controversy; and we

believe it to be the absolute personal duty of every one to be clean in personal habits. If all were so then such a question as we have been considering would not arise.

AN APPRECIATION OF "AUTUMN LEAVES."

Do you take *Autumn Leaves*? Those who subscribe regularly for *Autumn Leaves* find it a source of pleasure and information and a means in their hands with which to reach others not of the faith. One sister writes:

Editors Herald: Received the twenty-first volume of *Autumn Leaves*, the 21st instant, which I had sent previously to the Herald Office to be bound. How pleased I am with the work! It is done so neatly. It is a "book of books" to be proud of. 'Tis my first year's subscription to the *Autumn Leaves* and the first volume I have seen bound, and God helping me I mean to have them all bound in the future. Now, I can pass the book to my friends without any fear of losing a copy and I shall advise all my *Autumn Leaves* readers to have their copies bound, and the best binding, to my notion, is the cheapest.

Yours in the faith,
MILLIE J. KILMER.

NOTES AND COMMENTS.

It is stated in the press, that at a late representation of a certain play at the theater in Washington which President Taft and other officers of the national Government attended, the President and a number of these officers arose and left the building after the first act of the play in apparent open displeasure at the coarseness or lack of refinement which the play exhibited. If the doings of polite society are to follow the pattern set by the leading gentlemen of the nation, the President and his cabinet officers, it is right for the President to set a good example in setting his seal upon the character of the plays which may be offered to the public in the theaters of the time. It is fortunate for the people in this instance that President Taft is a citizen of not only acknowledged ability but of an excellent and refined taste in literary affairs.

LAMONI ITEMS.

At the late conference of the Lamoni Stake R. S. Salyards was ordained counselor to President John Smith and member of the stake presidency. At the same conference the ordination of Joseph Roberts as counselor to Bishop William Anderson and member of the stake bishopric was ordered. He will be ordained Sunday, June 20. Professor Hopkins, Graceland College, was ordained to the office of priest.

Reverend A. C. Barber of the Anti-Saloon League of Iowa spoke during the morning hour on last Sunday and Elder John Harp in the evening.

Elder Wandless, of the Utah faction, is with us and will be joined this week by some ten or twelve other missionaries. They have been given the use of the church during the week.

Elders' Note-Book

AN AMUSING INCIDENT; A PRAYER THAT WAS A SERMON.

In the year 1866; in company with J. W. Gillen and William Anderson, I was camped on a bend on the east bank of Sweet Water River, just opposite what is called Devil's Gate, the cut through the mountains, through which the Sweet Water River runs.

We were traveling with an emigrant train, composed of two hundred and fifty Mormon converts on their way to Utah. The church at Salt Lake City had sent down some forty teams to bring them to their Utah Zion. The train was commanded by one Thomas Rix, assisted by Appie Wolf, elders sent down to the Missouri River in charge. The emigrants were English, Welsh, and Norwegian; the teamsters were church members who had volunteered to bring the people to Salt Lake City. These teamsters were expected to bring the poor emigrants who had paid or were expected to pay their expenses through the church emigration bureau. Their baggage was to be transported thus, and the people supposed they were entitled also to transportation, but soon found out after they left the Missouri River that they had to walk. There were wagons and teams enough to have conveyed all comfortably if no other purpose had been served, but it soon developed that influential men of the church had sent for merchandise and the wagons received from a thousand to sixteen hundred pounds of merchandise each, ere the effects and seating of the expectant passengers, of whom many had paid their money for their conveyance from Liverpool to Salt Lake City, at least so they informed us. They had reached this camp ground with much suffering, comforting each other, when murmuring and complaint was heard, as we oftentimes heard, "Oh, well, be of good cheer, it will all be right when we get to Zion. We will have all we want when we get to the chambers of the Lord, in the valleys of the mountains."

We had complied with the rules of the train so far as camp duty was concerned, but had taken care of our own team.

Every night one of us took the mules and pony away from the wagon road to find feed and watched with them till morning. We were in the habit of hobbling the pony and turning them loose near the camp till after supper and prayer, then the one on duty would go out for the night. This evening it chanced to be my watch, and after supper I strolled out to locate the stock, but could not find them. It will be remembered we were as strangers in the camp of our enemies, and closely watched. I came back to the tent, but found the brethren had got tired waiting for me and had engaged in prayer. I

did not wish to disturb them by opening the tent and entering, so just knelt down at the front.

Bro. James Gillen was praying, and as we had been forbidden to talk religion to the emigrants, he was praying for them, and he prayed long and loud. He thanked God for the glorious gospel and the organization of the church in these last days. He deplored the apostasy; rejoiced in the Reorganization and the call of young Joseph to his father's place, etc., etc., and for an hour and a quarter was eloquent in prayer. His voice could be heard nearly all over that camp. Some of the people came to see what the matter was, and two of them seeing me kneeling at the tent on the outside supposed that I was of their party, and crept up close behind me, and when Bro. James said, Amen, I sprung up and turned around quickly to see who they were. I was not quick enough to see who they were, for they turned and ran, but failed to see the doubletrees and harness of the wagon behind them and both went down, receiving a heavy fall. I was so amused at the prayer and the fall of those men, that I allowed them to get up and get away without learning who they were.

A. H. SMITH.

• * * * •

THE VISITING PASTOR.

By this is meant the pastor who delights in visiting the members of his flock. The visiting pastor is usually a pastor who commands the regard of the masses. Fields petition for him. His fame goes before him and he is cordially welcomed wherever he may be sent.

One may not always guess correctly whether his visit did the more good in one place than in another. Some to whom a visit is made may appear cold, when in fact they feel only awkward, having been visited by ministers only seldom, possibly with years measuring the intervals. But these after the minister departs often tell their neighbors in language that exhibits their appreciation of the pastor's attention.

Perhaps none appreciate more the pastor's visit than the chronic invalid. In acute illness the patient may be under so much of pain that but little else can occupy the mind, but in long continued affliction, with near friends worn out in care, and no one at liberty to enter into conversation, the pastor's visit gives relief and unspeakable cheer, and accomplishes good for both soul and body. The aged, too, whose friends in the days of their strength have mostly gone beyond this world, now in their loneliness enjoy ever so much a call from their pastor. Who knows? This man may preach when they are to be hid from the sight of earth. They gladly receive the pastor's visit.

Can the shepherd call his sheep by name? There! He misses one from the service. A little coolness

made an excuse for remaining away easy. The visiting pastor will not delay. The coolness may grow. Delay confirms neglect. When Satanic wolves are pursuing the wounded, lame lamb, the shepherd should stand in between with a visit. That offended brother, or the one who thought he was, will have his misapprehension removed by the pastor's visit. Neglect may result only in the loss of the man and his family, which is serious, but prompt visiting may save not only the individual but hinder a neighborhood brawl, and preserve intact a whole society. Economy saves as well as accumulates. Now and then a pastor is found who will waste more by his teaspoonful of neglect than others can gather with scoops of whole duty.

The younger people appreciate a pastor who evinces a high estimate of the youth, and who freely bestows such attention upon them that they find in his attitude a quality that accords with the gospel standard of worth, whether applied to the aged or young. They wish to be treated as immortal souls. The poor feel the depressing influence of poverty. They scarcely dare ask the pastor to come, but when he comes, unhindered by their scantiness, they welcome him, and no more cordial reception will he have than among the poor, and the pastor is often the greater gainer, for the poor of this world are often rich in faith and they enrich the soul of the one who came to bless.

By visiting the members of his congregation the pastor acquaints himself with the inclinations, attainments, fortifications and dangers of every one. His warning in time saves much. It is easier and more economical to guard the lamb from falling over the rocks down the chasm, than to cure him if he has fallen. A word at the right time from the pastor parries the false word of the heretic. But how can a pastor who knows not the condition of his flock know how to feed them?

The unsaved should be visited. The most gratifying revivals that occur are those whose successes spring from the pastor's visiting the unsaved. Unserved fathers and mothers esteem highly the pastor's attention for their families' sakes. What may seem lost time to the pastor in such visits will be seen in after days as a powerful agency in lifting whole families out of sin and bringing them into the church of the living God.

Of what use is it that the pastor visit if he have nothing to say? Paul "taught from house to house." Even with a small stock of knowledge the pastor should engage in visiting for the advantage of reciprocating acquaintances, but by study the stock of truth should increase every day. Visiting will make the knowledge concrete, practicable, and a minister will be much more able to make his sermons applicable, weighty and appreciable by visiting much

and studying much. An aged minister of great success advised, "Study books in the forenoon, door-plates in the afternoon." Study gives material which make visits profitable.—*The Preacher's Helper*.

Original Articles

THE COMING COMET OF 1910.

Halley's Comet (known as the "Great Comet") whose last appearance was in the year 1835, and whose next perihelion passage is on April 16 next, is the subject of our present sketch.

This magnificent object will doubtless be the cynosure of all eyes during the earlier portion of 1910, and particularly during the month of May, for although as stated, the date of its expected perihelion (or passage around the sun) is April 16, the fact is known to all astronomers and astro-physicists that a comet's period of maximum splendor or brightness is not really at or before perihelion, but generally from twenty-one days to one month *after* its perihelion passage. Thus your many readers may hope for a magnificent display of this grand comet's brilliancy on or about May 17 next; for from some hitherto unknown but suspected cause, the tail of a comet is always violently agitated and greatly extended by the action of our solar luminary but your readers must remember that at this period the comet, though traveling at a speed greatly exceeding three millions of miles an hour, is in reality *going backwards*; as after perihelion, the tail travels in advance and the head or nucleus after; whereas before perihelion the nucleus travels always in advance, the tail of course following. The reason for this remarkable circumstance is in the fact that the *positive* electricity in the sun acts repulsively upon the *negative* electricity of the comet's tail, or appendage, thus no matter what may be the angular direction or velocity of any comet of our solar system, the tail is always turned from (not towards) the sun.

Yet strange to relate, notwithstanding the terrific force thus exerted upon the comet by the sun, the comet is compelled, if traveling in either a circular or an elliptical orbit, to travel round the sun by the power of gravitation "whether it wants to or no," as the saying goes. But comets, especially of long periods, like Halley's, are subjected to so many known as well as unknown causes and obstructions throughout their enormous flight, extending in many instances over billions of miles, that something may happen or may yet happen to our expected visitor, to upset and turn aside the most elaborate and careful computations of the astronomers and mathematicians of all Europe and America; nor would it be the first time that such a celestial visitant, after performing eight or nine periodic revolutions about

our sun, departed into stellar space, to be seen or heard no more.

Lexell's Comet of 1770 became entangled for six months amidst the satellites of Jupiter and became known thenceforward as "Lexell's Lost Comet"; for although it started again on its way with undiminished velocity after the expiration of its six months' entanglement, instead of being a solar comet as heretofore, it was turned into a Jovian comet, having Jupiter instead of the sun as its focus (or one of its foci) and Neptune as the other. The comet of 1826 became divided, and on its return to perihelion after nine years appeared as two comets instead of one; and wonderful to relate, there appeared in 1833, and again in 1866, a brilliant display of meteoric aerolites (or meteoric "stones," as they are popularly but erroneously called), a very singular confirmation of Luke 21:25: "There shall be signs in the sun, moon and stars"; and no Latter Day Saint (especially of the Reorganization) can fail to be impressed with the very significant juxtaposition of two such vastly important years as 1833 and 1866, not simply because they are exactly divisible (like 1830 and 1860) by the sacred number three, but also because of the potent and powerful events occurring in these two fateful and eventful years.

Holmes' Comet of 1899 (so called on account of its discovery by Mr. Holmes, of the Parish of Islington in London, England,) met with an untoward fate somewhere between the two planets Mars and Jupiter, for on one night it maintained its accustomed aspect and appearance, while upon the telescope being directed towards it on the following evening, it presented such a disrupted and battered appearance as to indicate that it must have come into violent or direct collision with some dark (or opaque) foreign body in those vast regions of interplanetary space and have come off (like a certain Marathon athlete of whom we used to hear so often) greatly and decidedly "the worse for the encounter." A study of not less than twenty-nine years' duration in this marvelous science of astronomy has taught me not to be surprised at anything; for in astronomy (as in baseball or badminton) nothing is so certain as the uncertain: nothing so likely to happen as the wholly and entirely unexpected.

So whether or not Halley's Comet, in its enormous orbital sweep of over twelve billion of miles (far beyond the outermost known planet of the solar system), "comes to grief," nothing but time and the future can tell.

So that all vicissitudes being considered, I sincerely trust that if the comet should appear in August or September (months before its time), or not till June or July, (as many months after its time), or even become deflected from its course

altogether and not appear at all, your readers will blame not the bard, or in other words, cast no stream of scorn or indignation upon the humble correspondent who is telling them not what might happen but only what is expected to happen.

But perhaps, after all, I ought to have commenced my article, after a very eminent and exalted precedent, not with a mass of statements and facts, but with a solitary question.

It is recorded that the late Marquis of Salisbury in one of his half-humorous, half-bantering moods, upon one occasion completely staggered his political opponents in the House of Commons by asking them the simple and apparently harmless question, What is a pound? But had he inquired, What is a comet? he might have staggered not only the whole House of Commons, but the whole house of Israel and Judah combined; for a comet, though partaking of stellar characteristics, is not a star, and though containing planetary properties, is not a planet, nor, though closely resembling the nebulae, is it a nebulae.

The late Earl of Stanhope, on his elevation in 1904 to the office of secretary of state for war, in the cabinet of Great Britain or Ireland, created a brand-new official at the head of the war department, and called him by the title of "judge-advocate-general," concerning whom a witty member on the opposition benches once said, "This wonderful brand-new judge-advocate-general is *de facto* neither a judge, nor an advocate, nor a general," and in like manner, a comet is neither a star, nor a planet, nor a nebulae. Of all the celestial bodies known to man or the science of astronomy there is surely no more sorely abused and misunderstood member of all the celestial system than a comet.

Even the splendid Halley's Comet, the subject of our sketch, has been anathematized by papal encyclical and solemnly cursed by "bell, book, and candle." Thus we read in Rollins' History of the World, page 916, that "In the year 1456, during the appearance of the great comet, (known as Halley's Comet, from being discovered by an English astronomer of that name) a papal bull was fulminated by Pope Calixtus against the "Turk, the plague, and the comet," and that all church bells were ordered to be rung during the reading of this papal anathema." No more strikingly suggestive commentary in the whole universe could possibly have been adduced than the barest supposition (for even the fractional part of an instant) of the colossal vanity of mere earth-worms (Job 25:5, 6) to imagine that this enormous and brilliant celestial body, equaling, if not even surpassing, the angular diameter and circumference of the sun in yonder skies, followed by an immense train of 111,000,000 miles in length, and careering along in space at the vast velocity of

50,000 miles a minute and 3,000,000 miles an hour, could have been arrested in its fiery orbit, or deflected in its flight, by all the papal bulls that ever fulminated since the first pope sat on the papal *sedilia* (or papal chair).

Well and truly has the ancient patriarch soliloquized in those pregnant and profound words: "Surely man at his best estate is altogether nothing and *vanity*."—Psalm 39:5. And in no single instance has man demonstrated his transcendent and stupendous vanity more egregiously than in boasting that he has "harnessed the lightning, chained the thunder, and subdued the mighty forces of nature."

Just one glance at the "Registrar General's annual report of deaths by violent causes," and one glance at the column headed, "Deaths from lightning," is surely sufficient to dissipate and dispel, once for all, any such empty vaunt or idle boast. Indeed it is a very debatable point among meteorologists whether the deaths from lightning in the large cities where man has, as he imagines, "chained the lightning," by harnessing it to his electric cars and his multitudinous telephone and telegraph wires, are not many times more numerous than seen in the vast miles of open and arable country surrounding his great cities. Certainly statistics, if they prove anything at all, prove that damage and loss to property from this cause, and from this cause alone, has amounted to tens and even hundreds of millions of dollars; yet many have, we are bombastically told, not only harnessed the thunder, but chained the lightning.

Comets, and indeed every other of the vast physical powers of nature, such as earthquakes and volcanic eruptions, have ever since the primordial ages, in the long-forgotten past, not only defied the vaunted prowess of mankind, but have added, in letters of glaring and gleaming fire, their awful confirmation of the sacred dictum that despite his boasted supremacy, man is "crushed before the moth" (Job 4:19); and that, "like grass in the morning," he "groweth up, but in the evening he is cut down and withered" (Psalm 90:6), and thus solemnly does God's prophetic word seem to clinch and close up the one sad, dreadful scene in an awful sentence. "Surely the people is grass" (Isaiah 40:7). But oh, what mountains of peace, what oceans of comfort, not only to the Latter Day Saints, but to all them, who in every church and nation "call upon the name of the Lord" and try, however feebly and dimly, to "follow him." There resides in the concluding stanza of this sublime song of inspiration: "The grass withereth, the flower fadeth; but the word of the Lord shall stand for ever" (Isaiah 40:8)!

And again he has said, "Heaven and earth shall

pass away, but my words shall not pass away."—Matthew 24:35. And again, blessed the thought: "He that loveth me shall be loved of my Father."—John 14:21.

And he that loveth Christ will not only seek and strive to "keep his commandments"; but will "love his brother also"; "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20, 21.

I must crave the pardon of my readers for this unintended digression, and am sure that all those who know the writer will kindly pardon his digressions, as the Master has mercifully promised, and not only promised, but has done.

Comets are of two kinds, though this fact is perhaps known and recognized, only by those who have made the science of astronomy a study. There are comets and comets, just as there are planets and planets, or planetoids, or meteors and meteors. The moment the word comet is mentioned the hearer (or reader) pictures the fiery globe followed by an immense and glowing or coruscating tail, sweeping away like a huge sword or scimeter, with a mighty sweep that seems to cover perhaps a third of the heavens.

By the by, I was one time illustrating the passage and phenomena of cometary nebulae to an audience in the church in Toronto and totally forgot for the time being, that at least seven tenths of the audience had never seen a comet in their lives, the simple fact being that they were too young. The last great comet (as it was called) appeared in April of the year 1882, and consequently all of my readers who are below twenty-seven years of age, or even below thirty, can have no accurate or distinct recollection of the phenomenon which then appeared in the southern heavens like an immense globe of white fire, followed by a tail subtending and arc of over fifty-nine degrees, and two hundred million miles in length and appearing like an immense drawn sword or extended scimeter. Just such a fiery and magnificent appearance must have been presented by the coming comet of 1910, upon its appearance in 1456, when solemnly and vehemently anathematized by "bell, book, and candle," as related in an earlier part of the present article; but I have no doubt that as in the curse alluded to in the poem of the "Jackdaw of Rheims," when the Jackdaw stole the Cardinal's ring, and they cursed him in eating,

"They cursed him in eating,
They cursed him in drinking,
They cursed him in sleeping,
They cursed him in winking,
They cursed him in walking,
They cursed him in lying,
They cursed him in living,
They cursed him in dying.

Yet strange to relate of this terrible curse,
That no one was ever a penny the worse."

The comet is now probably some twenty-six millions of miles to the earthward side of Jupiter, and rushing along toward the orbit of Mars.

Returning for just one minute to my recent remark as to the youth of probably thousands of my readers, and to the consequent fact that they could not have seen a comet, I do not wish to be understood as saying that since the year 1882 no comets whatever have visited our solar system; for as a matter of fact there have really been hundreds during that period; but these were only telescopic comets, for the most part; namely, comets which are only visible in a telescope or an opera glass; not because they are necessarily very small objects, for this is far from being the case, but simply because they are either situated at so great a distance from our system as to be invisible to the naked eye, or at such an angle of inclination as to render their approach or recession so apparently similar as to remain for the most part unobserved.

A great comet, on the other hand, such as Bida's, Encke's, Perrine's, Temple's, Coggia's, Donati's, or the comet of Halley is usually quite visible to the naked eye for at least six or eight weeks, some even for six months; and more than one of the above named messengers from the far distance of interstellar space has been distinctly visible even at broad daylight.

The comet of 1882 was visible for nine months (an extraordinarily long interval) and Professor W. H. Pickering records that at that time it traversed 340 celestial degrees. Its period is one thousand years and its tail reaches the vast and enormous expanse of not less than 200,000,000 miles. A little judicious "patience and calculation combined" (as Mr. Arnold Foster used to say, has brought home to my mind the very surprising fact that the tail of this comet would go around our earth 5,714 times; with a nice little hanging fringe or boah of 10,000 miles to spare. The "period" of a cometary body means the time (or period) elapsing between the perihelion passage during which it is first observed, and its next return to our solar system. Thus some idea may be gained of the incalculably vast ellipse in space which is traversed by this mighty celestial object, when notwithstanding a comet's extreme velocity of motion, an entire *millennium* is required ere the eyes of the inhabitants of any member of the solar system can possibly behold it again; for its *next* perihelion will be in November of the year 2882.

It has been remarked by Argelander, I think, that it is only the comets with the greatest diameter of nucleus and the longest appendage of tail which approach nearest the sun. Comets were at one time supposed to be erratic and wild celestial bodies, which portended war, earthquake, pestilence, and disaster; and were subject to neither the law of gravi-

tation, nor centrifugal force, nor, in fact, to any of the known laws of the celestial worlds. The steady and persistent march of scientific research and achievement has, however, long since shattered this, along with many other delusions of mediævalism and the Dark Ages. Comets are now known to move (in obedience to the laws of gravitation) in either one of four courses or orbits: First, circles; second, ellipses (or ovals); third, parabolas, or hyperbolas, (the last two being sections of a cone). Of course of these four classes or divisions the comets moving in either of the first two orbits are bound to return to this system (or to our sun) in a period governed by the number of millions of miles of the diameter of the circular or elliptical orbit in which they are moving, as the case may be. But a comet moving in a parabolic orbit, would not return, unless, as in the case of Vigo's Comet, or the comet of 1861, the influence of Jupiter or of some other great planet of our solar system, converted by its superior gravitational attraction, the parabolic into a circular or elliptical orbit; while a comet moving in the last of the four classes of orbits, viz, the hyperbolic orbit, could never under any known possibility, return to our solar system, a hyperbola being a geometrical conic section in which the angle made by the base and one side, is greater than the angle made by the two sides.

I must now verify my promise to inform my readers as to the probable effects of cometary juxtaposition (or the near approach of a large comet to our earthly planet) and then draw my entire essay to a conclusion. To do this, dear brethren and sisters, I must revert to a remark I made earlier in this article, to the effect that there are comets and comets. By this I mean that not all comets are of the brilliantly imposing and resplendent variety with which we are most familiar. Some comets there are which instead of being brilliantly luminous are opaque or dark bodies, and, strange as it may at first sight appear, the latter class are by far the more dangerous bodies of the two, if ever a collision should take place (which God forbid) between a comet and our earth.

An opaque or dark comet is a large, ponderous, and solid body, which, until it came sufficiently near to be illumined by the sun's rays, and thus to be visible at night time, would remain wholly unsuspected, because unseen, by the entire mass of the earth's inhabitants, or of Mars, or Venus, or indeed any other planet with which it might chance to come into proximity, until the actual impact of its dark and unseen body told the sad and direful tale of the comet's actual presence in the vicinity. Providentially this class of comets is far from numerous, like the other kind.

But in the case of a luminous comet the danger

is greatly minimized from two principal causes, viz, first, the much greater tenuity (or lightness) of this class of comet; and, secondly, from the direction of the comet's tail which of course marks the actual direction of the comet's flight. I remember, for instance, while yet in London, England, in 1882, the alarm which was created all over England by the portentous dimensions of the great comet of that year, and in particular from the imposing and alarming sweep of the enormous tail; but in an astronomical lecture which I delivered at a large meeting-hall, I attempted to allay the fears of the people by telling them that the very fact of the tail being thus visible at right angles to the head of the comet, was in reality the greatest evidence and guarantee of our earth's safety, for it showed that the comet, so far from coming in a direct line towards the earth, is in reality moving away at an angle of between forty and fifty degrees to the south and southeast of our planet. I endeavored to enforce this idea the more vividly and convincingly by alluding to a very well known fact of common observation, on the line of our various railroads, etc. I inquired of my audience what danger would they be in from being crushed or killed by a railway train, no matter how great its velocity, so long as they were able to see not only the engine, but the long line of coaches or carriages behind it as well. Would not that very fact prove that the entire train was moving away, either to the right or to the left of them; and that thus their position was one of absolute safety? Whereas to a person standing on or walking directly in the track of the oncoming train and whose position was really one of imminent peril and immediate danger, would not be able to see the long line of carriages following the engine. All he could see would be the one startling and blazing headlight of the engine itself (or if in the day time, only the front of the engine). "Now do you not see the point?" I inquired. "The engine represents the blazing head (or nucleus) of the comet while the long train of coaches represents the tail." Thus, as long as we can see the immense train (or tail) of yon fiery, flying object, we must be sideways, or at right angles to the comet itself; but were our earth in a direct line of the comet's path, we should only see the comet's head with no tail visible, just as the man on the railway track and in danger of instant death, could see nothing more than the headlight of the swiftly approaching engine." I must confess a feeling of gladness when I saw the look of alarm vanish from the faces of the assembled audience and a look of relief take its place, and at the close of the lecture many of them stepped forward to shake hands and thank me for having (as they said) made the point so plain. Thus, a tailless comet (or at least a comet which appears

to have none) is really in a more dangerous position with reference to our earth, than either Donati's or the great comet of 1881 or 1882, or Halley's, or indeed any known comet with the most stupendous and propentious tail that ever affrighted poor trembling humanity in all the dark ages of fear, priestcraft, and superstition that ever betokened or accompanied the spiritual and intellectual bondage of Rome.

Repeated and continued spectroscopic analyses and examinations of comets have long since established as a fact what Sir William Herschel long ago suspected, viz, the electrical nature and character of cometary nuclei or head, and also possibly of the tails of these wondrous and mysterious visitants from the far distant regions of space. The spectroscope applied to the light received from the head of a comet has revealed, beyond cavil or contradiction, the combined meteoric and electric character and nature of their light; and thus, also, of their physical composition.

Speaking upon this important and significant fact, Professor E. I. Pickering, of Harvard University Observatory, remarks that "It has been shown by Professor J. J. Thomson, (Proceedings of the Royal Society,) that if hydrogen gas is charged positively (that is, electrified positively) the green line in its spectrum will be brighter than the red; and on the other hand, if negatively charged, the red will be brighter than the green. In the case of our sun the red is the brighter line; so that we now know a fact of supreme importance in all our future investigations, viz, "That the solar surface is charged negatively." This sublime fact accounts, not only for the violent electrical solar storms, which our earth so frequently receives during the prevalence of the maximum of sun spots, or Aurora Borealis, or large cometary bodies, and incidentally explains why a solar electrical thunderstorm is invariably so intensely more destructive of life and property than a merely terrestrial thunderstorm, as Sir William Maunder has again and again conclusively demonstrated and pointed out in his many valuable contributions to scientific knowledge. Professor Pickering concludes by remarking that "while there is little danger to our earth from comets which are known to be moving at an angle diverse or oblique to the place of our ecliptic, yet if a comet were to be moving at or in the plane of our orbit, (thus accompanying the earth on its journey, so to speak,) the electricity and cometary matter of gas thus received from the comet, would be so great as to virtually destroy all life, whether animal or vegetable, before the comet had come within the distance of one hundred thousand miles from our planet."

The Saints, however, I need scarcely add, need not fear any catastrophe such as that, "With such

a prop and such a hope as our eternal God, who bears the earth's huge pillars up, and spreads the skies abroad."

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HEALTH AND WEALTH IN THE WORD OF WISDOM. —PART III.

To further quote from the Government bulletin:

In our actual practice of eating we are apt to be too much influenced by taste or rather to let an acquired appetite overrule natural instinct and teachings of experience. We need to observe diet and its effects and regulate appetite by reason; we may be greatly aided in this by knowing what our food contains and how it serves its purpose of nutrition.

Three principal elements are found in food: 1. Protein, whose office is to build and repair the structure of the body tissues. 2. Carbohydrates to be burned up in the body and generate its energy and develop warmth. 3. Fat, which is a concentrated form of the carbohydrates to act as a reserve fuel should the supply diminish.

Protein is found in lean meat, beans, and peas, the cereals and nuts; carbohydrates in the cereals, pulses, fruits, vegetables, and nuts; fats in nuts, meats, cereals. Thus you see that cereals and nuts possess all three of these essential elements in quantities to make a good food balance in themselves while meat entirely lacks the energy-forming carbohydrates and we have to add nutriment from the vegetable kingdom to get a balance.

The relative cost of protein from our foods is about, meat \$1.00, cereals 65 cents, beans 29 cents, potatoes 75 cents per pound of protein (of which the average man needs a quarter-pound each day). It is interesting to note that the humble peanut ranks as high as any of the expensive meats (at a far less cost) besides carrying additional value in its store of carbohydrates and oils.

This helps us to understand why it is said in the Word of Wisdom "nevertheless, wheat for man," because wheat is even more *a properly balanced food in itself*; it contains protein for the repair of his body, carbohydrates in abundance that he may run energetically, and fat to store away for time of need: and all this at less than one eighth the cost of the same from a meat diet.

Another remarkable note in the bulletin:

We have been considering food as a source of heat and muscular power. *There is no doubt that intellectual activity, also, is somehow dependent upon the consumption of material which the brain has obtained from the food, but just what substances are consumed to produce brain and nerve force, are questions which the physiological chemist has not yet answered.*

How does this compare with statement that those who observe the Word of Wisdom, shall find great treasures of knowledge, even hidden wisdom? How does it harmonize with the account of the three Hebrew lads we read of in the first chapter of Daniel, him who afterward saw and interpreted

the king's vision of the kingdoms of the earth, their rise and fall and the setting up of this latter-day work? Is it not an answer in itself of the spiritual value of the counsel given?

Those "last" of "latter days" are upon us; Christ said of them, "They [men] shall be eating and drinking, marrying and giving in marriage." Has not man always been doing so since his earliest time? Then this points to an abnormal state of these things to mark the time; you easily discern it in the divorce problem, you may recognize it also in the carelessness of man in his diet; he applies even less reason to its importance than he does to that of his stable, stock, or pets. Note again from the Government bulletin:

How much harm is done by injurious compounds formed from ordinary wholesome foods is seldom realized; some combinations affect the brain and nerves, and some forms of insanity are caused by products formed by the abnormal transformations of food and body material.

Thus, while we may acquire wisdom by observance we also may avoid disaster or discomfiture such as the world is rushing into headlong in this "time of surfeiting."

As we have seen, meats and the coarser vegetables may form a balance of diet with bread stuffs; grains and fruits form a natural combination, also fruit and nuts, which possess the additional advantage of eliminating cooking, for nature has already performed that office; in fact all dried fruits and nuts have a higher nutritive ratio than the ordinary table affords, and may take the place of higher-priced and more troublesome viands with profit to all. Fruits and vegetables, as a rule, should not be eaten closely together,—use one or the other at different meals.

The habit of chewing should be cultivated,—remember that half-as-much, chewed twice-as-long, will furnish three-times as much good. Liquids should be used sparingly at meal times, also all those "soft" dishes which induce a habit of quick-swallowing.

All liquids much hotter or colder than the natural warmth of the body should be subject to suspicion. Why? The extremes of heat and cold play havoc with the formative structure of the teeth, which become impaired; chewing is neglected, thereby the food is swallowed too soon, and there is trouble "all along the line." Train your children not to desire ice-drinks and hot coffee, and to steer clear of eating ice from the wagon and "red hots" from any one's table. Let them use their teeth and keep them. A few nuts every day, *well chewed*, form a good lubricant for the body internally and keep the teeth in order by exercise.

EARNEST WEBBE.

COLLINWOOD, Ohio.

(To be concluded.)

LEAVES FROM LIFE.

A TRIBUTE TO ROBERT PERRIE.

On the hot sultry evening of September 4, 1903, I met amongst the hills—those everlasting hills of West Virginia, at the pleasant home of Henry Dobbs, a few miles south of Glen Easton, Marshall County, the subject of this short life-sketch, Robert Perrie.

Subsequent to this meeting, upon an exchange of thought, we discovered that both possessed like feelings for each other, namely, as if we were long-parted friends, and but renewing our old acquaintance. Who can give light and knowledge upon this peculiar sensation that by times almost amounts to a certainty of a former association? Perhaps this is that which comes under the denomination of affinity of spirit.

Our brother was born May 14, 1845, at Muirkirk, Ayrshire, Scotland, and eight years later the family came to America, and for a while made their home at Cameron, Pennsylvania. Sometime later they moved over into Canada, and after a sojourn of a few years there came back to Pennsylvania, locating at Mingo. At this place he made a profession of religion in the Methodist Church when about eighteen years old, and was licensed a local preacher. It was in this locality that he made the acquaintance of Miss Emeline A. Brown, a daughter of Elder James and Mary Brown. Many of the old-time Saints will remember Bro. Brown as an early pioneer and successful missionary of the Reorganization in Western Pennsylvania, Eastern Ohio, and the Pan-handle of West Virginia.

November 8, 1864, these young people were married at Mingo by the pastor of the Methodist Church. Of this union were born thirteen children; two sons and five daughters still live, all married except the youngest son. The other six are with the silent majority.

For awhile they were at Elkhorn, and Bro. Perrie was superintendent of the mine. Thence to Rankin, where he and his father were in partnership with the mine owner. While thus engaged one of those widespread and disastrous strikes took place, and all the savings of years were swept away. He and others made a trip to the Pacific coast in quest of a fortune. Exposure while along the Columbia River brought on a severe illness, from which he never fully recovered; the whole nervous system was wrecked and shattered. He returned and made Fayette City his home till the time of his demise.

He served as a burgess for three years, and as janitor of the public school for four years. To me both merchants, bankers, and editor spoke well of him as an honest man and upright of character.

The principles of the restored gospel were taught to him by his father-in-law and Elder W. W. Blair, and after a prolonged illness and a covenant made

with God that if life were spared he would obey the truth and unite with the church, so in due time he and his wife repaired to Pittsburg, and were baptized by the late deceased elder, George H. Hulmes, June 26, 1895, and were confirmed by Elders George H. Hulmes, Jacob Reese, and Frank Criley. This was the initial in starting the Fayette City Branch, and these parties took letters of removal from the Pittsburg Branch and were charter members in this new organization. He was ordained to the office of elder at Banning, May 24, 1896, under the hands of Apostle Gomer T. Griffiths. In this office he labored locally and was also under appointment to do missionary service in the district.

After we became better acquainted and I had the watchcare of the work in the Pittsburg District, it was my painful duty to labor with him for using tobacco, and I found not a stubborn, self-willed victim of the evil habit, but a conscientious struggling man, anxious to escape the thralldom of this vice-like grip upon the flesh against the will of the spirit. And what a happy man, with such thankfulness of soul, did he rejoice when freed from those chains of bondage that bind its millions.

He was a man of natural judicial ability, and but needed the finished polish of education and law-training, and he would have made a most excellent and impartial judge. I was with him through a trial. He was chairman of the elders' court, and he was suffering with an attack of pneumonia, and the last day of the trial was pillowed up in bed, nevertheless, he was all attention, and alert to the evidence and the argument.

Not without fault, by any means, was this our brother, and by times did those things that brought sorrow and mortification to his family and the Saints, all of which let us think of as written upon the sand and washed away by the ebb and flow of the tide of time. Those of the world may ape after the evil-hearted son of Noah, and take pleasure in being Hamish; but the children of the *light* as revealed in the restored gospel will find much pleasure of mind in this present life, and profit of priceless worth in the world and life to come, by seeking to emulate the charitable act of Noah's eldest son, and thus become Shemish to all their fellow associates in the conflict for the crown of glory with eternal life. Man's inhumanity to his fellow man still causes countless thousands to mourn, and because he is misunderstood, is too frequently misrepresented, and that is why their faults should be as snow in the August sun, and their virtues as the beautiful granite of Stirling, Scotland.

Our brother was chairman of the committee that built the neat little Saints' chapel of Fayette City. He took considerable pride in its erection, and worked thereon all that his physical strength would

permit, was anxious to see it freed from debt, but this pleasure was denied him; for the pale reaper called, and he fell peacefully asleep in the Lord with a lively hope of a part in the first resurrection, June 25, 1906.

My task is completed, and there will ever hang upon memory's wall a pleasant remembrance of this departed brother.

Hopeful in Christ,
ROBERT M. ELVIN.

• * * * •

HAPPINESS.

A critical observer, as he passes along the crowded streets of some of our large cities, sees many types and expressions of face, which convey many and varied thoughts with them. He sees many countenances which plainly tell the tales of anxious cares, worry, business perplexities, degradation, etc., but how very, very few on which are imprinted as a condition of the heart, body and mind, real, true, lasting happiness. True, in his walk he meets face to face those who are occupying the highest ranks of life and society and have for the mere asking all that education, rank, and wealth can supply, but strange to say, it is on these faces we see the least signs of real happiness. I do not say that such is always the case, but such is indeed the rule rather than the exception. True happiness is seldom found, when most generally expected, because of the fact that so few—so very few—understand the conditions necessary to produce really happy lives. The things the world expects to make happiness often, alas, produce but the opposite effect, while those individuals, whom they may deem miserable and unhappy, because of the lack of certain qualities and conditions, are the ones generally who are happiest.

As this is a question which concerns all classes and conditions everywhere and at all times, it may be profitable for us to inquire into the causes and conditions productive of real happiness. Let us then begin by learning that real, lasting, and ennobling happiness is a condition of the human mind, rather than of our surroundings, our outward environments, and we have taken one long step toward a solution. And to prove the truthfulness of this assertion we have but to look into some of the most beautiful and wealthy homes to see the least true happiness—oftentimes positive misery—and then into the most humble surroundings of some country fireside to see those who are enjoying the most that life affords. I have known of instances of those behind prison walls, who have carried into those dreary cells hearts and minds so disciplined and educated along these lines that those places have been transformed into places of glory and sacred beauty because of

their presence therein. True happiness consists, not in our surroundings or associations, though truly these may and often do have a tendency to modify our condition in a degree, but more truly it consists in a mind and heart contented, patient, true, and one that is at peace with itself, the world, and its God. It is a body held in subjection, by discipline and education of the *self*, so that while it excludes the darkness, evil and undesirable, it is readily open to all truth, all good, all charity and Christian love. Happiness is the rare art of seeing good in the seeming evil, the bright side instead of the dark side of life. It is determined mind and purpose of the heart to learn and believe that *all* things work for good to those who love God, and who, while they may be surrounded by poverty and distress, yet look and hope for a better and more satisfactory future. And such ones are those whose hopes are most speedily realized. That individual who has accepted the gospel, who tries to live for others as well as self, whose aim is to make the world better by his presence and to glorify in his life and body his Creator, is the one most happy here, and surely in the hereafter.

I have spoken of *true* happiness. There is a false happiness, as well. The pleasures of the world, the dance, the ball-room, cards, Sunday sinfulness in all that the word implies, living for self and self interest, all these and many more are false pleasures and happiness, because they are transitory and brief and are sure to be followed sooner or later by the opposite effect, sadness and misery. "The wages of sin is death." How true the words of the poet, Gray,

"The boast of heraldry; the pomp of power;
And all that beauty, all that wealth ere gave,
Await, alike the inevitable hour,
The paths of glory lead but to the grave."

Then if we draw the correct conclusions from this, we may sum up by saying that to be truly happy one must first of all leave false happiness—sin; and by striving to live the Christ life, by learning to content ourselves with our conditions and environments such as can not be improved, by living for others and for the good of God's creation and to his honor and glory, we shall become more and more perfected in the art of true happiness and finally arrive in that blessed condition when it will be difficult to be unhappy, if we were so disposed. And if we do this others will be happier by our daily presence; the gloom and sadness of earth dispelled as far as our little lamp shines out into its darkness and the very angels in heaven will have cause to rejoice because of our influence in turning some from the ways of sin to the paths of righteousness and peace.

WALLACE A. SMALL.

"Opportunity is the father of a family of which Joy, Honor, Success, and Fame are children."

Of General Interest

CONCERNING INDIANS.

It is reported that Oklahoma proposes to place a statue of Sequoia, the great Cherokee, in the capitol at Washington. There is in the capitol a hall devoted to statuary, where each State is entitled to be represented by two of its public men. The collection grows but slowly, says the *Southern Workman*, and if report be true Oklahoma will honor the inventor of the Cherokee alphabet with a place in it.

The mere mention of Sequoia in this connection shows a keen appreciation, by the white man, of the efforts of this Indian for the elevation of his people through the art of writing.

Sequoia could neither read nor write in any language, and could speak but a few words of any tongue other than his native Cherokee. But he saw that the white man had a system of communicating thoughts by means of written characters other than picture-writing. While living in Georgia in the first decade of the nineteenth century, and with an old English spelling-book, it is said, for his guide, he devised the Cherokee alphabet of eighty-five letters. Analyzing the sounds of the Cherokee tongue, he used many of the letters that he found in the spelling-book, applying them, however, to uses entirely different from their English use, and for additional sounds he used modifications of the English characters or new ones which he invented. He is said to have been eleven years in working out his plan, and he suffered meantime constant ridicule. On its completion he had a very complete and perfect system. An alphabet of eighty-five letters seems somewhat formidable, but so easily was it acquired that in a few months many of the tribe had learned to read and write. Meantime the Cherokees had removed to what is now Oklahoma, and Sequoia, then probably fifty or sixty years old, spent the remainder of his life in teaching his system.

Arrangements have been completed for the dedication, on June 27, on a farm one mile from Mobridge, in Walworth County, South Dakota, of a granite monument to the "Fool Soldier" band of Indians who, in 1862, rescued two white women and four children who had been stolen from Lake Chetek by a band of Sioux.

The rescue by a little band of Indians, young men who were friendly to the whites, was heroic in the extreme, and has become part of the history of Indian warfare of the Northwest. The monument will be erected under the auspices of the Walworth County Pioneer Association and the South Dakota State Historical Society, and Doane Robinson, secretary of the Historical Society, will deliver the address.

As an evidence of the attitude of Congress towards the Indians and their affairs, we note that at the last session one thousand dollars was appropriated to build a monument to Cynthia Ann Parker, mother of Quanah Parker, the popular chief of the Comanches. The significant action thus taken is unique, and affords another proof of the generosity shown by our Government in its dealings with the Indians during later years.

Blonde Indians are as rare as Indian blondes. Yet there are such. Witness Mrs. B. H. Colbert of Oklahoma. She is an Indian—not a full-blood, but with enough aboriginal blood in her veins to preserve many of the traits of the prairie race. And she is a blonde of an extreme type. Her complexion is that of a babe, her eyes are the brightest of blue, her hair is the real golden shade. She is proud of her Indian

ancestry, much prouder than of her white descent. In fact, despite her peaches and cream coloring, she is none too fond of palefaces. Mrs. Colbert lives in Tishomingo. She is a Chickasaw and is accredited with exceptional ability.—*The Indian's Friend*, (New York City), June, 1909.

Hymns and Poems

Selected and Original

Passed from Death unto Life.

"He asked life of Thee, and thou gavest him a long life, even for ever and ever."—Psalm 21: 4.

He is not dead, but only lieth sleeping
In the sweet refuge of his Master's breast,
And far away from sorrow, toil, and weeping
He is not dead, but only taking rest.

What though the highest hopes he dearly cherished
All faded gently as the setting sun:
What though our own fond expectations perished
Ere yet life's noblest labors seemed begun.

What though he standeth at no earthly altar,
Yet in white raiment, on the golden floor,
Where love is perfect, and no step can falter,
He serveth as a priest for evermore!

O glorious end of life's short day of sadness,
O blessed course so well and nobly run!
O home of true and everlasting gladness,
O crown unfading! and so early won!

Though tears will fall we bless thee, O our Father,
For the dear one for ever with the blest,
And wait the Easter dawn when thou shalt gather
Thine own, long parted, to their endless rest.

—Reverend R. H. Baynes.

Supplication.

In thee our God we place our trust,
We hope to do thy will;
We pray that thou wilt give us light
And lead us onward still.

May peace attend us day by day,
And may we will to do
The things that thou hast taught us, Lord,
And evermore be true.

Direct us by thy Spirit, Lord,
And make us firm and strong;
With courage may we do the right
And thus refrain from wrong.

'Tis life to serve thee, gracious Lord,
Incline our hearts to thee
In love, in truth, and righteousness,
And thus, Lord, make us free.

Could we but do thy blessed will,
These hearts would beat as one,
And with the christlike love possessed
We'd say, Thy will be done.
But through the weakness of the flesh
And blindness of our eyes,
We seek to gratify our-lusts,
The weak ones we despise.

But, Lord, we know that thou art true,
Our hope is in thy love,
We pray that thou wilt lead us through
To brighter realms above;

O hear us, then, we humbly plead,
We need thine aid to-day,
Forgive wherein we're lacking, Lord,
And turn our sins away.

In thee alone we place our trust,
None other can suffice;
Yea, Lord, we are thine heritage,
We're purchased with a price.
We therefore plead that thou wilt hear
And answer from thy throne,
Yea, give instructions that we need
And make thy presence known.

That we may see and feel and know
That thou are ever God,
And learn to follow in the steps
And paths that Jesus trod,
We thus beseech of thee, oh Lord,
As here we humbly pray,
That thou wilt give us purer thoughts
And change our night to day.

Increase our trust, increase our hope,
And give us faith as well,
That we may labor, Lord, each day
The gospel news to tell.
Thus trusting thee our strength, our all,
Our hopes on thee depend;
We pray that thou wilt comfort us
And keep us to the end.

J. E. VANDERWOOD.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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COLTON, California, May 31, 1909.

Dear Sr. Walker: I am aware that it has been some time since I wrote anything for the "Column." I have allowed my time to be taken up with home pursuits; unsettled for a few months, then getting settled in our new home in Colton, Southern California. We are now quite well settled, but a home is never finished, especially a new home. Almost every day bespeaks something that needs to be added. I have thought of a little instance when we were getting our first outfit for keeping house. I said to mother, "When I get a dust pan (and some other trifle I now forget what) I will have all I want." To which she replied: "My girl, you will find that your wants have just commenced." But the life that then lay before us is well nigh spent, and our wants are not so many now.

Amid the joy of home-making there has come, at times, the sad thought that we were not to enjoy it long together. Mr. Burton has been very poorly. About conference time I thought the end was near—nervous prostration and heart trouble. But he has so far recovered again as to be able to visit the Saints of Los Angeles, though not yet able for church work. This visit was with a view to mutual benefit. He knew that to mingle with the Saints so dear to his heart would

do him good, and hope the same for those with whom he visits. I look for his return to-morrow.

All, I believe, are interested in the work in the Islands, and I am pleased to have this to say of our young missionaries out there alone. The last Island mail brought, besides the long letters from Alberta and Charlie, giving an account of the sad loss of Metuaore and state of things in the Islands, the *Orametua*, their monthly periodical, and also two neatly gotten up yearly lesson books, one for the Religio and one for the children's Sunday-school lesson book, in both of which were good-sized colored maps. The preparation of these books, together with the translating and printing, means work, a feature in the missionary line of which neither of those two are afraid or shrink from in the least, and both Joseph and I, with our long experience among that peculiar but kind-hearted people, are well pleased with their method of carrying on the mission work. They themselves will be rewarded for their untiring diligence. But whether it will be of any more lasting benefit to the Islanders than an interesting entertainment, eternity only will reveal; for so far, time has not bespoken the results of the labor bestowed. The Book of Mormon will be new and interesting to them a long time yet, and since they are a portion of the people to whom it was written, it may have power to convert them from the error of their old customs. God grant that it may. If only the missionaries were allowed to teach them the English language, then indeed would the labor be worth while. But it is not allowed, so they can but be faithful to their mission and leave the results to the Master. I am glad help is being sent to them, especially since they are deprived of Metuaore to consult with, and Hotu and William stay away at distant islands. If there is a mission in the church that needs to be upheld before God in prayer, it is the island mission, cut off as they are from help of the rest of the church because of the different language.

Since writing the above I have read Sr. Alberta's letter in the newly arrived *Ensign*. How plainly with my mind's eye I could see the place and the people, and entered into their feeling of sorrow and wept! I felt ashamed, too, of my lack of faith in the result of labor bestowed. Metuaore was an exception in life as well as in death. He received the true spirit of the gospel which many have not, but we hope there are better days in store for them. We rejoice greatly in Rere's return to the church with his wife also. We always thought they were good people. They were deceived, but their return shows that at heart they were good. I remember how his son wept the first time he led the prayer-meeting in Tarena after his parents were cut off from the church. He said it seemed hard that after his father had been so careful to teach him the gospel and get him into the church that he should now leave it himself.

E. B. BURTON.

Facts About the Fly Which Every One Should Know.

The common house-fly is a carrier of disease. Typhoid fever, diarrhœa, dysentery, and tuberculosis are carried by flies.

Flies feed on food and also on filth. They go from the one to the other. In this way they carry disease germs to the table. One fly may convey six million bacteria.

Flies breed in manure heaps, outhouses, refuse, ash-pits, and all decomposing animal or vegetable matter, and unclean places. Do not allow decaying material of any sort to accumulate on or near your premises. If such exist, cover with lime or kerosine oil, and remove as early as possible.

See that your sewerage system is in good order.

Screen all food; cover food after a meal; burn all scraps and refuse.

Screen all windows and doors.

Burn pyrethrum powder in the house if flies should gain entrance.

If there is no filth there will be no flies.—*Harper's Weekly*.

Letter Department

TORONTO, Canada, May 18, 1909.

Dear Herald: A correspondent having written to me, pointed out, in a most kind and brotherly manner, a discrepancy in my last letter. My statement was to the effect that Zion (or Jerusalem) in Palestine, and Independence, Jackson County, Missouri, were both on the same parallel of thirty-two and one half degrees north latitude; while as my correspondent points out, Jackson County (Independence, I mean) is really thirty-nine degrees or a little north of thirty-nine degrees, and Jerusalem thirty-two degrees or a quarter of a degree south of the thirty-second parallel. Thus, while virtually correct as to the latitude of Jerusalem, I am seven or eight degrees in error as to Independence, Missouri.

My correspondent thinks that the discrepancy probably arises from a printer's or compositor's error, but I am writing with the express purpose of stating that *this is not the case*; no one but myself is to blame for the mistake, the HERALD compositors having set the communication just as I penned it, and I think that I can truthfully yet humbly remark that in all my twenty-seven years experience of writing for the HERALD readers, I have always so carefully and so closely verified by testing in every method known to myself, the figures I have given your readers, that any astronomer conversant with the practical as well as the theoretical side of astronomy, will aver that I have understated, rather than overstated my facts, or the scientific facts I have endeavored to present and portray.

In the present instance I was misled by a large map of the world on Mercator's projection, which hung (and I believe still hangs) upon the walls of a government building, having, as it distinctly states, the "Sanction of Her Majesty's Government, and the Minister of the Department of Education," in which Zion, Mount Moriah, Bezetha and Acra, in the Holy City, Jerusalem, are on *precisely the same parallel* of north latitude as Independence, Jackson County, Missouri, for I myself traced the parallel of latitude from the Eastern to the Western Hemisphere. Whether that map was in error (for it was printed in the lifetime of our late lamented Queen Victoria), or whether the new maps from which the brother quotes in his letter are correct or not, I can not say.

I am also in receipt of another communication; this time from the wilds of Minnesota, in which a brother tells me that my calculations as to the area of the Holy City are all wrong, because I have said "1,500x1,500 square miles," instead of "miles square." Will any one kindly tell me the difference between a square mile and a mile square?

This reminds me of a story I read about a Scottish gentleman who went one summer to Norway for the fishing and was greatly disgusted to find that day after day his menu (or bill of fare) remained the same; viz, salmon and mustard, salmon and mustard, day after day. So he sent for the landlord and asked whether he could not have some variation from this perpetual salmon and mustard. "Certainly you can," said mine host, rubbing his hands. "What can I have, then?" said the guest, "instead of salmon and mustard?" "Why, *mustard and salmon*, to be sure!"

Well, hairsplitting as a fine art, is not confined to Minnesota, as I find by a good story from Bombay. The British Government can also split hairs on occasion; for in the present instance, as the story goes, an infantry officer was appointed to an outlying district in which his two stations were at least forty miles apart. So he wrote over for the government to send him a charger on which to ride from one station to the other. In due course came a reply from a war office clerk to the effect that, having consulted an ordnance map, he found that the distance from one station to the other

was not forty, but only thirty-one miles, as the crow flies." This for a time nonplussed the officer; but presently a bright idea struck him. So he seized his pen and wrote as follows: "Dear Sir: There must be some misunderstanding regarding my recent letter of application. I did not ask for any *crows*, as I do not ride them. I asked for a horse." *And he got it.*

Yours truly,

F. R. TUBB.

CALABASAS, Los Angeles County, California.

Dear Herald: I have been reading your pages having so many good letters from the dear brothers and sisters, and I do so love to read them, and especially from some one I know. I thought perhaps some of them would like to hear a word from me. We live about twenty-eight miles from Los Angeles, and have not heard a Latter Day Saint sermon for about five years, and we did enjoy that very much. Of course, there are good sermons in the church papers, but that is not like hearing it from the mouth. I take the HERALD, *Ensign*, and *Autumn Leaves*. We have a fine home, with nearly all kinds of fruit and nuts, and raise lots of other crops. There are no other Latter Day Saints here and those who are isolated know what that means. I feel very sad at times to think that we can not be mingled with the Saints. Pray for us that we may not lose hold of the rod of iron that leads us to life eternal. May we not see others' faults so much, but look at our own. It is my earnest desire to be a true Saint of God, but the evil one seems to overpower us many times.

Hoping this will be of some interest to some of the Saints, I remain,

Your sister,

MRS. ANNIE BROOKS.

SNOHOMISH, Washington, June 1, 1909.

Editors Herald: Since parting with you at the close of our memorable General Conference, I have been about our Father's business. Left home April 29 in order to take advantage of reduced rates, thereby saving eleven dollars traveling expenses, and getting in my field of labor May 1. I stopped over and preached at Spokane, Ellensburg, Roslyn, Cle Elum, Washington. I also called at our former home, Liberty, where I presented the gospel eleven years ago; arriving at Seattle May 22, preaching to the Saints there in their very commodious hall, Labor Temple. All the Saints at the places named seemed glad to see Bro. Enge again. We are always glad to return where we are welcome; but of course very sorry to return where we are not wanted. Scant looks and slights are common experiences among the missionaries, so we console ourselves that we are not alone, and when we as a recompense feel the presence and guidings of "the Good Spirit" (notwithstanding our weakness and failings in the hour of temptation), then our seeming difficulties become molehills and we struggle onward again, hoping to find favor in other places.

In leaving Seattle, not yet having been informed who my immediate superior was, I concluded to go to Sedro Valley, where I was told some were interested; but when I arrived at the Union Station in Seattle, last Friday (28th) I seemed to be directed to this place, and when I arrived there and found Sr. Scott who told me the gospel had never been presented in this place, I was satisfied I had been directed aright. Sr. Addie Harris, of Presque Isle, Maine, (Bro. U. W. Greene will remember her; Bro. Sheehy likewise,) has been living the life of a true Saint here and is letting her light shine wherever she is. Her husband is favorable and we hope to see him one with us soon. I also found Bro. H. B. Fay, who is an elder. He presided some years ago over the Holt County Branch at Freiburg, Minnesota. He has been estranged somewhat, while isolated, but is now rallying to the standard. Then we also found our aged and devout Sr. Harriet Kennery

from Michigan, who remembers well the martyred prophet. Then Bro. and Sr. Scoor, of Seattle Branch, are living near town. We met at Sr. Scott's last Saturday and decided to make an effort to get the truth before the people in the city. Oddfellows Hall was hired cheap and the writer called on Mr. Brown, editor of the *Snohomish Tribune*, published here. He gave us a few announcements and also upon request inserted a boiled down extract of our belief and organization, written by the writer; and though there were some omissions and errors, we are thankful as it is. I inclose it so you may see.

We have tried to be noticed, hoping to see good result some time in the future. I petitioned through Bro. Fay to have our Sunday evening service announced at the close of Memorial address at Congregational Church, but a Baptist minister present told the "comrade" in charge not to give it out, so I stepped on the street near the post-office yesterday evening, spoke twenty minutes and advertised our future intended meetings.

The Saints here feel encouraged; will organize a Sunday-school and do their best to establish the work. Hoping the Lord will speed the day when all seekers for truth may find it, and all the Saints assist with their talents and their mites, the missionaries in their labor, and the Lord's will will be done.

Say, Bro. Appleman, send your address to me at 902 Howard Avenue, North Seattle, and I will write you a letter. Hoping to accomplish my part of the Master's design, I will close,

Remaining as ever, your brother,

N. C. ENGE.

CAMERON, Missouri, June 8, 1909.

Dear Herald: We missionaries appreciate your letter department, are often encouraged by its cheering news and testimonies, and although we may have to brave the suspicion of having a desire to "toot our own horn," we sometimes feel a desire to reciprocate and tell of some of the good things we have found and the blessings received while trying to advance the Master's cause.

The writer returned from the General Conference strengthened and invigorated, and with renewed hope we take up the duties of another conference year, the Lord's promises of a bountiful harvest and added spiritual power still ringing in our ears, and inspiring us with courage for the conflict. The unity, sweet peace, and heart-warming love that characterized this conference can be naught but an omen of good. We are now getting into condition where the Lord can use us.

The thunder of the conference had rolled away, leaving the writer, as he thought, securely and safely settled for Eastern Iowa, when an afterclap sent him clear into California. Only figuratively, however, for he is not there yet, nor can he get there until the Saints remember the Bishop and respond to his call for funds with which to carry on the work.

We are trying to make use of the opportunities that we find and manage to keep busy. Held a series of meetings here and have since baptized nine precious souls into the kingdom of God. Our branch has grown until we have one hundred and eighteen members, the church is well filled at each preaching-service, and the number of "outsiders" is increasing, some of the elite have been attending of late.

Bro. Peter Anderson and family have just moved in from Stanberry, Missouri, and are getting settled in their new home on Fifth Street. Brn. Lute Crosby and Roy Hartshorn have opened a skirt factory and expect to employ a number of girls. They will use electric power, and have leased the largest room in town, the opera house.

Last Thursday evening the writer and wife came home wondering why no one seemed to care to have us call on them

for the evening, and why so many hints to go home were given. We were discussing the matter, and were somewhat *dishabile*, when, hearing a noise, we looked out and lo and behold, Bro. Elvert, our worthy branch president, appeared, followed by about sixty of his flock, and each carrying a heavy basket. It was a surprise! All had a good time, and we were still further surprised when Bro. Stone, after getting us to pose for our picture, as spokesman presented us with a soap box, and a nice speech on soap. The writer responded, extolling the virtues of soap and promising to keep clean, and opened it to find—well, that box did feel heavy for soap anyway. Verily it is good not to run out of soap. We have never found a warmer hearted lot of Saints than at Cameron, and that is not all; when we came here we were told by the business men of the town that if we belonged to the Latter Day Saints church, our credit was good for anything at their store. Considering that sixty years ago the Saints were driven out of these parts (Cameron is only about seven miles from Far West), can we not realize the power of the gospel and a good life? What we need is a practical application of the "angel message" to men's lives.

Praying for the welfare of Zion and the spread of the gospel, I am,

Your brother,

FRED B. FARR.

ELKHORN, Wisconsin, June 6, 1909.

Editor Herald: Seeing the article on immortality in *HERALD*, May 27, I thought it might be of interest to our readers to have the views of the Honorable William J. Bryan on immortality. I take it from my phonograph and while it is but a two-minute speech it contains food for thought for hours.

Your brother in the gospel,

F. M. BALL.

"IMMORTALITY.

"If the Father deigns to touch with divine power the cold and pulseless hearts of the buried acorn, and to make it to burst forth from its prison walls, will he leave neglected in the earth the soul of man; made in the image of his creator? If he stoops to give to the rosebush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will he refuse the words of hope to the sons of men when the frosts of winter come?

"If matter mute and inanimate though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am assured that there is another life as I am that I live to-day. In Cairo I secured a few grains of wheat that had slumbered in an Egyptian tomb for more than three thousand years. As I looked upon them this thought came into my mind: If one of these grains had been planted on the banks of the Nile the year after it grew, and if all of its lineal descendants had been planted and replanted from that time until now, its progeny would be sufficiently numerous to-day to feed the teeming thousands of the world.

"There is in the grain of wheat an invisible something, that has power to discard the body that we now see; and from earth and air, fashion a new body so much like the old one that we can not tell the one from the other; and if this invisible germ of life in the grain of wheat can thus pass unimpaired, through three thousand resurrections, I shall not doubt that my soul will have power to clothe itself with a body suited to its new existence, when this earthly frame has crumbled into dust."

Joseph Cook once said: "Attention is the mother of memory, and interest is the mother of attention. To secure memory, secure both her mother and grandmother."

BEVIER, Missouri, June 2, 1909.

To the Saints of the Northeastern Missouri District; Greeting: At the February conference held at Bevier, Missouri, the conference appointed a committee to solicit funds to purchase a new tent, as the old one is in a bad condition and may give out at any time.

The tent is much needed in this district, as the Saints are scattered, and in many cases can not furnish a house to accommodate the crowds that desire to attend.

We have a good missionary force and much good should be done during the coming year, if they receive the support that they are in need of.

We take this means of bringing the matter before you, and ask that you give such assistance as you are able. The cost of the tent will be about one hundred dollars and the Saints at the conference raised more than one third of the amount. The little we give may be the means of doing much good.

Mail all remittances to Elder W. B. Richards, Bevier, Missouri, who is the Bishop's agent for this district.

Your coworkers,

W. B. RICHARDS,
F. PALFREY,
F. O. DELONG,
Committee.

DES MOINES, Iowa, June 8, 1909.

Dear Herald: The district conference session held at Boone on June 5 and 6 was one of the interesting seasons of the year for our district. The attendance was good considering the scattered condition of the membership of the district. Elder James McKiernan, of the missionary force, was present, and is ever gladly welcomed among us. Elder M. H. Cook, district president, had gone to his far away field of labor on the Pacific coast, and was not present at the conference. Elder Cook has been a resident of the district since he came into the church; served as president of the Des Moines Branch for several years, and as district president the past three years. Being thus so well known he was missed during the conference.

The Sunday-school and Religio joint conventions were held on Friday, the day previous to the conference session. The district superintendent, Elder Orman Slaisbury, of Des Moines, and the secretary, Mrs. Pearle Shannon, of Rockwell City, as also the president of the Religio, Mrs. Hattie Clark, of Des Moines, and the secretary, Miss Blanche Cushatt, of Baxter, were present. The vice-president of the Religio, Elder Ray Chandler, resigned, on account of absence from the district, and Henry Castings, of Runnells, was chosen to fill the vacancy.

The reunion will likely be held the first week in September, two places, Rhodes and Des Moines, being under consideration by the committee as the place of meeting.

Bro. J. A. Gunsolley, unexpectedly to us, arrived at the conference about four o'clock on Saturday, and being called to the stand gave us a talk about Graceland and its future plans. This brother evidently believes in obtaining knowledge and wisdom from the work of others, even those of the world. He had been attending three conventions in the capital city, the State International Sunday-school Association, the Central Commercial Teachers' Association, and the Western School Managers' Association. In all these organizations Bro. Gunsolley holds membership, and was on the program at the Commercial Teachers' Association. Occupying the position of acting president of Graceland, and principal of the commercial school, as we understand, we think it commendable in him to be taking advantage of such opportunities for improvement.

Bro. Gunsolley told the conference that a new course had

been provided for in Bible study and religious pedagogy, under the charge of Sr. Salyards, editor of the *Gospel Quarterly*. This fact should be of especial interest to the Religio and Sunday-school people as supplying to some extent better qualified teachers for those institutions. Saturday evening he was asked to occupy the pulpit and gave us a very edifying sermon on the necessity of work upon the part of every one who would inherit celestial glory. On Sunday, after teaching a class in the Sunday-school, and conducting a practical review of the lesson, he took the interurban car for Des Moines, reaching here in time for the regular Religio class, occupying part of the hour, and occupied the pulpit at the regular evening service.

It is understood that Elder M. M. Turpen has been assigned to labor in the district during the year, and he was expected to be present at the conference, but did not reach the district in time. Elder Turpen was a former missionary here, and the district will extend to him a very hearty welcome.

The district president elect, Elder Orman Slaisbury, engaged in business in Des Moines, came to the district the past year from the Gallands Grove District, having been district president there at the time of his removal. He is a young man of promise and takes hold of the work with a desire to see it advance. The Sunday-school and Religio officers are active and we hope to see the work carried on during the year in a successful manner.

A. A. REAMS.

PINE BARREN, Florida.

Editors Herald: As I sit thinking over this glorious work, I thought I would write to the HERALD, being my first time. I have been a member of the church ever since I was fourteen years old, and I am no ways discouraged yet, for it is a true work of God. I am the mother of nine children and they all belong to the church, except three small ones. My husband is a member too, and my mother died a Saint, so I ask the prayers of all the Saints that we may hold out and prove faithful to the end.

Ever your sister in Christ,

SALLIE BOOKER.

RIPLEY, Oklahoma, June 7, 1909.

Dear Herald: In reply to a question by Bro. T. S. Martin in HERALD for June 2. The sum of the question was: Is there no forgiveness and remission of sins for the person who knowingly sins after having been enlightened, having known the truth, and been made partaker of the Comforter, the Holy Ghost?

Ancient inspired men who wrote have in numerous instances left statements upon record pertaining to points of doctrine or articles of faith which, though complete in themselves as a sentence or sentences, still do not amplify so as to cover every phase of the subject dealt with, hence in our study of them we discover that in order to harmonize with all truth, it becomes necessary to qualify many such statements. As for example: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."—Romans 10: 9. "For whosoever shall call upon the name of the Lord shall be saved."—Romans 10: 13. Also 1 John 4: 7: "Every one that loveth is born of God, and knoweth God."

These must be qualified, and while this is true of inspired writers, it is doubly true of inspired men who speak, and it is possible that this may apply to statements made in the sermons mentioned by our brother-in-law, Mr. T. S. Martin, in his letter to the HERALD. In one sense, "It is impossible for those who were once enlightened, and have tasted of

the heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance"; but the qualifying clause must answer the question, How far shall they fall away, or in what degree of sinfulness after having remission, does this impossibility to renew unto repentance occur? If any sinner has not become so hardened as to prevent him from becoming penitent over his wrongs, and he does become truly penitent is he not then already renewed unto repentance? If so, then it is demonstrated that the impossible clause was not framed for such as he (and willful violation of law constitutes sin). And if he has willfully sinned and now is repentant the question comes, Can there be forgiveness for him?

The angel of pleading mercy says yes. Stern justice itself says yes. Our best impulses of the soul say yes. God says yes, and the books say yes. Who then is that wretched man behind the rigid, relentless bar named "impossible"? It is the callous heart so deep in the unpardonable sin of putting the Holy Ghost to an open shame that it is impossible for him to renew that evil stony thing in place of a heart unto repentance. What sins will the Lord allow the possibility of repentance for? "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost."—Matthew 12: 31.

Paul in Hebrews 10 speaks of Christ as the great "offering" for sin, the great and last of the living sacrifices to be offered upon the altar with his life, and says: "Now where remission of these is there is no more offering for sin"—showing to the Hebrews that there was no necessity for further sacrifice of slain offering, and he continues in verse 26 to say: "For if we sin willfully, after that we have received the knowledge of the truth there remaineth no more sacrifice [not repentance, nor forgiveness] for sins."

He has shown in verse 18 that there may be forgiveness or remission of sins without further offering or sacrifice, which of course must be on condition of repentance, etc. If there is no remission for them who have been taken in sin and folly after having been cleansed, then all of the exhortation from the Lord, in the books to his at times sinful people to *repent*, is uncalled for, superfluous, and absolutely purposeless.

But we all know that these exhortations from the Lord to his wayward people are not meaningless, that through grace the door of mercy stands ajar until by altogether willing it to remain, and abide in sin (Doctrine and Covenants 85: 8) the determined evil-doer at the last bars, by his own hand, the door against himself.

"The Spirit and the Bride say come, and let him that heareth say come, and whosoever will, let him take of the water of life freely."

Yours in the admiration of the beautiful plan of life, the gospel,
JAMES E. YATES.

LEES SUMMIT, Missouri, June 6, 1909.

Dear Readers of the Herald: I feel it a duty and privilege to converse with you for a short time. If I live until fall I will have been associated with this church twenty-five years. It was at the reunion at Garners Grove, in Harrison County, Iowa, that I was baptized by Elder J. S. Roth, as also some forty-eight others. A few days later I was ordained an elder.

Those were days of great anxiety to me, for I wished to be in the right and that only, fully realizing that the truth only can be of lasting benefit to me; and it is here that my faith and hope are resting, and my reasoning faculties teach me that the work is true, or in other words God himself is author, originator, and sustainer of what we designate as the latter-day work, or the gospel restored. I may say that those who have received it have set to their seal that God is true

or that he grants evidence in various ways, that the faith that we have embraced is not of men, neither by men, but of him, through angels and then by men.

It took no small courage or small sacrifice to disconnect or disassociate myself from my former brethren, the Dunkards, German Baptists, and this I feel I did not do by my own will or voition, so to speak, but rather by that divine persuasive power of God, known as the Holy Spirit, for through my soul rang this thrilling testimony: This is the church of God indeed that you have found, and when proper liberty was granted I so expressed myself and when I had thus become obedient to the Spirit's teaching, it rested upon others who by the Spirit bore witness that I was called of God to minister the gospel to others. From that day to this I have in my humble way occupied, laboring through heat and cold, shadow and sunshine, joy and sorrow. I have sought in my weak way to have the anointed of God as my great exemplar, but I am sure that I have often failed in the dark and foggy night of life's great ocean, to keep my ceaseless watch for the fog-horn and the unerring pointers of the gospel compass.

I, with many of my colaborers or fellow voyagers, realize that the fair haven lies just a little way beyond. I can not say that I fear to leave this world to meet a just God, but I am greatly interested in watching the things that are coming on the earth, the dealings of God with all nations, especially with respect to the Jews. Surely the times indicate that deliverance is near, or the time at hand when they shall reinhabit their own loved Zion, the Jerusalem of Palestine, and then what shall be the condition of the Gentile world, when by proper legislation the Jews are recognized as a nation, and they begin to draw the wealth of the nations to themselves. With what great expectancy men and angels wait for these events I do not know, but the great climax or culmination is that the Son of God, even the redeemer of men, is soon to come after these great events are coming to pass. We are advised to look up. Will we, or will we permit all our attention to be engaged here below?

I think it has been well said, "For here have we no abiding city, but we seek one to come whose maker and builder is God." Well, what am I going to do? The time and space seem too short. I am thinking this beautiful Sunday afternoon of my many acquaintances and associates, especially of those in Western Nebraska, where I with my family lived some twenty years. Some have gone to the spirit world, some are scattered, some remain, while we found our way to Zion. Soon it will be two years since we landed in Lees Summit, Missouri. Many have been our religious privileges in preaching, prayer- and sacramental-service, as also the Religio and Sunday-school services. We find time for but little else on Sunday. I believe I have really attended but one service outside of our church in two years.

But I must hasten along. We have lately enjoyed the labor of Brn. Etzenhouser and McDonald (the latter became identified with our branch to-day), and Patriarch Henry Kemp was here on last Sunday and blessed five young people. For next Sunday we have the promise of having some of the bishopric of Independence with us. We now have three elders and three priests in the branch with prospects for more, as we understand the Spirit. Sunday-schools are being organized around the outside which we feel are curtains to the branch.

I feel that we are gaining ground. We have a number of willing workers. I feel that the young are doing well. If the Lord will continue to add to the fold our house of worship will soon be too small; indeed if we felt more able I think we would soon erect a more commodious building, but we think it wise to go slow. When you are about this coun-

try come and see us? We are only about fifteen miles south of Independence, Missouri, with trains running every few hours. Don't get scared out of Zion because land here is worth from one hundred and twenty-five to three hundred dollars per acre, for this all depends on the improvements, and the distance from town. Good land can be had for sixty-five to seventy-five dollars but a few miles away. You must also remember that this place is a good-sized town and only some twenty-four or twenty-six miles from Kansas City.

Wishing you all both spiritual and temporal blessings not a few, I must close and must request you that in writing pertaining to this country, please send self-addressed and stamped envelope.

We enjoyed three excellent sermons from Apostle Frank Curtis on last Sunday. These were good not because he is of the Twelve, but because they were good. I believe I am above the idea that anything is good because it just come out of a stone. We trust God may bless him in his high calling, and keep him from the power of the tempter.

In bonds,
D. W. SHIRK.

Editors Herald: In *Zion's Ensign* November 28, 1907, there is a sermon on "The great apostasy," preached by Elder J. S. Roth, at Lamoni, April 9, 1907. In explaining Revelation 12 he says: "But the objector claims that the man child was Christ, well I have but one objection to that and it is this: If the man child was Christ, then he was just about thirty years older than his mother."

Please explain the above quotation, for it looks to me, if the child was Jesus, his mother was over an hundred years old at the date of his birth. I often read my papers to other people and loan them to them to read and am often asked to explain things to them; so I want to be ready at all times to explain anything asked.

Also I would like explanation on 1 Peter 3:21: "Not the putting away of the filth of the flesh, but the answering of a good conscience toward God." And what is the teaching of the Baptist Church? None of their members around here seem to know only that they must be baptized. Their minister has forbade them talking scripture with us. Says he explains it to them in his sermons and to have nothing to do with the Mormons, or they will tear their church all to pieces; but I can talk to them, and do.

Your sister in the one faith,
EFFIE C. GROVES.

MARION, Iowa, June 6, 1909.

Dear Saints: I am writing to ask your prayers in behalf of my dear husband, Elder L. E. Hills, who has been sorely afflicted for over three months. For the past month he has suffered intensely with pains in his head; so that he has not been able to lie down, and has been unable to sleep, till his nerves seemed almost shattered.

It is hard to see him suffer so, and not be able to relieve him. We feel so thankful to the dear Saints of Montana, who were so kind in caring for him in the beginning of his sickness; and pray the dear Father to reward them for their kindness. We are hoping he will not have to have an operation, but it may become necessary, as it almost seems that he can not endure the pain for long, unless our dear Father sends him relief.

With confidence in the love and mercy of God, and the prayers of his Saints, I am,

Your sister in gospel bonds,
MRS. L. E. HILLS.

I know what pleasure is, for I have done good work.—
Robert Louis Stevenson.

Extracts from Letters.

Bro. W. D. McKnight, Logan, Oklahoma; "Bro. James Baker passed by here June 2 on his way to May, Oklahoma, (fifty miles east,) with the church tent, to do missionary work in that end of the district until the reunion and conference which will be held this year in Woodward (population 3,000), about August 1. Prospects are good for missionary work in Oklahoma. Big rains since May 20."

News From Branches

SEATTLE, WASHINGTON.

The Saints of this city have been enjoying a rare treat recently, as Elder William Johnson has been with us breaking the "bread of life" in his masterful way, supplying a great, soul need and further instructing several outsiders who are investigating our claims.

Bro. Enge also paid us a visit, speaking twice at the hall and holding two services at the home of Sr. Stillman. We were glad to welcome him back and hope to see him again soon. We look forward with pleasant anticipations to the return of the other missionaries of this field.

Yesterday (June 1) more than ninety thousand people witnessed the opening of the great Alaska-Yukon-Pacific Exposition. The day was perfect and the ceremonies beautiful and impressive, harmonizing with the surpassing loveliness of the grounds and surrounding landscape and eminently fitted to awaken within the mind thoughts that lie too deep for words. It would take an abler pen than mine and more space than our editor would spare to attempt to describe that which is indescribable, the masterpiece of art and nature, the combined work of God and man. It must be seen and felt before it can be appreciated. We invite you to visit the Queen City of the Pacific, the exposition and the Saints' reunion.

CORRESPONDENT.

836 East 67 Street.

Miscellaneous Department

Conference Minutes.

VICTORIA.—District conference was held in Saints' church Swan Street, Richmond, Saturday and Sunday, April 10 and 11, 1909. Meeting was called to order by District President D. McIntosh. Moved and carried that Bro. Butterworth be president of conference; D. McIntosh second president; J. McIntosh secretary. Credentials were presented by Richmond and Hastings and Brn. Rowse and Walker were appointed credential committee. While credentials were being examined Bro. Rutherford made a short speech. Visiting Saints were allowed voice and vote. Statistical reports from Richmond and Hastings showed the following changes. Richmond, number at last report 110, present 113, including 1 seventy, 2 elders, 6 priests, 1 teacher, 1 deacon; received by baptism 4, by letters from other branches 2, gain 6; loss by letters of removal 2, expulsion 1, loss 3; total gain 3, marriages 1, deaths none. Hastings last report 70, present 69, including 3 elders, 1 priest, 1 teacher, 2 deacons; lost by letter of removal 1, total loss 1. Queensferry statistical report arrived too late. President reports no change. Reports of officers were read, and accepted, including Brn. Butterworth, McIntosh, Jenkin, Kippe, and Barmore. Verbal reports were received from Brn. Rowse, Hailey, and Rutherford. The Bishop's agent reported 84 pounds, 9 shillings, 4 pence received; expended 79 pounds, 13 shillings, 4½ pence; balance on hand 4 pounds, 15 shillings, 11½ pence. Report found to be correct. Moved and carried that this conference protest against the utilization of any one of the missionaries in the Standard Office, and that a committee be appointed to draw up a protest to be forwarded to the authorities of the church by missionary in charge. Moved and carried as follows: Whereas local needs require local measures, therefore be it resolved that we, as a conference, hereby instruct the dis-

trict president to appoint elders and priests as self-sustaining missionaries, either for trips or periods, such appointments to be made by consultation and agreement with the missionary in charge and the persons so appointed. Moved and carried that we indorse D. McIntosh's request to increase the number of missionaries for Australia to the number of twelve. D. McIntosh was sustained as president, F. W. Kippe vice-president, J. McIntosh secretary. Organist for conference was Sr. Barmore, with assistant Sr. F. Kimball. Moved and carried that all collections during conference be handed to the Richmond Branch to help pay off the debt. Next conference to be at Richmond First Saturday and Sunday in September, 1909, or at call of district president. Speakers during conference were Bro. Butterworth 7.30 p. m., Saturday, Bro. Barmore, 11 a. m., Sunday, and Bro. Butterworth again at 7 p. m. Sunday. Sacramento 3 p. m. Sunday. J. McIntosh, secretary, 136 Lennox Street, Richmond, Victoria, Australia.

DES MOINES.—District convened at Boone, Iowa, June 5. Elder James McKiernan, assistant minister in charge, presided, assisted by the vice-presidents, W. Christy and E. O. Clark. District president, M. H. Cook, was absent, having gone to his new field of labor in Oregon. Reports from the Des Moines, Rhodes, and Des Moines Valley Branches were received. The Bishop's agent, W. Christy, reported \$886.84 received, expenditures \$733.80, balance \$153.04. Ministerial reports were received from James McKiernan, J. F. Mintun, W. Christy, M. H. Cook, E. O. Clark, J. E. Laughlin, O. Salisbury, Frank Walters, J. R. Epperson, Fred Chandler, Henry Pratt, and John Clark. The library work of the district was reported, as also reports from the Sunday-school and Religio conventions held the day previous. Officers elected: Orman Salisbury president, W. Christy and E. O. Clark vice-presidents, A. A. Reams, secretary, Orpha Emslie member of the library board. A standing auditing committee, Hattie Clark, W. G. Rodgers, and Henry Pratt, were named. The Bishop's agent was sustained and his use of the funds in the district fully approved by the conference. A motion tending toward the abolishing the delegate system in the district was deferred for future action. Preaching during the conference by J. A. Gunsolley, W. Christy, and O. Salisbury. The matter of preparing for the district reunion was placed in the hands of the district presidency. The conference adjourned to meet at Runnells, at the call of the district presidency. A. A. Reams, secretary.

ALABAMA.—District met with the Lone Star Branch, May 28, 1909, President J. R. Harper in chair, G. O. Sellers was elected secretary *pro tem*. The president then made a short talk to the Saints, also J. J. Hawkins, vice-president. President then called for report from the Bishop's agent; he reported on hand at last report \$30.70, received since \$110, paid out \$114, on hand \$26.70. The president then appointed a committee to audit the agent's books, consisting of J. T. Rains, W. S. McPherson, and J. W. Booker. Elders reporting: F. J. Booker, W. S. McPherson, and G. O. Sellers. Moved and carried that the president appoint the speakers; moved and carried that when this conference adjourn that it does so to meet with the Pleasant Hill Branch on Saturday of the beginning of the reunion. At 3 p. m. auditing committee reported that they had examined the agent's books and found them correct. The meeting was then changed to prayer- and testimony-meeting, in which a good spirit was enjoyed. The preaching was as follows: J. R. Harper, Saturday night; W. J. Booker Sunday at 11 a. m.; and G. O. Sellers Sunday afternoon at 3 p. m. Conference then adjourned. J. A. Vickrey, secretary.

Convention Minutes.

POTTAWATTAMIE.—District convention met at Underwood, Iowa, May 28, 1909, at 10.30 a. m. Social-meeting in charge of Joshua Carlile and Charles Wright; at 11.30 business session, Superintendent J. A. Hanson in chair. The following reports were then heard: Secretary on credentials; school reports; officers' reports; local superintendents' reports. At 2 p. m. address by W. M. Self on Religio work. Paper, "The teacher as an example to the class," by Sr. Edna Elswick. Two papers, "Has a superintendent or teacher the right to absent himself from the school for any cause other than sickness?" Affirmative, Stephen Jacobson, Charles Wright; followed by verbal discussion in negative. Report of General Convention by Sr. Floy Wind. Moved and carried that the action of officers in regard to having programs printed for the day, be approved and hereafter all expense to be met by assessment from each school. At 8 p. m. evening program

rendered by Underwood Sunday-school. Adjourned to meet on day previous to and at same place as next district conference, at 10.30 a. m. C. E. Scott, secretary.

Pastoral.

To the Saints in Montana: My address is Deer Lodge, Montana, and I am now in my field ready for work. Shall hope to see a good representation at our conference in Deer Lodge, June 26 and 27, and get a better understanding of the needs of the work in different parts of the district. Shall be glad too, to hear from Saints in Montana who may know of good opportunities for preaching the word. Let us all work and work unitedly for the Master, during the coming year. In gospel bonds,
June 3, 1909. ISAAC M. SMITH.

Church Recorder.

NOTICE TO QUORUM SECRETARIES.

Will the secretaries of all quorums, including seventies, elders, priests, teachers, and deacons, send me at once their names and addresses, and names and numbers of their quorums, and the whole number of names on their records, as I have matter I wish to submit to them relative to the quorum records.

The keeping of the general quorum records has been referred to my department, and the material for making out the record is not in hand. I desire to begin the work at once, so a prompt response to the above request will greatly facilitate the work.

C. I. CARPENTER, Church Recorder.

LAMONI, Iowa, June 7, 1909.

TO THE MELCHISEDEC PRIESTHOOD, AND BRANCH CLERKS.

In harmony with the order of General Conference, certificates for the blessing of children have been issued and are now on sale at the Herald Publishing House, at ten cents per dozen or twenty-five cents for the book. They are put up in book form in uniform size and style with the certificates of baptism.

All elders and branch clerks should be provided with these blanks so that a certificate can be furnished for every blessing conferred.

You will notice that they consist of three parts, one marked "original" to be given to the parents of the child after being recorded by the branch clerk, one marked "Duplicate" to be sent at once to the Church Recorder, no matter whether in a branch or not, and the last a stub to be retained by the officer giving the certificate.

Supply yourselves promptly with these blanks and make your services popular by being up to date.

C. I. CARPENTER, Church Recorder.

LAMONI, Iowa, June 7, 1909.

Conference Notices.

All parties coming by railroad to South Missouri quarterly conference to be held with the Ava Branch, June 26 and 27, please notify the undersigned at Basher, Missouri, not later than June 19, that provision can be made to meet you at station. Buy tickets to Mansfield, Missouri. Grant Burgin.

The Southern Missouri District will convene with the Ava Branch, June 26 and 27, at 10 a. m. Send all reports to Benjamin Piercen, Beaver, Missouri. A. M. Baker.

Convention Notices.

North Dakota District Sunday-school convention will be held at Dunseith, North Dakota, July 6, 1909. There will be election of officers. All Sunday-school workers are earnestly invited to be in attendance and give and dispense all good possible. Mrs. E. H. Kennicutt, secretary, Lansford, North Dakota.

Eastern Michigan District Religio-Literary and Sunday-school associations will convene at Detroit, Michigan, June 18, 1909, 10.30 a. m. Take Woodward car to Saints' church, corner o. Woodward and Hendrie Avenue. Emma Whitford, secretary.

Far West District Sunday-school association will meet in convention with the Hyde Valley Sunday-school, Second St. Joseph Branch, June 25, 1909, at 10 a. m. Local secretaries, please take notice, and those who have received notices and have as yet not answered, please do so at once. Mary Kin-

naman, secretary, 112 South Seventeenth Street, St. Joseph, Missouri.

Sunday-school convention of the Minnesota District will be held at Clitherall, Minnesota, Thursday, June 24, at 4 p. m. T. J. Martin, president.

The New York and Philadelphia District Sunday-school association will meet in convention at Elk Mills, Maryland, July 3, 4, and 5. Business-session on the 3d at 4 p. m. An institute will be held during the convention. On the 5th there will be a grove picnic and Sunday-school-Religio exercises. Send reports to secretary, E. B. Hull, 2726 North Sixteenth Street, Philadelphia, Pennsylvania. O. T. Christy, superintendent.

Reunion Notices.

The Eastern Reunion Association will convene July 31 at Highland Lake, Massachusetts. Further announcements will be made in the near future regarding arrangements of committee work and further plans. Everything seems to indicate a very large gathering this year. Plan your vacation to be with us. M. C. Fisher, for the committee.

Notice of Forgiveness.

The Little Sioux district conference held at Magnolia, Iowa, June 5 and 6, 1909, passed the following resolution unanimously:

"Inasmuch as Bro. J. F. McDowell made confession of guilt to the elders' court and was, in harmony with church procedure, duly forgiven, we are of the opinion, as a conference, that there is no bar to the exercise of his priesthood rights."

JAMES D. STUART, Clerk.

Two-Day Meetings.

There will be a two-day meeting held with the branch at Byrneville, Indiana, on July 3 and 4, 1909. The Sunday-schools of the Southern Indiana District are requested to send delegates at the ratio of one for every ten members or fraction thereof to consider the propriety of organizing a district. D. E. Dowker, president.

Arrangements have been made to have a two-day meeting in Chatham, Ontario, June 19 and 20. It is expected that Bishop R. C. Evans, Apostle R. C. Russell, and the members of the missionary force of Chatham District will be present. Meals may be obtained at the Maple Leaf Restaurant at 12½ cents each. The Saints will supply lodging. A cordial invitation is extended to all who may be in a position to come. A. Leverton, president.

Died.

TOWERS.—Sr. Elizabeth, was born July 1, 1830, at Bolton, Lancashire, England, and passed peacefully from "death to life" on Sunday evening, May 25, 1909. Her end was most serene. She was baptized on May 22, 1886, by Elder Joseph Dewsnup, Sen., at Manchester, England. She was a devoted wife and mother and a most faithful Saint. She will be greatly missed by her children and all the Saints with whom she has been associated in her earthly pilgrimage. Her remains were interred in the Southern Cemetery, Manchester, by High Priest Henry Greenwood and Elder Samuel F. Mather, president of the late sister's branch. The funeral discourse was by High Priest Henry Greenwood, president Manchester District.

BROCK.—Sr. Mary Brock passed from this life May 14, 1909, at the home of her daughter, Mrs. J. E. Farber, in Madison, South Dakota. Sr. Brock was born in Delaware, May 20, 1842, and moved to Wisconsin in 1847, where she lived until a year ago. She united with the church April 30, 1908, being baptized by Elder J. O. Dutton at Madison, Wisconsin, and she lived a faithful, consistent life. She had been a member of the Methodist Episcopal Church for fifty years. Funeral-sermon at the house by Elder Rannie. Interment at her old home in Wisconsin, and sermon by Elder J. O. Dutton.

HUNT.—Sr. Louise Hunt was born in London, England, May 5, 1838, and later came to Canada where she heard and obeyed the latter-day gospel. Elder J. J. Cornish buried her beneath the liquid wave April 8, 1876. Her husband, Bro. William Hunt, died about twenty-three years ago. One daughter, Sr. Everett, and one niece, Sr. Nellie Reeder, survive her. Her most precious treasure in this world was this

"beautiful gospel"; her life, her ambition, many sacrifices, and her care for God's servants won favor in the sight of her heavenly Father. Just before she died she gave one of the most beautiful prayers mortal lips could offer, and after calling her loved ones by name, she quietly passed away to await the time when the trump of God shall sound, and the Saints shall come forth to reign with Christ a thousand years.

Advice to Correspondents.

If you've got a thing that's happy,
Boil it down;
Make it short and crisp and snappy,
Boil it down;
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.
Take out every surplus letter,
Boil it down;
Fewer syllables the better,
Boil it down;
Make your meaning plain—express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.
Cut out all the extra trimmings,
Boil it down;
Skim it well, then skim the skimmings,
Boil it down;
When you're sure 'twould be a sin to
Cut another sentence in two,
Send it on and we'll begin to
Boil it down.

—Selected.

"How to tell the children the origin of life," a reprint from "what a young boy ought to know," by Sylvanus Stall, D. D., for free circulation, by the Vir Publishing Company, 208 North Fifteenth Street, Philadelphia, Pennsylvania. This pamphlet will be sent upon request of parents, pastors, or teachers if accompanied by a return envelope, stamped and addressed.

Turkey's Future.

The chief result of the campaign carried on by the Young Turks since 1878 to Europeanize Turkey has been the gradual conscious growth of an Ottoman people irrespective of original race or difference of creed. That army that took Constantinople in April presented the unusual spectacle of Moslem and Christian, Greek, Albanian, Bulgarian, and Turk marching side by side in a common cause and camping in the same tents without quarreling. Such leaders as Chevket Pasha, Enver Bey, Ahmed Riza, and others are performing wonders in reconciling the Sheriat, or religious law of Moslem, with the modern European codes and raising economic and social interests to a level with Moslem religious zeal and Oriental military caste. They have already admitted a Greek and an Armenian, both Christians, to the cabinet, for the first time in the history of Turkey. In the parliament party lines freely cut across the lines of race and religious cleavage, and the utterances of the Young Turk leaders all repudiate any intention of exalting the Moslem at the expense of any of the various "Giaour" peoples under Turkish rule. The new empire, we are promised, will take stock of social, economic, and political forces as well as of religious and racial ones in its national life.

With the accession of Sultan Mehmed V, Turkey stands on the threshold of a new era. Whether or not the Young Turks will be able to organize and consolidate the entire Ottoman Empire on a constitutional basis will depend not only on the way they have met the test of an effective self-restrained military organization, but upon whether they will successfully meet the more difficult test of statesmanship required by the new order of things.—From "The progress of the world," in the *American Review of Reviews* for June.

"The first duty of every man is to himself—self protection is the first law of life. Earn your living—take care of yourself, and then out of the surplus of your earnings or your power, you can care for others."

THE SAINTS' HERALD

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Suggestions for Summer.

KEEP OUT THE FLIES. PROTECT THE FOOD.

DES MOINES, Iowa, June 15.—In the combat against tuberculosis it is necessary to take into account every factor which may in any way directly or indirectly spread the disease. As summer draws near it will bring as usual its swarms of flies and other insect life and there is no greater nuisance than the house-flies which infest the homes of our people. However, if proper sanitation was observed about the premises which people call their homes the common house-fly would be much less prevalent than it is.

All garbage, manure, cesspools, open drains, and other unsanitary conditions existing about the house or barn will produce an incredible number of flies as in decaying matter of all kinds the fly breeds. The first measure to be carried out therefore is to remove all kinds of garbage and manure and to close all open drains which may lead from cesspools or out-closets. The next measure of protection is to screen the house and to diligently exclude from the kitchen, the dining-room and the living room apartments these little pests. We have become so accustomed to the fly that while we look upon it as an unmitigated nuisance, yet tolerate its familiarity, and for this reason many a tragic story has been written full of the most heart-breaking sorrow.

Flies are great germ carriers. Their feet are so constructed that they are little cups. This enables them to walk on ceilings. These vacuumed feet become splendid agents in the transmission of germs of typhoid fever and tuberculosis. Recent investigations made by the Merchants' Association of New York reveal the fly as being responsible for a vast amount of contagious sickness.

It is urged that the people shall with one accord protect themselves against germs of disease which may readily be carried into the home by the fly. The food supply should be thoroughly protected against flies; a rigid rule should be established in every home which should be enforced in every instance, and no fly should be permitted to crawl over the food which is to be set on the table for human consumption.

Milk should be especially particularly cared for. It should not only be protected from the fly but from dirt as well. Many a little babe will be killed this year in Iowa by carelessness. Flies will carry germs of various diseases to the nipples on the bottles of artificially fed infants, and bacteria will be introduced into the child's body. Milk from diseased cows suffering with tuberculosis, milk which has been produced under unsanitary conditions in the barn or yard, will be given to these infants whose lives will be terminated by various disorders, commonly summer complaint, occasionally tuberculosis of the bowels.

Two important things are here considered: One is to so far as possible prevent the breeding of flies by removing garbage and waste and pouring kerosene oil on stagnant pools. The other is to protect the food supply against insects of all kinds, particularly the fly, and see to it that little children are given wholesome food free from disease germs or dirt.

"All beauty is but a symbol of spirit."

"A duty is a pleasure which we try to make ourselves believe is a hardship."

"One great, strong, unselfish soul in every community would actually redeem the world."

"Let us not flout the ability that is beyond us, nor take flings at men who can do things we can not."

"Do not stop to think about who are with you, or who are against you. It matters little at the last—both the ability to harm and the ability to help are overestimated. Be yourself!"

"The teaching half hour is sacred. Fetter the superintendent with brass, tie up the librarian, and chain the secretary. Let nothing distract the attention of teacher or class during this precious half hour. Attention is the most volatile of all things."

"The death knell of the droning, perpetually talking teacher is rung. Watch yourself. Is your class a passive bucket or is it a bubbling cauldron, bubbling along its whole surface? 'Everybody in every play' is the motto of modern football, and it is good psychology."

"The world bestows its big prizes, both in money and honors, for but one thing. And that is initiative. What is initiative? I'll tell you: it is doing the right thing without being told. But next to doing the thing without being told is to do it when you are told once."

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.—Charles Kingsley.

"Heroes of principle are the demand of the hour, as a contemporary well observes. Men who believe something and who will not swerve from what they believe, and who will not be weather-cocks—fickle and variable. These are the characters most necessary to-day for the stability and progress of society."

"Principles, it is said, have no modesty. It is their nature to rule, and they steadily assert their privilege. Do they encounter other principles in their paths that would dispute their empire, they give battle immediately. A principle never rests until it has gained the victory; and it can not be otherwise; with it, to reign is to live. If it does not reign supreme, it dies and gives way for another ruler."

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THE SAINTS' HERALD

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

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



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

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lines, upon doctrines of vital importance, doctrines that stand like an adamant barrier between us so that we can never see alike until they abandon them for ever or we radically change our ideas of godliness, honesty, and morality.

In this clash our Utah friends were the aggressors, both in public and in private, although they stated in the beginning, as usual, that they came not for purposes of controversy, did not believe in it, and deplored our custom of attacking their doctrines and especially their leaders. This statement seemed inconsistent in view of the fact that they immediately began a canvass of the town, from house to house, distributing tracts of a controversial nature, especially aimed at the Reorganization, in one of which (by Joseph F. Smith, Jr.) our work is branded a *fraud* and our officers as *impostors*. (See *The Reorganized Church vs. Salvation for the Dead*, page 5.)

Elder Ellsworth led out during a part of both Monday and Tuesday evenings with a plea for sympathy. It is his idea that we can never understand each other until a bond of love is established. He presented a plea for polygamy, but felt hampered because we were not in a condition of mind to understand its beauties even if they were explained to us. He brushed blood-atonement aside with the statement that he believed in the atonement made by the blood of Jesus and that a murderer should have his blood shed. Remarks made by Brigham Young about shedding the blood of apostates were dismissed as humorous. Brigham was a very dry joker, and possibly some poor fellows, among the Morrisites and others who were "sent to hell across lots" thought that he carried his humor a little too far.

Elder Ellsworth declared that he would not be bound by the utterances of those men who spoke in times of stress and excitement. He qualified this repudiation by stating that when the sermon was quoted entire he would stand by every word of it. He thought that we should not quote extracts from the sermons of Brigham Young and others but should give the entire sermon; however he did not follow that rule with any of the ancient or modern writers from whose works he quoted, and evidently for the same reason that we do not quote an eighty-minute

Editorial

SEVENTEEN BRIGHAMITE ELDERS VISIT LAMONI.

As stated in the HERALD last week, Elder W. L. Wanless of the Utah faction appeared in our midst as a representative of the mission president and elders of their Northern States Mission and desired the privilege of being heard in our community. Monday last, sixteen of his associates arrived. Among them was Elder German E. Ellsworth, president of the mission, whose headquarters are at 149 Paulina Street, Chicago, Illinois. The church was freely placed at their disposal for evening preaching services and for council or priesthood meetings during the day.

They occupied Monday, Tuesday, Wednesday, and Friday evenings. The Saints turned out in goodly numbers and gave them a respectful and attentive hearing without discourteous interruptions of any kind. They expressed themselves as highly pleased with the treatment accorded them. We in turn were pleased to greet such a number of representatives of the church of Utah, and were interested in giving them as favorable an opportunity as possible to present their own side of the questions that have been controverted for over half a century.

As was inevitable a clash came along doctrinal

sermon by Brigham Young in the course of a forty-minute sermon or an eight-page tract by ourselves. Elder Ellsworth was the most polished, and in some ways, the most capable speaker in the company, but failed to make as favorable an impression as was made by some others of the elders.

Wednesday evening Elder Willard Homer launched out on baptism for the dead and temple building, attacking what they evidently conceive to be the weakest point in our defense. We will say for him that his speech was the most frank, open, and manly speech made up to that time. He did not plead for sympathy or beat around the bush, but took his stand on a principle that he believed to be true and struck out from the shoulder in its defense. Perhaps he was at an advantage over his brethren who had apologized for polygamy and dodged around blood-atonement, an ungrateful and trying task.

Striking a prophetic strain he declared, "The time *will* come to you people when the wool will be *clawed* from your eyes." This uncouth figure of speech rather jarred the cord of sympathy that Elder Ellsworth had nursed so sedulously. It suggested primitive methods or reasoning and reminded us of the experiences of Brn. John Davis and J. F. Curtis who on the nineteenth day of last September were jostled, spat upon, and called liars and sons of b—s, on the streets of Ogden, Utah, until they were forced to abandon their street meetings, and of the experience of Elder E. C. Briggs who was arrested for distributing tracts on the public streets in Salt Lake City.

We submit the thought that love and sympathy should not be matters of latitude and longitude. In 1905 President F. M. Smith visited Utah and under date of August 21 addressed a letter to Joseph F. Smith asking the privilege of using houses of worship belonging to the dominant church in the State in which to deliver his message. Joseph F. Smith replied to this request by way of an open letter circulated in pamphlet form, which lies upon our desk as we write, and from which we quote: "We have extended no general welcome to those whose profession it is continually to misrepresent, abuse, insult, and malign our people and the church. Our pulpits and platforms have not been made for the use and convenience of such as come amongst us to defame and falsify." This letter was circulated in the State and had the effect that evidently it was intended to have on bishops, stake presidents, etc.

Of course the young men who preached in Lamoni were not directly responsible for that reply. Yet, the leaders of their church ought not to place them in the position of asking privileges that are not to be returned in kind, or of occupying the churches of a people to whom their own doors are closed. If we are "brothers, sisters, and friends," and pretty

good people in Lamoni, we are not enemies, outcasts, and falsifiers in Utah.

Elder Heman C. Smith replied to the efforts of the elders, Thursday, Staurday, and Sunday evenings. Elder Ellsworth departed from the city Wednesday, leaving his compatriots to carry on the work, so that Bro. Heman found himself in a literal affair of sixteen to one. The ratio might have been higher (on the other side) without any loss to the cause that we represent. His effort Thursday night was to outline the apostasy under Brigham Young, and his holding of wholesale rebaptism, reconfirmation, and reordination, resulting in a new church in the valleys of the mountains with a plan of salvation and exaltation not dreamed of in the days of Joseph. On Friday night our Utah friends made no attempt to reply or defend their position, but led out in an attack on the early history of the Reorganization, the burden of their argument being that those taking part therein had lost their priesthood owing to their previous connection with other factions. Saturday night Bro. Heman continued the line of thought pursued Thursday night; and Sunday night he took up the position and history of the Reorganization, defending both in a masterly manner.

We wish now to pass some criticisms on the men from Utah. We do not wish, however, to criticise them in any harsh, unfair, or captious spirit. First, we will say that their deportment (with possibly one exception) was such as to be creditable to them as men and to their church. So far as we observed they conducted themselves in a gentlemanly manner and in their attack upon us as a people, they were for the most part open and frank and evinced a care for our personal feelings that was commendable. Our elders may, and we trust do, profitably pursue a similar course toward all antagonists.

Concerning their ability as speakers we make this comment, and it will apply largely, we believe, to the rank and file of their men. They spoke often of the power of the priesthood that they claim to hold, the inspiration that goes with them, vigor of the testimony burning in their bosoms. Little of this, however, was to be observed in their work as preachers. We admire preachers of personality and power and believe we can recognize them when we watch their work, but if there was among these men one with any extraordinary power to thrill, move, or convince an audience, or even hold their interest for long under ordinary circumstances, we did not discover him. The old time spirit that made men terrible in controversy and a moving force in the pulpit was not with them. We are sure that we could select as many boys from Graceland College, holding no priesthood, who could take the stand and do as well. Probably they could do the same in the

University of Utah. There was no more spiritual power with them than might be found among an equal number of graduates from some Wesleyan University,—young Methodist ministers.

It may be urged that these are young and inexperienced men. But the dearth of spiritual power noted is not confined to these young men. Joseph F. Smith, who is supposed to be a "prophet, seer, and revelator," when before the Senate Committee was asked by Senator Dubois, "Have you received any individual revelations yourself, since you became president of the church under your own definition, even, of a revelation?"

To this he replied, "I can not say that I have."

A moment later he added, "Well, I can say this: That if I live as I should in the line of my duties, I am susceptible, I think, of the impressions of the Spirit of the Lord upon my mind at any time, *just as any good Methodist or any other church member might be.*" (See Proceedings before the Committee on Privileges and Elections of the United States Senate, Reed Smoot Case, pp. 483, 484.)

This seems to be in line with the experiences of his predecessors, Snow, Woodruff, Taylor, and Young, who also posed as "revelators," for during a period of over sixty years they have received nothing professing to be a revelation that was thought worthy of a place in the Book of Doctrine and Covenants. It is true that Wilford Woodruff presented a manifesto in 1890, and at the time George Q. Cannon said that it was a revelation from God; but it told them that they should cease to practice polygamy, and we had been telling them that for about forty years before it dawned upon Woodruff, and to date it has been too distasteful to them to be granted a place in the Book of Doctrine and Covenants.

We will pass only one other criticism. As a body of ministers it seems to be their custom to use several speakers on most occasions, and it is their rule to close all speeches with a personal testimony that Joseph Smith was a prophet of God. Thus they bear this testimony far and wide in all lands and climes. We believe that this testimony fails of its object because invariably when questioned they will testify further that he was a polygamist, and if pressed still further with the fact that he condemned polygamy only a few weeks before his death, publicly denouncing it in the official organ of the church (*Times and Seasons*, vol. 5, p. 423) and classing it with "false and corrupt doctrines," they will leave the impression, if they do not say as much, that the time was not ripe to announce the doctrine and its denial was only a ruse. Thus in effect their testimony to the world that he was a prophet; second that he was a polygamist; third, that he was deceptive. Inasmuch as the world regards polygamy as an abomination and a gross crime, (and

the world is right, for God calls it both; see Book of Jacob, chapter two,) the result of this widespread campaign of personal testimony is to confirm the world in its previous belief that Joseph Smith was a criminal and not a prophet at all. So, much as we regret the situation, in all honesty and in all chairity, we can only look upon their work as a menace and a hindrance to the spread of truth and the increase of knowledge regarding the restored gospel.

At the close of the Sunday night service Elder VanDyke presented the following paper which was read from the stand:

LAMONI, Iowa, June 20, 1909.

To Presiding Officer; Dear Brother: On Thursday evening the presiding officer and Elder Heman C. Smith broached the subject of a discussion to some of our elders. While we needed the nights allowed us last week to deliver our message and did not wish to depart from our plan, we wish it understood that we are prepared to name a committee to arrange preliminaries for a discussion if the authorities here desire one.

W. D. VANDYKE, behalf of elders.

To this the reply was made that the standing offer made to the representatives of the Utah faction when they were here some years ago, is still in force: We will meet a properly indorsed representative of the Utah church at any time in debate in Lamoni, providing the debate shall be repeated in Salt Lake City, Utah, (in the Tabernacle.) The statement was made further that we are not averse to meeting them elsewhere, where both churches have a following; but if such a debate is held in Lamoni, it is only fair to both sides that it should also be held in Salt Lake City. Surely the president of the Northern States Mission can so arrange with his general church officials in Salt Lake City, unless they are timid regarding the matter. So far as we are concerned we have shown our confidence in our position by repeatedly opening our church in Lamoni to their men and have repeatedly given them a careful and courteous hearing.

ELBERT A. SMITH.

TWO PRIESTHOODS.

According to the teaching of the books there are but two priesthoods, the Melchisedec and the Aaronic. All the official members of the church hold either one or the other of these priesthoods. The position to which a man is called to act in service for the church is designated by the name of the office to which he may have been ordained; but the name does not carry with it the idea that there is any difference in the priesthood, by virtue of which he acts in his office. As for instance, in the statement, "an apostle is an elder," it should be understood that he bears the general appellation of elder in common with every other officer in the church holding the Melchisedec priesthood, but as an apostle

belonging to the Quorum of Twelve he holds a specific office, is charged with specific duties, and exercises specific privileges and prerogatives not belonging to any other officer in the church and yet holding no other or no higher priesthood than his associates acting in different offices in the same priesthood. This is true of every other officer from the presiding elder of the church to the local elder, all holding the same priesthood but acting in separate and different offices in the priesthood.

This principle is also true of the Aaronic priesthood, from a presiding bishop, who may by virtue of his being a descendant of Aaron act in his own right for that reason, to the priest, teacher, and deacon who all hold the same priesthood as himself, though acting in different calling and office. For the reason or absence of revelation designating a bishop as a descendant of Aaron, the service in this office of bishop is rendered by one holding the high priesthood in the Melchisedec priesthood; because, by reason of this holding the office of high priest, he is authorized to act in the other offices of the church, being set apart thereto by the action of the body.

A serious mistake has been made by some who have assumed that a different priesthood attaches to different offices in the church. The seriousness of this mistake may easily be seen when the fact is specifically stated in the revelations to the church coming through this restoration by the angel's message, that there are but two priesthoods. Thus, for instance, it is held by these who make this mistake referred to, that there is a difference between the priesthood of an elder, an apostle, a patriarch, an high priest; as if a different priesthood attached to these several offices.

Let us study the word and understand priesthood and the different callings in the priesthood, being careful to make the proper distinction, which we think to be easy, if we allow the Lord to make a statement for himself.

AN APOLOGY TO ELDER TUBB.

The SAINTS' HERALD of June 16 contained an excellent original article entitled, "The coming comet of 1910," by Elder F. R. Tubb. By mistake his name was omitted from the article. We desire to correct this error and express our regret to Elder Tubb and our readers in general.

NOTES AND COMMENTS.

Elder C. B. Woodstock, director of the industrial department at Graceland College, left last week for the conference at Montrose, Iowa, to begin his summer's campaign in behalf of the college work in general and the industrial department in particu-

lar. From Montrose Bro. Woodstock will visit the Kewanee District and the Northeastern Illinois District, on his way into Wisconsin. After July 4, he will likely visit the branches in Michigan and perhaps return to Iowa and Missouri for the last month of his campaign. Elder Woodstock is heart and soul in this work which means so much for the development of the worthy young men and young women who are of limited means. He is well qualified to speak for the college and we feel sure that he will receive a hearty welcome wherever he goes. It has just been discovered that sixty-two students were given the opportunity of working for a part or all of their expenses during the last college year. It is earnestly hoped that the department may speedily be put upon a safe financial footing and be able to accomplish the good that Bro. Woodstock hopes for.

According to the *Chicago Record-Herald*, June 8, Bishop Fallows has recently made certain statements regarding faith healing and the use of oil in administrations that can not fail to be of interest to Latter Day Saints. We quote:

"In about three years, perhaps, the ministers will be given authority and orders to anoint with oil."

This prediction was made yesterday by Bishop Fallows in a talk which he made before the Methodist ministers of the city on "Health and happiness." The bishop was not certain that all clergymen would be as successful as hoped, but he said their treatments would probably be of varying degrees of efficacy.

"It is true that some ministers would probably not be as efficient as others," he added, "but we see this difference in skill in the men who follow all the arts and professions. The time is coming, however, when you will graduate no more young men until they are thoroughly instructed in the principles of psycho-therapy, and when no physician will be graduated until he has been thoroughly grounded in the study of the soul and of applied psychology.

"Give God the glory for these cures. It is true that a cure might be due in part to medicine and in part to prayers. The cures which have been affected by anointing with oil have been marvelous."

A sister sends us a clipping which gives us a very simple, and it claims, a sure remedy for cancer and other blood diseases. We are reproducing it in our column of General Interest.

Patriarch Joseph R. Lambert gave us a timely and powerful sermon on last Sunday morning. His subject was suggested by the recent local effort by Utah elders, and dealt with God's unchangability, and the brother showed the glaring inconsistencies in the doctrine of plural marriage as advocated by the faction in Utah.

The Straight Road

STARVATION.

The story is told of a ship being wrecked on a small, but very fertile island. The crew escaped and also succeeded in saving some stores of provisions. In a few days in one of the small mountain gulches, they found a rich placer mine. Immediately, in fever haste, they all began to wash out gold, by aid of the stream, which ran down the gulch. Day after day they washed out heaps of gold-dust. Planting, sowing, and gathering of food was forgotten in the greed for gold. Winter suddenly came down on them. They were far out of the zone of navigation. Their food was gone; no provision had been made. They had heaps of gold. It was useless. They had invited starvation. No ship came, fishing failed, the rigors of cold winter shut off natural vegetation; miserably they died. Their whitened skeletons found beside their bags of gold and their empty sea-biscuit chests told the story.

Be it fact or fiction, the same story is told over and over in our spiritual work. We are constantly busy on things pertaining to this life, always after the dollar; no time for the church work. Thousands of poor souls are starving after the spiritual bread of life, and do not know it; finally the last call will come; we will look about eagerly for the bread of life, but alas, too late. We say we have not time to even read the church papers; our minds are constantly set on other things. Little do we realize that we are in a starving condition. Let us then arise to a sense of duty. We are needed in the Sunday-school, Religio work, and at all the church services. We are needed to buy tracts and church literature, so as to warn our neighbors, and above all, the missionaries' families are at our mercy. Many, many poor need our help. "Hear this cry." Remember, we owe God a tenth of all. We owe God our ever sacrifices; then we will no longer starve for the bread of life.

JOHN ZAHND.

NEW ALBANY, Indiana.



TAKING A STAND.

If a man takes a stand it is easier than if he does not know where he stands. There is this about the gospel which the servants of God and members of the church defend,—we need not ask one to maintain anything that is not written or does not harmonize with God's revealed word. If we represent Christ we must make our avowal to stand there, and it must not be a half way profession nor a vascillating obedience which is rendered.

A soldier enlisting in the army of Christ pledges himself to bring no disgrace to God's work; he wants to do as his superior officers order, to give all there is in him to the service in Christ, to be one of a

militant host. He must be wholly Christ's and not a hesitating and lukewarm follower. When you begin to think about what you are to be by and by, first of all decide that you will be true,—a Christian.

I take it for granted that you will choose some way, right or wrong, there being two ways to travel through this life. Whatever you will be, first of all be a Christian. What says the Bible? "Seek ye first the kingdom of heaven and all things shall be added unto you." First get your relation right with the Master, Christ.

There are those who know the Lord Jesus for their Master and friend; know him so intimately that they never start out in the morning or lay their heads on the pillow at night without their little talk with him. If they get to a hard place they tell him and he helps them over. Jesus, being their guide, goes before them and they follow. I think his is the dearest name. We should hasten to obey. Begin now and have the more time for enjoyment and for service, then all the days will be days of pleasure to you, if you have made up your mind that you will belong to Christ.

Do not be of those who try to serve him in secret. A man who is ashamed to declare himself might become a deserter to himself. How many could we, without difficulty, make to see very plainly the way of truth, and that we belong to Christ, perhaps in no way so readily as in confessing him before men. They who join the church take their stand publicly, where all who know them are aware of their belief. By the single step of enrollment among the disciples we signify to our companions and friends that we are endeavoring to serve Jesus, justly and truthfully. It is by obedience to its laws that we consider its interests.

We enter or join the church, and by that act declare that we have aims and hopes different from those of the world. Pleasure and worldly ideas keep many a person from obeying Christ. It is very commonly said, "I'll wait till a more convenient time; two or three years from now will be time." We have no guarantee that two or three years hence we will be here. The present is our only hour, and we are paying no real homage to Christ when we bid him stand aside and wait our leisure.

Would you keep a king, with his royal retinue, out in the cold while you spent a year in the enjoyment of your barred fortress? Yet there are those who thus shut out our King. Our King, who says, "Behold, I stand at the door and knock." Occasionally a young person pleads that he is not good enough to join the church, but remember the lesson of the hymn, if you tarry till you're better you will never come at all. Christ's promise is to cleanse the heart and make it a fit room for him. Self-humility pleases him, but lack of faith is not humility.

Take your stand on his side; trust him and he will day by day enable you to grow in faith in many ways. Those who have taken their stand may show their love for Christ; the most needful thing about it is not to search for occasions where they may fight for Christ, but to take pains every day and hour to live with him, never to neglect prayer, never to forget the question, What would Jesus do; always to help those whom he loves; always to shine for him in the dusty ways and the dark corners; taking pains to show the genuine character of a Christian life in little things. Few of us ever have an opportunity to serve Christ on a conspicuous stage. Our own town, our own household, our office where we do as we are bidden, our desk, our little place of labor is the sphere in which we are to shine for him; you in your small corner and I in mine.

One excellent way is by being where we ought to be, and on time in the Sunday-school, as scholar or teacher, always in the class; never late in church, at the second service as well as the first; ready to work overtime without complaint; always cheery; always brave; living as you pray; and praying to live close, very close to the dear Master.

Blessed Christ, thus may we take our stand in the world and love and serve thee, O Lord.

Your brother,
W. R. RUSH.

LEES SUMMIT, Missouri.

Elders' Note-Book

A MINISTERIAL EXPERIENCE; ARRESTED FOR DISTRIBUTING TRACTS.

(A communication from Elder E. C. Briggs, being a copy of this report to the district conference at Ogden, Utah.)

To the President and Elders in Conference Assembled: I have the pleasure to report my mission work since our last conference. I have preached but few public sermons in the pulpit since our last assembly, but have done the best I could in the mission field. Have visited Provo, Springfield, Spanish Fork, Murray, and Ogden, but had my headquarters in Salt Lake City. In these places and cities I preached about five hundred sermons around the family altars, in their offices, stores, hotels, carriages, public thoroughfares, and railroad trains, to strangers and tourists from all parts of the globe, including many of the principal cities of the United States, such as Chicago, Minneapolis, Indianapolis, Detroit, Baltimore, New York, Buffalo, Washington, D. C., Richmond, New Orleans, Louisville, besides all the chief cities of the west, and islands of the sea, Cuba, Honolulu, Japan, Africa, Egypt, England and Wales, Germany, Holland, Switzerland, France, Russia, and Italy. To all of these lands I have sent our literature and tracts, all of them devoted to religious subjects and theological questions, much of

it written by President Joseph Smith and his brothers, Alexander H. and David H. Smith, sons of the choice seer, and others of the prominent elders of the Reorganized Church, also the letters and correspondence between Joseph F. Smith, Jr., of the Mormon Church, and myself, entitled, "Who's afraid to have the light turned on?"

For handing out this literature to citizens and tourists in the street south of the block of the ten-acre Temple Lot, in the heart of Salt Lake City, I was forbidden to continue by Mormon Elder Charles H. Wilcken (an attache of the Information Bureau), who often daily conducts strangers and tourists through the tabernacle. He had previous to this requested me not to give my literature or booklets to any one in the ten-acre block, and of course I acquiesced, but when the intolerant Mormon elder went so far as to forbid me handing them out on the street to innocent seekers after truth on the subject called "Mormonism," I protested in a very quiet way, and told him I knew my rights and proposed to exercise them. But on the 1st of September, Elder Wilcken called me to one side, while I was in conversation with the tourists, in company with Elder Davis, and said, "I wish in a friendly way to tell you I have forbidden you to hand out your tracts on this street, and now wish to say I have had counsel over the matter with men of authority and I know what I am doing, and if you hand out any more of your literature here I will have you arrested, and you may depend on it, for I know what I am doing."

In the meantime, during his many threats to have me arrested, I had consulted the city attorney, three lawyers, and two judges, and they all informed me that the city ordinance did not conflict with, or have any prohibitory law against my work, and advised me to pay no attention to the bigotted, intolerant Mormon elders who were constantly passing out their literature and some of it in support of the criminal practice of polygamy.

I therefore continued my canvass of the city with my associate missionary, Elder John Davis, who is from Stewartville, Missouri. We continued to hand out our literature to citizens and tourists, when on the tenth of this month I was arrested by order of Elder Wilcken, while I was on the street twenty-one feet east of the gate that leads into the Temple Lot near to the Information Bureau. There were at the time of my arrest only ten or twelve persons present.

A little coincident in connection with my arrest is worth mentioning as a matter of record. I had just been conversing with two ladies and I asked them, "Are you strangers in the city?"

One of them replied, "No, we reside in the city."
"Then you are good Mormons I presume?"

"We try to be."

I continued, "Are you brave enough to read anything you are not in the habit of getting in the Bureau of Information, for the Mormons will not allow me to hand out my tracts inside of the walls that surround this Temple Lot?"

The lady replied, "We are brave enough to read anything."

I then handed her two of my tracts, one entitled, "Was Joseph Smith a polygamist?" and my letters to Joseph F. Smith, Jr., "Who's afraid to have the light turned on?" remarking as I handed them to her, "See if I have not treated Joseph F. fairly."

As she read aloud, "Who's afraid to have the light turned on?" she quickly remarked, "A Josephite won't treat any one fair; perhaps you do not know who I am."

I quickly replied, "Oh! what is the matter now, I suppose you are a good Mormon," and you may imagine my surprise when she said, "I am Joseph F. Smith's wife," and again I exclaimed, "God bless your dear heart, I am glad to meet you. Let me shake hands with you." We shook hands, and she turned from me and walked away reading, "Who is afraid."

In about three minutes later, Elder Wilcken pointed me out to the police officer, who invited me to go with him. I was not aware of his intention, and remarked, "Why should I go with you, I am very busy just now," and he replied, "You are under arrest."

I said, "Is that so, bless your heart, I will accompany you with pleasure," and I turned around to those strangers, who had just taken some of my literature and said, "Please remember the injunction: 'I was in prison and ye visited me.' Come and see me."

Bless their hearts, some of them replied, "We will visit you," and I was led off to the police court accompanied by Elder Davis, who forsook me not, bless his good soul, as he cheerfully spoke comforting words to me with smiles all over his face.

But, my brethren, do not think I was cast down or discouraged, though this was my first arrest in all my life, and I am seventy-three years of age and been actively engaged in the ministry fifty-six years. Just think of it. Here I was led off into captivity by a policeman, at the instance of a so-called Saint (otherwise Mormon), and in that "land of Zion" so aptly described by the ancient brother Jeremiah 17: 5-7: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the

Lord [not in Adam—remember, my dear people] and whose hope the Lord is."

While in company with my associate missionaries, (Elders J. F. Curtis, John Davis, and E. A. Davis,) we are daily subject to insulting language against us by the elders of the Mormon church, and if what they say is true, our missionaries in foreign lands, Elders John W. Rushton, now in Great Britain, Peter Anderson, of Denmark, and Cornelius Butterworth, of Australia, are not gentlemen—much less Christians. But, thank God, from my personal acquaintance with these honored missionaries of foreign lands, I know they are greatly misrepresented by the Mormon elders, "returned missionaries" of Utah.

And here in Utah the elders of the Reorganized Church of Jesus Christ of Latter Day Saints are forbidden the use of all the Mormon public houses of worship to hold meetings in, by the edicts of President Brigham Young down to President Joseph F. Smith, the pretender, in the Mormon church.

I submit the above report as a truthful narrative of my experiences and mission work in Utah.

I desire to add, by way of recording history and information to the honest, innocent, inquirer after truth, that on the 11th day of August, 1863, in company with Elder Alexander McCord, when on my first mission here, President Brigham Young said to me, "I do not want any of your doctrine here, and wherever I have any influence, not a door shall be open to you or your doctrine, for I do not want any of your preaching *here, here, here!* and you shall not have a meal of victuals only as a beggar in the territory."

With this report I wish also to say, in order that I may not be misunderstood, that I believe there are many honest, sincere people of the Mormon church, who have been induced to come to Utah through the glorious, sublime principles of the gospel of Jesus Christ, which is "the power of God unto salvation to them that believe," as declared by the ancient Apostle Saint Paul. But these beautiful principles have been used by the crafty Mormon apostate leaders as a decoy, or stool pigeon, to teach their followers the chief heresies that Adam is the only God with which *we* have to do; a plurality of gods; the denial of the conception of Jesus the Christ by the Holy Ghost; blood atonement (that is, a man may have his own sins forgiven by having his own blood shed by his brethren), and the grosser crime of polygamy which is emphatically denounced in the law of God as whoredom.

These abominable doctrines were introduced and taught by President Brigham Young, but to their credit, I know that many of the dear ones, and rising generation, revolt at the corrupt teaching and priest-craft of their leader as soon as they sense the fact

that these horrible doctrines have been taught in the sermons of their leaders, as are recorded in their *Journal of Discourses*, *Millennial Star*, *Deseret News*, and the *Seer*, the organs of their church; and many of them are horrified and denounce these corrupt teachings in disgust.

God bless their souls, may they find mercy in the patience of our heavenly Master, is my constant prayer daily.

With much love for these dear people and for their sake in the gospel of Jesus Christ our Lord,
I am,

Your fellow servant,

E. C. BRIGGS.

OGDEN, Utah, September 26, 1908.

Original Articles

CHRIST OUR EXEMPLAR.

On entering the church we, as Latter Day Saints, usually lay aside all of our major faults, but some minute faults cling to us that prove a detriment to our spiritual progress, and our efforts to overcome them are weak indeed. We are told we are what we make ourselves, but usually our environments govern us to a great extent. Our professions have something to do with our manner and even looks. We are informed that the philosopher and skeptic possesses an habitual sneer; the student and thinker, a wrinkled brow; the soldier and statesman, firm, compressed lips, and thus the features follow the profession; therefore, if we profess to be followers of Christ and are not hypocrites, there will evidently be at least some identity and we will be seen striving to overcome, thus becoming more like him.

It is our duty to not only try to place ourselves in subjection to the law, but to assist others. Christ came to save the lowest wretch that ever was born; we are to become assimilated to him. His Father's will must now be accomplished through his servants, then we, claiming to be his servants, are commended to teach all nations, black or white, rich or poor; and if by misfortune they have fallen, our hand should be extended unto them, not inquiring first about their past life, but ready and willing to forgive whatever they have done, God to be the judge.

Right here, I wish to call your attention to Matthew 7: 2, 3, according to the Inspired Translation of the Holy Scriptures: "Judge not unrighteously, that ye be not judged; but judge righteous judgment, for with what measure ye mete, it shall be measured to you again." While the King James Version does not permit the judgment of man, reason prompts us to believe that it is consistent to judge if our judgment is a righteous one; but I fear there are more hasty, unwise, and unjust judgments passed by men, than conservative, wise, and just ones. Lack of wisdom, jealousy, and self-

conceit, dwelling within the one who pleases to judge, will cause man many times to pass unrighteous judgment, thus inflicting wounds that will require years to heal; and I believe it will be consistent to say more hearts have been pierced, more tears caused to flow, more people discouraged, and more noble lives ruined by unwise, unjust judgments than by any other one unwise act. The ones passing judgment many times are pronounced firm and plain, when they are only blunt and boorish. O, God, help us to look down deep into the hearts of all humanity and not on the outward appearance.

In my travels, before I entered the ministry, and also the short time I have been in the ministry, I have come in contact with people whom I first thought giddy and proud, but when remaining long enough to become more acquainted, I found them tender-hearted and kind; the laughter displayed, the smile advanced was the covering of an almost broken heart and crushed soul. I read in my Bible that Christ's mission was and is to rescue the perishing and lift up the fallen, and when he says "fallen" I understand him to mean man or woman, and it mattereth not how low they have been degraded.

I once knew a young man who was falsely accused, misunderstood and misjudged, and his supposed friends shunning him caused him to enter company that was degraded. He was soon persuaded, against his will, into the ball-room and saloons. There was the start of his downfall. He went to the gutter.

Now the question, "What would Christ have done if he had come in contact with such a case?"

Answer, No doubt he would have given him encouragement, but instead, here is a sample of the conversation carried on between two so-called followers of Christ: "I would not dirty my hands trying to reform such a person."

Backbiter No. 2, "I'll never speak to him again."

The Bible informs us the one who backbites shall not be permitted to live in Zion. Webster informs us that backbiting is speaking evil of the one absent, and it mattereth not whether the evil be true or false, it is backbiting just the same. Now, compare the poor, fallen soul, and the backbiter, and answer in your mind who you think stands the best chance before a just God. Yet, while I abhor and condemn intoxicants and all evil in connection, I do not believe any one but God and those who have had the experience are qualified to judge such a character as mentioned above.

Our earthly father will usually give good instructions; our mother be the last one on earth to forsake us, but Jesus has promised to come to our rescue after all on earth has forsaken us. We are to become assimilated to him in thought, word, and action. The admonition is, "Be ye perfect as our

Father in heaven is perfect." Now, I don't want to leave the impression that I claim sanctification yet, but we have had a splendid opportunity to partake of the jumping, (so-called sanctification, for we have landed in a hot-bed of those people a few times during the past year, and O, how they gag at what they are pleased to term Mormonism! They also made a few attempts to expose it and how profound was the logic used! But that is wandering from the line of thought. The idea is to overcome a little each day; pattern after the meek and lowly one who suffered and died for the fallen race. O, God, may we be to all humanity as Christ is to us! Then how soon the gathering would be a Zion indeed; our judgments would be righteous and it would be a step toward true charity, loving our neighbor as ourselves, also our enemies as we are commanded.

No one but God and an erring soul knows the real good of a kind word, and I will here insert a few lines from the pen of a poet:

"Drop a word of cheer and kindness
Just a flash and it is gone,
But there's half a hundred ripples
Circling on, and on, and on,
Bearing hope and joy and comfort,
On each splashing, dashing wave,
Till you don't believe the volume
Of the one kind word you gave.

"Drop a word of cheer and kindness—
In a minute you forget,
But there's gladness still a-swelling,
And there's joy a-circling yet;
And you've rolled a wave of comfort,
Whose sweet music can be heard,
Over miles and miles of waters,
Just by dropping a kind word."

Now let us note the language of Paul in Galatians 6: 1: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou be tempted." In practical life, no doubt, the majority of us have noticed when we have passed extreme judgments, we will be tempted and it will be measured to us again. We are told, God is love. He came to the earth in the personage of Jesus Christ, who came and set up his kingdom for the purpose of restoring Israel. The restoration is to be brought about by the love of God, through his servants. The question is, Are we doing our duty?

Most every prophecy given to latter-day Israel has been an admonition to be aware of pride; arise from lethargy and be united. While meditating and praying over the welfare of Zion from the depth of my soul, I have been compelled to cry out, O Star of Bethlehem, how long wilt thou be a guide to wandering Israel? O Weeping-willow of Gethsemane, how long wilt thy pleading cries ascend in be-

half of thy erring children? O Son of God, shine forth till our souls are illuminated with thy love that we may reflect it to the world and be a blessing to all humanity!

I am not so forbearing and kind as I should be, but I hope to be able, by the help of the Master, to bridle my passions and smother my jealous and selfish desires, for we can not serve two masters, and I believe every element of hell is charged with undiluted, concentrated selfishness and jealousy. Satan has prepared radical language for the jealous, self-conceited person. He can do more harm, discourage and eradicate the tottering faith of more weak saints than ten conservative ministers can heal in years of labor. May God forbid us judging at all, if we haven't wisdom to pass righteous judgment. Would it not be better to seek out the good in the lives of human beings and if we can not find any good, keep silent?

Christ preached and practiced his religion, and while he did all he could for the sin-sick world, he never missed an opportunity to fire a shot at the Pharisees, Sadducees, hypocrites. If we only love those who love us, we are no better than they, and if there is anything that provokes me it is a willful sinner, a pretended saint, a backbiter, a talebearer, a hypocrite. Job tells us the hypocrite's hope shall perish. We claim more than most modern worshippers, so may our righteousness exceed the righteousness of the scribes and Pharisees and thus we be permitted to enter into the kingdom of heaven.

We often offer different excuses why we do not do as we should and I'm sure our environments assist in forming our character. Environments reduce at times to degradation and I admire a member who can be a Saint even though in an isolated condition, with unpleasant environments. On the other hand, environments correct and uplift, especially the young, even though their ancestors have been of a low class, and they should be commended for that. If we can intelligently say to the wayward one, your mother was a pure, noble woman; your father a good Christian man, it will touch his heart when all efforts have seemed in vain.

I have written some of this from experience and will have to be classed with the prodigal sons, and while Christ is ready to receive the prodigal and we are told the angels of heaven rejoice at his return, it is still better to be the one who has remained at home, for the Father says, "All of mine is thine;" while the one who has gone astray will have sometime, somewhere to reap what he has sown.

In conclusion for the benefit of all, permit me to insert another poem:

"Look ahead,
 No matter what your troubles,
 Look ahead.
 Never mind how trials double,
 Look ahead.
 Past mistakes are sure to find you
 If you let their memory bind you,
 And so never gaze behind you,
 Look ahead.
 "Don't stop in the way you're going,
 Look ahead,
 Don't waste time upon past showing,
 Look ahead,
 If the past has gone in failing,
 Spend no precious moments railing,
 With fresh energy prevailing,
 Look ahead.
 "Turn your back on life's disaster,
 Look ahead,
 If the past has failed, then faster
 Look ahead.
 Let the future wrest successes
 From the past mistakes and guesses,
 While the present this impresses,
 Look ahead.
 "Looking backward on past glory,
 Not ahead,
 Told of Lot's wife the sad story,
 While ahead
 Lay her land of woe-forsaking,
 So, if fortune you'd be making,
 And if ill your leave be taking,
 Look ahead."

May God help us each to strive to become more nearly perfect each day of our life; thus preparing ourselves to meet the Master when he makes his second advent, is the prayer of your humble servant.

OAKLEY R. MILLER.

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HEALTH AND WEALTH IN THE WORD OF WISDOM. —PART IV.

In a former article we examined the value and detriments of some household drinks, and now with the thought in mind that even buttermilk may well take the place of coffee, for it contains all the protein while the excess of carbohydrates has been removed, we shall better understand the advice of a city health officer in the following:

A quart of milk equals in nutritious qualities one pound of meat; it equals one and three quarters pounds of fish. We should drink more milk. With a dish of fish, a dish of meat, and three quart bottles of milk he demonstrated the inferiority of meat and fish when compared to milk.

"Drink more milk," he advises. "You'll save more money and be better fed. We must cultivate a taste for milk and milk products. Holland is the greatest milk-drinking and milk-producing country in the world. The peasants eat meat only once a week. There is no more muscular and hardy race than the Dutch. The muscle comes from the cheese they eat

and the milk they drink. We are eating too much meat. It produces most of our Bright's disease cases."

Over sixty per cent of the weight of the normal human body is water and must be continually replenished. A wise Creator has abundantly supplied our need in this respect in the gushing springs of the earth and the wonderfully distilled liquids of fresh fruits and herbs. Another essential is also supplied in the minerals they contain to repair and build up our bones, teeth, etc.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man, every herb in the season thereof." Besides the proteins and the fats and starches, every daily ration must contain a small but important amount of mineral matter.

Bodily tissues, bones, teeth, and hair are built up in the young and kept in repair in the old by mineral substances, which also act as a tonic to the whole system. They may be acquired and assimilated most easily when taken in the form of fruits and vegetables.

Therefore some of the strongest vegetables, such as onions, greens, and carrots, which are especially rich in mineral matter, have a legitimate place in a menu, although they are often neglected as articles of food.

Lettuce, celery, cucumbers, and the plants which make good salads, are considered valuable by those who study the subject of diet from a scientific standpoint.

As the minerals found in vegetables are soluble in water, a portion is lost in the process of cooking and is most often thrown away with the "waste" when strained. Some of them, especially those which are young and tender, should be prepared in as little water as possible, to retain the salts.

Old vegetables, too tough to be served whole, make nutritious and appetizing *purees* or thick soups, from which the indigestible vegetable tissue has been removed. The water left from cooking asparagus and celery is also used in the soup pot by economical housekeepers, because of the valuable natural salts it contains.

The onion contains mucilage and a combination of salts which have a mild seductive effect. Physicians often order onions cooked in a simple fashion to be given to delicate children four or five times a week. They act as a blood tonic.

It is estimated that ten per cent of the materials brought into a house as the food supply are put into the garbage can in the form of waste. This includes bones, skins, and parings as well as the portions left over on individual plates after meals. The *ten per cent* may well be saved by a little more "wisdom" regarding our food supply and its real value to us;

together with the medicine bill saved in a year it will go well toward paying that *tenth* or *tithe* which should go into the Lord's storehouse. Who will make a *practical* application of the Word of Wisdom from now on?

EARNEST WEBBE.

(Concluded.)

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BAPTISTS ON THE LAYING ON OF HANDS.

In writing this article the writer has no desire to pose as a great debater, nor to become conspicuous in that line through the church papers, for the sake of popularity, but for the sake of truth. He feels he should be heard in regard to the matter herein stated, by reason of the fact that it has been his duty to defend the great latter-day work in public debate against some of the great champions (so called) who are continually on the warpath to destroy what they are pleased to call Mormonism, which they believe emanated from the Devil.

Mr. Bogard, who is now editor of the *Arkansas Baptist*, published at Little Rock, Arkansas, has just completed a series of articles in that paper in which he makes the claim that Satan is the father of our system of work. These articles seem to be greatly commended by some of the writers to that paper. Some of Bogard's people are continually pushing him to the front as a champion debater, prepared to vanquish any preacher in debate or any society on earth. They now have him boosted to the skies, so to speak, in the imagination of himself and some of his own people, and I thought it proper to write this article in order to knock the props from under him, so that those who read it can see him in his true light.

While in a debate with him at Vancleave, Miss., September, 1908, he flatly denied the fact that the Baptists ever practiced the laying on of hands. In order to refute this bold denial and assertion, I read a quotation in Parsons' Text Book, pages 117 and 118, which purported to have been taken from David Benedict's History of the Baptists, volume 1, page 487. The quotation was a plain and positive statement that the Baptists in this country about one hundred years ago did practice the laying on of hands. Here was a controverted point established in the hearts of the people by Baptist authority, so firmly that it could not be overthrown or extricated by truth (which is always more precious than gold or all the praise and popularity of the world). Here Mr. Bogard saw that a point had been fully established as a monument against his folly and that something must be done in order to cover it up from the minds of the audience, or he was ruined on that point. So he took from his satchel a very old history which contains about nine hundred and seventy-five pages, a copy of which was purchased by me a few days ago in a second hand book store in Kansas

City, Missouri. The title-page is as follows: A General History of the Baptist Denomination in America and other parts of the World, by David Benedict, New York; Lewis Colby & Company 122 Nassau Street, 1848. With this book open at page 487 he tried to make it appear to the audience with a loud cry of deception and fraud that here is volume one of Benedict's History and the same volume and page referred to in Parsons' Text Book and not one word about laying on of hands. With this old book open in his hand he made a great flourish of trumpets, so to speak, in denouncing the so-called deception and trickery which he claimed was being practiced by our elders, and then invited any of the audience to come and examine the book, in order to be convinced that the laying on of hands could not be found there.

This was a very heated controversy and no doubt the reader is made to wonder how the writer met such a bold and daring charge of fraud and falsehood, which was hurled in our faces before an interested people. At the close of the speech in which we were accused of such glaring misrepresentations, I arose with the Philadelphia Confession of Faith in hand, which was adopted by the Baptists in London in 1689 and adopted again in this country in 1742 and proved by that that the Baptists did hold to the laying on of hands, according to an earlier edition of this document, and that they had left it out of their confession of faith according to a statement on the front cover of their Confession, as now published by the Baptist Book Concern, Louisville, Kentucky. A copy of this Confession can be had for ten cents.

I also denied that the book which Bogard held out to the audience was volume one of Benedict's History. The one he held in hand was a general history by Benedict published in 1848. The history quoted from by Parsons was published in 1813 and styled volume one; then challenged him to produce the volume one edition and if the laying on of hands could not be found there he would have some ground for saying that the author of the Text Book had lied. Here, dear reader, it was plainly manifested that a so-called doctor of divinity, preacher, and champion debater, who claims to be trying to lift up fallen humanity from earth to heaven through preaching, writing, praying, and debating, was trying to palm off on the people a history of the Baptist Denomination by Benedict, published in 1848, for the one by the same author which was published in 1813.

Now I would not try to impress the thought upon your mind for one second that I succeeded in convincing every person in that audience of the downright trickery and deception which was being practiced in their presence by this great leader in

the Baptist ranks, neither would I have you think that I carried all the audience to my side like a cyclone and got them all converted. The unprejudiced and honest in heart, however, could see who was turning on the light. Bro. T. C. Kelley, my moderator, and myself, in order to get the proof beyond any question of doubt whatever that this was a case of deception and falsehood on the part of Elder Bogard, while in Mobile, Alabama, began to search for Benedict's History of the Baptists and the result of our efforts was written by Bro. Kelley and published in the *Ensign* of October 29, 1908. From this article I extract the following: "No sooner was the quotation read than Mr. Bogard jumped to his feet, with a great flourish of words, and presented what he claimed was the history from which the quotation is made, and proposed to 'quit the debate and go home if any such quotation could be found.' He branded the quotation as a 'lie' gotten up to deceive; offered to let any of us read the book he presented, and if the quotation in the Text Book could be found he would give up the debate and go home. I took the book and detected at a glance that he was trying to deceive the audience by pretending to have the edition of Benedict from which the excerpt in the Text Book is taken when in fact it was another edition altogether, and in one volume only, whereas the quotation is credited to volume 1, page 487.

"Mr. Bogard claimed his copy was one of the first that was ever published, and sought to make the audience believe, and probably succeeded in making some of them believe that it was 'volume one,' thus confounding the first edition with the volume. He admitted that there were other editions published afterward, and among them a two-volume edition some ten years after his, so his was first. I was satisfied Elder Bogard was practicing to deceive, and am now fully confirmed in the thought. Having made up my mind to find out the facts regarding the matter, in company with Bro. Slover and Bro. N. L. Booker, I came to Mobile yesterday to make such search as we might be able for Benedict's History of the Baptists. . . . We repaired to the home of the Reverend W. J. E. Cox, D. D., pastor of St. Francis Street Baptist Church, and (as the sanctified folks would say, 'bless the Lord,') we found the very book we wanted. It is entitled 'A General History of the Baptist Denomination in America and Other Parts of the World, by David Benedict, A. M.' It was published in Boston (55 Cornhill Street), by Lincoln & Edmonds in 1813. The copy shown us by the genial Doctor Cox bore also the stamp, volume 1, and on page 487 the quotation which Mr. Bogard denounced as a 'lie,' is found, and while the quotation in the 'Text Book' is not verbatim in one or two particulars, and one ellipsis is not indicated,

it will be seen that no violence is done to the real meaning of Mr. Benedict, as touching the ceremony of laying on of hands. I give the full quotation which Doctor Cox very kindly helped us to prepare, and suggest that those who wish to use it might copy it, being careful to have it correct, or clip it from *Ensign*, and paste in Text Book at the proper place. It is as follows: 'The doctrine of laying on of hands was, at the beginning of this church, [First Baptist Church, Providence,] held in a lax manner; but it became afterward a term of communion, and continued so until after Doctor Manning came among them; he prevailed with the church to admit to occasional communion, those brethren who were not convinced of the duty of coming under hands; but very few such were received as members till after his death. But on August 4, 1791, the church had a full meeting, when this point was distinctly considered, and a clear vote was gained to admit members who did not hold that doctrine. . . . But, notwithstanding this vote, the laying on of hands, not as an ordinance, but as a form of receiving new members, was generally practiced until 1808, when the pastor of the church, who had been educated in the belief of this ceremony, as his father was an advocate for it, and who had hitherto practiced it, not however, without troublesome scruples of its propriety, found his mind brought to a stand on the subject, and after duly weighing the matter informed the church that he could no longer continue the practice, and unless they could excuse him, he must ask a dismission from his pastoral care. After a full discussion of the subject, the church, with but one dissenting voice, voted not to dismiss him and laying on of hands of course fell into neglect. Some few worthy members were desirous of retaining both their pastor and this ancient ceremony, but not being disposed to act against the voice of the church, no division and but little controversy ensued.' From the above it appears that it was the First Baptist Church in Providence, not the Pawtucket Church that was referred to by Benedict. . . . The title-page of Elder Bogard's copy . . . has not the words 'volume one,' and shows that it was published in New York, by Colby & Co., in 1848. This shows that the one we examined, was published thirty-five years earlier than Mr. Bogard's 'first volume' although he claimed his was the first publication of the work. . . . Yours in the conflict for truth and right, T. C. Kelley."

"P. S. I should have stated that the words 'First Baptist Church; Providence,' in parentheses [brackets] are not in the book, but are supplied to indicate what church is referred to."

The above by Bro. Kelley settles the matter as to whether volume one of Benedict's History quoted in Text Book shows that the Baptists practiced the

laying on of hands. It also proves that we were correct in our conclusion in regard to Bogard trying to practice deception. I now proceed to examine a copy of the very book with which he tried to deceive the audience and palm it off on the people, as volume one, already examined. As stated already, I purchased a copy of this book a few days ago and I make extracts from it as follows, in regard to the practice of laying on of hands among the Baptists. In referring to the "First Church in Providence," the oldest of the Baptist denomination in America, formed in March, 1639, it says: "Laying on of hands was held in a lax manner, so that some persons were received without it. But this practice, in the course of time, was more rigidly enforced, and became the subject of no little altercation and trouble, as their subsequent history will show. But at this early period, according to Governor Jenkes, the lax system prevailed throughout the colony. It appears that many in that day regarded the declaration of Paul in Hebrews 1:2 as containing a summary of essential principles, among which it was contended that the imposition of hands on every baptized Christian held a distinct place. Although it is now very generally admitted that 'the laying on of hands,' mentioned in that passage is an allusion to the appointed sign, by which the apostles conferred the extraordinary gifts of the Spirit; a knowledge of which was, of course, received by their converts among the first elements, or lessons of Christianity; yet then, many excellent men supposed that the phrase referred to a perpetual ordinance, designed to succeed baptism, the reception of both, which was as necessary to constitute a true profession of Christianity, as repentance and faith were necessary to constitute a spiritual Christian. With this view of the case, they felt justified in urging the laying on of hands after baptism, as a term of church communion."—Pages 450 and 451.

Again I find this: "When Mr. Vaughan visited Providence, in 1652, in order to procure the aid of Mr. Wickenden in forming a church which would hold the laying on of hands as a divine ordinance, Mr. Dexter accompanied them to Newport, and seems to have taken part in that service. The breach which then arose out of the controversy about laying on of hands as a divine rite, was afterwards healed, as the practice was adopted by the church, although it was not an indispensable term of communion or membership. In succeeding years, however, it is not probable that any entered the church without it, and the doctrine of the imposition of hands was universally received for more than a century.—Ibid., p. 452.

I could make other quotations from the same work in support of the above, but this is sufficient.

"Woe unto them that seek deep to hide their coun-

sel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?"—Isaiah 29:15.

"Woe unto them that turn aside the just for a thing of naught, and revile against that which is good, and say that it is of no worth; for the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity, they shall perish."—2 Nephi, 12:3.

F. M. SLOVER.

THEODORE, Alabama.

Of General Interest

Here is a local that is better than a whole sermon on the booze question. It is from a western paper and is said to have actually happened. A western miner was in the habit of buying fifteen cents' worth of liver on Saturday night after he had spent most of his money for liquor. One night while buying his customary liver, he saw the saloon-keeper stalk in, throw down an identical five dollar bill spent with him by the miner and order a roast and trimmings. That set the miner to thinking, so he put up a job with his fellow miners. They all agreed not to buy liquor for a whole week and to buy a roast each, next Saturday night. When Saturday night came forty miners went to the butcher shop and cleaned the butcher out by ordering forty roasts for Sunday. While the butcher was doing up the last roast the saloon-keeper came in and said: "Well, John, I'll have to take liver this time. Trade is awfully dull. I don't understand it." So the butcher sold him the liver. Then the butcher fell to thinking. "I guess, after all," he said to himself, "there is some sense in the prohibition argument, for it is a whole lot more profitable to sell forty roasts and one order for liver, than it is to sell one roast and forty orders for liver."—*Knoxville Journal*.

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HONEY A CURE FOR CANCER.

It is passing strange so many of nature's valuable secrets should be before us every day yet we remain unconscious of their existence until some one discovers them. It has been accidentally discovered that honey is a safe, certain and sure cure for cancer, and all other blood diseases. A farmer had contracted blood poison from helping to lay out a friend, and after two years' treatment had been given up to die by doctors and friends and had made his will. The honey harvest had been unusually heavy that year and he noticed that as soon as he began eating it he began to improve and in a few weeks the symptoms disappeared and have never returned. Since then he has cured three very bad cases of cancer, two of blood poisoning, one extremely bad case resulting from vaccination, one of eczema and one of eruptions on the face. The honey should be strained, as the virtue is in the nectar and taken very moderately at first, taking a tablespoonful only three times a day, gradually increasing until as much as a gill can be taken at a meal with impunity. Every one afflicted with cancer, or blood disease of any kind, should give the remedy a fair trial, as it is cheap, safe and sure. For many years they have been trying to find a remedy for cancer. Here it is, give it a trial, and be convinced. A certain doctor to whom I gave the remedy free, asking only that he make public the discovery, has been planning to coin millions out of afflicted people's pockets. I want every one to know and use it free. It is nature's medicine.

FOOD AND FATIGUE.

The recent experiments to discover the effect of diet on physical endurance are regarded by a writer in the *Revue Scientifique* as clearly indicating that entire or partial abstinence from meat greatly improves one's resistance to fatigue. He remarks that there is always a lively contest on between meat eaters and vegetarians; but all question of theory or of self-appreciation apart, he believes it is interesting to inquire whether flesh eaters resist fatigue better than abstainers. He notes first a series of experiments made by our own Professor Irving Fisher on healthy subjects chosen from among both flesh-eaters and vegetarians, showing that the latter resist fatigue much longer than the others. "This fact having been duly established," he says, "it remains to investigate the cause." He continues:

"Doctor A. Haig thinks that this resistance is acquired by all those who give up foods that are able to form uric acid; for according to him it is this that causes fatigue. His theories have found both adherents and opponents.

"According to Haig, the action of uric acid is due to the fact that it makes the blood viscous, and that therefore the heart finds difficulty in forcing it through capillaries, so that there is an increase of blood-pressure. Observations show, in fact, that persons who have great endurance often have a low blood-pressure.

"Another theory than Haig's has it that flesh food contains 'fatigue-poisons' which accentuate the effects of those produced by the muscular activity of the organism.

"Finally, according to a third theory, that of Professor Chittenden, as noted by Professor Irving Fisher, the fatty substances and carbohydrates are burned entirely in the organism, being reduced to carbonic acid and water, which are easily eliminated; while the albumen leaves crystallizable residues, among which is uric acid. Now, theoretically, these products are the cause of fatigue.

"To sum up, the problem of alimentation remains still to be solved; but it is at any rate proved that when the food is poor in albumen, as in the case with abstinence from flesh, the endurance is more considerable.

"Physicians are tending to diminish the quantity of meat in prescribed diets, and they are thus in accord with the theories of partisans of a non-flesh alimentation.

"A large number of persons, without being subjected to any special obligatory diet, have cut out meat from their evening meal, without inconvenience and even with benefit. Abstinence from animal food would be observed much more generally if the adoption of this new regimen were brought about progressively and not suddenly as often happens; it is necessary to habituate the stomach to it, and this habit is quickly acquired.

"It may be added that experience shows that when meat has been dropped from one's diet one feels better and never desires to return to it."—Translation made for the *Literary Digest*, April 24, 1909.

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EAT MORE RICE.

IT IS BEST OF FOODS.

The economical housewife keeps posted as to the rise and fall of market prices of food; or rather as to the rise in prices, for it is a long time since there has been any fall.

And when flour jumps suddenly in price, as happened recently, the judicious cook suddenly remembers that she has not cooked any rice for a long time.

Which is a pity; for rice is one of the most palatable, most easily digested, most nutritious and least expensive of the foods used by man.

To estimate its value, one has only to recall that rice is the staple food of one third of humanity. This does not mean

that it is the exclusive diet of the people who use it in tropical countries, as is sometimes stated, for eastern races use rice as western races use potatoes and bread. In combination with flesh-forming foods, such as milk, eggs, cheese, oil and bacon.

To give variety to the breakfast table, rice may be served in griddle cakes, or as a cereal with sugar and cream.

Since rice contains little tough fiber or waste, it is a valuable food for invalids and children at any meal.

At luncheon, rice may be the main dish, either prepared with eggs in omelet form, or served with cream and strawberries or with stewed prunes. The cost is much less than that of a meat luncheon.

Rice may appear at dinner used to thicken the soup, or molded into croquettes, or combined with eggs and milk in pudding form.—Cleveland Press.

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THE JEW IN AMERICA.

A series of tracts under the above title is being issued by the Central Conference of American Rabbis, at Cincinnati. The present tract is No. 2 of the series. It points out the instrumentality of the Jew in making the voyage of Columbus possible; notes that the first European (aside from the Northmen discoverers) who set foot on American soil was the Jew; traces the early Jewish settlers; summarizes their prominent and honorable part in the Revolution; their services in the War of 1812 and the Mexican War, in the great Civil War, and in the Spanish-American War—all excellent patriotic service, honorable alike to the Jews and to the country. In the Spanish war there was a special reason why the Jews should be zealous, and they did not fail to make good use of their opportunity to show to Spain that her brutal oppression and cruel banishment of the Jewish race had not been forgotten.

It is recited herein, also, that Jewish congregations addressed letters of congratulation to Washington as the first President of the United States; that Presidents Jefferson, Adams, and Madison wrote appreciative replies to Jewish congregations; and that the respect shown to the Jews by other presidents is well transcribed. A considerable number of historical data are given in brief form, noting the enterprise and good service of Jews in various works, private and public.

It is a good showing, well compiled. It is made, we are sure, not in any boastful spirit, but only to counteract prejudice and depreciation. As such it is welcome, and will do good service. And all will welcome the day when it will no longer be thought either advisable or necessary to issue defenses or pleas for any class of persons in this country; when all shall be accepted without prejudice or antagonism, on the broad, ample platform of patriotic Americanism in the national sense, every man standing before the public on his own merits, neither to be frowned upon nor smiled upon from any other basis, than that of the worth and upright, staunch manhood that is in him.—The Salt Lake Tribune, June 6, 1909.

Thou must be true thyself,
 If thou the truth would'st teach;
 Thy soul must overthrow, if thou
 Another's soul would'st reach.
 It needs the overflow of heart
 To give the lips full speech.
 Think truly, and thy thoughts
 Shall the world's famine feed;
 Speak truly, and each word of thine
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 A great and noble creed.

—Horatius Bonar.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric Street, Independence, Missouri.

He Leadeth Me.

In pastures green? Not always; sometimes
He who knoweth best, in kindness leadeth me
In weary ways where heavy shadows be.

Out of the sunshine warm, and soft and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright,

Only for this—I know he holds my hand,
So whether in green or desert land
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow
And o'er my soul the waves and billows go.

But when the storms beat loudest and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valley where
The shadows lie, what matter? He is there.

And more than this: where'er the pathway leads
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

Lo, where he leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

—Selected.

GUILFORD, Missouri, June 1, 1909.

To the Mothers who read the Home Column: It is with a great feeling of pleasure I write to tell you that the HERALD is a welcome visitor at our home, and how much I appreciate all the good things it contains, and especially the Home Column. As a mother I can appreciate the good advice that is given in the Column from time to time. In the HERALD of May 12, is a good article written by "Auntie," and I agree with her that lots of money is spent or wasted in buying post-cards. All the pennies it takes to get post-cards would mean, if saved and given to the children's home or Graceland, several dollars, yes a good many dollars. Would not that be lots nicer to have a children's home of our own, as post-cards will soon be destroyed, and the home would mean home to hundreds of poor orphan children. In our day and age of the world folks do not realize what good money is, or if they do, they do not put it into very good use. The Bishop would have less need to call for money if the Saints all responded to the Lord's command to pay their tithing, and a good many could without any injury to themselves give fifty or one hundred dollars free-will offering. The gathering of the Saints at various places will need our work and all the assistance

that is possible to give. If each Saint would do his part it would not be long till the Saints would be rejoicing together. It is our hope to be among the gathered some day.

As the Lord blesses and prospers us, do we always thank him and give his share, a tenth, to him? Let us teach our children the law of tithing while they are young, then they will have formed the habit, and it will be easier for them when they are grown to pay their tithes and to consecrate to the church. I was taught the law of tithing when but ten years old, and it has always been a very easy matter for me to pay when I have had anything to pay. I have a sweet little girl eighteen months old, and I intend to teach her to the best of my knowledge and understanding. Children are great imitators, and we should be very careful in our every-day walk; for as they see their parents do, they like to do likewise. A very small child will try to imitate, (this I know by experience) so do not think our little ones too small to remember, for what they once learn is hard to break. I would like to see more letters than there have been lately in the Column, as some of the older sisters are good writers and can give us younger ones some good advice. I ask the faith and prayers of the sisters that I may live faithful and accomplish some good in this earth life.

Love to all the sisters,

MRS. P. H. S.

Request for Prayer.

SCRANTON, Pennsylvania, June 14, 1909.

Dear Saints: I desire your prayers so that I may be healed of my affliction. I have undergone two operations within the last nine months and there is a possibility of having to undergo the third, unless the Lord comes to my rescue. I wish the Saints to pray for me, that if it be the will of God, I may be restored to health.

Your sister in the faith,

MARY LEWIS.

OLATHE, Colorado, June 8, 1909.

Editors Herald: I earnestly request the prayers of all God's people in behalf of my sister Mrs. Nettie Roatcap, who is helpless from rheumatism, that if it be God's will she may be healed. Her only hope is in God, and though not a member of the church she is a strong believer. She desires that the way may be opened up that she may be baptized, as her husband is very much opposed. She has a large family of mostly small children and desires to be spared to raise them.

MRS. ADA HUBBARD.

Letter Department

COMSTOCK, Nebraska, June 11, 1909.

Editors Herald: The debate between Bro. W. E. Peak and C. A. Beason, of the Seventh Day Adventists, closed here on the evening of the 8th, Beason refusing to meet Bro. Peak the next evening as per agreement. They debated four propositions and were to devote ten evenings to them, but Beason fell down the ninth evening and the debate closed. Our victory was complete; much good was done. Two of the best women in Comstock were baptized. (They were my daughters, you know.) The Saints were encouraged and rejoiced to see their position so ably defended.

Bro. Peak acquitted himself well and showed great familiarity with the subjects dealt with. His fairness with his opponent was noticed by the people.

On the wind-up Bro. Peak pleasantly notified our Adventist friends that if they should have any questions to settle with us his address was Pittsburg, Kansas. "Please let me know." May the blessings of God abide with his people.

In the faith,

C. W. PRETTYMAN.

LOGAN, Iowa, June 8, 1909.

Dear Saints: For some time I have felt impressed to write something for the HERALD. I think it is the duty of all to do what we can for the upbuilding of the cause and by writing this I hope to be able to say something that is helpful and edifying. A great many of us slumber too much, I believe, when we should be up and doing. I realize that I am very negligent, many times duty lies in my pathway and I pass it by and then how I regret that I did so. For every time I neglect my duty I realize that just so many blessings I must lose and I feel God is just in dealing with me so. God deals righteously with all. Speaking of God's mercy in Psalms it reads, "Thy righteousness is like the great mountains; thy judgments are a great deep: How excellent is thy loving-kindness." And it is indeed so. There is no reason why we should not all be blessed abundantly, for if we but keep his commandments he will strengthen us, watch over us, and be near us at all times of need. Trust in him at all times for "blessed is that man that maketh the Lord his trust. And great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." Let us go to God for refuge when we see danger near, for is he not our refuge and strength, a very present help in trouble? Must we be counted among them that go down into the pit? Why should we be when so much lies before us in reach if we will but reach forth and grasp it? I know that this is not always an easy thing to do, but has not God promised us strength if we will make the effort to do that which is pleasing and acceptable before him? The Lord knoweth the thoughts of man and his efforts to do right. The Lord is "merciful and gracious, slow to anger, and plenteous in mercy. But he will not always chide: neither will he keep his anger for ever." We can not expect to continue in the crooked way and then at the eleventh hour repent for our wrong doings, but put forth our greatest efforts to do good and he will bless us. Let us fear God and keep his commandments. "For the mercy of the Lord is everlasting upon them that fear him. For such as keep his covenants and to those that remember and obey his commandments he hath blessings in store for them."

I ask an interest in the prayers of the Saints that I may grow in wisdom and understanding, be strengthened that I may be able to overcome the weaknesses of my nature and come out conqueror in the end and gain a crown of righteousness. This is the prayer of your sister in the faith,

OLLIE DERRY.

PHILBROOK, Montana, June 7, 1909.

Dear Herald: It has been some time since I wrote to your columns. We are among the isolated ones and have no preaching, but the HERALD and *Ensign*. I was in Lewiston, Montana, a few nights ago, and I found four Utah elders preaching on the street. After they got through I went up to them and shook hands with them and told them who I was. I asked them a few questions in regard to their evil doctrine. They said in the presence of three hundred people that they believed in polygamy, but did not practice it or teach it. Said Joseph Smith taught and practiced polygamy before his death and said they could prove it. I challenged them for discussion, and they said they would meet any of our elders. I told them I would get one in two weeks and tried to get them to sign up propositions. This they refused to do; said they would meet me in private and discuss any subject I wanted to discuss. I told them if they had the truth it would stand anywhere. They said our people were trying to tear down instead of build up. Said our people persecuted them everywhere they went. I told them I wanted the people of Lewiston to know that there were two churches by the name of Latter Day Saint, and the one I belonged to did

not believe in the evils of Utah. I told them Joseph F. Smith was now living with five wives, which they denied and said he was just supporting them, and not living with them. One of them said he was a son of the seventh wife of one of the twelve; said he was born eight months after Joseph's death, so you see it don't hurt them to lie, if they do claim to preach the gospel.

If any of our elders would like to do street preaching, they might do some good in Lewiston. Those Utah elders said they were going to stay four months.

Sr. S. C. Weaver lives there. She is the daughter of William H. Duncan who passed away a year ago or more.

Ever praying for the truth, I remain,

In gospel bonds,

T. E. FITZWATER.

OMAHA, Nebraska, June 14, 1909.

Editors Herald: The Religio and Sunday-school conventions and conference convened at Omaha, June 4 to 6. Very peaceful sessions throughout and we believe good was done, but the attendance was small. It seemed especially so to me, having been accustomed to a large attendance. The church work in the district does not seem to be advancing very fast. I believe it is conceded that Omaha now represents one half of the membership, if not more, that lives in reach of the branches; but there seems to be members scattered all over the district, which comprises from fifteen to seventeen counties. There are only four branches, five Sunday-schools, two Religios, and two of the branches very weak. I understand at one time there were ten or twelve branches, but because of Saints moving away and others losing interest, the branches became disorganized. What a pitiful condition! I do hope we will not in the future make such mistakes as to be moving so much.

I have heard of comparatively few that have done as the Lord has commanded; that is, to seek counsel from those that God has said should give counsel, and also ask God to direct in the matter. But I have known of many who have become discouraged and almost given up this glorious work because they have been so disappointed in their moving. I feel to thank God that he has again revealed his will on this very thing, and has given us to understand that Zion is not all to be in one small place. I hope all may profit by this, as well as by our experiences and observations.

We are trying to keep the scattered members alive by getting them to take up the home department work of both Sunday-school and Religio. There has been a number already who have taken up the Sunday-school. At our last convention our home department superintendent, Bro. H. S. Lytle, reported that he had home class members outside of branch jurisdiction in six different counties. Who can tell what the result of this will be if it is faithfully carried on by those now enlisted? May God bless them, and ere long may we have this district as it was, and more, with branches where there are members, so they and their children may have the blessed privilege of attending church services. Who will rise up in their place and tell us what the number of the membership of this church would have been to-day, if all the children that have been born to members of this church had been saved to the church? Oh, had we not ought to put all our energy to work and save what we have and those dear ones that God gives us? Well, we are hopefully pressing on towards the prize.

Since General Conference we have had in the city of the missionary force and preached for us C. E. Butterworth, C. Derry, J. R. Sutton, and T. W. Chatburn. All gave us words of cheer and hope. I must mention one thought given by one. He said he met a little boy as he, the elder, was on

his way to Sunday-school one morning, and asked the boy about the Sunday-school. The little fellow finally, with tears in his eyes, said, "Our Sunday-school is ruined, ruined!" He finally got the boy to tell how this had been done, and the little fellow said "a man came and took away my teacher." Sunday-school teachers, did you ever think how easy it is for you to ruin your class, by just staying away and only being present when it is convenient for you to be there?

May God bless his children everywhere is our prayer. Our next conference meets at Decatur, Nebraska, October 2, at nine o'clock in the morning for prayer, and at ten o'clock for business. We do hope a better attendance will be there.

Still in the conflict,

3015 Franklin Street.

J. M. BAKER.

DETROIT, Texas, June 5, 1909.

Editors Herald: I thought to pen you a few lines to let you know where we are. We have changed our place of abode again. It seems the Lord has us on the move all the time. Well, that is a good idea if we are wise and move aright, and I feel sure I see the wisdom in the all wise Father in winning our way through this world of sin and sorrow; but when we stop and think of the past blessings we have received at our bountiful Father's hands, our hearts leap for joy and praise to his holy name for the gospel and the knowledge we have of the same; to see his hand over us and to realize it is he that is pointing out our way, and to see such victory over the evil one in so many ways, it strengthens our faith and increases our joy in this great latter-day work.

There have been a great many things that have transpired that I would like to mention, but will refrain for want of space and fear of the waste-basket. We attended a birthday supper last evening of our young brother, Lee Russell, whom, if he walks upright and just, I think the Lord will call him to the work. I wish to relate a little conversation I heard while there by a non-member. While the ice-cream was being prepared, this lady, who is a neighbor and who has heard the gospel as preached by the Utah people, said she fully believes the angel's message, but can not believe the marriage question like they do, and said she wants to learn more about what our people are doing. Said also there are several points that she would like cleared up; the authority is the main point. It is very clear to me that Joseph Smith is his father's successor, but she looks at it from the Utah people's view, and does not know what to do with Brigham Young. Surely it takes both sides of the question before one can see clearly, and one has to prepare his heart for this message before it can ever abide in his heart. The heart must be rid of all the world's pleasures and seek pleasure in the gospel before the Lord will come to the rescue. It takes all one can do and all the Lord will do for us to complete our salvation.

I enjoy reading the HERALD. I have heard but few sermons since I came into the church, but I am still holding on to the rod of iron. While at Caton, Texas, I made many friends for the work. I hope we had the gospel put before the people, at any rate, and some spoke of being pleased. Also at Blossom we had the gospel preached in power and much assurance. Opposition is everywhere among some classes and will continue to be, until the King reigns, whose right it is to reign.

Elder Bussell is improving very rapidly now, and we hope he will soon be able to be in the field again. I am looking forward to, and praying for an outpouring of the Holy Spirit, that we few Saints here will see the work in a more prosperous condition.

Ever praying for the welfare of Zion, I am,

Your sister in the gospel,

MRS. M. M. AARONS.

EAST INDEPENDENCE, Missouri, June 12, 1909.

Editors Herald: If you will give me a little space in your columns I want to make a few remarks on a letter of a down-hearted Latter Day Saint. I do it to cheer such for I have been one for many years. Some would rebuke me when I would tell these things, and I bore the burden alone; so deaf that I could not hear preaching or any conversation that was directed to me, and could read but a short time. I began to look for the loose bur, or lost bolt. At first I did not attend church, for I could not hear, but it finally occurred to me that I should go, so as not to be a transgressor of the law, and I went for that purpose. I did not take the church papers as I could read but very little; not because I did not have time, but on account of my head. It seemed I ought to take them so I did, but I did not pay any tithing. So many said the bishop did not spend the money right, but it came to me, "Won't God hold you to account for your duty and the bishop for his?" I had neglected my prayers because I was so poor. When I attended to these things as they were shown me, things began to change, until now the light shines instead of darkness.

What this will do for one it will do for another; but you must not hold up your hands and let the enemy take the treasures, but stand as valiant soldiers and not be afraid to die in a good cause. We must die to sin if we would have salvation. Try this, not for a year, but for always. I am realizing blessings now that I have prayed for twenty years.

Your brother in the gospel,

F. T. DOBIE.

WALTER, Oklahoma, June 2, 1909.

Dear Herald: I have been thinking for some time of writing, but something always hinders. I am a Latter Day Saint, and sometimes I think a very weak one, but I pray daily for more faith and knowledge of the gospel. I joined the church about eleven years ago, at the age of fifteen. The first elders I heard preach were Brn. J. D. and E. A. Erwin. My father, stepmother, and myself went about twenty-five miles to hear them preach, and father got very much interested in the work. He insisted on them coming to our neighborhood to hold meetings, and Bro. J. D. did so. He preached about ten times, and at the end of the meeting, father, my stepmother, and myself were baptized. At the age of seventeen I left my father's home, and I guess I did wrong in so doing. Until I was about nineteen I lived among the Saints and tried to live the gospel, and was made to feel the Spirit of the Lord many times. After that I wandered off and took up with bad company and went to the bad, as many of the Saints who know me know, and for three or more years I was a wild and reckless boy. But during this time I was made to feel the Spirit several times and had some wonderful dreams, warning me I was doing wrong, and that I ought to turn back to the right way. But by the prayers and advice of my dear father and other friends and Saints I was made to see and realize that I was on my downward road.

I went to the Lord in prayer, asking forgiveness for the wrong and sin I had committed and the way I had lived, and I felt that the Lord did forgive me. Then we had a business-meeting at Bro. F. Thompson's, at Manchester, Texas, the church where my name was enrolled, and there I made my confession and asked the church to forgive me and to pray for me that I might live a better life. Since that time I have tried to live better, but many times I have done wrong, and about four years ago I was taken with disease that broke my health down. I left Eastern Texas where I was raised and went west, and haven't had any health since. I have traveled through Western Texas and New Mexico and back into South-western Oklahoma, where I have been for the last three years.

I have had very bad health and have suffered untold misery, and the last year I have been unable to do anything at all.

I want to ask the Saints to pray for me, and especially those who know me, that I may be restored to my health again, and that I may do all that I can to help carry the good work on. It has been said several different times by some of the Saints that the Lord had a work for me to do, and I am sure of that. We all have a work to do, and I believe if I had only done right I would now be a different man, and would not have had to suffer as I have. But that is all past now and we can not call back the past, but only hope for a brighter future and try to live a better life.

I again ask the Saints, and especially the elders whom I am acquainted with, to remember me daily in their prayers, that I may receive my health again. I would be glad to see some of the elders come to this country and preach the gospel to the people here; for I believe there are good honest-hearted people in our community, and believe they would accept the truth. Some few have heard the gospel, but there are no Saints here except my brother and two sisters and their families, myself, and one lady by the name of Stanton, from Dallas County, Texas.

Hoping the work may have greater success, and that the gospel may be carried to different parts of the world, I close.

As ever, your brother,

JAMES BUSSELL.

GREENWOOD, Missouri, June 8, 1909.

Dear Herald: Once more I ask you a favor in regard to our missionaries that have been appointed to labor in the foreign lands. I call them our missionaries; they are sent there by authority of this church and faith.

We know we have the everlasting gospel to offer to a sinful world; that gospel is the means which opens up the communication with high heaven, where God and Christ dwell. No higher authority exists in the whole universe. This gospel is the plan of salvation, established before the foundation of this earth was laid. We want to let all people, not only in this country, but in the old countries as well, know the angel's message which has been brought to earth in the latter days. In order that this might be done we should not neglect our duties to help in whatever way we can.

We have heard that some have responded to the call, and have done what they could. This means has been used in hiring halls to preach in. Let us do more along this line that we may be blessed.

Bro. Okerlind is at Eskilstuna, Sweden, and others are located in different parts of the country, Norway, Sweden, and Denmark; all of those brethren need your help, not only with money, but with your faith and prayers. Who will respond with a little help? It can be sent direct to Bro. Oscar Okerlind, Osgatan 88, Eskilstuna, Sweden. I am asking this of the Swedish brethren and sisters. Do not forget this—our duty that we owe to our countrymen. Do what you can and God will bless you.

Your humble brother in Christ,

C. J. CARLSON.

CHURCHELL, Michigan, May 30, 1909.

Dear Herald: I write to let you know how the work is moving along here. I have been holding meetings in a school-house about six miles from the Prescott church and baptized sixteen, besides held some meetings at other places. The work is moving along nicely in this part of the vineyard.

My health is not as good as before I had the fever about a year and a half ago, but am in hopes I will be able to do my duty in the gospel work.

In bonds,

A. E. BARR.

MOUNT PLEASANT, Iowa, June 11, 1909.

Brother Editor: I am trying to hold forth the banner of King Immanuel in Mount Pleasant at present. Had two meetings in the park in the center of the square by permission of the mayor of the town; also in a private house. Will continue over Sunday. Some seem to be interested in the meetings. One man said such doctrine was of the Devil. "Well," I said, "I can't help that. They called Jesus Christ Beelzebub, but it was too plain that we must be born of water and of the Spirit, or we can not enter into the kingdom of God." He couldn't stand the argument and turned away and the crowd laughed at him, and said, "Don't run away." I said, "No, don't be rushed off." He came back again and has been attending the meeting, so I hope some good may be done.

Yours in gospel bonds,

NEPHI LOVELL.

MADISON, South Dakota, June 12, 1909.

Editors Herald: This letter will be a medley; it will contain news of interest to the general reader, some observations of the writer, and requests to those interested in this mission.

Before leaving home on May 7 for my mission field, I determined to call at as many homes as possible along the route leading to my destination. My first stopping place was Sioux City, where I had a five-hour wait between trains and the time was utilized by calling on Bro. and Sr. Delos R. Lytle and I found them hopeful in gospel work, but somewhat disappointed, because of recent changes and contemplated ones their branch would be left with only a teacher and no permanent missionary. This condition of things led me to reflect on the statement so often made that our branches were being broken up because so many of our members were moving to the stakes. I can only speak from knowledge in regard to my own district, Northern Nebraska, where I have been a member for nearly thirty-two years. In that time five branches have disappeared, and two prior to that time. Of the number moving to the stakes, four families went to Lamoni, and three to Independence, and one to the Far West, Missouri, District, and the remainder are scattered from Alaska to Canada. We have no knowledge of any branches being raised up where they went. So far as the statement referred to applies to that particular district, it is an error, and the depletion of the branches is not the result of gathering in harmony with the command given in 1873, but a disregard of it.

I stopped long enough at Akron to tell the few Saints there that Zion was prospering and our Father's work was onward. My next stop was at Fairview, and I tarried over Sunday, May 9, at the home of Bro. E. C. Dougherty. Had service and also met with them in their Sunday-school home class, which has a record of three and one half years without missing a session; grandmother, father, and five boys make up the number. Sr. Hughes, near Harrisburg, keeps up a home class with her three children, and with a genial husband, who always welcomes the missionary, makes it a pleasant task. At Sioux Falls a four-hour wait for a train going north gave me an opportunity to call on Sr. A. D. Tinsley, sister of "Ye jots man," and though isolated for nearly twenty years the gospel fire has not gone out. It may appear to slumber, but it is not dead. The gospel goes too deep into the hearts of so many of his people for it ever to lose its life force. It was a short but very enjoyable visit.

When I arrived at Madison, at the home of Bro. and Sr. J. E. Farber, it was to find a careworn family. Sr. Brock, Sr. Farber's mother, had been sick for nearly twelve weeks, and on the 14th of May passed peacefully away to meet the reward of a faithful life. She bore her afflictions patiently, showing that when our life is one devoted to God's service, physical suffering is not nearly so hard to bear. My com-

panion, Alvin Knisley, had joined me there and we did what we could to soften the grief of the household, and in our presentation of the hope of the righteous, made friends to the gospel. The many acts of kindness shown by their neighbors were strong evidence that there is a great bond of sympathy among mankind, and religious differences can not suppress it. In time of suffering it is bound to show itself. Her body was sent to Platville, Wisconsin, to be laid beside that of her husband, who had preceded her several years.

Before departing we visited the other Saints in the city and surrounding country. During our sojourn we visited the officers of the public library and obtained permission to put therein the Church History and the Book of Mormon. It is our intention to continue the line of work until all or most of the public libraries are supplied with our standard works, and as the greater number of them are located in cities, where we have no membership, it is my wish that Saints in other parts of the State would help. It will take several years to accomplish the work, but with patience and persistency it will finally be done. The public is misinformed of our people because of the kind of literature they have read, and the best way to turn the tide in our favor is to give them an opportunity to read our own, and to be negligent of such an opportunity is to fail in our duty.

It might be a favorable time to ask the question, What has become of the resolution passed by the Religio-Convention in 1905, asking for an abridged history of the church? Is it dead, or does it only need a little pricking to make it show signs of life, or are we so slow that we are leaving the golden opportunities to enlighten the public pass us by? Will we fulfill the words of Christ that "the children of this generation are wiser than the children of light." The present four volumes are all right for those who have plenty of money and leisure time, but if we want our own people and the public to know the history of the church, it must be one that will come within the means and time of the general reader; one about the size of "With the church in an early day," that could be sold for fifty cents. An edition of five thousand could easily be disposed of if the right kind of business methods were used and some energy pumped into our missionaries and local agents. I will agree to take fifty of the first edition, with such an edition and price that I can go among the public with confidence of success. Something that they will have time to read and money to buy. If we are afraid that it will prevent the sale of the one we now have, that is the best evidence that it is not suitable to supply the public demand. It would be better to have them mildew on the shelves than to keep the public in ignorance. Let us all work and pray to that end that we will have one before Christmas. Perhaps if those who know the great need of such a book would write to the Church Historian and tell him their opinions in regard to the matter and at the same time pledge to help sell it, it would encourage him to go ahead. Let us all join the Sunshine Band and carry out their motto, "Do something for somebody quick." We should not keep the public in ignorance when a little bit of energy and twentieth century vim will be the means of enlightening them.

On the 21st we went to the Saints near Arlington and commenced meetings in the schoolhouse where there is a Sunday-school, in which our people are interested, and our *Quarterlies* are used. A goodly degree of interest is being manifested and we had the pleasure of baptizing two on Sunday, the 30th, Maria Stone and Mayme Farby, both of whom bid fair to be a credit to the cause and workers for the Master; not in a spectacular way, but by a patient, modest, up-right life, always seeking for the good and trying to do it.

Here I bade my companion farewell for a short time, as duty called me elsewhere, but we hope to meet at Huron by the first week in July to commence tent work. On the 3d

instant I went to Brookings to the home of Bro. and Sr. L. L. DeLapp. On the 5th Bro. J. W. Perrin came in for us and with part of DeLapp's family we were all made welcome at their hospitable home. On Sunday, the 6th, we all went to the Sioux River, and after preaching a short sermon on the importance of baptism, to a fair-sized crowd, baptized Winnifred DeLapp, aged fifteen, and Leslie, her brother, aged thirteen. Of twenty-three that I have baptized in this mission in recent years sixteen were young people, which speaks well for the faithfulness of the parents. No time better to commence to serve the Lord than in youth, before the vices of the world have polluted their pure and innocent lives.

At five o'clock we had confirmation and sacrament-services, and in the evening in the schoolhouse, I was greeted with a larger audience than it is usual to find in this mission, and continued the meetings during the week.

To the Saints of the northern part of the State that may have hoped for a reunion I will say that I did not receive a favorable reply to my personal letters or my published requests, so did not deem it wise to go ahead; perhaps we can do better next year.

It is my wish that the Saints will pay especial attention to what the Bishop has said in his article entitled, "The first work of the year," as found in *HERALD* of June 2, page 513, and the *Ensign* of May 27.

My address is Huron, South Dakota, Box 13, and will be the entire year, unless special reasons make it necessary to change it. The prospects for successful work the present year are very encouraging. Let us work together and with God and our year's work will be crowned with many sheaves.

Your brother in gospel bonds,
EDWARD RANNIE.

MONTEBELLO, California, June 4, 1909.

Editors Herald: I will write a few lines as I am sending my tithing. Now I am going to tell you how I have been paying tithing for the last two years. All the money that I can accumulate of my own I pay one tenth of it as tithing. I know that is not the way the Lord commanded us to do, but I don't think he will object to any one doing that way, if we feel so inclined. I know there is many a good sister that is like myself, alone as it were, with husband out of the church, and can not do just as she would like in regard to paying tithing; but if we make up our minds to do something for this great and good work we can do it, if it is only a small thing.

I have twenty-five or thirty dollars and I need just so many things! I do not see how I can spare two dollars and fifty cents or three dollars out of that; it takes it all to meet my demands. Well, right here we must say, I am going to make a sacrifice. I will get a hat that will cost two dollars instead of four and shoes that cost one dollar and fifty cents instead of three dollars, and so on, and we can see we can spare three or four dollars to send in as free will offering, or tithing. This is the day of sacrifice, saith the Lord. So let us one and all be up and doing something for this great latter-day work, which we all claim to love so well. How much do we love this work? Enough to lay down our lives for it if necessary? That was how much the dear Lord and Savior did for us.

Now just a word in regard to pride in our church. Sometimes I fear with all my heart that it is getting in the church too much. I have been reading in the Book of Mormon a great deal of late and I see that it was one of the main things that got in the church in that day and age of the world. They would get puffed up and begin to class themselves off, and think they were just a little bit better than that sister, because she did not fix up and wear jewels, and

so on; so I think it is well for us all to just keep a close watch on ourselves to see that we do not let our pride get in on us just a little. I am sometimes accused of not being proud enough; I do not fix up enough and so on. Well, there is one thing I can say, and I am proud of it, that is, I am a child of the living God and I am going to try and serve him better from now on than I ever have before in my life.

Hoping this may help some to make an effort to try to help some more to roll on this grand work, and with best wishes to all, I am,

Your sister in Christ,

MRS. M. C. HANNAH.

LOS ANGELES, California, June 4, 1909.

News From Branches

A UNIQUE DEBATE IN LOS ANGELES.

I have just had the pleasure of listening to a two-hour discussion had in this city last night in the Mammoth Hall, between Bro. T. W. Williams and Mr. Contrall, the latter a Liberalist, subject: Christ, is it possible to follow him? Is there any one in Los Angeles who is following him, and is it convenient to do so?

Bro. Williams led on the affirmative in a twenty-minute speech, followed by Mr. Contrall in a thirty-minute speech, also largely in the affirmative, which gave him a great advantage, as it enabled him to get in his oft-repeated and carefully prepared witticisms that always puts the speaker at ease with his audience, making him the popular man with the many. But T. W. was not slow in returning that kind of fire, time and again turning his opponent's witticisms on himself, bringing the house down with a roar of applause. I never saw Bro. T. W. do better. I felt proud of him and I believe the Master did, for he nobly defended his word. He had a hard place, for his hearers were mostly infidels and admirers of Mr. Contrall, who is certainly a very able man, well acquainted with the Bible, and a fair historian, which made him a foeman worthy of any man. He was very much of a gentleman throughout the entire discussion, the only departure being when he spoke disrespectfully of Christ, and it is needless to say T. W. treated him kindly. It certainly was a discussion well worth hearing. I shall not attempt to outline their arguments, as it is too hard for me to write, and doubtless this is all the Editor will want to read. Christ's cause lost nothing.

H. L. HOLT.

FIRST KANSAS CITY.

At our last business-meeting nearly all the members of the Third Kansas City Branch (which is disorganized) were received by letters, which makes quite an addition to our branch. The same officers were elected for the next six months, except for clerk. Sr. Rachel LaRue was chosen. Five letters of removal were granted, Bro. William Watson and Sr. Mabel Warnky-Erickson to Independence Branch; Bro. Albert Johnson to St. Joseph Branch, Bro. and Sr. J. J. Post to Second Kansas City Branch. On the 6th, Walter Kolleschnig was baptized, and on the 9th Mrs. L. Burden, the writer officiating. Sr. Burden was a devoted member of the Methodist Episcopal Church. She became interested and convinced of the restoration of the gospel by the preaching of Bro. R. C. Evans.

Yesterday was about the greatest day we have had since we have been in our new church. It was Children's Day. A large attendance was present at the Sunday-school at eleven o'clock when a very nice short program was rendered by the children; at a quarter past twelve Bro. LaRue baptized ten precious souls into the kingdom of God, mostly the result of

the Sunday-school. At one o'clock Bro. W. S. Brown, president of the Second Kansas City Branch, and Bro. T. Lentell, superintendent of their Sunday-school, came with eight little buds of promise and Bro. Lentel baptized them in our font. At six o'clock at the prayer-meeting the ten baptized in the morning were confirmed; a good spirit prevailed and the confirmations were very impressive; Brn. LaRue, Heide, Sandy, and the writer officiated.

At eight o'clock the program by the children was like the wine in the marriage feast at Cana of Galilee; it was one of the most instructive and enjoyable entertainments we ever witnessed. At times the large audience was so interested that there was not a sound in the church to disturb the child or children in performing their parts; it was just grand. The brothers and sisters who trained the children and prepared the program are entitled to praise and credit for their effort; all went home blessed, edified, and instructed.

Bro. and Sr. Rewaldt are worshiping with us and expect to locate here.

Sr. F. C. Warnky has gone to St. Louis to visit her daughter, Mary Barrett.

Sr. Slocum has gone to visit her daughter, Anna Warnky, in Brooklyn, New York.

Sr. D. H. Blair is visiting in Oklahoma.

Our speakers have been Brn. LaRue, J. F. Curtis, T. C. Kelley, H. O. Smith, and F. G. Pitt.

2424 Wabash Avenue.

F. C. WARNKY.

ENFIELD, ENGLAND.

At a small town in the north of London (the greatest city in the world) a few Saints who had been scattered were gathered together in a small room at 56 Churchbury Road, Enfield. Together with the little company were Apostles Gomer T. Griffiths and John W. Rushton, also Thomas J. Sheldon, of the seventy, on January 20, 1903, over six years ago. The apostles organized the members into a branch with officers as follows: President, Elder T. J. Sheldon (then laboring here as missionary); priest, Joseph A. Kemp; teacher, William Judd; and John A. Judd as janitor. After a few months we moved from the house of Bro. Joseph A. Kemp to a small hall (upper room) at the corner of Churchbury Road. The rent paid for this hall was eighteen pounds per year.

The Enfield Branch has, since its organization, passed through severe trials, but God has stood by us and helped us to stand faithful; also we have received kindly help from the London Branch under the presidency of Elder John W. Worth. One of the greatest trials came when it became necessary to expel two of our members, one being the priest of the branch. This heavy loss, together with the loss of our president, Elder T. J. Sheldon, through his return to the States, proved a trial. Our heavenly Father proved indeed a friend in raising up the writer, John A. Judd, to the office of priest in whose care the work was left by its retiring president, T. J. Sneldon.

Our aged and beloved Bro. Newton proved very helpful to the work while laboring here, also great encouragement and strength were derived from the occasional visits of our beloved mission president, John W. Rushton. On Bro. Newton's returning again to England he was used as an instrument by God to ordain John A. Judd to the office of elder. Soon again sorrow clouded our minds in the form of death which overtook one of our brightest young men, one that I had set my heart on to assist me in the duties I had to perform, but the Lord saw fit to take him in the bud of youth, just as he, with all the beauty of manhood, beloved by all, was unfolding his life in this glorious work; a faithful brother and a true friend, is the life which we remember of one, by name Edward Kemp.

This sorrow was fresh to our hearts when yet again this branch was called to mourn the loss of another humble member. Priest William Judd, my father, has been a man respected by all who knew him; yea, two prominent men of our town spoke, the first, his earthly master, "I would to God I had lived as good a life as he." The other, a physician, said he was the hardest working British workman he ever met. His longings and prayers for the prosperity of this work were made manifest. He continued to help financially, also by his presence. He was rarely lacking in his place.

Beneath all these trying scenes there has been a number of diligent workers pleading the cause of Zion in Enfield, prominent among them is the sister's sewing class, inaugurated to help build a hall to worship God in; one we could call our own. Our organization is not decreased, nor our members because of the trials we have passed through.

The writer presides at present over the branch. In the office or priest is Joseph A. Smith, recently from our members; teacher, Dover E. Judd, also recently ordained. Besides this our branch is growing. Five were baptized by myself on Sunday, May 30, 1909, and there are increased prospects for more in the near future.

This branch has had very heavy expenses, and up to the present in its short career we have paid in rent alone nearly one hundred and twenty pounds. This is, the readers will see, dead to us and not one brick of the church belongs to us. We do not lament this expenditure, but what can be done, is the question, so this wealth can be paid into the church. Something ought to be done. Last year was another prosperous year, when our financial secretary, Sr. Sarah Kemp, reported that the total collection together with needle work done by the Enfield sister's sewing class amounted to over thirty-one pounds. As to the surplus money of past years, this together with the kind help of our treasurer, has been invested in a piece of freehold land, now in possession of the saints. We in Enfield believe in the principle of giving to the Lord all that is possible under our circumstances, and at this time I send forth an appeal for help. If any are desirous of giving help freely, we will be most grateful for the same.

Again to any who have money to invest, we would be most grateful to hear from them. Our desire is to borrow between three and four hundred pounds payable back in rent quarterly. This is a noble cause and those who can see their way clear could be of great assistance by loaning their own brethren and sisters sufficient to build a house of prayer, with a pledge from them of full payment and interest if required. We have set out with a determination, by God's help, to succeed in our object to build a house of worship. Are there any who will lend a helping hand?

In this small town, ten miles from the great city of London, there is every prospect of making a good stand. We have been abundantly blessed and here we send a hearty invitation to any brother or sister traveling in, through, or near this great city, to come into our humble midst, where they will always find a welcome. I have presided over this branch for five years, and therefore can, from experience, answer for the good faith of the Saints here in being willing to repay some brother or sister who could help them by advancing sufficient to obtain the object before the Saints here. I should be most pleased to reply to any who can answer this, either by a gift or a loan, having been elected to so act, together with Sr. Sarah Kemp, branch treasurer.

Your brother in gospel bonds,

JOHN A. JUDD.

16 Churchbury Road, Enfield, Mid., England.

"Work, don't wait;
Laugh, don't weep;
Boost, don't knock."

Hymns and Poems

Selected and Original

The Bird with a Broken Pinion.

I walked through the woodland meadows,
Where sweet the thrushes sing;
And I found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain,
But the bird with a broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art;
And touched with a Christlike pity
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soars as high again.

The Choir Invisible.

BY GEORGE ELLIOT.

O, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's minds
To vaster issues.

So to live is heaven;
To make undying music in the world,
Breathing a beautiful order, that controls,
With growing sway, the growing life of man.
So we inherit that sweet purity
For which we struggled, failed, and agonized
With widening retrospect that bred despair,
Rebellious flesh that would not be subdued,
A vicious parent shaming still its child,
Poor anxious penitence, is quick dissolved;
Its discords quenched by meeting harmonies,
Die in the large and charitable air.
And all our rarer, better, truer self,
That sobbed religiously in yearning song,
That watched to ease the burden of the world,
Laboriously tracing what must be,
And what may yet be better—saw within
A worthier image for the sanctuary.
And shaped it forth before the multitude,
Divinely human, raising worship so
To higher reverence more mixed with love—
That better self shall live till human Time
Shall fold its eyelets, and the human sky
Be gathered like a scroll within the tomb,
Unread for ever.

This is life to come,
Which martyred men have made more glorious
For us, who strive to follow.

Miscellaneous Department

Conference Minutes.

KENTUCKY AND TENNESSEE.—District met in conference with the Bethel Saints at Elm Tree, Tennessee, June 5 and 6, 1909. Bro. J. R. McClain was chosen to preside over the conference, B. F. Webb secretary, and Sr. Sally Shell chorister. Branch reports as follows: High Hill 80, no change; Foundry Hill 133, no change; failed to receive report from Liberty Hill and Farmington branches. Elders reported as follows: T. C. Kelley, C. L. Snow, J. R. McClain, W. L. McClain, and D. C. Harris; Priests S. E. Dickson and O. S. Caldwell. Speakers as follows: C. L. Snow, Saturday, at 8 p. m.; T. C. Kelley, Sunday, 11 a. m.; prayer-meeting 2 p. m., after which we gathered at the river at Elm Tree where Sr. Maggie Webb was baptized by J. R. McClain. Confirmation at 8 p. m. Preaching by T. C. Kelley at same hour. Adjourned to meet at High Hill, October 23, 1909, at 10.30 a. m. B. F. Webb, secretary.

WESTERN MAINE.—District convened at Stonington, May 29, 1909, at 2.30 p. m., President R. Bullard in charge; F. M. Carter secretary *pro tem*, Sr. F. Smith organist. Statistical reports were read from Little Deer Isle, Mountainville, and Stonington branches. Ministerial reports were read and approved as follows: Bishop R. Bullard, Elders J. N. Ames, J. J. Billings, H. R. Eaton; Priest H. H. Billings. Report of Bishop's agent read and approved, showing amount on hand at last report \$110.20, total receipts \$242.80, expenditures \$160, amount due church \$82.80. Auditing committee reported correct. Next conference to be held at Little Deer Isle. District officers elected for a term of six months and were chosen as follows: J. J. Billings, J. N. Ames and H. R. Eaton (counselors), to constitute district presidency; Bro. Pearl Billings, district treasurer; W. A. Small, clerk. Preaching by R. Bullard at 7.30 p. m., May 29. Prayer and sacrament 9.30 a. m. on the 30th, Sunday. Letters of removal were granted to Bro. and Sr. Herbert Cunningham, of West Surry Branch, to Scranton, Pennsylvania. Adjourned to meet at Little Deer Isle. F. M. Carter, clerk, *pro tem*.

NORTHERN WISCONSIN.—District conference met with Searles Prairie Branch June 5, 1909, at 10.30 a. m. District president, W. P. Robinson, presiding, assisted by A. L. Whiteaker; Rillie Moore secretary; John Moore janitor. Reports read from president of Searles Prairie Branch, also Reed, Fox River, Frankfort, and Evergreen. Verbal report from W. P. Robinson. Reports read from the following ministry: Elders A. Hook, P. L. Richardson; Priests Jacob Halb, W. N. Williams, and J. W. Hooker. Statistical reports read from Fox River, Reed, Frankfort, and Searles Prairie. District officers for ensuing year elected as follows: Sheridan E. Livingston, president; Archie Hook, vice-president; Rillie Moore, secretary; John McGinnis, treasurer. Bishop's agent, Lester Wildermuth, reported: On hand last report \$115.36, receipts \$72.35, paid out \$182, balance \$1.71. District treasurer, John McGinnis, reported: On hand last report 56 cents, received \$3.32, paid out \$3.32, balance 56 cents. Nalmer Johnson recommended to act as Bishop's agent in place of L. Wildermuth, who has been appointed to another field. Motion prevailed for two-day meeting to be held in each branch between now and next conference. Preaching by Jacob Halb, A. L. Whiteaker, and W. P. Robinson. Adjourned to meet with Frankfort Branch at Porcupine in the light of the moon in February, at the call of the district president. Rillie Moore, secretary, Necedah, Wisconsin.

Convention Minutes.

NORTHEASTERN KANSAS.—District Religio convened with Atchison Saints March 26, 1909, Sr. Flo McNichols presiding. Presiding secretary was given power to assess each local according to membership, for district expenses. District officers elected as follows: President, M. F. Gowell; vice-president, Mrs. Emma Hedrick; secretary and treasurer, Miss Ethel Bayes; library commission, Mrs. Elmira Milho. Joint evening session devoted to educational work. Adjourned to meet at time and place appointed for next conference. Ethel Bayes, secretary.

NORTHEASTERN KANSAS.—Sunday-school convention met with Atchison Saints, March 26, 1909. Afternoon session was spent in receiving reports and election of officers as follows: Superintendent, Flo McNichols; assistant superintendent, Ethel Bayes; secretary and treasurer, Bertha Curtis. Even-

ing spent profitably in discussion participated in generally. to meet in six months. Bertha Curtis, secretary.

DES MOINES.—The Sunday-school and Religio associations of the Des Moines, Iowa, District met in joint convention at Boone, Iowa, June 4, 1909. The morning hours were given to a prayer-service and a business-meeting. During the afternoon papers, in the line of institute work were read and discussed; also a short talk on normal work. A regular session of Religio provided the evening entertainment. Not as many attended as was desired but all present enjoyed themselves. Adjourned to meet one day previous to the next district conference. Pearle Shannon, secretary.

FREMONT.—District Sunday-school Association met with the Henderson school June 4, 1909. At 9 a. m., social-service in charge of Brn. D. Hougas and Frank Becksted. At 10 a. m., joint business-session in charge of C. W. Forney, assistant-superintendent. Reports of six schools of the district and the district officers were heard and accepted. The following officers were elected: Superintendent, Miss Lorena Leeka, Thurman, Iowa; assistant-superintendent, C. W. Forney, Thurman, Iowa; secretary, Miss Mabel Redfield, Glenwood, Iowa; treasurer, Verne Badham, Henderson, Iowa; members on the library board, Miss Sadie Leeka, Thurman, Iowa; and Mrs. Lulu McClenahan, Henderson, Iowa. At 11 institute in charge of C. W. Forney; 2.30 p. m., business concluded; 3.30 p. m., institute work in charge of T. A. Hougas; home class work, Mrs. T. A. Hougas. At 8 entertainment on the theme, "An ideal Sunday-school." Adjourned to meet at same place and just preceding the next conference. Mabel Redfield, secretary.

EASTERN IOWA.—Sunday-school convention was held at Fulton, Iowa, February 26, 1909. On account of the absence of secretary, Elder Reiste acted as secretary *pro tem*. Six schools reporting: Muscatine, Baldwin, Clinton, Green Valley, Marion, and Fulton. Next convention will be held in September. Cora E. Weir, secretary.

Pastoral.

To the Saints of the Clinton, Missouri, and Spring River districts: Being appointed to assist the ministers in charge of the above field, I take this opportunity of addressing you to get your cooperation in the gospel work, that the work in this part of God's vineyard may meet with success this conference year. Wherever we can be of assistance to you we will gladly do so. If any of the Saints know of any place where we could open up the work we shall be glad to come to your help. Let us push out together that those that have not had the opportunity to hear may, and thus extend the gospel privileges to all. Missionaries in this field that are to report to me will send their reports to me to Holden, Missouri, lock box No. 306. Be sure and mail your reports to me on first day of July, October, January, and March. The last or March report is to be for the year. Let us do all we can to push the work forward. We kindly ask the Saints to help the elders with your means so they will not have to call on the Bishop for aid; for if the Bishop has to send aid to the missionaries that are out in the field, it will take away from the families that are left at home, and their needs will not then be so readily supplied. I am not complaining, for you did well in the past year; but let us keep the good work rolling on, not only by prayers but by every available means. Your brother in the hope of the speedy redemption of Zion.

GEO. JENKINS.

The Presidency.

NOTICE OF MISSIONARY APPOINTMENT.

By concurrence of the missionary and financial authorities concerned, Elder Francis J. Ebeling has been appointed to labor as a missionary in the Ohio District. We cheerfully commend him to the Saints of that district.

F. M. SMITH,

Secretary of the Presidency.

INDEPENDENCE, Missouri, June 12, 1909.

Notice.

To the Ministry of Mission No. 3: Send July 1 reports to me at Dunseith, North Dakota. Please be certain to get them away promptly that I may be certain to get them before leaving that place. Please write this address down when you read it so as not to forget.

Sincerely,

J. W. WIGHT.

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Reunion Notices.

To the Saints and Friends in Eastern Iowa and Kewanee districts: The reunion committee want you to know that a successful reunion can not be held at Moline, Illinois, without you are there. We have secured the grounds with a written contract and now we want to secure your aid to help make the reunion. Your presence is all we want. If you want anything in the way of comforts of life, if you want tents, meals, or feed for horses, let us know. We must know how many tents you want at least by the 1st of August. Send your address to O. H. Bailey, Media, Illinois, if you are a branch president or presiding officer. I have something to tell you. Do not forget the date. The 13th to the 22d of August, 1909. The space in the HERALD will not let us tell you how many pleasant things await you at the reunion. Come one and all and bring a friend that they may hear the gospel. O. H. Bailey, secretary.

The Eastern Reunion Association will convene July 31, at Highland Lake, Massachusetts. This is a beautiful grove located on the Midland division of the N. Y., N. H. & H. Railroad, about twenty-two miles out of Boston, and about the same distance from Providence. The commissary department and grocery store will be in operation the same as in previous years and everything will be done within reason for the convenience of the campers. Board will be the same as last year or a little cheaper if possible. Tents 10x12 will be \$3—12x15 will be \$3.50. Single cots 50 cents each. Orders should be sent to M. C. Fisher, Winter Hill, Massachusetts, Box 10, and should be placed not later than the 10th of July, as it is necessary to get our orders in early in order to insure getting tents. Let us hear from you. M. C. Fisher, for committee.

The Northeastern Illinois District will convene at Steward Brothers' Park, Plano, Illinois, August 20 to 29, 1909. This is the old camp-ground which is given free. Hope the Saints will take an interest in these services and come and help make them a success. We are trying to get Bro. Joseph Smith to meet with us. Watch later announcements for prices on tents, etc. J. M. Blakely, secretary committee.

The Southeastern Illinois reunion will be held near Springerton, in White County, beginning July 30 and closing August 8, 1909. Those desiring to rent tents write to G. E. Ellis, Springerton, Illinois, at once, so he will know how many to order. We expect some good Sunday-school and Religio workers present. We earnestly invite members from other districts to attend. Come and bring the Spirit of the Lord with you; then we will have a time long to be remembered. F. L. Sawley, for the committee.

The North Dakota reunion will be held at Dunseith, North Dakota, July 3 to 12. Let all that can come prepared to camp. Hay and fuel will be furnished free. Dunseith is on a branch of the Great Northern Railroad that leaves the main line at York. C. J. Spaulding, secretary of committee.

If people are surprised by answers to prayer, it is because they do not "consider."—C. S. Robinson.

Convention Notices.

New York and Philadelphia District association of the Religio society will convene in regular business session on Saturday, July 3, 1909, at Saints' church, Elk Mills, Maryland, at 7.30 p. m. A joint Religio-Sunday-school institute is being prepared to be rendered on Sunday, July 4, 1909. An invitation is extended to officers of the several associations and members in general to assist in making this a profitable time. We hear of the visit of Bro. F. M. Sheehy to the East and would be pleased to have him attend this convention. On Monday, July 5, an outing will be had in a grove at which a general social time is expected, as also sports, etc. Locals will elect delegates and submit reports and credentials to the undersigned not later than July 1, 1909. Orrin K. Fry, secretary of Religio, 3147 North Eighth Street, Philadelphia, Pennsylvania.

Died.

DOCKSTADER.—Bro. Ezra, died at his home in Des Moines, Iowa, May 24, 1909, at the age of 79 years, 5 months, and 10 days. He was ill just eleven days, during which time he suffered intensely, yet he endured it patiently. He became a member of the church about twelve years ago and remained faithful till death. From the first he expressed himself as ready to depart. He leaves an aged wife and two sons to prepare for their change. Funeral-services at the Saints' chapel in Des Moines, in charge of J. F. Mintun, sermon by W. T. Maitland.

CLAPPER.—Sr. Floy E., died after about five years of suffering, more or less intense, with dropsy, June 1, 1909, at the age of 30 years, 11 months, and 12 days, while being cared for at the Methodist Episcopal Hospital. She sought and found peace with God, and passed to the spirit realm without a struggle, although conscious till within a short time of her death. Funeral-services at Carlisle, Iowa, in the Methodist Episcopal church conducted by J. F. Mintun, assisted by the Methodist pastor.

ANDERSON.—George W., was born April 14, 1847; died March 24, 1909, at Osborne, Kansas, after a short illness, of pneumonia. Was a member of the church about five years. Held the office of teacher for several years. He leaves to mourn wife, two daughters, and three sons. Funeral-sermon by Elder L. F. Johnson, assisted by Bro. D. J. Jameson, June 6, 1909, at the Baker Schoolhouse.

Addresses.

Walter W. Smith, 112 West Orange Street, Philadelphia, Pennsylvania.

Amos Berve, 905 Grand Avenue, Davenport, Iowa.

C. C. Joehnk, Roon Street 25, Gross-Lichterfelde, West, Germany.

Arthur Allen, 6549 Marshfield Avenue, Chicago, Illinois.

In educational, as well as in eleemosynary and ecclesiastical matters, endowments would seem to be a very doubtful benefit.—Bryce, American Commonwealth, page 615.

The American people, if sometimes bold in their experiments, have a fund of good sense which makes them watchful of results, and not unwilling to reconsider their former decisions.—Bryce's American Commonwealth, page 511.

To choose the right word and to discard all others, this is the chief factor in good writing. To learn good poetry by heart is to acquire help toward doing this, instinctively, automatically as other habits are acquired. In the affairs of life, then, is no form of good manners, no habit of usage more valuable than the habit of good English.—David Starr Jordan.

"Jesus taught individually, one by one, by name, at their work, in the highway, at the well-curb, in the field, in the boat, on the porch, as well as in large congregations and in familiar companies. To single hearers he delivered some of his most remarkable and fruitful sermons. Modern Christian teachers and preachers, if they would be successful, must follow his example."

"When physicians visit a sick man they ask to look at his tongue, and the appearance of that organ furnishes an indication, a sure one, of the state of health. Ah, if we could prove, from a moral point of view, the sanitary state of the tongue, what an insight would it not afford us into the interior of souls. The color of the tongue and the style of the conversation would be an indication of the tone of the mind."

COAL and WOOD.

We are offering for sale in Lamoni, Iowa, a good coal and wood yard fully equipped and doing a good business. The reason for offering for sale is on account of the ill health of the owner. The property consists of 5 lots 25 by 120, each located within one half block of the center of town with the following buildings and fixtures:

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Let us hear from you if interested.

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NOTICE.

Having made arrangements with the Herald management, all orders for my booklet, "Secret Mysteries, Ancient and Modern," should be sent direct to the Herald Publishing House, Lamoni, Iowa, where prompt attention will be given. Prices the same. Each 10 cents, 3 for 25 cents, 13 for \$1.

25-4t

E. E. LONG.

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D. CLEM DEAVER, General Agent,
LANDSEEKERS' INFORMATION BUREAU,
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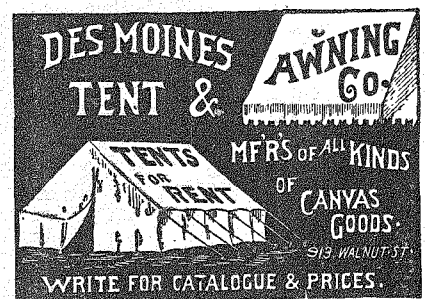
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Spy Hill, Saskatchewan

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Jas. J. Johnson
22-4t* R. F. D. 3 Lamoni, Iowa



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26 pages of instructions and blank forms about how to proceed in church trials. No. 149. Paper. 10 cents.

THE SAINTS' HERALD

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

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

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



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

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Editorial

LOCAL LABORERS.

There are a number of officers of the church, high priests, elders, and priests, who come under the head of local ministers, who can and do a great deal of ministerial work at home and in the districts and missions in which they reside. Most of these are self-supporting and labor at different times in the year when their own business affairs will permit them to do so. Indeed, there are some who are qualified to do a great deal of good in the field, and are entirely self-supporting; and, evidently, are willing to labor for the good of the cause.

It seems to us to be wise that wherever these laborers are they should be aided and assisted in their efforts to do such local labor by those having charge of the missions and by the district presidents. These officers can do a great deal to encourage such laborers in their work. They can also do a great

deal to hinder, to disparage, and to prevent. It is not saying too much when we point out that where a man in branch or district is in good standing, and is qualified to do good gospel labor, and is willing to do it, he should not be restricted for any trivial cause. Ministers in charge, while requesting and indeed, requiring proper recognition of the authority of the church represented in themselves, should give these willing laborers all the countenance and encouragement they can; and if practicable, should give these laborers the opportunity of their fields, requiring only that if these men hold series of services at different places, they should duly notify the ministers in charge as to where these labors are being performed.

It would hardly seem to be necessary or wise to restrict local elders in good standing from responding to requests from presiding elders of branches and districts to visit their branches and fill appointments from time to time. It would be almost entirely impracticable for an elder so invited to write the missionary in charge or even the district president, unless he lived very near, to secure permission to so respond to said call. It should be understood, we think, that this right of interchange of ministerial labor is not only justifiable but will essentially increase the value of local church and ministerial association. We think it will hardly be wise for ministers in charge to be too strict in dealing with the local ministers who are doing the kind of labor suggested above. It is the commandment of the revelation to every one that is called to warn his neighbor. This enjoins diligence upon the part of the local eldership as well as the traveling ministry.

The leading ministers of the church hold themselves at liberty to visit branches, districts, reunions, in response to invitations to do so. And, while it may be said that there is more necessity for these being at liberty to so respond, the principle of courtesy and right in this case is and should be the same as in the case of every other officer in good standing in the church. The liberty to respond to the call, "Come over into Macedonia and help us," should be accorded to all the workers alike, governed only by conditions of propriety and feasibility.

Heman C Smith

EXPERIENCES OF CLARA D. TRUE, INDIAN AGENT.

Clara D. True occupies the unique position of Indian Agent. She has charge of the Morongo Agency, near Banning, in Southern California. The noble red man who formerly carried death and terror far and wide is now under the dominion of a woman. When he is unruly, at her command his red compatriots of the police force lock him in the local jail. If he continues obstreperous his trousers are taken away during the period of incarceration in order to discourage attempts to escape.

This state of affairs may be abhorrent to the Indian mind, and contrary to his traditions regarding the position of woman, but it is altogether to his advantage in this case. Miss True, as we shall call her, for if there is a Mr. True he does not figure in affairs at Morongo, has instituted several much needed reforms. In the first place she has made a determined campaign against the sale of intoxicating drinks to Indians. She holds that most of the evils existing among them in her agency are traceable to the use of firewater.

In this she has met with opposition but has been successful to a great degree. Some organized attempts at revolt against the reign of temperance have occurred. The last of these was at a *fiesta* where the whisky peddlers were working up an old time carousal and were prepared to tie Miss True to a tree if she interfered. At the witching hour of midnight she appeared on the scene with nine Indian police in uniform. The ringleader of the carousal was the first man encountered. In writing of the experience Miss True says, "He ran. We got him. He is serving time."

The Indians themselves help her in the work of reform. One of them who was formerly very dissipated is now special deputy for the Interior Department and goes to various parts of the State in his work of ferreting out bootleggers. New houses are being built on the reservation and up to date agricultural implements, including three of the latest pattern disc plows are in operation. The Indians are becoming industrious, law abiding, and are learning to aspire to comfortable homes and a cleanly and intelligent mode of life.

The foregoing facts are gleaned from an article by Clara D. True, in the *Outlook* for June 5. From this article we now quote a few paragraphs, italicizing certain portions that seem to us especially striking:

The Indians have a religious life all their own, of which few white people are aware. I think the majority of Indians have not departed very far from the old beliefs, even though most of the people are members of Christian churches. There is much that is beautiful in the so-called pagan religion. *In fact, among some of the more highly developed tribes there appears to be little difference between the teachings of the Indian divinity and those of Christ. One is tempted, upon intimate knowledge of some of the old people, to wonder*

whether the Son of Man appeared to the Indian also, or whether the gospel preached to them by some unrecorded Paul generations ago was forgotten. The more one knows of the Indian as he really is, not as he appears to the tourist, the teacher, or the preacher, the more one wonders. The remnant of knowledge that the Red Brother has is an inheritance from a people of higher thought than we have usually based our speculation upon. It is to be regretted that in dealing with the Indian we have not regarded him worth while until it is too late to enrich our literature and traditions with the contribution he could so easily have made. We have regarded him as a thing to be robbed and converted rather than a being with intellect, sensibilities, and will, all highly developed, the development being on different lines from our own only as necessity dictated. The continent was his college. The slothful student was expelled from it by President Nature. Physically, mentally, and morally, the North American Indian before his degradation at our hands was a man whom his descendants need not despise.

The destiny of the Indian is no longer what Mr. Dooley facetiously described as "a diving-bell in the Pacific Ocean." More abundant wealth and leisure than our grim, hunger-ridden ancestors knew have made us more able to be just. A spirit of brotherhood which is felt in all the ends of the earth is stirring the heart of the nation. The Government is bending its energy toward lifting the Indian to his feet, so that he as well as we may walk in integrity before God, following the footsteps of the Man of Galilee.

This article is a remarkable confirmation of the Book of Mormon. That book, as is well known, declares that Christ visited the ancestors of the American Indian on this continent and taught them his gospel. A detailed account of that visit is found in chapter five of the Book of Nephi. Now after the lapse of so many centuries this agent of the Indians (ignorant of the record mentioned) discovers traces of gospel teaching so marked that she is led to wonder if indeed Christ may not have visited them at some time.

In full harmony with the Book of Mormon she goes on to declare that the remnant of knowledge now had among the Indians is an inheritance from a people of higher thought. In her work, too, we see a step in the fulfillment of the prophecy that in time the Indians shall again become a "white and a delightful people" (Second Book of Nephi 12:84, new edition).

E. A. S.

NOTES AND COMMENTS.

With the issue of last week Bro. William H. Garrett resigned editorial management of the *Ensign* and Bro. Heman Hale Smith, of Lamoni, assumed charge. Bro. Garrett lays down his burden after a long period of labor for the *Ensign*. Bro. Smith has just graduated from the State University of Iowa. The HERALD editors wish Bro. Smith much success.

Patriarch A. H. Smith was the morning speaker at the Brick Church and Elder D. C. White preached in the evening.

The following is a quotation from the *Weekly Star Farmer*, St. Louis, Missouri, describing conditions obtaining in Motherwell, Scotland. One of our missionaries writes that he was laboring in this town some time ago, and was persecuted there until he was impressed to depart from the town, shaking off the dust of his feet as a testimony against the inhabitants:

"GLASGOW, June 10.—Trouble that has been brewing between the Catholics and Protestants of Lanarkshire for months is at fever heat as a result of a clash between the two in the town of Motherwell, twelve miles southeast of here.

"It is not clearly known yet just what started the trouble, but a large open-air Protestant meeting was suddenly converted into a anti-Catholic demonstration.

"The Catholics barricaded themselves in their homes, but the Protestants with a big numerical advantage broke into many of the houses and assaulted the occupants. A detail of police was called into action and succeeded after an hour's clubbing of the belligerents in restoring order for the time. Twenty of the rioters were dangerously injured and a hundred or more slightly hurt.

"A renewal of the trouble is imminent not only in Motherwell but throughout the country, as the ill-feeling between the sects is general."

The editors of the HERALD have received a printed copy of a strange document that claims to be a letter written by our Lord and Savior, found eighteen miles from Iconium sixty-three years after the crucifixion, transmitted from the Holy City by a converted Jew, translated from the original Hebrew copy which is now in possession of one Lady Cuba of Mesopotamia. The story is that it was found under a large round stone at the foot of a cross. On the stone these words were engraved: "Blessed is the one who shall turn me over."

While the people who found the stone were hesitating about turning it over, a little child came up and turned it over without exertion. The document is a fraud on the face of it as it comes without any creditable witnesses, and is put forth by parties who do not attach their names or give their place of residence; but it contains an appeal to superstition and because of that probably will gain a certain circulation. The letter contains the statement that the one who keeps a copy in his possession without publishing it to others will be cursed, while he who publishes it to others will be blessed. And the statement is further made, "Whosoever shall have a copy of this letter, written with my hand, and keepeth it in their houses nothing shall hurt them, neither lightning, pestilence, nor thunder shall do them any hurt."

The document is quite foreign to anything that our Savior might put forth because it opens with a curse, as follows: "Whosoever worketh on the Sabbath day shall be accursed." And it closes with this remarkable statement, "You shall not have any tidings of me but by the Holy Scriptures until the day of judgment." This is evidently orthodox and ought to appeal to sectarian denominations, but there is nothing in it for Latter Day Saints, because they have received tidings of him, and expect to receive other tidings ere the day of judgment.

Some time ago the HERALD editors called attention to a menace found in moving picture shows. Almost every program rendered at these shows gives a very lifelike representation of some crime, a murder, robbery, or something of the kind, often perpetrated by children. Thousands of children watch these pictures, and children are preëminently open to suggestion. The *Ladies' Home Journal*, July, notes some of the actual results of such suggestion, in line with our prediction. We quote:

"A seventeen-year-old boy sent a threatening letter to a wealthy man demanding that he leave ten thousand dollars in a certain place at a specified time on pain of having his home blown up and his life and that of his fiancée taken. The boy was arrested, and in court acknowledged his guilt and explained that the idea of sending the 'hold-up' letter first occurred to him while seeing some 'Black Hand' pictures in a moving-picture show. The same week a fifteen-year-old nurse girl in Chicago stole some costly clothes from her mistress, ran away from home, and set out to seek 'the knight of her heart in armor,' as she explained she had seen a girl do in a moving-picture show. 'Silly girl,' we say. True. But it so happens that there are thousands of such, not silly girls nor boys, but impressionable children in our homes who are allowed by their parents to go to these five and ten cent moving-picture shows and who accept what they see there as chapters from real life, because the actors in them are made real and have a being. Parents do not seem to realize the vicious influence of the pictures shown in the average 'moving-picture show,' but it is high time that they did not permit their children to attend these shows."

"High speed and careful control make the best schedule."

"Indolence is the bacillus of poverty and the germ of corruption and crime."

"It's not the snow on your head, but that in your heart which gives you age."

"Lack of force can never be mistaken for self-control. Most men need to blow the fire rather than shut the throttle."

Hymns and Poems

Selected and Original

Prayer of Humility.

Search me, O thou great Creator,
As I onward come to thee,
So at last the heavenly door
May open wide to welcome me.

Search me, lest the angels holy
See me burdened down with sin;
Lest they tell in words so coldly,
"Child, you can not enter in."

Search me, lest the blessed Jesus
View my awful look of shame,
Say in deepest tones of sadness,
"Child, you have not kept my name."

Search me, O thou kind Jehovah,
As young and strong I start the race;
When this earthly life is over,
May I view thy wondrous face.

Search me, O thou King of heaven,
If my life is sweet and pure,
Keep me always thus before thee
From the evils which would lure.

If within me I do carry
That which I should leave behind;
Lord of glory, with me tarry,
Banish all thou dost find;

For I wish to come before thee
As a flower sweet and pure,
With the Christ-life stamped within me,
Then thy gaze I can endure.

Ever nearer each day brings me,
When my bark shall leave the sand;
Take me then, Lord, safely to thee—
To the happier, better land.

JOSEPH FERRIS.

Hour by Hour.

One single day
Is not so much to look upon. There is some way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes—
Too many days for smothered sighs
And we lose heart,
Just at the start.
Years really are not long, nor lives—
The longest that survives—
And yet to look across
A future we must tread, bowed by a sense of loss
Bearing some burden weighing down so low
That we can scarcely go
One step ahead, this is so hard,
A view so stern to face; unstarred,
Untouched by light, so masked with dread,
If we should take a step ahead,
Be brave and keep
The feet quite steady, feel the breath of life sweep
Ever on your face again,

We must not look across, looking in vain,
But downward, to the next close step,
And up. Eyes which have wept
Must look a little way, not far.
God broke our years to hours and days, that hour by hour
And day by day
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burden bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—George Klingle.

The Choir Invisible.

O, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's minds
To vaster issues.

So to live is heaven;
To make undying music in the world,
Breathing a beautiful order, that controls,
With growing sway, the growing life of man.
So we inherit that sweet purity
For which we struggled, failed, and agonized
With widening retrospect that bred despair.
Rebellious flesh that would not be subdued,
A vicious parent shaming still its child,
Poor anxious penitence, is quick dissolved;
Its discords quenched by meeting harmonies,
Die in the large and charitable air.
And all our rarer, better, truer self,
That sobbed religiously in yearning song,
That watched to ease the burden of the world,
Laboriously tracing what must be,
And what may yet be better—saw within
A worthier image for the sanctuary,
And shaped it forth before the multitude,
Divinely human, raising worship so
To higher reverence more mixed with love—
That better self shall live till human Time
Shall fold its eyelids, and the human sky
Be gathered like a scroll within the tomb,
Unread for ever.

This is life to come,
Which martyred men have made more glorious
For us, who strive to follow.

—George Eliot.

[George Eliot's true name was Marion Cross Evans. Born in Warwickshire in 1820; she died in London; December 23, 1880. Her whole life was almost as interesting as her wonderful novels themselves.]

Elders' Note-Book

MORE PRECIOUS THAN GOLD.

Tune.—“Will there be any stars in my crown?”

I'm rejoicing to-day in the glorious light
Of the gospel so pure and so true,
Shall I lead any souls to this pathway so bright,
Or leave it for others to do?

REFRAIN.

I will thrust in my sickle and reap while it's day;
Night approaches, I must not delay.
I will work with a will the Lord's garner to fill,
Jesus calls and I gladly obey.

Shall I leave my poor brother in darkness and sin,
While I have been cleansed and made whole?
I will take up my cross and his soul strive to win;
In God's sight 'tis more precious than gold.

When the last closing hour of life comes apace
And my journey I calmly review,
What joy will be mine at the end of the race,
To know that I've tried to be true.

JAMES L. EDWARDS.

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MINISTERIAL ANECDOTES.

A Scotch minister had been away on a vacation, and on his return asked the sexton how all had gone in his absence. “Very well, indeed,” was the cheering response. “They do say that most meenisters leave some one worse than themselves to fill the pulpit when they go away—but you never do that, sir.”—*Punch*.

In Doctor Edward Everett Hale's younger days he was about to leave a parish, and a good old lady was bewailing the fact and insisting that the church would be ruined thereby. Doctor Hale, flattered by her words and manner, and wishing to console her, said,

“But sister, the man who will succeed me is a fine preacher and a splendid fellow. You'll soon see that everything is all right and get used to it.”

“No, no; I won't!” she answered tearfully. “I don't get used to this changing. I've seen six changes in preachers now, and it's got worse and worse all the time.”—*Judge*.

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BREVITY AND BIBLICAL PREACHING.

It must be admitted by all, who are in any way familiar with the facts, that in the matter of time allotted to the delivery of the sermon now and fifty years ago great changes have taken place. The people to-day are demanding that the preacher be brief. The introductory services in our churches are, as a rule, now much longer than they were fifty years ago. In the church of which the writer is the minister the introductory services last from forty to fifty minutes. After these introductory services are held, the “time is short” for the minister. A short sermon is expected, and the wish is gratified. Where the Sunday-school is held before the preach-

ing service, it is still more incumbent on the minister to be brief in his sermon, than where the Sunday-school is held at another time of the day.

The simple truth is that people to-day demand brevity. The time spirit compels us to yield to this demand. In the face of such a tendency, what shall we do to meet this demand for brevity, and at the same time give to our people a full portion of the bread of life? The solution of the situation is to be found in the course that will set forth the truth that must be preached in brief and terse forms of expression. This, and this alone, is the way out. Now, if this is the way out, and I think there is no other, then the one thing for us to do is to make our preaching intensely biblical, not only in thought, but in word also. No man can abridge the brevity of form in which truth is stated in Holy Writ. The great sermons of Peter and Paul are all brief. The great sayings of the Master are all terse. The Sermon on the Mount by Jesus abounds in epigrams. It is a model of perfection, when it comes to the matter of concise statement. In it we have the truth in epitome. Brevity itself is abridged in this wonderful sermon.

Here, then, is our way of escape from the great demand for brevity in our preaching. We must make our preaching intensely biblical. We must set forth the bread of life in words that the Holy Spirit itself teacheth. Brevity in our preaching that is secured by the free use of biblical speech will add clearness and force to our preaching. Such a course will not only enable us to meet the imperative demand for brevity, but it will result in great good. The result will be that the simple word of God will be given to the people as formulas of life. These formulas will not be elaborately worked out by the preacher in the pulpit, but they will serve as simple rules of life to be worked out in actual life by the people. The very simplicity in which biblical speech presents truth will result in great gains for Christian living. If in the end this demand for brevity shall result in more simple biblical preaching, then “Blessed be the demand for brevity.”—William Oeschger, in *Christian Standard*.

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AN ISLAND CONFERENCE.

Extract from Elder Charles H. Lake's Experiences in Southern Seas.

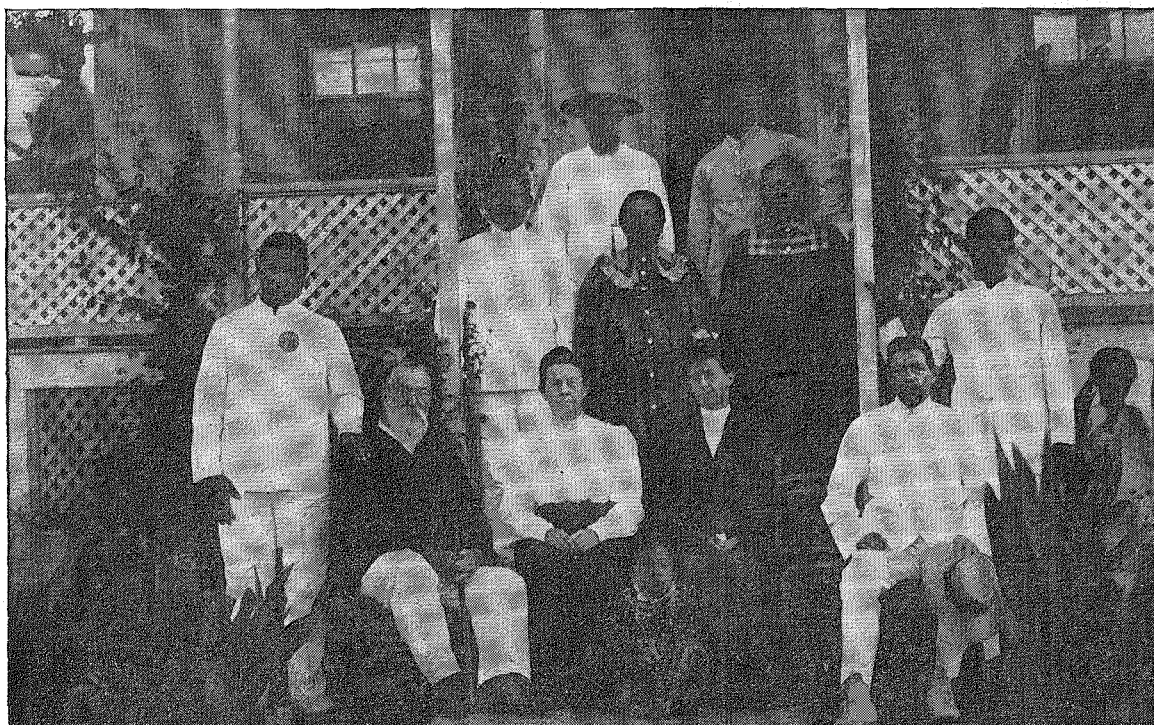
This was to be our first conference in the South Sea Island Mission, and we were speculating as to what it would be like. The Saints had been gathering for a month or more, for the reason that in this part of the world when you wish to go about from island to island it is necessary to go when the boats go, and sometimes that may be a month or two earlier or later than would best suit your wishes. Not many came from distant islands, because of scarcity of boats, and another reason was the destitution of the people after the great storm. The

delegate system is not in vogue here; therefore any member in good standing is privileged to take part in the deliberations, and to vote.

As in America, the Sunday-school convention preceded the conference, and at eight o'clock on the morning of the fifth we assembled in the little chapel, with General Superintendent Tapu in the chair. There was not a great deal of new business to come before the convention, but among other things was to be the selecting of two division superintendents, and it was thought best to elect the same ones chosen by the conference, which was to follow, as presidents of the divisions. It was thought to be necessary to call together the convention at the close of the conference, and attend to that work, but some one

wards, each one being so much in earnest that a newcomer among them would think they were all ready to come to blows. We have the "talking negation" with us, as well as in America. In fact, we have all the peculiar freaks of a general conference.

The afternoon was devoted to the "Oaoa," and the house was filled to overflowing, many outsiders being present. The time was occupied with citations from the Bible, Book of Mormon, and Doctrine and Covenants; whole chapters being recited in a singsong voice, and so fast that any one not a native would not catch a word. There were many hymns, purely native, and some that were quite well rendered. There is always a rivalry between the companies



IN BLACK AND WHITE.

This group is in front of the "Mission House" at Taronā. Of the missionary force, occupying the front row, you will note (from left to right) Bro. and Sr. Burton, Sr. Lake, and Bro. Lake.

moved that the choice of the conference be the choice of the convention as superintendents of the two divisions, but the motion was lost by a large majority.

"How can we elect them now, and not know their names?"

"Who will you elect at the close of conference?"

"The ones chosen by the conference."

"Then why not say so now, and save calling the convention together again?"

"How can we, we don't know who they will be?"

At the next session after the conference, those two were selected without a dissenting voice.

Questions are always discussed before the motion is made, and many times, for quite a while after-

from different islands, and on these occasions it is especially manifest. There was one company from Amanu that kept us continually laughing. Their leader was a natural clown, and although you might not understand a word he said, it was laughable to see him, with his long black coat buttoned tight, his hand between two buttons over his breast, as great orators are often pictured; and to see him turn round and round, like a peacock, was mirth-provoking indeed.

"Friends, I want you to take a good look at this little company of mine, see how small they are, just little things; but they can sing; just listen to them. This one, especially, see how small *he* is [a six-footer], listen for *his* voice." All this, in a strong,

well-modulated voice that was befitting the star performer of the day.

I will give you an idea of the introductory remarks of most speakers. The following is the rule, and not the exception:

"Eho'ma, te mau taeae e te mau tuahine, tae noa 'tu to tatou huacai tamarii, tamarii tamaroa, tamarii tamahine, tae noa 'tu to tatou mau taata tupu, te tane e te vahine, ia ora na tatou atoa mai te ioa o Iesu Mesia, te tumu o to tatou ora; amene."

"Friends, brethren and sisters, reaching unto our children, children boys, children girls, reaching unto our neighbors, the man and the woman, may we all have life in the name of Jesus Christ, the source of our life. Amen."—*Autumn Leaves*.

Original Articles

DEFENSE OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS AND REPLY TO JOSEPH F. SMITH, JR.

BY ALVIN KNISLEY.
INTRODUCTORY.

(The following was written in reply to a book written by Joseph F. Smith, Jr., and published in 1897, in Salt Lake City, entitled, *Origin of the "Reorganized" church; The Question of Succession*. If anything in Mr. Smith's book has escaped our notice in reviewing him it has either been because we considered it unworthy of notice or because it is dealt with in answer to other publications they have published against us. The Mormon church has hitherto issued its *Succession in the Presidency of the Church*, and its *Priesthood and Presidency*, written respectively by Messrs. Roberts and Penrose, and both anent our organization and our claims. These two books have been replied to by men of our ministry, said replies being headed *True Succession in the Presidency of the Church*, and *The Legal Successor in the Presidency of the Church*.)

The first ten or eleven pages of Mr. Smith's production consists of an effort to prove: that Senator Burrows made misstatements in the United States Senate; that the majority of the original church followed Brigham Young; that those who would not follow Brigham Young forsook the church; that few joined the Reorganization.

We will not discuss the statistical aspect of the case, for whether one twentieth or nineteen twentieths of the original membership followed Brigham Young does not to any material extent affect the real issue, which is: Who should succeed Joseph Smith, his son or Brigham Young? The proving of either proposition puts the matter at rest. If more had followed young Joseph than Brigham Young, the most that we, on that account, could be justified in saying is, that more *believed* he was right. If more followed Brigham Young than young Joseph, it would not follow by any means that he was right, but it would follow that more *believed* he was right. But what we could say on this could be but repetitional in view of the extent to which it has been controverted and the many available and authorita-

tive documents thereon, in our *Church History and Elder Heman C. Smith's True Succession*; in view of the decisiveness of which, anent our opponent's statements, we must acknowledge some surprise that he has thus put himself on record.

DATE OF THE REORGANIZATION.

Joseph F. Smith, Jr., (p. 11).—Properly it [Reorganization] did not come into existence until 1860—sixteen years after the martyrdom.

Response: If by coming into existence he means *reorganization*, it more properly came into existence in 1853 when it was actually reorganized and when a majority of the Quorum of Twelve were chosen and ordained. The ordination of Joseph Smith to the presidency of the high priesthood and his appointment to the presidency of the church—which event marks 1860—was but a step, a single step, in the chain of events that perfected the organization of the church. Joseph the Martyr was not ordained to the presidency of the high priesthood—equivalent to presidency of the church—till 1832, yet all who believe the mission of Joseph Smith speak of the event of 1830 as an *organization* of the church. If, then, the church could be organized in 1830 without that office that came to its first elder in 1832, it is too apparent to be denied that upon the event of its disorganization it could be reorganized in 1853 without that which was conferred in 1860. Indeed, it is but a matter, in round numbers, of two years against seven. For the first seven years of the Reorganized Church it was without a president in the sense that it had one in 1860, but it had a temporary president chosen to represent the legal heir. For the first two years, approximately, following the organization of the original church, it was without a president in the sense that it had one in 1832. There was priesthood previous to 1830; so was there previous to 1853. There was this difference, however, that previous to 1830 there was no organized branch, whereas previous to and up to 1853 there was. The organization of the church was progressive in both stages.

JASON W. BRIGGS.

Joseph F. Smith, Jr.—It is said he [Jason W. Briggs] joined the church at Potasi, Wisconsin, about 1842, but we have no history of this man except as we get it through the records of the "Reorganization."

Response: His only authority, the records of the Reorganization, (*Church History*, vol. 3, pp. 196, 737,) declare that he joined in 1841.

Joseph F. Smith, Jr., (p. 12).—About this same time [1849] he [Jason W. Briggs] also organized the Beloit Branch of the same organization. [Reorganization.]

Response: On the very same page of our *Church History* referred to, along with this statement, and also on page 204 it most distinctly states that he organized the Beloit Branch in "1842 or 1843."

CONFOUNDS THE GURLEYS.

Joseph F. Smith, Jr.—In 1886, together with the family of Zenos H. Gurley, Mr. Briggs withdrew from the "Reorganization," which he had begotten.

Response: What Zenos H. Gurley is referred to?

Joseph F. Smith, Jr.—Zenos H. Gurley was more active in the church previous to the martyrdom.

Response: The Zenos H. Gurley who withdrew with Mr. Briggs was not in the church previous to the martyrdom. He was born in Illinois in 1842, only two years preceding the Carthage tragedy. He was the son of Zenos H. Gurley, Sr., who was connected with the rise of the Reorganization and died in its faith in 1871. The son apostatized, the father did not. The maker of the blunder can not protect himself under the reply that in these two references to Zenos H. Gurley quoted, reference is had to the two men; for on page 62 it is plainly represented that the Zenos H. Gurley who was in the early church apostatized. Considering the prominence that is given to the distinctness of these two men in our history, it is clear that little research was made by Joseph F. Smith, Jr., before he thrust his work on the public. While pointing out these errors is not much to our account, it is not a little to his discount. We hesitate to impugn his motive, but will be justified in questioning his reliability as we proceed.

"Which he had begotten." The statement that Jason W. Briggs begat the Reorganized Church is not true. He was but one instrument among others.

MR. GURLEY AFTER THE MARTYRDOM.

The next two or three pages contain quotations from the minutes of the meetings of the Seventy in Nauvoo, of what Zenos H. Gurley is purported to have said in 1845 and 1846, and of what was said concerning him; how he condoned some of the movements and performances of church officials which he afterward looked upon as steps in the downward march of apostasy. All this proves is that Mr. Gurley at one time believed to be right what he afterward believed to be wrong, a very common experience and one from which no man on earth can claim exemption. That is, if Elder Gurley said what is ascribed to him.

Joseph F. Smith, Jr. (p. 14).—Here is the testimony of Zenos H. Gurley in relation to the temple ceremonies when he was in full fellowship in the church and was in possession of the spirit of his calling.

Response: But his fullness of fellowship was in a church that was at that time instituting proceedings the lawfulness of which is in question, and which was questioned by Mr. Gurley himself in after years. The intactness of the church at that time, that it was in lawful continuity, is not to be assumed, but to be *proved*, for it is a direct issue between us.

Joseph F. Smith, Jr.—At that time he declared most em-

phatically that on that occasion the Spirit of the Lord was unusual in its outpouring.

Response: Undoubtedly he believed they had the Spirit; and like honest Methodists, Dowieites, and others in the dark, according to the integrity of their hearts, inasmuch as they were honest, maybe they did receive it. We notice that Mr. Smith quotes Gurley in the third person.

Joseph F. Smith, Jr.—What became of him?

Response.—He remained faithful to the last, a member of the church, until his death.

Joseph F. Smith, Jr.—Because he had not root he withered away.

Response.—Because he had root he refused to follow Brigham Young.

ORIGIN OF THE REORGANIZATION.

Joseph F. Smith, Jr.—We have already seen that Jason W. Briggs raised up the Waukesha Branch of the Strangite Church in 1849.

Response.—This affirmation is not borne out by our Church History which is confessedly the source of information. It says (on p. 204) that the Waukesha Branch was organized by Jason W. Briggs in 1842 or 1843, and on pages 736, 737 it says that he and Elder Wright organized "a branch at Waukesha"; but the historian is uncertain whether the second was a separate branch or a reorganization of the former one.

Joseph F. Smith, Jr.—Also that he raised up the Beloit Branch for the same organization.

Response.—Which we have already seen is a misrepresentation of facts, as Beloit Branch was organized and presided over by Mr. Briggs in the Martyr's time.

Joseph F. Smith, Jr.—And now we have the admission, fatal to their organization, that the Yellowstone Branch was also raised up to Mr. James J. Strang.

Response.—The fatality, of course, consisting in said branch being organized by men or by a man who was for the time being in honest darkness, in the twilight of uncertainty, hoping for developments, but who held the priesthood from the Martyr's day. Yes, we acknowledge that Yellowstone Branch was organized by Mr. Gurley while he was a follower of Strang. Like Briggs and Marks, his connection with the church had never been severed, he had never even been cited to any trial. There had never been an attempt to take from him the priesthood which had been conferred upon him, as admitted. He held the priesthood, he had not been silenced. If his administrations were valid the objection is at once removed. If they were not valid, it must be either because he had not the priesthood, or having it, had not the right of its exercise. The loss of the power of the priesthood is invariably due to transgression. The loss of the power of its exercise is generally due to transgression; the exception being

in the event where one is silenced or suspended from officiating, who, though not in transgression, is supposed to be in transgression by his superior or fellow officer who thus restrains him, pending inquiry. I presume that is a rule with the Utah church as well as with us, as also with other ecclesiastical judicatories. The ministrations of him who persists in administering while in this condition are void.

Now, our opponent will scarcely urge on the invalidity of Mr. Gurley's administration from the latter standpoint. He knows that Mr. Gurley was the subject of no such suspension by coordinate or superior, for transgression either real or supposed. He knows that if Mr. Gurley experienced the loss that the hypothesis imputes to him that it was attributable to no such an agency. The matter therefore resolves itself into the question of the forfeiture of his priesthood by persistency in personal transgression. This is his only alternative. Let me ask, Of what did his transgression consist? Will he venture to point to one single immorality of the man? What have the Utah people laid to his charge in the catalogue of crime? Of what is he accusable? Here is the answer our opponent doubtless will make: He went with Strang. In other words, he for a little while believed that to be true which was not true. That is the last little string to hang on. Why does not Mr. Smith instead of using such specious sophistry, always come right back home when he gets this far and say? He lost the priesthood because he did not follow Brigham Young. But he attempted to reason it from the other standpoint, and from the other standpoint we meet him.

The organization of Yellowstone Branch was not by virtue of authority derived from Mr. Strang, but by virtue of authority invested in Mr. Gurley in the days of the Prophet Joseph. If to be in error for a time will deprive a man of the priesthood, then we could wish to know to what extent he must be in error ere he becomes liable to such deprivation. Are we to understand that a man loses the power of the priesthood every time he gives temporary lodgment to a wrong theory? If so, what are we to say of the many men in the Utah church among whom doctrinal divergences have arisen?

Joseph F. Smith, Jr.—They never were connected with the Church of Jesus Christ of Latter Day Saints, according to their own admission, but were organized for the church of James J. Strang.

Response.—“According to their own admission.” We will read from our Church History (3: 204) from which Mr. Smith professes to get his information, what our own admission is:

Some of these [branches] were organized before Joseph's death, and presided over by men holding authority under him, including the one at Beloit, Wisconsin, organized in 1843, over which Jason W. Briggs presided; one at Waukesha, Wis-

consin, also organized in 1842 or 1843; and one organized later at Yellowstone, Wisconsin, of which Elder Zenos H. Gurley, Sr., and Hiram P. Brown were the organizers, and Elder Gurley president; and finally one near Jeffersonville, Illinois; which was organized several years before the death of the Martyrs, and continued in an organized condition until united with the Reorganization; presided over through all the dark days by Elder Thomas P. Green.

Comment is needless. We merely invite the reader's comparison of the above quotation with the assertions of Mr. Smith who professes the treatment of these facts according to their relation in our own records, and who says (p. 16): “I prefer to read to you the account from the History of the ‘Reorganized’ Church, for you know then we will have it correct.”

Joseph F. Smith, Jr.—Yet mark you, these Strangite branches were admitted into what was called the “New Organization,” or the “Reorganization,” on their original baptisms.

Response.—Those were received whose original baptisms had been performed either previous to 1844 or by men who held authority previous to 1844.

Joseph F. Smith, Jr.—It is quite evident that the Reorganization is the offspring of the church of this man, James J. Strang.

Response.—And yet the priesthood of not one of its members originated with Strang, and every one of its branches were either organized before the inception of Strang's church or by virtue of priesthood bestowed before the inception of Strang's church. The last is the first use made by Mr. Smith of *Reorganization* without quotation marks. Has he not committed himself here?

THE APOSTASY OF JASON W. BRIGGS.

On pages 17-20, Mr. Smith lays much stress on the apostasy of Jason W. Briggs and his repudiation of some of the principles which had formerly had his acquiescence. But, let us ask, Is it any more remarkable that the Reorganized Church should have its apostates than the original church, or the Utah church, or the primitive Christian church, or any other church, for that matter?

Joseph F. Smith, Jr.—Thus he [Briggs] repudiates his “revelation,” denies the divine mission of the Prophet Joseph Smith, and repudiates the standard works of the church.

Response.—Too sweeping, too sweeping. Our critic proceeds as a man who sees but one side of the question, and with an impetuosity, whether affected or real, that he certainly does not control. It is not the chivalry of an honorable disputant to ascribe motives; but I will not be wanting in the amenities of a truth-loving polemic when I say that he is anything but a dispassionate investigator. If he will read again the several articles he quotes from Mr. Briggs, he will not find one to bear out either the second or third assertion in his sentence, unqualified as they are. Mr. Briggs denies certain

things that were believed by the church—like many Mormons we meet here in Utah and Idaho, which I say not reflectively. He specified one or more portions of the Doctrine and Covenants that he did not believe in. Instead of attempting to throw it out of the Doctrine and Covenants he simply said he did not believe in it. The very fact that he specified something in the Doctrine and Covenants that he did not believe in, is evidence that there is something there that he did believe in, else where the propriety of the specification? If he believed even one section out of what was in excess of one hundred, both as to its genuineness and authenticity, it would necessarily follow that he believed to an extent in the mission of Joseph Smith through whom it was given, and in that case Joseph F. Smith, Jr., could not truthfully use the language he did in describing Briggs' attitude toward the standard works of the church. The Hedrickites disbelieve in some things that he disbelieved in, they regard Joseph as a fallen prophet, yet we could not in full conformity with truth, put ourselves on record as declaring that they deny the divine mission of Joseph Smith and repudiate the standard works of the church. Mr. Briggs denied the *plenary* inspiration of the sacred books; but that is neither a denial of the authenticity, or of the partiality of their inspiration.

Joseph F. Smith, Jr.—Unstable to the last this man would not rest content in the organization which he was such a potent instrument in bringing into existence.

Response.—Let us see. He became an apostle of the Reorganized Church in 1853, with which inceptive movement he was connected a year or two earlier. He did not withdraw from the church till 1886. There were thus about thirty-four years, nearly all of which were spent in the active ministry, at home and abroad, in America and in foreign fields, baptizing Gentiles and many Mormons, defending the church with pen and voice. He was an apostle in the church for thirty-three years. I think that is a pretty good example of stability. The average age that humanity attains to is just the period of time or little in excess of that in which Jason W. Briggs was singly devoted to the interests of the Reorganized Church. If unstable and discontented to the last, he could not have been stable and contented for a generation preceding the "last." If stable and contented for upwards of thirty years preceding the last (1886), then Mr. Smith uttered an untruth, then he reflected a falsehood, when he said Briggs was "unstable" and discontent "to the last." Why not tell the truth about him even though an "apostate"? I see no excuse for reflecting on his stability any part of his life. If he stepped momentarily aside from his path in the early part of his life it was because his north star was obscured by a cloud he could not avoid; but as soon as the

cloud disappeared and his guiding star was again visible, he resumed his pathway. No lack of stability there. It was his stability, if it may become my turn to indulge an assertion, that kept him from Utah, that placed him in the Reorganization, and made him an effective worker in the same for a length of time that is creditable to any man. Joseph Smith, Jr., should tell the truth, even about the dead.

QUESTION OF REJECTION.

Joseph F. Smith, Jr., (p. 19).—We now come to the question of the rejection of the church.

Response.—A very important question to come to.

Joseph F. Smith, Jr.—Our friends tell us that the church was rejected for the reason that they failed to complete the Nauvoo Temple "in the sufficient time granted by the Lord."

Response.—Yes; and for other failures as well.

Joseph F. Smith, Jr.—They say that the temple was not finished.

Response.—Correct. And the confessions of many Mormon authorities contribute to prove it.

He makes a quotation from the President of the Reorganization and then says:

Joseph F. Smith, Jr.—In reply to this it is only necessary to say that it made no difference whether the temple was finished or not.

Response.—Which is equivalent to saying that it made no difference whether they obeyed the command to build it or not. The Twelve understood it quite differently when they published their epistle in the *Times and Seasons*, December 15, 1841, wherein they said:

If this building is not *completed* speedily "we shall be rejected as a church with our dead," for the Lord our God has spoken it.

It had not only to be completed, but "speedily," according to their idea. Where had "the Lord our God spoken it"? Why, in the revelation, of course, which had been given but the month previous to this epistle, (section 107 in our book and 124 in Utah edition,) the only revelation which speaks of the possibility of the rejection of the church with its dead. And the Martyr himself said if there was any one thing more than another that the Saints were interested in, "it is in the completion of that edifice"; and,

The word of the Lord is build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfillment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.

These quotations are found in *Times and Seasons*, 3: 937, 939. Although the Utah church and the Reorganized Church are diametrically opposed to each other I can without hesitancy grant unto Mr. Smith this: that whether the Twelve and the Martyr were right or wrong, or whether he is right or wrong, he has the ability to see that he is at *variance* with them, that the position he takes is the very

antithesis to the one they take. But, it is not so much a question of what they say as to what the revelation says. The revelation (in section referred to) commands them to build a temple, gives them a sufficient length of time to do it; and declares that if they did not the work assigned to them in the sufficient time they should be rejected as a church.

But Mr. Joseph F. Smith, Jr., continues.

DILIGENCE ON NAUVOO TEMPLE.

Joseph F. Smith, Jr.—The revelation of January 19, 1841, provided, "That when I [the Lord] give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offering." No sane man will dare say that the Saints were not hindered by their enemies from the building of the Nauvoo Temple, both before and after the martyrdom.

Response.—No; and no sane man will read the revelation of January 19, in which they were commanded to build it without seeing that their hindrance could only result from their transgression, in which case they could not claim immunity from the consequences determined. The portion of the revelation quoted by Mr. Smith declares that immunity from the consequences of not obeying a command only obtains when the "sons of men go with *all their might*, and *with all they have*, to perform that work, and *cease not* their diligence." In order then that they might be exempt, they must proceed with that degree of assiduity the Lord had prescribed. The questions immediately arise, Did they do this? Did they begin with it at the right time and were they properly persistent throughout?

But it is not merely a question of diligence, *i. e.*, in the temple work; in which rejection was to follow their neglect of diligence. For it is conceivable how they might have been ever so diligent in that particular work and yet sinned in some other respect so as to merit the disapprobation of God, even to their rejection.

I hold that in view of certain provisions in the same revelation, their being hindered from the completion of the task assigned is inconsiderable. Notwithstanding the fact that he said to them that there was immunity for his people if hindered from a work to which they were faithfully applied, if it can be proved that in this particular instance he promised them if faithful they would *not* be hindered, or words to that effect, then we know assuredly that inasmuch as the work was not duly executed, they were not as faithful as he required, in whatever their unfaithfulness consisted. Now, did the Lord make any such a promise? Indeed, he did. He said, I give you a sufficient length of time to do this work.

Also, we wish Mr. Smith to note, that the Lord in the same connection says, "If my people will hearken to my voice" they shall not be moved out of their place. Were they moved? Yes, they were cannonaded from Nauvoo, their enemies scattered them, some of them went to Utah. Now, was it because they had "hearkened," or because they had not hearkened?

Joseph F. Smith, Jr.—Nevertheless, I maintain that they were diligent in their labors as the following references will show, furthermore that the temple was completed.

Response.—We have pointed out that their diligence in the temple work alone would not save them. The Lord did not say if they were diligent therein they would not be rejected: he said if they were not diligent therein they would be rejected. To have made their rejection contingent exclusively on temple work would have screened them in whatever other misconduct they might have become guilty of. However, we wait the promised references.

"Temple was completed." There is little object in proving that the temple was completed if it "makes no difference."

Mr. Smith now makes a quotation from Joseph Smith in *Times and Seasons*, 3:775, "written in May, 1842," in which he speaks of the rapid progress of the edifice at that time and the strenuous exertions being made by the Saints, and then Mr. Smith comments:

Joseph F. Smith, Jr.—We have seen that the Saints were diligent up to May, 1842.

Response.—Not by any means, no such an indication. We have seen that they were diligent *in* May, 1842—not *up to*. The corner-stone of that edifice had been laid April 6, 1841, over a year from the date of the quotation. Room for a great deal of lagging between those two periods of time.

The next quotation is from Hyrum Smith (no reference) at the April conference, 1844, who speaks of, as Joseph F. Smith puts it, the "willingness of the Saints to do the work as late as 1844." Yes, but he does not say they had been willing *up to* 1844. From May, 1842, to April, 1844, (nearly two years,) afforded time to be guilty of lethargy and to falter enough to incur the penalty the fiat of the Lord had fixed.

Let us quote from Doctrine and Covenants (109 in ours, 127 in Utah edition,) dated September, 1842, between the dates of the two quotations, which proves that they were not sufficiently diligent at that time: "Let your *diligence* and your perseverance, and your patience, and your works be *redoubled*. Although their efforts at this time might have been sufficient in the eyes of finite man they were not in the all-seeing eye of God, who, if they were, would rather have been silent or have praised them, than to command that they be redoubled. That, at least,

makes one positive break in Mr. Smith's chain of diligence.

His next quotation is from some one signing himself "C" in *Times and Seasons* for October 13, 1844, the very month that Brigham Young was sustained as "President of the Quorum of Twelve, and First Presidency of the church," (ibid., 5: 692,) who says the temple was rising fast and had an imposing appearance. Questionable authority; not necessarily proper diligence; no completion.

His next quotation is concerning the progress of the temple two months after what we regard as an apostate step in October. Then the quotations following all relate to events pertaining to the temple, its progress, the laying of the capstone, the conference therein of October 5, 1845, which took place after the disputable action of the conference in April, 1845, in accepting by vote, "the Twelve as the First Presidency and leaders of this church." (Ibid., 6: 869.)

Joseph F. Smith, Jr.—There are other passages, but these ought to suffice on this point of the diligence of the Saints.

Response.—Suffice nothing. It is believable that our opponent used his strongest. He only produced two, from two authors, touching not the *diligence*, but the *exertions* or willingness of the Saints at two particular periods of time before the Prophet's death, those periods being nearly two years apart; but I have shown where, between those periods, the Lord impliedly said they were not diligent. Diligence and desultoriness are in opposition.

Joseph F. Smith, Jr.—But some one will say, all this testimony is from those who are interested—from your friends.

Response.—Not all from your friends, for a portion of it is from Joseph and Hyrum Smith. The remainder is from your friends at a time when we believe the spirit of apostasy had taken deep root; as long as they were unrepentant of and persistent in which, their diligence in temple work, even with the completion of the temple, would not save them. Under the guilt of the action of April, 1845, and the preceding October, it would, indeed, so far as the consequences of completing or not completing the temple were concerned, make no difference whether they completed it or not.

Joseph F. Smith, Jr.—Should we take the testimony of our enemies, those who are interested in our downfall, and who are not acquainted with the facts?

Response.—No; but if he expects his deductions to have any force with "Josephites" he must cite authorities that are acknowledged by them as well as himself. Or, he must by some process of reasoning establish the reliability of the criterion they call in question. To appeal to the authorities he does, after (at the latest) April, 1845, is to appeal to himself—virtually appealing to himself, to his own authorities; and this he persistently does on matters

that, as to their lawfulness, are in controversy between us. It therefore devolves upon him to defend, to prove the lawfulness of the procedure of April, 1845. That is the issue, one of the first main issues.

He quotes from "the *Messenger and Advocate* for June, 1846," some remarks of Sidney Rigdon's, to the effect that the Saints "were told that they would not finish that temple which they were building"; that they labored hard to finish it, but did not. On the next page he observes that Mr. Rigdon "spoke too soon"; that "at that time the temple was not quite finished, but it was finished before all the Saints left Nauvoo." Reader, bear this in mind, for we want to refer to it again in a few minutes to show that it is contradicted by a gentleman by the name of Joseph F. Smith, Jr.

(To be continued.)

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WORDS OF COMFORT.

To the comfort of the widow and the orphan and to remind them of God's loving, especial care, the following passages of scripture are tenderly submitted.

MARTHA PROCTOR.

Ye shall not afflict any widow or fatherless child.

Thou shalt not pervert the judgment of the stranger nor of the fatherless nor take a widow's raiment to pledge.

Relieve the oppressed; judge the fatherless; plead for the widow. If ye oppress not the stranger, the fatherless and the widow, I will cause ye to dwell in the place. Honor widows who are widows indeed.

For the Lord your God is God of gods and Lord of lords, a great God, mighty and terrible, who regardeth not persons nor taketh rewards, who doth execute the judgments of the fatherless and widows.

A father of the fatherless and a judge of the widows is God in his holy habitation. The Lord preserveth the stranger; he relieveth the fatherless and widow.

The Lord will destroy the house of the proud, but he will establish the border of the widow. Cursed be he that perverteth the judgment of the stranger, fatherless or widow.

They stay the widow and the stranger and murder the fatherless, yet they say, The Lord shall not see, neither shall the God of Jacob regard it. He that planteth the ear, shall he not hear? He that formed the eye shall he not see?

The princes are rebellious. . . . They judge not the fatherless, neither does the cause of the widow come unto them, therefore I will ease me of mine adversaries and avenge me of mine enemies. Wilt thou judge the bloody city? Yea, thou shalt show her all her abominations. . . . In thee they have vexed the fatherless and the widow. I will come near to you to judgment, and I will be a swift witness against those that oppress the widow and the fatherless.

Ye overwhelm the fatherless and ye dig a pit for your friend. Thou hast sent widows away empty and the arms of the fatherless have been broken, therefore sorrows are around about thee and sudden fear troubleth thee.

They judge not the cause, the cause of the fatherless, yet they prosper, and the needy do they not judge; shall I not visit for these things saith the Lord?

Defend the poor and fatherless. Do justice to the afflicted and needy. Execute true judgment and show mercy and compassion every man to his brother, and oppress not the widow nor the fatherless.

I cause the widow's heart to sing for joy. Leave thy fatherless children. I will preserve them alive and let thy widows trust in me.

Pure religion and undefiled before God the father is this, to visit the widow and the fatherless in their affliction, and to keep thyself unspotted from the vices of the world.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses and for a pretense make long prayers.

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IS THE CHRISTIAN RELIGION PRACTICAL?

A PLEA FOR CO-OPERATION.

This very important question is one that we, as followers of Christ, may well ask yourselves, for the reason that as a people and as a church it so nearly concerns our spiritual and temporal welfare. For, to the mind of the writer, it is not so much a question to the world whether or not religion is a saving ordinance, but if after all is it really and truly a practical, every-day help that the common laborer as well as the minister of the gospel can take with him in his every-day work life and have it prove of practical value to him? If indeed it is something that will be of such a helpful nature that it will help to provide for himself and family and not only return a reward in the great, long-away future of which he has heard and read so much, but if it will give some recompense *now* in a truly every-day way. And I think if this one idea, this one truth, could be brought forcibly home to the common people, the great problem which has so long confronted the church of God would be solved and removed, and instead of an effort on our part to draw others in, they would be ready and anxious to enter. Is it not a universal law of truth that mankind everywhere and in all ages, naturally reaches out for that which will prove a present benefit to himself? And if religion will benefit in such a way, would he not give it place as quickly as any other useful and needful thing?

It is true there are some who love religion and

religious services for what they are—the songs, the prayers, the word, the testimonies and true fellowship with one another and God, but to others—and I think the larger class—these are of but secondary consideration, or at least such in their spiritual infancy. In this day and age and condition in which the majority of men live and work, it is not sentiment or songs or fine preaching that counts, but rather are these truths which lay beneath this indeed *truth*, and of a helpful, practical nature. And until man is thoroughly convinced of this I think that we as a church need not expect success in the fullest sense of the word.

With these thoughts in mind I take the position that the Christian religion is practical; and if not practical it is not a religion of the Christ. For can you point me to one instance in all the life and work of the Master that did not hold in it the keystone of practicability? By that I mean that his teachings were of such a character that they were common, every-day teachings, that common, every-day men and women could use in a truly practical sense. "Bear ye one another's burdens and so fulfill the law of Christ," "Do unto others as ye would others should do unto you," "Love thy neighbor as thyself," and many more such teachings, if not practical, are nothing. Hebrews 13, 1 Peter 3, Philippians 6, and others, all show too plainly that the teachings of Christ and the apostles were a teaching of plain, practical truth. Take for instance this command: "Love thy neighbor as thyself." If we do so, what is the result? We will strive to help to bear his burdens and out of an interested love for his every welfare we will see to it that so long as we enjoy the blessings of earth and the joys of the Spirit, he too will share and enjoy them. We will not slander him to others; we will see all his good qualities and not emphasize the bad. We will assist him in preference to outsiders, and those not our neighbors.

Then to be practical in the true sense of Christian practicability means that as Christians, if we have a certain job of work, we will employ those of the Christian religion in preference to nonbelievers: if we desire a suit of clothes made, or a bill of goods purchased, and some commercial transaction performed, if possible, we will give preference to those of our religion and our faith; while they in turn should do likewise; and by such a means of coöperation each would help the others, in fact be a burden-bearer and helper in every transaction, great or small. How often in the life of the writer has he seen those of his own faith giving their trade and encouragement to those outside, when they could with equal advantage help those of their own faith and thus help complete the great, unbroken chain of practicality which should run from heart to heart

and pocket to pocket of every true, real Saint of the Master of the religion of practicability! And do not you think that if this was the case others would believe more fully on and in us, and gladly accept our faith for what it *is* and not what they are told or read it *should be*? Would not it be so near and dear to every common heart that they could not afford *not* to be without it? Would not our religion in this way appeal successfully to a large class that could be reached in no other way? And would not the increase to our churches be such that no estimate can be made of the grand result? Then, if all this be true, can we as active intelligent Saints, who desire the best welfare of our church, afford to pass such a serious, weighty matter without careful and prayerful consideration?

O, you who call yourself a Saint of the Most High; think well, I pray you, upon this matter, and let us one and all see to it that henceforth we put into practice the theory we have believed and preached, and thus prove to the satisfaction of the world that we have a system of Christian coöperation of such a practical nature that they can not longer afford to live without it, and in this way help ourselves, our brothers and sisters, the world, and the great kingdom of God.

WALLACE A. SMALL.

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QUESTIONS ANSWERED.

In the HERALD of April 14, there appeared an article from my pen. Since its publication I have received a letter from a party, William A. Lund, writing from Salt Lake City, Utah, in which the writer asks several questions relative to the article; and so with your permission I shall answer the questions to the best of my ability. I shall give the question in full and then follow with the answer.

The article was entitled, "Duplicity of Brighamism, because of necessity; relative to the General Assembly of 1835."

1. Why is it that the Prophet Joseph Smith's and Frederick G. Williams' names are not signed to the minutes of the conference held in August 17, 1835, with the other members of the presidency? The inference given from reading your article is that the prophet was present at that conference. Was he present? If so, why did he have no voice in its deliberations? (See Minutes.)

They were supposed to have been absent.

2. Was this article on marriage in dispute, among the recommendations made by the committee chosen September 24, 1834, to this General Assembly, or was it not? If you answer yes, please cite proof.

We have no evidence of any dispute.

3. Was this article on marriage considered in connection with the "items of the doctrine of our Lord Jesus Christ," as part and parcel of those items, or was it considered *after* the adoption of the committee's report?

It was adopted after the committee reported, but was no less an action of the General Assembly than it would have been if acted upon in the committee's

report. Joseph Smith lived nearly nine years after the holding of the General Assembly and never was known to object to any action of the assembly.

4. Was Joseph Smith the prophet author of the article on marriage? If you answer in the affirmative, kindly give the evidence.

We do not know.

5. How many editions of the Doctrine and Covenants published by the "Reorganized" Church have contained the minutes of the conference held August 17, 1835, and what are the dates of publication? Have any editions of the Doctrine and Covenants published by the "Reorganized" Church not contained the minutes of said conference?

If you mean by "conference" the General Assembly, the publishing department may be able to answer that question all right. I refer you to them. Bishop E. L. Kelley, of Independence, Missouri, is the chairman of that board.

6. Were the lectures on faith that appear in the Doctrine and Covenants, first edition, and every edition since published by the Church of Jesus Christ of Latter Day Saints, passed upon by the committee appointed September 24, 1834, or were they not?

They were supposed to have been included in the committee report.

7. Were these lectures on faith judiciously arranged and profitable for doctrine or not?

The expressed opinion of Elder John Smith was as follows, as you will find recorded in the minutes of that General Assembly: "Elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine."

8. Why did the "Reorganized" Church eliminate these lectures on faith from their late editions of the Doctrine and Covenants?

For convenience in size of book; and because they were not "items of doctrine," but were simply argument in support of doctrine. If the brother will write to the publishing department (Herald Publishing House), Lamoni, Iowa, and ask them to furnish him with a late copy of the Doctrine and Covenants with the lectures on faith in, they will furnish the same for him. I wonder if the Deseret Publishing Company would furnish me with a copy of their Doctrine and Covenants with the section on marriage in which was adopted by the church in 1835 and issued by the Utah church since the year 1876.

If eliminating the lectures on faith from an edition of the Doctrine and Covenants is wrong, we are not the first offenders. Erastus Snow published an edition of the Doctrine and Covenants in the Danish language at Copenhagen, Denmark, in 1852, from which he omitted the lectures on faith.

9. In doing so are they any better prepared in defense of such action than the Latter Day Saints in Utah in eliminating the article on marriage? In taking them out haven't you tampered with history?

It would not be so difficult to defend the action of the Reorganized Church in eliminating the articles on faith as to defend the Utah church in eliminating the article on marriage, for the reason that in eliminating the articles on faith they substituted nothing therefor, while the Utah church in eliminating the article on marriage substituted another article contradictory to the first. I do not see that eliminating these lectures on faith has in any way tampered with history; as the book of Doctrine and Covenants does not purport to be a history of the church.

10. In the second column you state that God is unchangeable and infer, that, therefore, his laws are unchangeable? Is this the meaning you wish to convey?

I am not responsible for what people may infer. I suppose if I should say that a horse has color, that therefore one might infer that the horse is black.

I will answer the question this way in explanation. In affirming the unchangeability of God we mean to affirm that he does not walk in crooked paths; and that whatever changes he may make one part of his law will not conflict with another.

11. Is there *but one* everlasting covenant? You infer that there is, is this correct?

We know of but one new and everlasting covenant as set forth in the books of the church.

As questions number 12 and 13 relate to questions not raised in the article referred to, I will ask that the writer seek the knowledge from our Church Historian to whom he is referred.

Very truly,
HALE W. SMITH.

Of General Interest

A SUCCESSFUL CO-OPERATIVE COAL-MINING COMPANY.

Coöperation has in it the promise of a solution. An experiment was lately inaugurated in a mine near Terre Haute, Indiana, which has some features that are unique. The plant with which the experiment was made consists of 1,260 acres of coal land, coal vein seven and one half feet thick, a mine capable of producing five hundred tons in a day of eight hours, and capable of being easily developed in a few months to double that capacity. The mine is thoroughly equipped with the best modern machinery. It is near a good market, coal good, and conditions of roof and bottom of the mine such that miners can produce an unusually large amount of coal per day. The miners are mostly native Americans, more than ordinarily intelligent, many of them owners of real estate.

These miners entered into negotiations with the owners of the mine for a lease for a year, with privilege of renewal. The officers of the mining company believe in the possibilities of coöperation, and agreed to a lease on terms most liberal to the miners in order that they might be encouraged to make the experiment. Looking to the safeguarding of the property, the following provisions were embodied in the lease:

First. The miners shall form a corporation with legal responsibility.

Second. All supplies for repairs about the mine and all labor must be paid in cash. This was necessary so that no labor or material liens could be entered against the property.

Third. The mine must be operated in accordance with the plan already adopted for its development, and in accordance with best engineering practice. The mine must be kept in good physical condition.

The compensation to the mine-owners was to be determined as follows:

First. Rails, props, and other necessary supplies shall be bought out of the gross receipts for coal sold.

Second. For three months miners and all laborers employed in producing coal shall be paid in full in accordance with the scale governing the Miners' Union in the Terre Haute district, before any profits shall be distributed.

Third. For the first three months the lessor company shall receive one fourth of the net profits after deducting wages and expenses. If there are no profits, the owners of the mine receive nothing for the coal taken out or the use of their machinery.

Fourth. After three months, the lessor company shall receive five cents a ton and one fourth of the net profits, after deducting wages and expenses.

A charter was obtained from the state of Indiana, incorporating the "Union Mining Association." A company was formed. It adopted by-laws containing the usual provisions and the following distinctive ones:

"1. All stockholders must sign these by-laws.

"2. No debts shall be incurred by this company, and no director or body of directors shall have authority to contract any debts or obligations. Purchases must be made only for cash.

"3. The association and members of this association shall be governed by the Terre Haute agreement concerning scale of wages and mine conditions.

"4. Every person working in or around the mine shall be a stockholder in the Union Mining Association.

"5. Every stockholder agrees to divide losses accruing by reason of the operation of this mine, and hereby instructs the bookkeeper of the company to check off his wages any losses which accrue to said company by reason of the operation of the mine.

"6. Every stockholder hereby agrees to have the said bookkeeper check off his wages the sum of five dollars to pay for one share of stock in the United Mining Association.

"7. Any member shall have the right to give up his membership by signing his certificate of stock back to the treasurer of this company. The United Mining Association, however, shall be in no wise liable for the return of the five dollars paid for such stock. Only one share of stock shall be issued to one member, and each member shall have only one vote.

"8. Each member hereby agrees to hold no other member, or the association as a body, responsible for his death or any accident which may befall him during his work in or around the mine."

They started out with a membership of eighty-five. The capital stock at first subscribed was therefore only \$425. A large capital is not necessary for such an association, as the principal outlay of money in coal-mining is for miners' wages, and in the matter of wages the men were both creditors and debtors. They elected seven of their number as directors. The directors elected president, secretary-manager, treasurer, and sales agent. The only salaried officer besides those in or about the mine was secretary-manager, who received one hundred dollars a month, with his salary subject to assessment in case of loss, as miners' wages were.

The company commenced to mine coal. The rates for pick mining in that district are sixty cents mine run, ninety cents steam lump. The following schedule of wages earned during the second half month will show the earning power of the miners in the conditions under which they were working. There were thirteen working days of eight hours. All the

stockholders had a chance to work full time. I give only the wages of a few of those who worked as many as eleven days, taking them as they come on the pay-roll:

Days worked	Total wages	Wages day	Days	Total	Per day	Days	Total	Per day
12	\$ 51 67	\$4 31	13	\$55 24	\$4 25	13	\$34 17	\$2 50
11	70 47	6 41	13	62 89	4 84	13	53 76	4 14
13	49 62	3 82	12	58 71	4 90	13	56 16	4 32
11	44 50	4 04	11	49 88	4 54	11	49 62	4 52
12	45 04	3 76	12	50 24	4 20	12	74 09	6 18
13	50 00	3 85	11	51 25	4 66	13	53 03	4 10
13	105 52	8 12	13	75 53	6 81	11	57 09	5 18
11	57 75	5 25	11	79 83	7 26	12	59 18	4 96
13	58 03	4 50	11	62 09	5 47	13	65 58	5 05
12	47 39	4 00	12	52 89	4 41	13	57 33	4 41

One just learning.

By examining the above figures it will be seen that if coöperation gives the miner a "full month's work" and a "full month's pay" it will give him a "full dinner-pail." Practically every man received as much as a hundred dollars a month; one as much as two hundred and ten dollars a month.

During the same time the writer had two teams plowing by the day. He paid the owners their own price. For the two men and four horses he paid eight dollars a day, or less than was earned by the best one of these miners. The miners always got a full month's work. The mine ran steadily while other mines in the locality were running three or four days in the week. The first half month, or first "pay," the receipts for coal just paid expenses, wages in full, and no royalty to owners of the mine. The second half-month the receipts paid expenses, miners' wages, and sixty-six dollars for repairs. The next three half-months, owing to the extreme depression in business and low prices and the plan of always selling for cash, the receipts were not enough to pay full wages. One "pay" the assessment ran as high as twenty-five per cent. But even at that, the monthly wages ranged from eighty to one hundred and fifty dollars a month—twice as much as the miners in other neighboring mines were earning. Many other mines were not running at all.

Coöperation along the lines of this experiment will solve some of the problems and remove the causes of complaint which I mentioned at the outset.

First. It makes a liberal sharing of profits between mine-owner and mine-worker. It gives the mine-owner, in a low market, a minimum price for the depletion of his coal land. It gives the miner, for his wages, all that the product of his labor brings in the market. In a good market it gives the mine-owner a share in the good times, and gives the miner compensation for lower wages in hard times, and automatically increases his wages without waiting for the often tardy advance by his employer.

Second. It settles all labor disputes. The hard and fast scale of the Union which keeps its men idle, rather than accept wages which the market can stand, no longer hampers free action, for the miner can not be expected to pay himself more than he gets for the product of his labor.—D. J. McAdam in the *Outlook*, June 12, 1909.

• * * * •

A petition was filed in the circuit court yesterday asking that the Temple Lot trustees be increased from one to three. Richard Hill has been trustee of the famous property for the last thirty years and still holds it in trust for the Hedrickite branch of the Mormon church. The court is asked to appoint James Hendricks and George P. Frisbey as co-trustees. The

Temple Lot was dedicated by Joseph Smith the founder of the Mormon church, as a place where a temple should be erected. Several years ago suit was instituted by the Reorganized Church asking that the property be restored to them. The suit failed in its purpose, the title still resting in the name of Richard Hill. The property is very valuable to the sect and is kept in good order.—*Kansas City Journal*, Sunday, June 20.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric Street, Independence, Missouri.

July Reading for Daughters of Zion.

STONES FOR BREAD.

I have often noticed that when my attention is drawn to any given subject however little said subject may have occupied my mind previously, it is sure to be resuggested in various phases by trifles, in themselves unimportant. It is as if—once used as food for thought—it will not down till due consideration has been given it.

Lately the subject of truthfulness has occupied my mind. And the matter has been presented to me in some new aspects until I have come to believe we need our eyes opened to unsuspected dangers.

I have been a busy woman and while my children were growing up I had little time to pay much attention to what went on outside my own four walls. But when the last went away, I began to look about for occupation for my two unoccupied hands. I find that times have changed since the days when I withdrew from the world to rear my nestlings in the privacy of home; and, perhaps, in nothing is the change more apparent than in the carelessness of good people about telling the truth and nothing but the truth.

My solemn meditations began the day I went to Mrs. Murray's to sew. The "Aid Society Poor Basket" met there, and we ladies were expected to go in as we had time, and work on the little aprons and petticoats. I chose a roll of baby clothes for Mrs. Bump's latest addition to an already superabundant family, and was busily hemming a flannel skirt when little Fannie Murray came in. The mother-instinct—born in every woman-child—awoke at sight of the tiny garments and she began to admire and question, "Aren't they cute? Whose are they?"

"They're for Mrs. Bump's new baby. Now run away, Fannie, and don't bother. Little girls shouldn't ask questions about such things." This from her mother.

"Why shouldn't little girls ask questions? Where did Mrs. Bump get her new baby? Could we get one too? We need one worse than she does."

The childish face was earnest. But Mrs. Murray only laughed as she said, "Mrs. Bump got hers out of the cabbage-bed, and we have no cabbage-bed you know."

Fannie's eyes were round and wide. "Didn't it get cold out there before they found it? Oh, poor little new baby! Did God put it there, mamma? And did he take care of it, out in the night? Would he put one there for us if we had the cabbage?"

"Such a child!" sighed the mother. "Of course God put

the baby there, little heathen, and took care of it. No. He has none for us."

"Did I come out of a cabbage? Was it in our own garden, mamma? Because if it wasn't how did you know I was yours? Did I, mamma?"

"To be sure, Fannie. Yes, it was in our very own back lot, so there was no chance of mistake. Do go and play, child. Didn't mamma tell you it wasn't nice for little girls to ask questions about such things? I am surprised at you."

"About what things, mamma?"

"About babies."

"Why isn't it? I thought babies were the nicest things of all, and if we had a cabbage-bed I'd just stay in it for fear our little baby'd come and somebody else would get it. Or perhaps it might be afraid—though of course it couldn't if God was taking care of it, because it would be acquainted with him, wouldn't it?"

"Yes, yes, child. Now do go on, or you'll drive these ladies distracted. They don't love naughty, inquisitive girls."

The shy, half-deprecating glance of the blue eyes in my direction hurt me, so I beckoned with a smile, took the dear girlie in my arms and kissed her—once for love of her innocent, trusting babyhood, once for pity of the worse than careless seed-sowing in the wondering, unfolding mind.

After she had gone out her mother laughed again. "Did you ever see such a child? She keeps me busy concocting plausible tales to satisfy her insatiable questioning. What would you do with her, Mrs. Weston?"

"Tell her the truth," I remarked dryly. Mrs. Murray shrugged her shoulders. "Oh, so you are one of the new idea women, are you? I don't agree with you at all, if you'll pardon my saying so. I think they'll learn badness fast enough,

I felt too helpless to continue the futile argument. Badness! Words failed me. But Mrs. Wilson, the only other occupant of the room, and who had sat quietly by during the foregoing scene, spoke now for the first time.

"The things that are necessary for every intelligent child to know sooner or later, are neither bad or impure," she said. "They only assume such an aspect by false constructions. Therefore my children shall learn the mysteries of life, from first to last, from their mother. I'd rather entrust their education along any other line to chance teachers or none, than this peculiarly sacred part of it. Especially would I avoid the possibility of encouraging them to be careless of truth, by setting them the smallest example of untruthfulness."

Mrs. Murray smiled a little sarcastically. "As you like," she responded. "Each mother must use her own judgment. I believe I am a truthful woman, but where I find it necessary to dissemble to my children I do so, knowing they will forget it in a few hours."

Mrs. Wilson shook her head. "I wish they might, my friend," she said gently. "But childish memories are wonderfully retentive, and the mother is her child's ideal of all that is good and true. It is a pitiful thing to let that ideal be shattered."

The conversation ended there, but my heart thrilled with satisfaction at Mrs. Wilson's words. Here at least was a mother in whom her children could trust.

On my way home I stopped to leave a roll of work with Mrs. Brownell. She called me into the sitting-room where she was making buttonholes. "Nurse is out and I am taking her place," she explained, waving her hand toward the group close by. "I am half distracted, as I always am when nurse leaves them to me. Four rollicking boys, all spring and go, are enough to give any woman chronic nervous prostration. Elmer, don't touch mamma's machine.

"That's my Aid work is it? Do you suppose Mrs. Bump

needs help worse than I do? Elmer, if you don't come away from that machine I shall punish you severely.

"They don't pretend to obey me, Mrs. Weston. I don't seem to be able to control them at all, and I'm sure I don't see why, for I threaten them enough. Bobby, mamma'll put you in the closet and shut the door if you meddle with the flowers. Elmer, you shall be spanked and put to bed if you injure that machine in any way—naughty boy. Aren't you relieved that your children are grown up and out of your way? I declare I sometimes feel—there that bad child has broken my last machine needle. Elmer, I have a great mind to spank you! Now go over to your building blocks, and play quietly while poor mamma has one minute's peace.

"Bobby, there's a big black dog in the closet that bites little boys who don't mind. Oh, how exasperating! He has upset that vase of flowers—water and all. Elmer, run ask Bridget for a floor cloth and a clean blouse for bad Bobby. Now, Master Bobby, you go into the bay window and play Noah's Ark. That's a good boy."

It isn't worth while to recount any more. The rest of my brief call was spent in the same manner, and though threats galore hurled round the childish ears, not one promise was kept. It was just as I was leaving that Conrad was detected in an untruth, having denied some act of which he was unmistakably guilty. His mother's shocked look and tone—her solemn declaration that God didn't love people who told what wasn't true, and never, never let them go to heaven, would—in the light of the previous happenings—have been comical if they hadn't been tragic. The small culprit was not at all impressed, and slipped back to his play with the cheering assurance that "God didn't care. He did too let story-tellers in heaven or there wouldn't be no angels at all." His faith in human veracity was already destroyed, young as he was.

Last week I went to Cynthia Wilde's to tea. Cynthia used to be in my Bible class years ago, and I've always been fond of her though we live in different sections of the city and seldom meet. When I received her invitation to spend the afternoon with her, I accepted promptly and anticipated a pleasant visit. Cynthia's only daughter is a girl of about twelve years, and seems a very sweet and lady-like child. She has perfect manners and shows the care that has been given to her training. I am very fond of children, and am always glad to be with them, so looked forward with special pleasure to Mabel, whose sweet ways had quite won my heart when she brought her mother's invitation.

"After all, can it be that there are arguments in favor of a small family?" I asked myself as I mentally contrasted Cynthia's one, with Mrs. Brownell's four, and Mrs. Bump's seven.

Mabel met me at the door with the ease and grace of a young lady, made me welcome and ushered me into her mother's presence.

We had been chatting enjoyably for awhile, when the gate was heard to click and Mabel flew to the window.

"Mother, it's that horrid old Mrs. Graves!" she exclaimed, frowning.

"Is it possible?" and Cynthia threw up her hands with an annoyed gesture. "She is tiresome enough at the best, but when there is some one else of whom we are particularly fond it is almost too trying. Oh, dear, what shall I do?"

"I'll go to the door and tell her you are not at home," said Mabel, pausing on the threshold.

"Yes, do, child," and Cynthia looked relieved, then added quickly, "Wait, Mabel, that won't do. She'll be certain to go to Mrs. Dewey's next door, and as their sitting-room windows are opposite these she'd see me and be offended of course. I don't want to make her angry for she's a good customer of my husband's, Mrs. Weston, so we must keep on the right

side of her. We wives of business men have to yield to unnecessary motives at times—our bread and butter depends on it to a certain extent. You'll just have to admit her, Mabel. Mrs. Weston will excuse me, and I'll get rid of her as soon as possible."

"I'll tell her you're ill with headache. How will that do?" the girl still waited.

"No—she'd find us out. Mrs. Dewey knows I was all right an hour ago. There she's rung again. Let her in, daughter."

"Old nuisance," scolded Mabel. An instant later I heard her sweet, girlish voice float through the hall. "How are you, Mrs. Graves? Do come in. Mother will be so glad to see you—it seems an age since you were here." Then Cynthia's lady-like, well modulated voice, bidding her welcome, urging her to remove her wraps, and playfully chiding her for her long absence.

Of course my heart went down and the pleasure of my visit was gone. How could I know that my own invitation was not prompted by "mercenary" motives—my welcome not a cloak for insincerity?

After Cynthia's caller departed and she returned to me, she related a recent experience with a servant whom she pronounced a treasure in every respect, only that she was not truthful. "And that, dear Mrs. Weston, is a habit I excuse in no one. I can not have such an atmosphere about Mabel, so I had to let Lena go after expostulating to no purpose."

Undoubtedly I am ignorant, evidently I am behind the times, and more than all I am bewildered and perplexed. I find myself unable to make the nice distinctions between truth and falsehood drawn by these friends I have described—all Christian women, church members in good and regular standing, and all bound by solemn vows to rear their children in the nurture and admonition of the Lord. How can this be done if truth be disregarded?

Only last week a friend told me of her own wee daughter, who upon learning that the story of her cherished friend Santa Claus was a myth, asked between her sobs, "Mamma, is Jesus made up too?"

That mother's eyes were opened and her children will reap the benefit. But what of the rest? Because these are neither imaginary or unusual. Our precepts count for less than nothing unless our practice bears them out, and God, who desires "truth in the inward parts" is surely not satisfied with less than that.

And so my full heart pleads for the little ones about us. That instead of being cruelly dwarfed and misshapen in spiritual growth, they may be given the chance to develop truth and honesty as they develop lung and brain—healthily, naturally, and vigorously.—Elizabeth Price in *American Motherhood*.

Program for Daughters of Zion Reading for July.

Hymn No. 98 Saints' Hymnal; prayer; reading from Home Column, with discussion; paper, "The necessity for truthfulness in word and action"; roll call; business; closing prayer.

Mr. Darwin had often expressed to me his conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians. I had always replied that I did not believe any human beings too low to comprehend the simple message of the gospel of Christ. After many years he wrote to me that the recent account of the mission showed that he had been wrong and I right, and he requested me to forward to the society an inclosed check for five pounds as a testimony of his interest in their good work.—Admiral Sir James Sullivan.

The Lord thinks more of an honest opposer than of a dishonest friend.—Dowling.

Letter Department

PARIS, Texas, June 11, 1909.

Editors Herald: First, let me say that we are still in the faith, though isolated from the church and the association of the Saints. We realize that they as a whole are continually asking God to remember all the Saints throughout every land and country, and wherever we may be, at home, in our family altar, at the church, or alone in the forest, or locked in the prison cell, let us be humble and ask God in faith to bless and to own; for we know we are his people, if we do his will, and we know he will answer our prayers if we ask in faith. Not in some other way, as some people say, but the thing we ask for he has said he would speedily answer. In this he has proved himself true to me.

At Sylvan, near where I live, and on the last night of last year, a notice was posted up ordering the farmers to dispose of the negroes in ten days. A few days later the sheriff and deputy of this county came down and subpoenaed some four or five men of this place, me with the rest, to appear before the county attorney the next day. I told him I would be there, which I was. When I arrived I found all the officers and five of my neighbors there waiting for me. They had beat me there and had everything cut and dried as they thought, and after a few words had passed they placed me under arrest and began to arrange for an examination trial.

Now comes the first thought, What must I do? for I knew nothing about law, and seeing I had no friend present and no money, the thought came again, Lord, what must I do? and I thought of the words of the Savior: "For it shall be given you in that same hour what you shall speak." The question was asked, "Can you give a one thousand dollar bond?" I said, "Not now." Again, "Do you want a trial?" I said, "No," so they led me away, leaving my boy in the court-house and the great steel door was opened and locked behind me; I was carried up-stairs and another door was opened and locked behind me. I was shut in from the world and my company was with criminals of different crimes. Taken from home and my dear wife and little children who anxiously waited for my return at sundown. With a howling Norther sweeping the land sundown came and Ray returned alone. The first words were, "Where is papa?" The answer was, "They put him in jail." You may know their grief and tears that night.

A long talk followed between me and the other prisoners. I asked them about their troubles and in return they asked me. I told them of what I was accused and how I had tried to live and what my faith was and they were all surprised, notwithstanding their weaker hearts and crimes, their eyes were filled with tears. One spoke up and said "Brother, you will never be condemned." I again remembered the word of of the Lord which says, "In the last days I will pour out my Spirit on all flesh and they shall prophesy." This man's words have been fulfilled, but was this all? No. I retired to my cot and tried to sleep, but could not and in a few moments it seemed it was day.

The prisoners were surprised at their breakfast, which they said was the best they had had in eighteen months, but I could not eat. The day passed and no news from home; night came on and I remembered the hour for family prayer. It seemed like my heart would break; so I retired to my cell and fell upon my face with streaming eyes, and said, "O Lord, remember me in thy mercies and put it into the hearts of men to take me out of this place, and once more permit me to go home."

I fell asleep with these words in my mouth and dreamed that I was in the court-house and in the judgment-hall. A man stood before me with a new suit of clothes in his hand

which he pitched over to me; they fell at my feet and he said, "If you want them you had better take them." I took them up and looking at them found they were solid brown with a darker brown stripe; then I awoke. It was day. I stayed there eight days, owing to the bad weather and other things. They made all efforts to stop a bond, but in spite a bond was made. It took several good men to keep down mob violence against the pretended prosecutors.

Being committed home, I was very uneasy, as the negroes were in an uproar and I was afraid they might do me violence. I dreamed again and I was on my housetop watching the negroes. I caught five white ducks and had them all head down, in my left hand and a stick in my right hand. A curious looking beast with four legs and a hull like a turtle and foreparts like a spider approached me; and striking one blow I scattered him into atoms. So the grand jury met; my case was brought up and examined thoroughly. No proof could be had; the case was thrown out and the prisoner's words came true. My first dream and the clothing meant freedom; a convict, when he is freed, is given a suit of solid brown. The white ducks, are the five neighbors that prosecuted me; the beast is the spirit that led them and now they are in my hand. If I will to I can sue for both slander and damage. Shall I proceed or let them go free?

This trouble has proved a great blessing to me. When I left the jail I told all the prisoners good-bye and told them to be good boys. They promised to do so, with tears running down their cheeks. I gave the jailer and sheriff my hand and bade them farewell. A power was present that made them blush. The jailer said, "I had to do my duty to you all and I expect to do so." Still I thanked him for his kindness to me and departed home, to meet again with loved ones.

I will close, asking the prayers of all the Saints that I may continue more faithful.

Your brother in Christ,
G. M. Cox.

DES MOINES, Iowa, June 19, 1909.

Dear Herald: We know that you are a welcome weekly visitor into many homes of the Saints, and we hope the time will come when you reach every home of members of the church. You grow better every year, and the carefully selected reading-matter you bear each week is of value to every one. It is not flattery to tell you that your editorials are strong and strikingly to the point, the several departments are each of interest, the letter department brings the membership of the church together according to their own views, and the news from branches department is of interest, though this column is very brief at times.

Allow us to mention some things of special interest to us. The editorial in last week's HERALD, "Appreciation of *Autumn Leaves*," was well deserved. How we wish that every family of the church had our magazine in their homes! Certainly *Autumn Leaves* grows better with every issue. The June number is grand, the cover lovely, and the reading of the highest class.

We noted the fact that the church at Lamoni was open to the superintendent of the Iowa Anti-Saloon League, Reverend A. C. Barber, of this city. He has occupied the pulpit at our church here, and is a strong man in his work. And in a recent issue of the HERALD, the editorial article on the work of the Anti-Saloon League quoted the address of Ex-governor Hanley of Indiana on, "Why I hate the liquor traffic." The Ex-governor spoke at the auditorium in this city recently, and he is one of the strongest temperance men in the country.

There are some things outside of the pales of the church which are of more than passing interest to us as a people. The general conference of the Norwegian Lutheran Church held its annual session in the city during the month. One of the solemn, impressive services of the session was the ordi-

nation of twenty young men to the ministry at a Sunday morning service. Another point of interest is the effort which is being made to unite the three branches of the Lutheran Church into one body. Committees from each of the three bodies have been conferring, and while the union has not been effected this year it is fully believed it will take place during the sessions of the conference held next year. The membership of the Norwegian branch holding its session here is sixty thousand, just the number of the Reorganization, and the body at this session pledged itself to raise one million dollars for church extension by 1914. This amount to be pledged by individuals in small sums to be paid each year.

The HERALD is always interested in any mention of the Lamanite people. It should be remembered that here in our Des Moines District we have an Indian Reservation, located near Tama. This small remnant of the Lamanites which at one time numbered about four hundred people, is dwindling rather than increasing. The reservation was established right here in central Iowa nearly fifty years ago. Soon after it was established the Presbyterian Church opened a mission on the reservation, and labored constantly to bring the Indians to a knowledge of Christianity. The first mission opened continued several years, its work being a total failure so far as visible results were concerned, not a single one of the Indians accepting Christianity as offered by our Presbyterian brethren. The first mission finally closed, and then again the mission was opened and the ones assigned there labored on, and a ray of success finally came. Just recently three young men of the tribe made a Christian profession, and being taken in charge by the church were sent away to school. We hope that the young men may be led to a higher life. Another event of importance is the government school which has been maintained on the reservation for many years, and the continual opposition the Indians have made to the white man's education. The leading families refused to patronize the school, and it was a failure. The Indians have received their quarterly annuity from the Government, so much for each member of the tribe. The Government officials recently said that, No Indians go to school, no pay. This brought on trouble, and during the month of May the chief on the reservation, accompanied by several of his officers, made a trip to Washington to present their case to the President of the United States. The Government was firm, still saying, No Indians at school, no pay, and the red men returned to their homes. We hope they will finally conclude to accept the offer of education which the Government makes to them in the school on the reservation.

There is activity in the district along the lines of church work. Our district president, Elder Orman Salisbury, who is also superintendent of the Sunday-school association, is active. Last week he went to Boone to attend a special business-session of the branch in connection with local matters, and then attended the picnic of the Fresher Sunday-school on June 15. This week he was at Enterprise in the interest of church and Sunday-school work. The district tent is located at Fraser, and Elder M. M. Turpen is with it, assisted by the local men in that part of the district. Elder Turpen was so well and kindly known in the district when he was with us before, that he will be a very busy man during the year here in an endeavor to reach all the localities which will call for him.

The time and place for the reunion is not yet decided upon. There has been dissatisfaction in the district in the past when the reunion was held during State Fair Week. It is definitely understood that the reunion will not be held on that date this year, and will convene either before, or after the date on which the fair is held.

The children's day services were held at the church June

20, the Sunday-school hour being given to the children's program.

Elder Jacob Curtis was in the city during the week attending a wedding in the family, and occupied at the church during his visit.

A. A. REAMS.

WILBURTON, Oklahoma, June 15, 1909.

Editors Herald: I have just finished reading some letters and grand articles that appeared in the HERALD, and I find much food for thought and consideration. I long for the day when we get the HERALD and *Ensign*; two better papers were never printed. The Lord commanded us to study to show ourselves approved workmen that need not be ashamed, and I know of no better way to do this than by reading the church papers and books.

I look back with delight to the day when I embraced this beautiful gospel which has ever been a comfort to me. Being quite young when I entered the work I have had my dark and cloudy days to pass through.

The work here is growing, there being a baptism last Sunday. Our Sunday-school is growing fast and the Religio is not to be forgotten. It is the source of my ambition. No one loves this part of God's work better than I do. We have only been engaged in the Religio work some six or eight months, but I can say the interest is rapidly growing.

My grandfather and grandmother are visiting, that his health might improve, and we are glad to note he is improving. We feel that the Lord is answering our prayers.

Each day the warfare grows brighter to me, as I can see the time is growing near when Christ will come to make up his jewels. The great question that bothers me is, Will I be one of his jewels? I know that it is within my reach to be one, but will I try hard enough to obtain the crown? Dear Saints, I desire an interest in your prayers that I may hold out faithful.

Yours in the conflict for truth,

EVERT RESER.

IUKA, Illinois, June 14, 1909.

Dear Herald: I was baptized about three weeks ago. I am glad that I have accepted the gospel of Christ.

I attended a series of meetings held by Brn. Moore and Plumb at Central City and was baptized there. They went from Central City to Greene. I did not attend the church there, as I was going to school at Centralia. I have just graduated from the graded schools.

I had the pleasure of seeing four dear souls added to Christ's church at the chapel, near Xenia, Illinois, last Sunday. I was very glad to see them accept the Savior, one of them being my brother.

We are looking for Bro. Sawley here soon, and I hope he will have as much success in getting the people to see the straight and narrow way as Brn. Moore and Plumb have.

I ask all the Saints to pray for me that I may remain faithful until I have finished my life on earth and am called home.

Your sister in Christ,

ESTA WESNER.

PAONIA, Colorado, June 14, 1909.

Dear Herald: As it has been some time since I have written to you, thought I would drop a few lines to let you know I am still alive in the work and trust in the faith.

I commenced holding meetings two weeks ago in one of the schoolhouses where I had held meetings before. There were sixty-five out the first night,—quite a difference from one year ago. There are just two families of Saints, but we have friends that stand by us and see that we get fair play.

The Christian preacher has had a great deal to say about

us. He gave us a hit on the Book of Mormon the first night I came here. His members say he is a smart man, and wanted to know if we would meet him. We told him we would, and that the doors would never be closed until he had time to tell all he knew.

I attended a debate between him and a Baptist preacher. While the Christian preacher was speaking, he asked if there were any in the room that had ever witnessed the Holy Ghost as it was on the Day of Pentecost; if there were to raise their hand. Mine went up and he asked me a few questions, and took the liberty to tell the people I was a Latter Day Saint. I guess he thinks that the sidewalk is wide enough for both of us to walk on. They were very friendly to me when they found I would not leave town. I tell the people I am like Paul, that I am not ashamed of the gospel of Christ.

I rejoice in this great latter-day work; yet, I feel my weakness at times. God has blessed me in defending his work. May we as Saints of God live our faith, and this work will roll on through coming years as never before. May God speed the right is my humble prayer. With love to all the dear Saints,

Your brother in the one faith,

GARRET WALLING.

MCKENZIE, Alabama, June 20, 1909.

Dear Herald: I love to read the good letters and articles in the HERALD. I always look for the letters first to see if there is one from any that I know.

It has been raining so much this morning that I could not go to church, and I have been reading *Autumn Leaves*. I enjoy reading them very much. I rejoice to know that God is and has been so kind and merciful to his children here on earth. I fear that we as Saints are not as humble as we should be to our heavenly Father. He has been kind and good to all his people. I realize his kindness to me in many ways and at many times, for which I am very thankful. My desire is to live better in the future.

I do not go to church or Sunday-school as often as I would like to, on account of distance. We have our prayer-meeting every Thursday night at our schoolhouse and I attend as often as I can. I enjoy the meetings very much. We have small crowds, but all seem to enjoy themselves.

If there are any of the Saints that live in Hidalgo County, Texas, at Donna, Texas, who see this letter, I would be glad to hear from and correspond with them in regard to the country out there. I am not satisfied here and I want to go somewhere to a better country, or where I can have a better chance to go to church and Sunday-school, also where I can have good school to send my children to. Our school here is not what it could be, and if any of the Saints living at the above-named places or anywhere else, that could give me information of a good place to go, I will be very thankful to them.

Hoping and trusting that I may be able to live worthy of the guidance of the Spirit of the Lord, and that I may be able to raise up my children in a way that would be pleasing to the Lord, I remain,

Your brother in the true faith,

J. E. WIGGINS.

TORONTO, Ontario, June 21, 1909.

Editors Herald: I am pleased at the prompt and well-set-up appearance of my article on "The coming comet of 1910." There is but one material correction to be made; viz, on page 560, lines twenty-one and twenty-two, where "The positive electricity in the sun acts repulsively upon the negative electricity of the comet's tail," should be read; "The negative electricity of the sun acts repulsively upon positive electricity of the comet's tail." This arises from no error either of my

own or of your compositors, but is simply due to the marvelously rapid march of scientific discovery and research, for after penning those lines, and before completing my article, I found out that the most recent electro-spectroscopic research proves the sun to be electrified negatively, not positively. Also, on page 561, line twenty-six from the end, "A comet is neither a star, nor a planet, nor a *nebulæ*," should read, "A comet is neither a star, nor a planet, nor a *nebula*," as *nebula* is the singular form of the word, and *nebulæ* the plural form; similarly throughout the entire article.

Considering the abstruse nature of the subject, however, it is highly creditable to your entire staff, that there should be nothing else in the nature of error to remark upon.

Alluding to my letter on page 570 it is only just to the brother in the "wilds of Minnesota," (if I may be pardoned that expression,) for me to admit that in a second and subsequent letter the brother explained his point, and I have written him, admitting freely the accuracy and correctness of his conclusions in the matter.

I beg to remain, dear brother,

Yours sincerely and respectfully,
F. R. TUBB.

Extracts from Letters.

Bro. Arch E. McCord, of Clyde, Missouri, sends us notice of Bro. Knudson's death, and calls attention to the fact that three old time Saints have died in the Nodaway District since the convening of conference.

News From Branches

MINNEAPOLIS, MINNESOTA.

Our place of worship is on the corner of Sixth and Morgan Avenue North. We have Sunday-school at ten o'clock, preaching at eleven o'clock in the morning, prayer-meeting at half past six in the evening, preaching at eight o'clock; also prayer-meeting at eight o'clock Thursday night, and Religio Friday night at eight o'clock. At our last annual business-meeting Bro. Charles Lundeen was elected president; Bro. Frederick Green priest; Bro. H. T. Hawkes teacher, and Bro. Charles Johnson deacon.

With the different offices filled we hope to see our branch grow in spirituality and numbers.

Our former president, Bro. Hilton, who has served as presiding officer of the branch for a number of years, resigned on account of old age. He has passed his three score and ten years. He is a good, faithful brother. Until the last two or three years, he has been a regular and punctual attendant.

Bro. Swen Swenson has been with us for a few weeks. He has preached several times and done lots of fireside preaching, which has helped to build up and strengthen the Saints. Bro. Swenson is never idle. He is well liked here.

Last Sunday we had the pleasure of listening to two fine sermons by Bro. Peak, who stopped here on his way to Clitherall. Bro. Peak has promised to labor here some this fall. We wish we could have both Brn. Swenson and Peak to labor here in the Twin Cities. We need some one here all the time.

Bro. Gunsolley is here also. Spoke to us last eve and will speak again to-night. He is one of the field workers for the Sunday-school and Religio. We need help along these lines and welcome Bro. Gunsolley's good talks.

Our last sacrament-meeting was one not soon to be forgotten. The Spirit was with us to a marked degree. Our branch is in good condition now and the officers are working hard to bring everything up to standard. A few are being received by baptism; children of Saints.

MAE EDSON.

LONDON, ONTARIO.

The election of branch officers for the ensuing term was held at the last regular business-meeting. Elder Fligg was elected president.

Bishop Evans and wife paid us a visit on their way to district conference.

Elder Howlett, who has been home for a visit the past few weeks, left for his field of labor in the Chatham District. Prior to his leaving the Young Men's Club presented him with a hand satchel, the address being read by Bro. F. Gray.

Quite a large number of the Saints attended the district conference last week at St. Thomas. The district being divided called for more active workers, several of our branch members being appointed to assist in the work. Elder Fligg was chosen counselor to the bishop, Bro. Philippin secretary of district, Bro. Frank Gray secretary of Sunday-school, Bro. J. Judkins president of Religio, Bro. R. J. Farthing first vice-president of Religio, Sr. Ruth Greer treasurer of Religio, Bro. O. W. Cambridge assistant superintendent of Sunday-school. The next district conference meets with our branch in October.

At the close of last Wednesday night's prayer-meeting a social hour was spent with Elder U. W. Greene, the occasion being his birthday. A very enjoyable evening was spent. Short speeches were given by Elders John Shields, Russell, Bishop Evans, and Elder Greene. Refreshments were served by the sisters.

W. A. HARDY.

EDGERTON, ALBERTA, CANADA.

I write you a few lines to say that the work here in the Ribstone Branch is progressing nicely. Three years ago a few Saints gathered here and now we have a branch of over forty members; also some who have not got their letters yet, making in all over fifty. There were ten baptized yesterday.

I would like to ask a question; first I will explain. At the baptism yesterday a brother presented his boy for baptism and said the boy was under eight years of age. I, as president of the branch, objected to his being baptized. Was I right or was I wrong? Of course, I think I was right, but some of the brethren say I was wrong and that the church, or at least some of the elders, baptize before that age. [The age when baptism may be administered is given in Doctrine and Covenants 68:4. EDITORS.] Please tell us through your worthy paper what the church law is on that; and if children are holy to God until that age and therefore need no baptism. [The condition of little children is stated in Moroni 8.]

Wishing you ever success and ever praying for the advancement of God's kingdom, I am,

Your brother in Christ,

W. J. LEVITT.

WIRT, INDIANA.

No doubt it will be of interest to many to learn that the writer was at Union Branch (Wirt, Indiana,) and baptized eight precious souls into the church of Christ. I was there on the sixth day of June and held meetings over Sunday for the Saints, and seven made request for baptism. I appointed Sunday, June 20, as the day to baptize. Elder J. W. Metcalf, of Louisville, went with me, and after we arrived another came forward, making eight in all. I have others to report in a few weeks. I am sure that many will be glad, as this is the branch that Elder Marshall and Elder Scott apostatized from and where others were cut off. God will never let his work suffer if we do our work well. I hope that Southern Indiana Saints will continue to be faithful and support the work with tithes and offerings, so we can keep up the good work.

JOHN ZAHND.

MANCHESTER, ENGLAND.

You will learn with regret that our dear Bro. Rushton and his wife have been ill, the latter being near the point of death. I am thankful to say that both have recovered and sincerely hope they may be long spared to us.

I worshipped with the London Saints a fortnight ago when the president, Elder J. A. Judd, a godly young man, baptized four young men and one young woman into the church. They are promising members, too.

I hear that North Manchester added five members on the 8th instant, by baptism.

I sincerely hope that the Senior Editor and staff are well. Kindest regards to all.

Your brother in Christ,

W. R. ARMSTRONG.

DES MOINES, IOWA.

After a long delay I greet you with a few items from this part of the Lord's vineyard.

The missionary has been prevented from entering as actively upon the work in the city as was desired, and there have been several reasons for it; yet it has been busy, but not in as public a way as desired. One of the reasons for this is means to secure effective places to hold services, another the condition of the weather such that outdoor meetings could not be held, another on account of being delayed in improving home property because of strike among plumbers and other causes. There are several prospects for public openings in the near future, and we are making an effort to make the prospects a reality. The city has been much favored by the visitation of missionaries and local ministers dropping in and rendering help over the Lord's day. This has been appreciated.

The visits of Brn. Christy and Gunsolley to the city have been much appreciated.

Bro. M. H. Cook departed for his field of labor in Oregon last Tuesday week, Sr. Cook going as far as Lincoln and Fairbury, Nebraska, with him, she to visit relatives a few weeks. We shall miss Bro. Cook. The Saints gave him a farewell party the Friday previous to his departure, and made him feel that they wished to be remembered by him.

Last Monday Bro. O. Salisbury went to Boone and reorganized the branch, and next Sunday he goes to Enterprise to organize a Sunday-school.

The conventions and conference of the district were profitable. The correspondent was called away on Saturday to preach the funeral-sermon of Sr. Floy Clapper, formerly Brooks, at Carlisle. The M. E. minister kindly proffered the use of the church, and assisted in the services. The church was well filled, showing the respect the people there had for the family.

Children's day will be held next Sunday. Last Sunday Sr. M. L. Skinner was baptized by the missionary; and others are seeking the kingdom. The branch officials are doing some very commendable work to eliminate wrong-doing, and save the wrong-doers, but because of mercy shown some have taken advantage, and have not shown the proper appreciation of the efforts made.

Several very marked cases of God's favor have been shown toward the sick through the ordinance of the laying on of hands of late. To God be all the praise.

The article in the last HERALD, entitled "The visiting pastor," contains much of thought and of value, especially that showing the benefits of such work to the church. In this kind of work does the city pastor accomplish the greatest good, although it is not always appreciated in its real and true sense, and because results are not seen many become discouraged, and some criticisms have to be borne that do not encourage, but add to the pastor's burdens.

The Norwegian Lutheran conference has just closed, the

city donating about five hundred dollars to assist in the expenses. There was a move towards the uniting of three divisions of that church, thus giving a greater working strength. The conference also decided to do some aggressive evangelical work.

An effort is being made to secure the Des Moines District reunion in the city this year. There is a possibility of securing one of the parks for that purpose.

J. F. MINTUN.

CENTRAL CHICAGO.

Wednesday, June 16, there was a good attendance at prayer-meeting in the new church, a good spirit prevailed, and I am sure all departed feeling it was good to come to the house of the Lord.

Owing to death in the family of Mr. Parkhurst, invitations to the wedding of Mr. Paul Parkhurst and Miss Frances Laing, which was to take place Wednesday evening, June 23, were recalled, and the marriage ceremony was performed Saturday evening, June 19, in the presence of a few intimate friends, Elder W. A. McDowell officiating, assisted by Elder Arthur Allen. Mr. and Mrs. Parkhurst took their departure Sunday for a point near Cleveland, Ohio, where they will attend the funeral of the brother who died.

On Sunday, June 20, Sunday-school not well attended, although we are quite sure the weather was not at fault, as it was so warm and bright. Sermon by Elder Arthur Allen, theme: We should be refreshed and strengthened every morning by the spiritual manna, through prayer and complete consecration, as the Israelites received manna every morning from heaven to sustain their physical bodies. A solo by Mrs. White was very much appreciated. Sr. White, of Galien, Michigan, the mother of Sr. Vanderhoof, was a visitor at the morning service.

Possibly some do not know that our church is located at Sixty-sixth and Honore Streets, five blocks west of the Ashland car line, which can be reached on State Street in the main part of the city, and will not need to transfer. It is three blocks south of the Sixty-third Street line, to which one can transfer from any of the south-bound cars in the city, Cottage Grove, State, Center, Halstead, and Ashland, also Wentworth.

Elder Arthur Allen took his departure for St. Thomas, Canada, Sunday evening, for a short visit among Saints and friends, and will return with his wife who preceded him a few days ago. They will also visit at Detroit.

Elder W. A. McDowell was the speaker Sunday evening, and all felt benefited who attended. A number of the members from the West Side were over, and the best attendance of our own members we have had on Sunday evening.

Exceedingly warm weather since Sunday, instead of warm wraps this week, electric fans are in demand, and even some have been overcome with heat in this city. It is said that excessive heat causes more insanity and suicides than cooler weather, so let us beware and stand on a firm foundation, also keep our tempers within bounds. "He that controlleth his spirit is greater than he who taketh a city."

6549 Marshfield Avenue.

ALICE C. SCHWARTZ.

CHICAGO ITEMS.

"God wills it! God wills it!" said the Crusaders, when they started on their long, perilous journey to reclaim and purify the Holy Land. Whether this thought stirred the minds of a number of our faithful members who of late have moved away from Chicago, or are preparing to do so, we can not say.

Those known among us and always pleasantly referred to as the Fairbanks family have returned to their old home in Sandwich, Illinois. This takes from us our present branch deacon and some of our best workers. But what is our loss

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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

will be the happy gain of the Sandwich Branch, which has for the past few years been in a state of dilapidation since their church was burned.

The branch, and especially the Religio, will greatly miss Bro. C. W. Camp, who has recently left us for Spokane, Washington, where he expects to locate for a season, in the meantime registering in the three reservations now opening up in that country. We can say to the Saints in Spokane, that Bro. C. W. is an earnest, true, and faithful worker. It was with sad hearts that many of us bade him good-bye, for he has been a faithful servant and of much value to the branch.

Bro. McDowell, our former missionary, visited a few days with us lately, speaking to both branches. There were no flowers strewn in his way as we know of, but that is about as close as we dare shear his hearty, enthusiastic reception of devotional attentions by the Chicago Saints.

We are having plenty of rain at this time.

2270 West Twenty-fifth Street.

J. H. CAMP.

Miscellaneous Department

Presiding Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints and Friends of the Eastern Michigan District: Please take notice that upon the resignation of Bro. Andrew Barr, who has acted as Bishop's agent in and for said district for a number of years, Bro. William F. Smith, of Howlett P. O., Wayne County, Michigan, has been recommended for appointment of agent by the district conference of said district and duly appointed to act as agent in and for said Eastern Michigan District. We commend Bro. Smith to the Saints of the district and trust that each one interested in the cause of Christ in and for said territory will duly aid and assist him in his work and see that each perform his or her duty in moving along and assisting him to supply the treasury and aid the missionary work and the poor and the needy in and for the territory named.

The Bishopric in taking leave of the agent, Bro. Andrew Barr, especially commend him and his work which has been done in the interest of this department, and express special thanks to him in this way for his faithfulness and integrity as manifested in all the work of his office. We trust the Lord may specially bless and care for him in the remaining years allotted, as also his family, and ever prosper the work in the Eastern Michigan District.

E. L. KELLEY, Presiding Bishop.

For the Presiding Bishopric.

INDEPENDENCE, Missouri, June 22, 1909.

Addresses.

W. W. Smith, 112 West Ontario Street, Philadelphia, Pennsylvania.

R. Etzenhouser, 57 Seldon Avenue, Detroit, Michigan.

Reunion Notices.

Those attending the Bluff Park Reunion at Montrose, Iowa, July 30 to August 8, may rent tents or cottages at the following rates: Tents 10x12 \$2.50; 12x14 \$3.00; 14x16 \$3.75; family compartment tents, 10x14 \$4; 12x14 \$4.25; canvas cots 60 cents. Orders for tents should be in by July 20. The cottages belong to the park management, but may be rented through committee. Thirteen cottages are listed for rent with from two to seven rooms each, the rent being from \$5 to \$10 per week. These cottages are unfurnished except that bedsteads or cots are supplied and in some instances a table or other article of plain furniture. The rent is approximately at the rate of \$1 per week for each person, so that if a \$10 cottage is rented it will accommodate ten persons, a \$5 cottage five persons, and so on. However, extra persons can be accommodated if necessary and cots supplied at the regular rate, \$1 per week. Cottages should be ordered early and orders must be accompanied by a cash remittance, as these are available only so long as they remain unengaged. A boarding house is maintained by the park management where board may be had for \$4.50 per week, children under seven years \$2.50, seven to twelve years \$3. If it be possible for the committee to make other provision at cheaper rates it will be done. Further information may be had of M. H. Siegfried, chairman of committee, Nauvoo, Illinois, or of Charles Fry, secretary, 1604 Louisa Street, Burlington, Iowa.

The Saints of Northern Wisconsin District are going to hold a reunion at Chetek, Barron County, Wisconsin, beginning July 13, and continuing for ten days. We set this date, so as to have the benefit of the paraphernalia used by the Lake Chetek Chautauqua Assembly, as we have their grounds and fixtures. This is to be the first reunion held in Northern Wisconsin. The Saints and friends at Chetek are trying to do all they can, to make it a success. There will be free transportation to and from the grounds, by boat and bus. Branch presidents, please take notice of your conference resolution, to take up your voluntary offering for reunion expenses and send to Leroy Colbert, Chetek, Wisconsin, in order that all who expect to attend the reunion may have their wants attended to. Regarding tents, board, etc., please write to Leroy Colbert in time so your wants may be looked after. This is a beautiful place to hold a reunion. Come one and all who can, and pray that the Lord may abundantly bless his people in this gathering. W. P. Robinson, chairman committee.

Reunion dates for Mission No. 2 are as follows:

Western Oklahoma, Alva, July 23 to August 2.

Southeastern Illinois, Springerton, July 30 to August 10.

Spring River, Joplin, August 6 to 16.

Far West, Stewartville, August 20 to 29.

Central Oklahoma, Terlton, August 20 to 29.

Independence Stake, at the grove southwest of Fairland Heights on the electric line, August 27 to September 5.

If there are other reunions in the mission, they have not been reported to us—hence can not advertise them.

I. N. WHITE,
J. F. CURTIS,

Ministers in Charge.

INDEPENDENCE, Missouri, June 23, 1909.

Conference Notices.

Annual conference of the British Isles Mission will be held in Manchester (East Branch) on July 31 and August 1 and 2, 1909. Business will commence at 6 p. m. on July 30, in the Mundy Street meeting-room, Stockport Road, Longsight. (Take street-cars to Stanley Grove.) Sunday services will be held in the Longsight Public Hall, Stockport Road, at 10.30 a. m. and 6.30 p. m. There will be a procession in addition to the usual fellowship-meeting, so muster well, Saints. *Ex officio* representatives and delegates who require accommodation for sleeping will please write the president of the East Manchester Branch, W. R. Armstrong, of 10 Rye Street, C upon M, Manchester, not later than July 24, otherwise accommodation will not be insured. It is requested that all other visitors will kindly notify Bro. Joseph Dewnsup, of 12 Albemarle Street, Moss Side, Manchester, not later than July 17. Officers please read mission rules 7 and 8. Kindly forward your reports as usual from July 20 up to the close of conference, if it is impossible to send them all on to me by July 20, as I have requested for the past eleven years. W. R. Armstrong, secretary.

"Some people never think about religion until they come in sight of a graveyard."

Low Rates Round Trip

via



From Lamoni

- \$11⁷⁵** to St. Paul and Minneapolis, July 5, 6 and 7. **\$7.90** every day.
- \$32⁸⁰** to Salt Lake City, August 5, 6, 7 and 8. **\$31.70** every day.
- \$19⁸⁰** to Denver, Colorado Springs or Pueblo.
- \$53²⁰** to San Francisco or Los Angeles, July 1 to 10 and July 27 to August 6, **\$54.40** every day.
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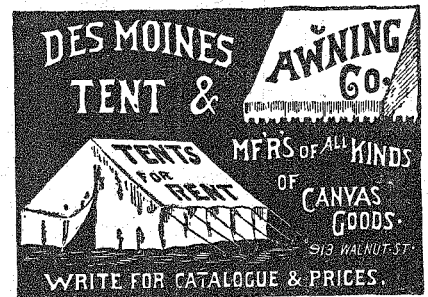
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THE SAINTS' HERALD

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

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

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



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

VOLUME 56

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Such a state of affairs in any part of the church is pleasing to the Devil and his associates and to no one else. It may obtain in a Sunday-school, in a choir of singers, in a branch or district organization, in a quorum of the priesthood, in the general church organization, or even between two missionaries when one harbors the thought that the other is given preference in the field.

A small, obscure, and lonely branch, where all ought to stand together because of the very odds against them, may be torn and convulsed by internal disorders, men striving for position and mastery, jealous of and unfair to each other, using the ungodly methods of politicians to advance themselves, apparently utterly unaware that their conduct is entirely unbecoming to their profession. Don't do it, brethren. It is a mistake. Make the welfare of the work in your locality preëminent. Help those who are in office, or at work in any department. Do not envy them. Stay out of office yourself for ever, unless God and a majority of the people want you in office.

However, such troubles are not confined by any means to the small branches. They may occur in the general church organization among what are sometimes termed the "higher" officials, the "leading" or "prominent" men of the church. A man never gets too big to be assailed by little thoughts, or too high to be overthrown by low motives if he permits such to dwell in him. Wherever such a condition may obtain it is absolutely sure to work injury to the one who is jealous; it is quite likely to hinder the work of God; and it may injure the one who is envied and assailed, though he is comparatively safe from permanent harm if he remains humble and does his duty. It is a shame, though, that any man in addition to the arduous work of fighting the world, the flesh, and the Devil, must contend against the hostility (uttered or unexpressed) of his associates.

To envy the ability or success of another is a very serious and stupid blunder. We are all in this church work together. Every strong and true man that the church develops is so much gain to us all. Instead of envying such a man his prowess we should hail him as a fighting comrade. He helps us to hold our own defenses against a hostile world. By him

Editorial

SOME MISTAKES.

I. JEALOUSY OF OUR BRETHERN.

Away down in the human heart there burns a little, mean fire of envy and hatred toward the successful brother. It is the work of the gospel to put that fire out. The gospel will do it, too, if we do not fan the flames. If we do, then let us look to our own spiritual safety.

Sometimes when one is doing especially good work or is called or elected to some position of trust or power, another will show by unmistakable signs that he is jealous. He craves the personal attention that seems likely to be given to his fellow servant, perhaps, as he imagines, to his own exclusion. The natural course indicated by such a condition of mind and heart will be an attempt to defeat the work of the one whom he envies, an effort to oust him from his position, or bring about a partial eclipse of his power or popularity.

Heman C. Smith

we are all made more secure. His strength adds so much to the sum total of the strength of the church. We fight forward a little to the spot where he has planted the colors. We gain a little ground. Thank God. Send more such men. Cursed be the hand that would pull the colors down because the color-bearer is disliked.

That the church has not always been free from the evil of which we write is very evident. Paul wrote to the Corinthians, "Ye are yet carnal: for whereas there is among you *envying*, and *strife*, and *divisions*, are ye not carnal, and walk as men?"—1 Corinthians 3: 3. The Lord himself has said of the church in our age, "Behold, I say unto you, there were *jarrings*, and *contentions*, and *envyings* and *strifes*, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."—Doctrine and Covenants 98: 3.

Wherever we find envyings among the people of God we will find strife and contention, for such are the natural expressions of envy. The divine rebuke and chastisement follow in the stead of blessing and favor.

We draw two pictures by way of contrast. First, watch the course of envy. The story of Saul and his conduct toward David is one of the blackest pictures in Holy Writ:

And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward. And it came to pass on the morrow, that the evil spirit from [which was not of God. I. T.] God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin, for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.—1 Samuel 18: 5-12.

Notice the sequence. David did only that which Saul commanded him to do, and he did it wisely and well. Saul should have loved him therefor. But as the triumphal host of the Israelites was entering the city Saul noted that he was not receiving all of the popular acclaim. Some were praising David. David's name was on the lips of the singing women.

He received only his due; but Saul was not so great in soul as his high position required that he should be, and instantly he took note and "eyed David from that day and forward."

And the next day the evil spirit came upon him.

And then he sought to kill David.

Unrestrained envy leads straight to murder, either actual or in the heart, and God draws no line between the two. "Whosoever hateth his brother is a murderer." "He that loveth not his brother abideth in death."

We turn now to a brighter picture, that of John the Baptist and his attitude toward Christ. John had gained a wonderful following in Jerusalem and Judea and in the regions round about Jordan. He was hailed as a prophet and many were even ready to receive him as the Messiah. He had but to say the word. By comparison Jesus had been for a time almost unknown. Yet John faced a certain fact, faced it and stated it without reservation, "He must increase, but I must decrease."

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase but I must decrease.—John 3: 22-36.

Think of that. Here is one of the hardest sentences to utter that the mind of man ever framed. Many the lips that have been twisted and distorted in a vain attempt to utter it. "He must increase, but I must decrease."

John was a true man, a man of God with an inspired and high courage, and he declared a true philosophy, "A man can receive nothing, except it be given him from heaven." So without a spark of jealousy he saw the sun set on his own career and rise on that of another the latchet of whose shoes he felt unworthy to touch.

John won a true victory, the greatest victory, the victory over self, and as a result he could say, "But the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

John did not envy Christ, because he felt that in the gospel work a man "can receive nothing, except it be given him from heaven." If God commands me to stand here and my brother to stand yonder what is that to me? It is his work and he is all wise. Or why should I envy another the abilities that God has given him; by them is our work magnified and honor and good repute are increased to us all as one body.

John did not envy Christ, because he loved him.

Paul made no mistake when he said, "Charity [the pure love of God] envieth not."

If we have more love we shall have less envy, and consequently more fellowship, unity, and power. Let us avoid the mistakes of the past, learning to respect and sustain each man in his office and calling, in true humility preferring our brethren to ourselves.

E. A. S.

GRACELAND COLLEGE FACULTY.

At the monthly meeting, for June, of the Board of Trustees of Graceland College, the following important additions were made to the faculty:

The position as instructor in psychology, education, English, and history was filled by the election of Miss Rogers, a young woman from the University of Missouri. This lady has had nine years' experience in teaching and holds the degrees of Bachelor of Arts and Bachelor of Science. She will also fill the position of dean of Patroness Hall, the girl's dormitory.

Miss Edith Burlingim, of Lincoln, Nebraska, was elected to fill the vacancy in the piano department. Miss Burlingim is a graduate and post-graduate from the University School of Music of Lincoln, and also a post-graduate from the Chicago Musical College. She has had three years of experience in teaching, two of which were in the University School of Music. She comes highly recommended as a teacher and we feel confident that the high standard of the piano department will be maintained.

The position as instructor in the voice department was filled by the election of Miss Lola Buckingham, a graduate of the music department of the University of Chicago, and for the past six years a pupil of Frederick Bruegger, a leading instructor of voice culture of Chicago. Her education is of a very broad character, but her specialty is voice building and musical interpretation. Her recommendations are of a very high order and we look for a most successful year in the voice department under Miss Buckingham's administration.

The outlook for a successful year's work is very encouraging and we feel confident that the high order of work hitherto given at Graceland will be maintained and in some departments considerable development will be had.

"SAINTS' HERALD" HISTORICAL SERIES.

IMPORTANT EVENTS IN THE GREAT LATTER-DAY WORK.

Beginning with the first issue in August the SAINTS' HERALD will publish an important series of articles. If you are not a subscriber to the HERALD you must get in now in time to get the benefit of this series. We give below a list of subjects and authors.

1. "Parentage and birth of Joseph Smith," by Vida E. Smith.

2. "Joseph Smith's first vision," by Elder T. W. Williams.

3. "The visions of September, 1823; first view of the plates," by Sr. M. Walker.

4. "Obtaining the plates; work of translation; publication of the Book of Mormon," by Walter W. Smith.

5. "The three witnesses; an examination of their testimony," by S. A. Burgess.

6. "Organization of the church; restoration of the priesthood," by Anna Salyards.

7. "The church in Ohio," by Richard Bullard.

8. "The church in Missouri," by Frederick M. Smith.

9. "The church in Nauvoo," by U. W. Greene.

10. "The tragedy at Carthage," by W. E. LaRue.

It will be noticed that each one of these articles deals with a subject that in itself is of striking interest. Each subject is handled by a competent writer. The articles are illustrated with suitable half-tones and etchings.

In addition to the mere statement of historical fact the reader gets the benefit of a philosophical discussion of its meaning by a student of personality and mature thought.

The entire series covers the history of the church quite comprehensively up to the death of Joseph and Hyrum Smith. A second series of articles to appear at a later date will take up the history of the Reorganization, and events between the years 1844 and 1851.

The editors feel that they are prepared to offer the Saints something of unusual interest in this series and ask your coöperation in the way of securing new subscribers so that we may reach a larger audience with these facts regarding the latter-day work.

LAMONI ITEMS.

This section is suffering because of so much rain. There have been only about ten days in the last month when crops could be tended. Hundreds of acres of corn have been drowned out or so much retarded that they can not be redeemed from the weeds. Heavy rains on Sunday and Monday (4th and 5th) have flooded rivers and creeks, washed out culverts and bridges, and caused some damage to railroads.

A heavy shower Sunday forenoon reduced the attendance at Sunday-school and church to a point where both services were almost abandoned.

Elder John Garver, of the stake presidency, was the morning speaker, and Elder John Smith, stake president, occupied in the evening.

On next Sunday the stake bishopric will occupy both morning and evening.

The sacrament-service in the afternoon was well attended and was a very successful meeting, a spiritual time being enjoyed by all.

Hymns and Poems

Selected and Original

"My Father's at the Helm."

An incident in my life in the year 1862.

"My Father's at the helm!" These words burst from my lips
As the deep thunders roll'd, and vivid lightnings flash'd,
And the wild tempest rag'd and hurl'd its piercing blasts
Against our humble cot, and my sweet wife and children lay
Cover'd, to avoid the lightnings blinding flame.
And my poor heart sent up to heaven its earnest prayer
That they might be preserved; for self I had no fear;
But they were dearer far to me than life; they were my *all*
On earth. For God and them I had tried to live and in
His service I had spent my strength, my talent, and my life,
Since he had shown me duty's path, and led me in the same;
And now I felt I had a claim upon his tender loving care.

My Father heard, acknowledged me as his humble child—
Open'd my eyes, and then I saw in the lurid heavens
The grandest, noblest form, too glorious for the human heart
To conceive; cloth'd in matchless majesty, and dignity divine,
With outstretched hand, and dexter finger with unerring
aim—
Pointing the way the burning arrows must take their flight.
And then my heart felt ease and calm, that comes alone to
those

Who put their trust in God, and humbly seek his care divine,
And then these words burst from my lips, as if impelled by
Him:

"All is right, My Father's at the helm," and then I knew
My lov'd ones were the subjects of his gracious love and care.
I was content to know that God was to his promise true,
And all was well; help me, my God, to trust thee to the end,
That I and mine may in thy presence dwell for evermore.

CHARLES DERRY.

The Watered Lilies.

The Master stood in his garden
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That his flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said.
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work to-day.

"It is but an earthen vessel,
But it lay so close to me.
It is small, but it is empty,
Which is all it needs to be."

So to the fountain he took it,
And filled it to the brim,
How glad was the earthen vessel
To be of some use to him!

He poured forth the living water
Over the lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again,
And the Master saw with pleasure
That his labor had not been vain.

His own hand had drawn the water
That refreshed the thirsty flowers,
But he used the earthen vessel
To carry the living showers.

And to itself it whispered
As he laid it aside once more,
"Still will I lie in his pathway
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

The Echo.

Selected by Sr. Harriet C. Sedaris; Author unknown.

True faith produces love to God and man,
Say echo, is not this in the gospel plan?
Answer: The gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Answer: Both friend and foe.

But if my brother hates and treats me ill,
Must I return him good and love him still?
Answer: And love him still.

If he my failings watch to reveal,
Must I his faults as carefully conceal?
Answer: As carefully conceal.

But if my name and character he blast,
And cruel malice to a long time last,
And if I sorrow and affliction know,
And he loves to add unto my cup of woe,
In this uncommon, this particular case,
Sweet echo say must I still love and bless?
Answer: Still love and bless.

Whatever usage ill I may receive,
Must I be patient still and still forgive?
Answer: Be patient still and still forgive.

Why echo how is this, art thou a dove?
Thy voice doth teach me nothing else but love.
Answer: Nothing else but love.

Amen with all my heart, then be it so,
'Tis all delightful just and good I know,
And to practice I'll directly go.
Answer: Directly go.

Things being so, whoever me reject,
My gracious God, me surely will protect.
Answer: Surely will protect.

Original Articles

DEFENSE OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS AND REPLY TO JOSEPH F. SMITH, JR.—PART II.

BY ALVIN KNISLEY.

FAILS TO PROVE TEMPLE COMPLETION.

Mr. Smith's effort on the next two or three pages is to prove that the temple was completed. To that end he makes a quotation from the *Times and Seasons*, vol. 5, p. 1017, (October, 1845,) which admits that it had at that time "temporary floors, pulpits, and seats." Not completed yet.

His next quotation is from the next page (*ibid.*) to the effect that certain parts of the temple "will be in readiness in a few days." Not completed yet.

On page 25 he quotes from the same publication for January 20, 1846, which quotation, again, makes the confession that it was then "an excellent time to finish the temple." Yes, but not *finished* yet.

Further on he continues his quotation which still allows that, "If the Lord continues to favor us, the first story above the basement *will be* completed" in February (1846). Not completed yet. We anxiously await the past tense. The same quotation says, the font "is about ready."

Joseph F. Smith, Jr.—Elder John Taylor, in an address to the Saints in England, published in the *Millennial Star* of November, 1846, (8: 97,) has this to say: "Time alone can unfold this to many, but to us it has been manifested *long ago, years* before the temple was completed, and long before the martyrdom of our Prophet and Patriarch." Here he declares that the temple was completed. [*Italics mine.*—A. K.]

Response.—Yes, but he does not say what temple, whether the Kirtland Temple or the one at Nauvoo, and if there is anything in the connection (of the quotation) to indicate, it is in favor of the former. The Kirtland Temple was completed in 1836. John Taylor had been made an apostle in 1835. Relatively, he would not say *long ago, years before*—something which had happened but a few weeks earlier—in describing something so remote. But I care little which temple he referred to, for at this time John Taylor was not an authority in the case. He was not a competent witness, nor is the *Millennial Star* of that date. A charge is laid against him for something done in 1845 and he must be exonerated before we can be consistently asked to accept his testimony in 1846. He was practically a member of the same church as Joseph F. Smith to-day, who might be called on with equal propriety to testify to the same thing.

Joseph F. Smith, Jr.—But what does his [President of Reorganized Church] testimony amount to as evidence when confronted with the statement of the *Times and Seasons*?

Response.—The statement of the *Times and Seasons* at that time was the statement of the leaders of what is now the Utah church. The *Times and Sea-*

sons was no more federal; it was factional, partisan.

Joseph F. Smith, Jr.—Simply nothing, more than to prove that he knew nothing about it at all.

Response.—The president of the Reorganized Church was fourteen years old in 1846 and capable of taking cognizance of the facts of which he testified. In 1848, before the temple was burned, he was about sixteen years of age and was still more capable of correct observation.

Joseph F. Smith, Jr.—Now which shall we believe?

Response.—We believe Joseph Smith, whose life is a refutation of any reflection on his veracity. Others believe John Taylor, who denied polygamy in France when he was practicing it in Utah.

Joseph F. Smith, Jr.—The *Times and Seasons* published at the time, or the president of the "Reorganization," who made his statement some forty years later?

Response.—The statement of "some forty years later"—which has been the testimony of his lifetime—was of that which he saw in person when his competency to witness was beyond question. It takes but eyes to see, language to describe.

Joseph F. Smith, Jr.—Remember if he admits that the temple was finished his whole structure crumbles to the ground—it's bound to crumble anyway sooner or later, for it is built upon the sand.

Response.—*Whole structure crumbles.* Not by any means. The history of the Utah church as told by themselves has relieved us of a dependence on the temple, for the conviction of Joseph F. Smith, Jr. Does he mean to tell us that if the temple was completed, then polygamy is right, blood-atonement is a true doctrine, the Adam-God theory is true, and that the Twelve did right in assuming the presidency, and that Brigham did right in assuming the presidential chair—which was already occupied by the Twelve?

Bound to crumble. That is prophetic; we will wait.

Joseph F. Smith, Jr.—Now our friends quote from the remarks of President Brigham Young delivered at the dedication of the St. George Temple to the effect that up to that time the Saints had never had the privilege of completing and enjoying a temple.

Response.—We plead guilty. I can see a susceptibility of his language being construed to mean, that while a temple had been completed, it had not been *both* completed and enjoyed. I notice Mr. Smith takes advantage of this susceptibility and credits him with correctness in his remark, which of itself is of some importance in this controversy—that the Nauvoo Temple, though completed, had *not served the purpose of its completion.* And then he quotes from the *News* where Brigham Young said in 1863: "We performed the work and performed it within the time which the Lord gave us to do it." Very well. The former remark of Brigham Young was made at one of the several dedi-

cations of the different portions of the St. George Temple, all of which occurred in 1877, the year he died. In the dedicatory service of January 1, he said:

It is true we left brethren there with instructions to finish it, and they got it *nearly* completed before it was burned; but the Saints did not enjoy it.—*Journal of Discourses*, 18: 304.

If his statement that it was not completed and enjoyed is to be explained in conformity with this, we are to understand that he meant that it had *neither* been completed nor enjoyed. His statement in the *News* either contradicts the third quotation or else it is to be understood when he said, "We performed it within the time," that he had reference to the kind of completion that had been wrought on the St. George Temple when in connection with the third quotation he said, "there is enough completed to commence work therein"—which was no completion at all.

CONTRADICTS HIMSELF.

Joseph F. Smith, Jr.—The Nauvoo Temple was publicly dedicated May 1, 1846. . . . It is not reasonable to suppose that this building was dedicated until it was finished, for each part had been dedicated as it was finished, and the dedication on the 1st of May, 1846, was of the entire structure.

Response.—On page 23 he quotes from Sidney Rigdon, "In the *Messenger and Advocate* for June, 1846"; and on next page (24) he says: "At that time (June, 1846) the temple was not quite finished." On page 24, not finished in June, and on page 27, finished on May 1! On which page is he correct? He can not extricate himself by saying that the dedication on May 1 was of some part of the building, because he concedes that it is "not reasonable to suppose that this building was dedicated until it was *finished*," and "that the dedication on the 1st of May, 1846, was of the entire structure."

Joseph F. Smith, Jr.—I have now shown that the temple was completed, that the Saints were diligent in their labors, and they were hindered by their enemies.

Response.—*Temple completed.* When? May 1? He has shown nothing of the kind. Two witnesses: John Taylor and Brigham Young; the latter their president when he testified; the former their apostle when he testified, who afterwards became their president. The latter denying on another occasion that the temple was completed; and the statements quoted from the two of them for proof are both questionable and ambiguous as to their meaning. But what is the use of multiplying pages on this when a number of their own leaders have put themselves on record, very explicitly in some cases, as conceding all that we claim? See *Journal of Discourses* 4: 42; 14: 124; 19: 220, which extracts I will not reproduce as they will be in a forthcoming work.

Hindered by their enemies. We must remind him that if they kept the commandments of the Lord they were not to be hindered by their enemies, at least they were not to be driven from Nauvoo. The Lord said in section 107 (Utah edition, 124): "Let *no man go from this place* who has come here essaying to keep my commandments"; and, as we have already quoted, "If my people will hearken to my voice, they shall *not be moved* out of their place." In the same connection the Lord said: "If you build a temple unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which you expect at my hands." In other words: I will not accept from corrupt hands a temple of the offerings therein, even though built in due time. The "promises" that he would not fulfill are those contained in preceding sentences: first, that he would accept of baptisms for the dead and washings done in a house duly constructed; second, that he would reveal many things to them in that house; third, and finally, that if they hearkened to his voice they should not be moved out of their place. Is it not very evident, now, that when they were removed from Nauvoo the promise of the Lord to prevent their removal was not kept? It follows also that the reason that promise was not kept was because they did "not do the things" that he said. And it follows most logically that that which they did by which they forfeited their title to remain at Nauvoo, forfeited also *their title to the fulfillment of the preceding promises*—to accept of their temple service. This conclusion follows as literally as night follows day. There is no escape. I maintain, therefore, that in view of certain special features of said revelation their expulsion from Nauvoo could only be upon the penalty of rejection—rejection precedent, pursuant, or upon.

Joseph F. Smith, Jr.—Some of the embellishments, the ornamentations and fixtures, may not have been placed in the building according to the original intention, and in that technical sense, the building may not have been "finished completely."

Response.—An unfortunate admission. We wondered if he would commit himself before he got through.

Joseph F. Smith, Jr.—But if so, what difference would it make?

Response.—Just that much difference, that inasmuch as the "original intention" was the divine intention, then it was not acceptably complete until all those embellishments, ornamentations, and fixtures—call them technical or what you may—were a part of the structure. The Lord said: "I will show unto my servant Joseph *all things* pertaining to this house, and the priesthood thereof; and the place whereon it shall be built."

CONTRACTOR AND EMPLOYER.

To the point: a man hires a contractor to build him a house, to whom he makes known the particulars, "all things," as to the location, its general dimensions, and its interior. In three months' time the contractor presents his employer with the key, demanding his pay. The employer goes to the house, and seeing no flaw, no fault with its outward appearance, in height, length, breadth, etc., it perfectly fulfills the design. But when he has unlocked the door and enters to ascertain as to the interior, he finds doors without knobs or locks, now and then a cotton factory partition (as was the case in the temple), the wall not all plastered, the stair lacking its railing, the floor laid with different lumber from what the contract called for! How would he be moved at these deficiencies? Would the contractor get his pay? Would the employer accept of this edifice? If not, why? For the simple reason that the parts omitted were in the "original intention," the contract.

It is conceivable how the contractor might go to work and build a house for the employer gratis, who receives it as a gift out and out. In such a case he could not complain whether it came up to his ideal or not. On similar conditions God's people sometimes build houses to him which he with much delight and commendation accepts from the donors; the place, size and plan, materials, etc., having been at their option. But God's houses are not all builded on that system. He does not accept of all his houses after that manner. He once in a while has one that is built by command, by contract. His church is the contractor; he is the employer. Such buildings are called temples. It is a special building and he promises special rewards to his people for its erection. But, unlike those buildings which are built at their own choice and option,—of which they are the designers, of those which are built by contract between him and them, he is the designer. Those constructed by them after their designs are mostly for them to dwell in; those constructed by them for him by contract, after his design, are more particularly for him to dwell in. He has the unquestionable and infinite right to say where he shall dwell, and when his people are worthy of his dwelling with them. Moreover, he has the supreme right to dictate what kind of a house he will dwell in. Any effort on the part of his people to erect such an edifice for such a special purpose without his immediate and specific direction as to all its details, is bold and wicked presumption; yea, sacrilege. And any attempt on their part to insinuate on him the acceptance of such a building which they know, and which they know he knows, is lacking in some or any essentials of the contract—and anything mentioned is essential—is equally presumptuous and sacrilegious. It mat-

ters not how minute or how unimportant from the standpoint of his contracting people the nature of that is which they have left out; inasmuch as it is a part of the model he gave, the building is not complete without it; without it the contract is not complied with. And this species of wickedness is the very thing Joseph F. Smith, Jr's, religious ancestors were guilty of in Nauvoo.

It is conceivable how the people of Canada or South Africa might go to work and build in their country a house to be presented to King Edward VII for him to reside in, without his advice or consultation, but in doing so they would only be displaying their folly and nonsense. They may construct houses for themselves in which to keep the laws that emanate from him; they may construct houses for the execution of those laws; or they may construct houses in which he may dwell by representation, in which his authority may dwell; but if a house is to be constructed in which King Edward himself is to dwell, he will have something to say as to its manner of construction and its location.

If a contractor for some cause beyond his power to avert, has been unable to complete the house of his employer beyond the stages that we previously mentioned, it may be that his employer, in his consciousness of said circumstances, would have the leniency to pay him for what he had done. But it is not to be supposed that he would accept the house in such an unfinished condition as answerable to the contract, or that he would compensate his contractor in full on account of these deficiencies, for that which he had not done. But if the employer knew that it was the contractor's own fault that the house was not finished, he might both refuse to accept the house and refuse to pay him anything.

If the employer and contractor have agreed upon a set time at the expiration of which the job is to be completed, and if that time arrives and the job is not completed for the reason, directly, that the contractor has been hindered by causes over which he has no direct control or power to repel, and yet the employer knows that those causes are founded on other ulterior causes behind and back of them, which originated with the contractor, which were attributable to him—then in such a case the employer might, again, justly refuse the work of his contractor.

Joseph F. Smith, Jr.—The Lord, thank heaven, is not as technical and peevish as men are, or woe be unto all of us.

Response.—We must not count too much on the Lord's leniency. Duty is ours; leniency is his. I grant that without a great deal of his leniency, woe would be unto the Utah organization.

Joseph F. Smith, Jr.—The revelation does not say that the church would be rejected with its dead if every identical board and plank or fixture was not in the building according to the original design.

Response.—The revelation does say that the church would be rejected if they did not build a house in sufficient time, in which baptism for the dead could be attended to. Without every board and plank or fixture that formed a part of the "original design" the house was not built. Of course, if the Nauvoo Temple had been completed and remained, it is not inconceivable how they might have been decorating it, putting pictures on the wall, etc., even up to this time; but that is not what we are discussing. I never was in Kirtland Temple. I have heard that there is a picture of Joseph the Martyr on the wall there. But I have never thought that it formed a part of the temple; that the completeness of the temple was increased with it, or diminished without it. I never understood that it formed a part of the "original design."

Joseph F. Smith, Jr.—The thing the revelation does require is that a place be prepared, or built, where the Lord could reveal the priesthood and its ordinances that had been taken away or that had not been restored.

Response.—Will Mr. Smith please point to such revelations of the priesthood and its ordinances that were revealed in the temple?

OFFERING AND THE THING OFFERED.

Joseph F. Smith, Jr.—And, too, if the temporary floors had not been replaced by the permanent floors, the Lord could and would have revealed himself to the Saints and would have accepted of their offering.

Response.—He revealed himself to them before they had a temple. He would not reveal himself to them by virtue of a temple that had not been built (and *built* means completion); neither would he have accepted an offering that had not been made. So far as the thing offered is concerned, he could not accept it for what it was not. Mr. Smith hitherto quoted from the section under consideration where the Lord says, "I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies." Yes, but he did not accept the house, which had not been built, neither a city, the building of which had not been consummated. Accepting their offering in this case, then, was but accepting a *condition* that obtained on the part of his people. It was but an acceptance of their *effort* which was unsuccessful in accomplishing that to which it was put forth. Mr. Smith's mistake is in using *offering* in the same sense relative to the carrying out of that which was ordained in the revelation of January, 1841, ordaining that a temple be built in Nauvoo, etc. The nature of this revelation is such as to preclude the acceptance of any offering save the *realization* of effort, energy, endeavor, in a completed temple presented by pure hands. The status of affairs had become such, had become so strained, that the only offering he would accept would be, not *endeavor*, but the *object* of

endeavor; in accepting which object, of course, he would at the same time be accepting the effort, energy, endeavor, put forth to that end.

IN THE TEMPLE.

Joseph F. Smith, Jr.—At the time this revelation [of 1841] was given the Saints were baptizing in the Mississippi River for their dead, this was a special privilege that the Lord granted them in their poverty and while they could prepare a place in the temple for that ordinance.

Response.—In order that the statement be not misleading, instead of saying, "prepare a place *in* the temple," he should say, prepare *the temple*.

Joseph F. Smith, Jr.—He declares that while that place was being built He would accept their baptisms in the river, but just as soon as a place could be prepared in the temple baptisms for the dead in the river should cease.

Response.—Again he misrepresents the revelation, which seems strange, with the document right before him. The strangeness of his procedure, however, is somewhat diminished when we come to consider his failure to prove that the temple was completed. A completed temple and a completed thing in an incompleting temple are two distinct things. What does the revelation say: "But I command you, all ye my Saints, to build a house [not a font, but a house, a temple] unto me; and I grant unto you a sufficient time to build a house [temple] unto me, and during this time [of its building] your baptisms [without it, in the river, in a pool, pond, or temporary font] shall be acceptable unto me. But behold, at the end of this appointment [the time allowed to build the house], your baptisms for your dead [without the house] shall not be acceptable unto me; for if you do not these things [build the house] at the end of the appointment [time allowed], ye shall be rejected as a church [cease to be acceptable as a church, not as individuals], with your dead, saith the Lord your God. For verily I say unto you, that after you have had a sufficient time to build [complete, of course] a house to me, wherein [in the house] the ordinance of baptizing for the dead belongeth, and for which [temples] the same [ordinance] was instituted from before the foundation of the world, your baptisms for your dead [without such a house] can not be acceptable unto me." The brackets are mine. A font may exist without a temple, but a temple, such as the revelation calls for, could not exist without a font. But as our opponent says more further on, akin to this, we will proceed to follow him. Suffice to say, however, that the repeated phrase, "in the temple," is not borne out in the quotation.

Joseph F. Smith, Jr.—I take it that this means that the Lord would accept of their baptisms in the river until they could prepare a place where the ordinance could be attended to properly, and that he would not discontinue river baptisms until they had had sufficient time to build such a place.

Response.—If by "such a place," he means a tem-

porary or an improvised font, irrespective of the structure inclosing it, why then there was no excuse for them not to have in readiness such a place in one or two days' time, from the time that provisions were made for such a place in the revelation.

PRESIDENT OF THE REORGANIZATION.

Joseph F. Smith, Jr.—I want to read what the President of the "Reorganized" Church has to say on this point. Said he: "Baptisms for the dead was a permissive rite." Of course I do not agree with him that it was a permissive rite.

Response.—But has he not virtually agreed with him when he said, as we have quoted, that it was "a special privilege that the Lord granted them in their poverty"?

Joseph F. Smith, Jr.—But to continue the quotation: "Baptism for the dead was a permissive rite; or to write more plainly (?) the church was permitted by the Lord to baptize for the dead under certain rules." Here is the rule: "By the terms stated in the revelation this permissive rite could be performed and would be acceptable if performed in the river while the time given the church in which the temple should be built was passing. After the completion of the temple, baptisms for the dead were to be performed in it."—SAINTS' HERALD, February 17, 1904.

Response.—His quoting from the President of the Reorganization is fatal to the point he hoped to gain by the quotation, which was evidently to make it appear to his readers that the President of the Reorganized Church, by referring to baptism for the dead as a "permissive rite," does not view it at any time as mandatory, as obligatory. But the President of the Reorganized Church says nothing of the kind. Indeed he refers to baptism for the dead as a permissive rite, but he very carefully rescues himself from any unintended distortion of his statement, by defining in the same sentence the respect in which its permissiveness consisted. He says the church was permitted [without a temple] to baptize for the dead [in the river] under certain rules. He next explains that the rules ["terms stated in the revelation"] were, that the church might baptize for the dead in the river while the time the Lord allowed for building the temple was passing. He does not say that baptism for the dead is a permissive rite, but, "was a permissive rite." It is evident from the language of the President of the Reorganized Church that he believes that previous to the building of the temple, they were *permitted* to baptize for the dead; that after the building of the temple they would be *obliged* to baptize for the dead; in the first instance in the river or some suitable place; in the second instance, of necessity in the temple. He does not say, *was* to be performed in the river, but, "*could* be performed in the river"; and he does not say that "after the completion of the temple, baptisms for the dead were" *permitted* to be, or *could* be, performed in it, but "*were* to be performed in it." Will Mr. Smith please retract?

DISCONTINUANCE OF RIVER BAPTISMS.

Joseph F. Smith, Jr., (p. 30).—We are certainly safe in saying that the Lord would not break his promise, therefore if we can discover a time when baptisms were discontinued in the river it will be a sign that the sufficient time had expired, so far as baptisms for the dead were concerned.

Response.—Not necessarily. As we have hitherto observed, the revelation did not confine vicarious baptisms to the *river* in the absence of the temple. If not, their transference to another place, a font in an ordinary chapel, a pond, or a temporary font in an incompleting temple, would not be significant of any such consequences. However, if it can be proved that the discontinuance of river baptisms was by command of the Lord, it is probable that it was because the sufficient time (to build the temple) had expired.

Joseph F. Smith, Jr.—I turn to the minutes of the October conference, 1841, and read from the remarks on baptism for the dead delivered by the Prophet on the third day as follows: "There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's house; and the church shall not hold another general conference, until they can meet in said house. For thus saith the Lord." (*Times and Seasons*, 2: 578.) Was the temple finished? No. Was the church then rejected with its dead?

Response.—If the Lord declared that baptisms without the temple were no longer acceptable to him, in the light of the revelation they must have been rejected.

Joseph F. Smith, Jr.—Verily no! for this was in 1841, and I have already referred you to the editorial of the Prophet's of May, 1842, wherein he says that never since the formation, or foundation of the church was laid, have the Saints been so willing to comply with the requisitions of Jehovah, and manifested a more ardent desire to do the will of God, than in the building of that temple.

Response.—But the willingness of the Saints, to which the Prophet certifies in May, 1842, was about six months after the period when the Lord ordered the discontinuance of vicarious baptisms; and if they were rejected at that time their willingness six months later would not prove that they had not been rejected.

Joseph F. Smith, Jr.—Therefore they could not have been rejected.

Response.—Could not have been rejected in 1841 because they were said to be willing to do their duty in 1842! Their guiltlessness in 1842 would no more prove their innocence in 1841 than my guiltlessness to-day would prove that I had not sinned yesterday.

Joseph F. Smith, Jr.—Yet the sufficient time was up.

Response.—Quite an admission—that the "sufficient time" of the revelation of January, 1841, was up in October following. If the sufficient time was up in October, 1841, then in October, 1841, the church stood rejected. Bear in mind that *I am not here taking the position that the church was or was not rejected at that time*, or that the sufficient time was then up. I am merely following him, con-

tenting myself for the time being with exploding his deductions without respect to the correctness or incorrectness of the premises.

Joseph F. Smith, Jr.—What must we then conclude? That the temple had progressed so far that baptisms could be performed in it for the dead in accordance with the revelation, and it did not depend altogether, you will see, on the complete finishing of the building.

Response.—He proposes two positions, and then consulting conveniences instead of logic, makes his choice. The two positions or propositions are: either that the church was rejected in 1841, or else that the temple was advanced sufficiently at that time that baptisms for the dead would be acceptable in it. He takes the latter. And why? Because that on the following year, 1842, the Saints were said to be willing to do their duty! But if their willingness in May, 1842, would exonerate them in 1841, then their unwillingness in September, 1842, would convict them in May. And we have shown that they were lacking diligence in September.

Again: Section 128 (110 in our book) provides for a book containing the records of the dead to be kept, which was to be presented "in his holy temple, when it is *finished*."

He says that a temporary font was built, "that answered the requirements of the revelation" (but which the revelation says nothing about) and that it "was used by command of the Lord." Yet he has neither cited the "command," nor given any reference to where the document might be found, one the importance of which is equal to any and superior to most of the quotations he has made in his brochure. After taking the pains to quote where the Lord discontinued river baptisms, why not quote where he commanded their resumption in the unfinished temple, if such a document is available. And if not available, if no such document exists, he has no right to assume that baptisms in a temporary font were commanded simply because they were performed. We notice that the revelation wherein vicarious baptisms are discontinued, commands that they should not be resumed "until" they could be attended to in the font of the Lord's house. From the fact that he says *until*, it is evident that there was no font at that time, or that things were not in a condition to proceed with that work in the temple which, it seems, ceased to be acceptable to him outside the temple. If a place existed where vicarious baptisms could be performed acceptably to him, he would not declare the baptisms then in progress were to cease *until* such a place be prepared; inasmuch as he would not say, "until the ordinance can be attended to," in a place which was then awaiting its attendance. We see, therefore, that if there was a temporary font at that time it was not acceptable; that the Lord ignores it and awaits a proper place. If there was no temporary font, no place in readi-

ness even from Mr. Smith's standpoint, when the revelation was given, then there must have been a lapse of some time, however great or small, before such a place was prepared. Yet, according to his own admission, the sufficient time was up *then*. He will recall that if there was not a suitable place to which they could repair with the baptisms when the sufficient time was up, the consequence was to be rejection. When the sufficient time was up, it was to be either of two things: baptizing for the dead in the temple, or rejection.

But he says they resumed the baptisms in the following November, in the font. But are we to understand that the condition of things in November would palliate the condition of things in October preceding? No, verily; for the church was not to be saved from rejection on a prospective font or a prospective temple. According to the revelation the ordinance outside the temple was to be acceptable right up to the time that a proper place was prepared, if prepared within the time limit.

In the revelation he quotes from the *Times and Seasons* it says that the ordinance was to be "attended to in the font of the Lord's house." At that time both the font and the Lord's house were but in prospect. Neither had an existence in the following November save that there was a temporary font. Would that answer? The font was to be in the Lord's house. He had no house in November. The walls were far from completion, let alone the interior.

Furthermore, it says the church was not to hold another general conference until they could meet in said house. Was this general conference to meet in said house before it was finished? No. Hyrum Smith said (*Times and Seasons*, November 1, 1841): "there shall not be a General Assembly for a general conference assembled together until the house of the Lord shall be *finished*, and the baptismal font," "thus saith the Lord." Was this complied with? Decidedly not, for before he even claims the house was finished, after the deaths of Joseph and Hyrum Smith, they held a general conference therein in April, 1845. See *Times and Seasons*, volume 6. Interpreting Hyrum Smith's revelation harmoniously with Joseph's, it is to be understood that when Joseph said that another general conference was not to meet until they could meet in the Lord's house, he meant in the Lord's house in its completed condition. If they could file in the temple with an assembly before the arrival of the condition to render it permissible, does it not greatly throw into suspicion their action in carrying the baptisms into a temporary font in an unfinished temple?

Joseph F. Smith, Jr.—"But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me." That means, of course, the baptisms in the river shall not be acceptable after the font is built.

Response.—Yes, after the font is built in a built (finished) temple.

Joseph F. Smith, Jr.—“And if you do not these things at the end of the appointment ye shall be rejected as a church, with your dead, saith the Lord your God.” If you do not what things?

Response.—Build the temple, probably.

Joseph F. Smith, Jr.—Does it mean if you do not build the temple at the end of the appointment?

Response.—Probably.

Joseph F. Smith, Jr.—That could not be the meaning.

Response.—Why?

Joseph F. Smith, Jr.—It means, if you do not perform your baptisms for your dead and the ordinances for the dead at the end—not the beginning, but the end—of the appointment, you will be rejected with your dead.

Response.—If it be arbitrary in any degree as to whether the antecedent of “these things” is “baptisms,” or, “build a house,” it is altogether unimportant, as the baptisms were to be done in the house after it was built. For, if, as he insists “these things” denotes the baptisms in the temple, preferably to the building of the temple, since the “end of the appointment” (at which “these things” were to be done) refers to the end of the time appointed or granted to build the temple, his suggested interpretation, if accepted, helps him none. Here are the two renditions: first, “if you do not these things [baptize for the dead in the temple] at the end of the appointment” [time granted to build the temple]; second, “if you do not these things [build the temple] at the end of the appointment” [time granted to build the temple]. The baptisms had to take place at the end of the time appointed to build the temple.

On page 34 he quotes from our conference minutes of 1836:

“Baptism for the dead” referred to belongs to those local questions of which the body has said by resolution: “that the commandments of a local character, given to the first organization of the church, are binding on the Reorganization only so far as they are reiterated or referred to as binding by commandment to this church.” And that principle has neither been reiterated nor referred to as a commandment.

Joseph F. Smith, Jr.—They declared that we were rejected because we failed to build a house where these ordinances were to be performed and yet they actually have the audacity so say that the work of salvation for the dead is not binding on them because they have not reiterated or referred to this commandment as binding on them.

Response.—“They have not reiterated.” By *they*, he denotes the church instead of God. We do not believe, nor does the resolution say, that it is because *we* have not reiterated or referred to the commandment that it is not binding; but because *God* has not so reiterated or referred to it. If Mr. Smith is not only argumentatively or deductively wrong, but he is frequently wrong in fact. In making so many outlandish misstatements and errors with the documents right before him, I can not avoid many reflec-

tions in my mind on the matter of his sincerity in treating this sacred subject, as I pass along.

Joseph F. Smith, Jr.—They call it a local commandment, yet we have seen that this commandment was the burden of the Scriptures and the greatest responsibility that God has placed upon us and we are obliged to save them if we would ourselves be saved.

Response.—A *local commandment*. In objecting to our reference to it as a local commandment, we are to understand that he believes that it is a universal, a general, commandment. If it is not a local commandment, then it is not applicable to one place any more than another. So long as there is priesthood to administer it, according to his objection, it is neither a question of when or where. If, unlike baptism for the remission of sins, which may be performed whenever the priesthood is on the earth, or wherever the priesthood is, it has certain limitations as to time and place or either, then it is local; therein the resolution would have its defense. Now are there any such limitations? Indeed there are, for, in the first place, while they were baptizing for the remission of sins from 1829 up to 1841, they did not baptize for the dead till 1841. And whereas they baptized for the remission of sins in various nations and continents in the original church, the only place where they baptized for the dead was in the city of Nauvoo. I do not see how the word *local* in the resolution could be wanting of more support.

(To be continued.)

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ROOM IN ZION.

“And he measured the city with the reed, 12,000 furlongs. The length and the breadth and the height of it were equal.”—Revelation 21:16. Twelve thousand furlongs are 7,920,000 feet; being cubed are 496,793,000,000,000,000 cubic feet. Reserving half of this for the throne of God, and half the balance for streets, leaves a remainder of 124,198,272,000,000,000 cubic feet. Divide this by 4,096 the cubic feet in a room sixteen feet square and there will be 30,321,843,750,000 rooms.

Suppose then there were 207,000,000,000,000 persons to inhabit Zion, which would mean 100,000 centuries. At the earth's rate of population, 990,000,000 inhabitants for every generation, that would last thirty-three and one third years, there would be more than one hundred rooms square per each person.

In Revelation 21:3 we read that the “tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” This is certainly evidence that God will dwell here on earth, and that the idea of a heaven beyond the bounds of time and space is out of harmony, likewise the notion of an ever endless burning hell; because he refers to hell as the

second death, as a banishment from the sight of God.

Saints can then certainly realize that Zion as the gathering place will be a little larger than some suppose,—a small spot right at Independence, Missouri. I feel that we should strive to build up Zion everywhere, and not constantly press into one small place, where we are likely to become burdensome to ourselves and others, but rather when we are doing well, stay where we are, until God directs us to move. Let us build up pure hearts, (the pure in heart is Zion,) and clean and noble lives, and I am safe in saying God will take care of his own in due time. We should remember we are all called to witness for him, and we need have no fear of gaining too many converts, as there will be room for all.

JOHN ZAHND.

Of General Interest

To Keep the Peace.

There is a growing sentiment throughout the world in favor of arbitration with its concomitant disarmament. The enthusiastic promoters of the peace movement call for the immediate institution of an international tribunal and the immediate reduction, if not entire abolition, of armaments and military forces. These good people, however, lose sight of the fact that an international tribunal, if its findings are to be of any value, must have behind it some strong physical force wherewith to back up its decisions; put down with a strong hand any opposition thereto, and permanently preserve the world's peace. The mere reduction of naval and military forces until each nation maintains only what is judged to be sufficient for the support of its own government in the administration of its internal affairs, would not meet the case; for the several armies would be relatively as strong as they are in their present overgrown condition. Moreover, should any nation disagree with a decision of the international tribunal, it would be in a position to repudiate the findings of the court; and it is conceivable, nay, even probable, that the parties in dispute would resort to the final arbitrament of war. The possession of their several armies, even in a depleted condition, would breed distrust, and would constitute a standing menace to the peace of the world.

The institution of an international court of arbitration carries with it, then, as an inseparable corollary, the abolition of independent national armies and navies, and the substitution therefor of an international army, subject to the international court of arbitration, and maintained solely for the purpose of enforcing its decrees. It is undeniable that in the recent discussion of disarmament and arbitration, recognition of the necessity for the maintenance of an international force of some such character as this has become increasingly evident. In a discussion of the problem by Arthur H. Dutton, late of the United States navy, in a contemporary journal, the writer outlines the character of the force which would be necessary for this purpose. He proposes that an international army be formed; a "compact, thoroughly trained, well-equipped and mobile force, to the personnel of which each civilized nation would contribute its quota in proportion to the population." It would be the international police force, and would stand in the same relation to the nations of the world that the United States Army does to the States of the American Union. Among the civilized nations to-day there

are taken from industrial pursuits, during peace times, no less than 4,250,000 able-bodied men, whose maintenance costs nearly \$2,000,000,000 annually. These many millions would be returned to peaceful occupations, and their place would be taken by an international army of arbitration of 500,000 men, costing annually about \$150,000,000. To cooperate with this army there would be an international navy, in which there would be no battleships, consisting only of cruisers, gunboats, and transports for the moving of the troops. The international army would be concentrated in three divisions of 100,000 each, one in Europe, one in North America, and one in the Orient, with the remaining 200,000 scattered in smaller detachments. The decree of concentration of the three great armies would be a matter for decision of the strategists. All the permanent fortifications would be abandoned, and the nations, having disbanded their national armies, would depend upon their civil police for the execution of their own local laws. Each nation would agree to maintain no individual military force whatever; and the intelligence bureau of the international army would see that this obligation was fully lived up to. Military training would be restricted to international schools, the manufacture of arms and munitions of war to international factories. Although the time may not be fully ripe for the sweeping change advocated by Lieutenant Dutton, it can not be denied that the alarming growth of the cost of our present methods of maintaining the world's peace, is driving the nations into an *impasse*, the readiest escape from which would seem to be by the broad and honorable road of disarmament and armed arbitration.—*Scientific American*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Mrs. Dawson's Awakening.

BY MON TANA.

Johnny Dawson sat on the lower step of the side porch with his chin propped up by two little brown hands. His eyes were half full of tears, but he fought them back manfully and blinked hard at the toe of his shoes, and every once in a while he gave a little snuffle. There never was a boy so heart-sick and lonely. He had no little brothers and sisters and his mother was very strict about his playing with other children. She wouldn't let him play with the boy who lived next door because he was so "common"—went barefooted and wore overalls, and had a dog which barked and yelped with the mere joy of being alive. Johnny had always wanted a dog, but had never dared ask his mother to let him have one; for he knew she didn't like dogs, and the dogs seemed to know it, too, for one hardly had the boldness to stick his nose inside the Dawson gate. The boy's dog next door was the cutest little shaggy rascal you ever saw—had a little stump tail which he nearly wagged off every time you spoke to him, and his honest brown eyes looked so tenderly into your own you couldn't help loving him. Johnny had made his acquaintance coming home from school and he was thinking of him this very minute, and he had to blink extra hard to make the tears stay back, and swallow two or three times to get the

lump out of his throat. He could hear the boy and dog next door laughing and yelping and he knew they were having the best fun, romping all over the yard, something he wasn't allowed to do as his mother didn't want the grass trampled down. There was very little he could do, he thought. He couldn't have boys in the yard to play, as the noise annoyed his mother, and he couldn't play out in the street for fear he would get into bad company. He had a top, but he had to spin it in the driveway, and not on the porch or stone walk; he had marbles, but no boy can have any fun playing marbles alone.

The boy next door climbed up to the top of the stone wall that divided the two yards and looked down at the dejected little figure sitting on the step with a queer little twinkle in his blue eyes. He was bareheaded, barefooted, and had faded blue overalls on, but he was a nice looking boy, and he had a cheerful grin on his freckled face that won your heart immediately.

"Hello," he called, and as Johnny didn't answer he sent a little pebble at the toe of his shoe. "What's your name, and what are you so grumpish about?" he asked as he seated himself comfortably on the wall and let his brown legs dangle over.

"Say, you little boy, why don't you answer me, huh?" he asked again with the grin not so broad. "What's the matter? Did your mamma set you out there to have your picture took? I guess you haven't got any tongue," and another little pebble hit Johnny's toe.

Johnny looked up, but with no welcome light in his eyes. He had always wanted to play with the boy next door, but he didn't like to make his acquaintance this way, for the door was open and he could hear his mother talking to Nora. He was afraid she would come out and scold the boy on the wall and then he knew he would never have the chance of being his friend.

"You better get right down from there for I hear my mamma coming and she will be awfully mad if she catches you up there. She doesn't want me to play with you anyhow," Johnny said with a snuffle.

"Ho, she don't, don't she? Well, I'm not going to hurt her little precious and I will get down when I get ready, and as for you—," but he disappeared over the wall like magic before he finished, for Mrs. Dawson appeared in the doorway just then.

"Johnny, were you talking to some one? I thought I heard loud voices. I am going out to a lecture this afternoon and while I am gone I don't want you to get into anything. Don't go outside the yard, and don't tear your waist or your stockings, and don't get in the sun. I hope you won't get your shoes soiled, and don't get your new cap dirty. I won't be home very early and you can have Nora give you a glass of milk and some crackers. Don't have any children in the yard. You can go in and read 'Pilgrim's Progress' if you get tired of playing."

She was gone. Johnny heaved a sigh of relief and rose to his feet. My, how well he knew all those "don'ts." His mother never left him that she didn't go over the same ones every time, it seemed. He felt the rebellious tears start to his eyes again, but they were tears of an aching little heart and were really to be regarded with pity; for he was longing for a mother's love this time, and his heart yearned to be taken up and held close to a mother's warm cheek. She didn't show much affection for him, although she may have loved him very much, but her time was so taken up writing papers for the Mothers' Meetings, etc., that she had little time to give her only little boy. He watched her out of sight, and then became aware of the grinning face peering over the top of the wall at him.

"Has she gone?" the boy from next door whispered. "And

did you get all those don'ts down? My mamma, she says your mamma isn't the right kind. She knows all about the papers she writes for those lecture places, and she says she better stay at home and teach her own boy something instead of running around telling other mothers how to bring their boys up. She says your mamma ought to have somebody tell her her duty is at home. My mamma never leaves us alone, and she says her children are as good as most anybody's and she bets a sight better than some. She said if your mamma let you be like other boys and didn't make you wear curls and didn't make you walk so straight you'd be healthier. I wouldn't wear curls for anything. Boys are like girls when they have 'em and my mamma says if a boy's going to be a boy let him look as much like one as possible. Do you play with dolls?"

The long speech was over and it left him breathless, but it sank deep into Johnny's mind. He had never had any one talk like that to him, and he could hardly believe his ears. That any one should say things about his mother seemed incredulous, and he resented it very much. He looked up at the boy on the wall and said, with his hands clenched tightly at his side, "Don't you tell me anything what your mamma says about my mamma, and don't you dare speak of her so. She has to write things, else people wouldn't know how to bring their children up and she is awful smart. I guess your mamma can't write or she wouldn't say such things. I ain't like no girl, neither," he finished up lamely, for his curls had been the bane of his existence for six years, and he had even asked the Lord in his "Now I lay me" to make his mother cut them off, but his prayers had remained unanswered so far. The boy next door had touched a tender spot and he laughed with glee as Johnny tried to rub the curly hair up under his cap.

"Well, you needn't get mad about your mamma. I guess other people have a right to think what they please, and as for your curls, Willie, I hope you will have beautiful ones time you're a man. You look like a little sissy."

"Don't call me a sissy," Johnny said. "I can't help having the old things. My mamma likes them and she won't cut them off. Wish I could have short hair like yours," and he looked at the boy with such appeal in his eyes the other dropped his bantering tone and said with great condescension:

"Come up here and we'll be friends. I like you if you didn't have curls, but as you don't like them either maybe you can get them cut off. I have got a sister and two brothers and a dog and a whole lots of things. If your mamma would let you play with me I bet we would have a good time. My mamma lets us play anywhere we want to in the yard, and we have got a billy-goat and a wagon, and Jim, that's my oldest brother, he's got a bicycle. Jim broke the window the other day with his ball, but he didn't do it on purpose and my papa didn't scold him either; but Jim he took the money he was saving to buy a new ball and bought a pane of glass. My papa plays ball with us too, sometimes, and my mamma reads stories to us when it rains and we can't play out doors. Does your mamma read to you?"

Johnny shook his head. His mother never had time to read to him, and as for his papa, he was never at home long enough to play ball. He was a minister, and when he was at home he was always writing, too, so paid little attention to his boy, but he loved him and often wished he had more time to notice him.

"I have climbed up here lots of times," the boy said as Johnny clambered up beside him. "I kinder felt lonesome for you but my mamma said to let you alone for your mamma didn't want you to play with us children. We have so much fun together I thought maybe if your mamma only knew us she wouldn't care; but how is she going to know us if she won't let us speak to you? I think we have lots of fun, and

my papa says if you don't make friends of your children there is no use in having any. I know where there is a dandy hole in the fence you could come to and we could play through it and then maybe your mamma would let you come over sometime."

"I am afraid she wouldn't," Johnny replied with a sigh, "but I wish I could see your billy-goat."

"Just you come down to the end of your yard and I'll show you the hole and then you can see the billy-goat. I've got a playhouse down in the back lot, and I'll show you lots of my things. I've got Indian things, too, and if you'll play, we can have lots of fun and I'll be a big Indian and scalp you."

Johnny's eyes were round with wonderment and his face was flushed as he listened to it all. He had never played Indian, and to be scalped must be delightful. He squirmed around like a little worm, and as the other boy began climbing down he followed his example and was soon racing towards the stable lot and down to the corner where the hole was. He got there nearly as soon as the other boy and by squeezing tight he managed to crawl through and found himself in a delightful place to play. There was a little tent, and in it was a chair and a box, covered with some kind of bright stuff, and a pillow on it. A little trunk was in one corner and a piece of rag carpet was on the floor. A round table with a pile of picture-books stood in the middle, and a wagon with red wheels was outside by the door. A playhouse had never been Johnny's, and his eyes roamed around taking in everything and dancing with joy. He did love wagons with red wheels, and as he stood by it admiring it he couldn't help wishing he had one like it.

(Concluded next week.)

Letter Department

An Interview with "Schlatter."

Schlatter, the great faith healer, has been in Des Moines, and we improved the opportunity to talk with him, see him as he is, and meet him at close range. He registers as Chas. McLean, of Boston, Massachusetts, and the name, "Schlatter," which he uses generally, is the German term for "sleeper," a name applied to him because of his claims. In outward appearance he is a striking character among men. His long beard is pinned together to keep it from waving, his hair is uncut, and his facial expression is rare. He is sixty-six years of age, and began his work as a faith healer when he was twenty years old. He stated to us that before he was born the Lord told his mother that she should have a son who would be a great man, on whose head no razor should come, and that in all things he should be like Christ. All this prophecy given to his mother has been fulfilled in him. He publishes no statement of himself, or his work, but takes delight in collecting newspaper accounts of himself.

He says that he is a thousand years ahead of the world to-day in thought, precept, and example. That he cures the blind, the lame, and the deaf, and heals the sick through faith in God; that he has raised seven persons from death to life; and that he, himself, was dead and buried for forty days, while in Denver, in 1894. He expressed his belief in both a soul and body, and that while his body was the forty days in the grave, his spirit was with God.

While in the city of Des Moines for the ten days beginning June 17, on Sunday afternoon and evening, he spoke at one of the public places of amusement, and at other times in some of the public halls. In his public talks he occupies about thirty minutes. On these occasions he opened his service with prayer, and read from the Bible the several accounts of where the sick had been healed and the dead raised. He talks little in the way of a sermon, saying that people are more interested in seeing him in his healing administrations than

in hearing him. He urged people to come to the stand to receive the laying on of hands. But few in Des Moines would accept his offered service and he was scathing in his rebuke for their unbelief and sneers, and no great manifestations of healing were claimed here. He had no use for the city, said he would never come here again, and openly consigned all to a very low place of punishment. He eulogizes the Catholic priest for his vow of celibacy; Schlatter, himself, never having married; but in everything else he is bitter against all forms of Christian belief; preachers are infidels, and churches are all wrong.

June 26.

A. A. REAMS.

SPRINGFIELD, Missouri, June 24, 1909.

Dear Editors and Saints: I can say this afternoon that I still appreciate the blessings the gospel affords us as Latter Day Saints, and although my life at times has been overshadowed with clouds, and the darkness and sadness in my life have seemed hard to bear, yet I have always felt the assurance of one friend at least, who has never forsaken me and I will find myself casting every care on Him who careth for his faithful followers. So the sunlight of God's love has shone in through the clouds and my mind has been enlightened and my faith strengthened.

There are many mysteries in life which can never be fathomed. It seems as though we so often misunderstand each other, but God understands each heart and knoweth the secret thoughts. I do not see why we should not be as ready and willing to forgive each other when a person will acknowledge wrongs and ask forgiveness, as our heavenly Father is to forgive us.

In the HERALD of May 26 there is a letter from a "lonely, down-hearted Saint." I am quite sure that I know who that letter is from. No name or address was given, but I might possibly be mistaken. Certainly there must be condemnation resting upon that soul and sadness in the life. Why not make or let yourself be known; ask forgiveness of those who have been wronged and try to make things right, and then you won't think the world all against you, but will find your friends. I often wonder how Saints can be so negligent in their duties before God. May the Lord help us all to be faithful to the covenant we have made with him, hence showing a greater interest in this work, until we are called to try the realities of eternity.

I had a lovely dream where Christ had come and was choosing out those who were faithful to go and dwell with him and I was quite consoled to know that I was one of the chosen ones. It was all so real.

Your sister in gospel bonds,

MRS. EMILY IRWIN.

1140 East Atlantic Street.

FULTON, Iowa, June 8, 1909.

Editors Herald: We have been holding meetings here in a hall owned by Bro. John Simmons, but of late a resolution was made and a committee appointed to either buy the German Baptist church, or see about building one. The committee made haste in their charge, and yesterday the deed was made out that put us in possession of the German Baptist church. We have nearly all the money raised, and paid in. Will not need any outside help. We have a nice little church three miles west of Fulton, but we seldom use it. We may use it later on again. We feel encouraged and hopeful for the future, and believe that good is being done.

As Bishop's agent, I have no money at all for May and none for June. Can some one help out soon, so that the families of the elders need not go without their allowance, which is indeed small enough at the best? We say we love this work; let us show by our works that we do.

Your brother,

JOHN HEIDE.

Jots by the Wayside.

BY T. W. CHATBURN.



Again we are amid the icy browed sentinels of the Rocky Mountains, the wonderful enchanted grounds of the "lasting hills." Our trip over the plains was uneventful save the fact, "The star of empire wends its way," and the once boundless prairies are now the habitation of the yeoman who is rapidly turning the buffalo sod with its scant forage into fields of abundant harvests of corn and wheat. As we look from the car window across the billowy expanse and see herds of cattle and sheep, the plain, dotted with farms and bunches of trees almost everywhere, gives impressions of

the ever restless spirit of man, his unyielding ambition, and his brave, adventurous character.

Our chariot goes rushing onward with its meditative freight. Some one cries out, "The mountains are in sight," and sure enough, over against the western sky, is the snowy range, mountain fields of everlasting snow, and from now on, all eyes are watching the slowly rising, enchanting hills, the snowy peaks that seemingly are leaning against a cloudless sky. Veering off at Limon, leaving Denver off to the right, we are whirling on in a southwesterly course directly toward Pike's Peak, the great landmark of the Indian trapper and explorer. In later days it was the beacon by which the gold hunters steered their prairie schooners into the wonderful and mysterious West; now it is the goal of those in search of the beautiful in nature, the enjoyment of an attractive summer resort, or the restoration of impaired health. The mountain is 14,444 feet above the sea-level, and can be seen for 175 miles from the east. At the foot of this ever snow-crowned monarch, is nestled the beautiful residence city and health resort, Colorado Springs. Its elevation is almost 6,000 feet, population about 25,000. The city is replete with parks and fountains with the "Garden of the Gods" close by.

Here we change cars, taking the Midland Route, scenic and rugged indeed, describing a semi-circle around Pike's Peak, through Ute Pass, over Haden Divide, via Granite Canyon to Buena Vista on the Arkansas River. From this beautiful mountain city we follow a water grade to the head of the river some fifty miles to Leadville, the wonderful "cloud city," the highest in the United States; elevation 10,200 feet, almost up to "timber line," within four miles of the backbone of the Rockies. The rivulets from the mountain sides where the eternal snow cautiously melts, form the headwaters of the Arkansas and Platte rivers, that go surging through mountain passes, roaring over jagged rocks, through dismal canyons for two hundred miles before reaching the verdant fields of a civilized world; then on to the Father of Waters, via New Orleans into the Gulf of Mexico to the Atlantic Ocean.

In 1850 the site of Leadville was known as California Gulch. Millions of gold was washed from its rocky depths. It was then nearly abandoned until 1870, when the great beds of carbonate silver were discovered; since then it has wonderfully grown in wealth and population, being now the fourth city of Colorado and the greatest carbonate mining-camp in the world.

Rushing onward towards the tunnel but a few miles off,

which will conduct us through the great national divide to the "sun-down" side of the continent,—darting into the tunnel, we are on the highest point of the route, 10,424 feet above sea-level. Those with weak lungs or affected hearts are panting for the oxygen that gives life. There! a lady has succumbed just across the aisle, and her husband is fairly frantic with serious apprehensions.

(To be continued.)

EVANSVILLE, Wisconsin, June 23, 1909.

Editors Herald: The year in Wisconsin has been a busy one and we have been made to realize that the truth of the words uttered by President Joseph Smith, that this would be a year of activity and opposition for the church. We have already seen an increased amount of the workings of the Evil One, both in and out of the church. Sometimes his evil power, being exercised in the body, makes one fear and tremble. However, we have the evidence that this is God's work, and if our people will only do their duty, he will bring us safely through.

When I recall the many warnings given in the recent past through the power of the Holy Ghost I can not but say the Lord has done well his part.

We hope and trust that the Saints of the Southern Wisconsin District are not forgetting the words of instruction given in the past at the reunions and we hope and trust that all are doing as we were told, viz, "Come out of the world; cease, cease from its pleasures and its follies that you be not carried away therewith, seek unto me more diligently and I will bless you with my Spirit and qualify you for the work before you."

Our Madison reunion begins August 27 and closes September 5. Let us all be working to the end that we may attend. God will bless us in such sacrifice.

Hopefully, your servant,

JASPER O. DUTTON.

HITEMAN, Iowa, June 28, 1909.

Editors Herald: I have often enjoyed very much the letters of the HERALD. Many of them are a source of strength and comfort to me. It has recently occurred to me that some one else might be blessed by my testimony, hence I make bold, for the first time, to offer a little for your columns.

The latter-day work is my greatest interest in life. Many testimonies of its divinity have come to me. In my occupation, mining, there have been many times when I have escaped calamity, even death, by the care and protection of my heavenly Father.

We have a good, live, and growing branch at Hiteman; and laboring as a deacon here, I have been blessed, and many times convinced of the divinity of the work.

Of late, I have felt that my work in the mines was nearing an end. I have received injuries that disqualify me for the mines, but which would not prevent my working at the carpenter trade, which I learned under my father. I have felt to leave the mines and follow carpentering. After prayer and fasting I write this, trusting that God may direct in my final decision. If any brother who is a contractor and engages help, or who desires a partner in a moderate carpenter business, reads this and feels interested, he may write me. I desire to be led of God in temporal as well as in spiritual matters, and I most sincerely ask the prayers of the Saints to this end.

Your brother in Christ,

ROBERT ZIMMERMAN.

The conversion and apostleship of Paul alone, duly considered, is of itself a demonstration sufficient to prove Christianity a divine revelation.—Lord Lyttleton.

ELKTON, Oregon, June 23, 1909.

Dear Herald: It has been a long time since I have written anything for your pages and perhaps this will bring up in the waste basket, but I feel that I must pen a few lines.

My home has always been in Michigan until last April, when, having lost my companion, and all my family being here in Oregon, I came out here and received the heartiest welcome from my children and grandchildren; but I sorely miss the companionship of those of the precious faith and also I do not get my *HERALD* regularly.

The people here have never heard the gospel preached by any of our faith, and I have been assured that we could have any of their schoolhouses free, and as I would like to be doing something for the Master, I would do all I could to help one of our elders or priests get here, if one will correspond with me, assuring him in advance of a home with my people as long as he can stay. The Methodist and Christian churches have got a foothold here, but some of their members have assured me that they would like to hear one of our elders preach, and I feel quite sure a good work could be done here.

I am located with my children about six miles from Elkton. A letter addressed to me, in care of John Fairfield, will reach me, and will be answered immediately. I held the office of deacon in the West Branch, of Ogemaw County, Michigan, and tried to do my duties in the branch; even trying to preach a few times, but not being gifted that way will be only too glad to assist one that can preach.

I had ordered my *HERALD* sent to Salem, but as it is not mailed to me regularly, I would like to have the address changed to Elkton, hoping that one of our elders or priests will see this letter and come, or open correspondence with me in regard to coming. Would say to the West Branch and Rose City Saints that I still remember them all and would be glad to hear from them.

I am, in gospel bonds,
RICHARD BASHAW.

CHICAGO, Illinois, June 28, 1909.

Editors Herald: I inclose you a clipping, I thought it may be of interest to Book of Mormon students, as our opponents try to make a point against the Book of Mormon because of the statements regarding the rapid increase in numbers of the early settlers of this country.

Please state through your columns if any know of Saints in the city that are not attending our church or have relatives or friends living in the city whom they would like me to visit, that I shall be glad to do so if they will write me.

Mission address 6549 Marshfield Avenue, Chicago, Illinois.

Very truly,
ARTHUR ALLEN.

"BERLIN, June 22.—One of the largest family reunions ever held in Waterloo County, and probably in Canada, was held at Doon, Ontario, to-day, on the George Till farm.

"Fully twenty-five hundred took part, and they were the descendants of Christian, Jacob, and Joseph Schneider, who came from Pennsylvania in 1806. Christian settled on the farm where the reunion is being held; Joseph was one of the founders of Berlin, and Jacob settled on the Oxbrow farm at Bloomingdale.

"Two special trains from Elmira, St. Jacobs, and Berlin, besides the regular trains took the people there."—The London, (Ontario,) *Free Press*, June 23, 1909.

TORONTO, Ontario, June 26, 1909.

Editors Herald: Your generous and gentlemanly apology is seen and, of course, freely and cordially accepted. I knew that the omission of my name from the article upon "The coming comet," was merely an accidental oversight.

May I be permitted to add that the powers and magnitudes and velocities of the celestial bodies are so vast, and so utterly stupendous that the human mind simply can not grasp figures and facts in which millions and thousands, or even hundreds of millions of miles are involved, unless brought into sharp and sudden contrast with something finite, or of human invention, such as the human mind can grasp.

Thus, to inform your thousands of readers that, as my essay has already told them, the length of the tail of Halley's Comet is one hundred and eleven millions of miles, and the length of that of the comet of 1882 is two hundred millions of miles, seems but vague at the best; but to tell them that a railway train at ninety miles an hour day and night would take one hundred and forty years, nine months, and twenty-one days to traverse the length of this resplendent object, brings it home to all minds; while, could we take one of the magnificent, newly invented, electrical engines, with the still higher velocity of one hundred miles an hour, traveling day and night incessantly, it would occupy the vast span of two hundred and twenty-three years, five months, eighteen days, and sixteen hours. Thus, to traverse the comet of 1882, were our earth absolutely at rest, and the comet rushing by at one hundred miles an hour, it would be close upon two hundred and twenty-three and one half years before the last mile of this mighty comet's train had traveled past.

I remain, your brother in bonds,
F. R. TUBB.

PHILADELPHIA, Pennsylvania, June 25, 1909.

Saints' Herald: You are receiving daily New York papers; many interesting matters are being read upon the house-tops; church quarrels, one of the most numerous, and we know this will continue until they shall go down and out and end in new fads, merging into the most hideous, strange delusions that the living God has said will take place in latter times.

The Book of Mormon, through a choice prophet of God, foretold this condition and the full outcome of discordant creeds and opinions are of men deceiving and being deceived; accusing and excusing one another. Their abuse of the church of Jesus Christ from the time of the restoration of the fullness of the gospel, down to the present time, has brought the wrath of God upon such conduct, and they are reaping the seed sown against God's righteous cause.

My opportunities of watching this whole question enable me to delve into this and fathom the real meaning of rapid fulfillments of all the prophets since the world began, to pick out of the Chinese methods of Christianizing by forms of godliness and their failure; these not alone, but its wonderful failures most marked upon every hand. The telling blow that creeds have felt from the gospel being preached as a witness in all the world, from its very restoration,—from the authorized angel from the presence of God, to the choice seer, Joseph, has turned inquiring minds towards the fullness of the gospel. I hear favorable comments whichever way I turn among men, who learn of the claims we make, the unharnessing of creeds, has cut loose a freedom of those that hear the voice of the Shepherd, and will follow. Many noble men with vast wealth, who are of the true seed of Ephraim, shall hear his voice and will come with all their wealth and influence and lay at the feet of Ephraim their wealth,—yea, better than all this, yield obedience and shall be heralded to the nations of the earth. The Almighty God of this marvelous work and a wonder, knows these noble men of the earth by name, and as creeds crumble and the very hearts of these men will hunger and thirst for righteousness, will be satisfied in the obedience of the truth. We are finding favor upon every hand. Truth crushed to the earth shall rise again. The battle has been fought with angelic hosts in the spirit of

meekness and has moved the hearts of men outside of the church, and is well earned by God's people. A continuance of good works will surely make us living epistles known and read of men, and bring to pass the crowning glory to every Saint of God; a steady, continual hard pull only a little while longer, will bring the greatest relief to the treasury from kings and princes of the earth, and ere long the harvest will end, and our King shall reign with those that have borne the burdens and heat of the day. The awful calamities that have already come and are to come even in greater destruction will destroy the wicked and cleanse the earth for the mild reign of Christ.

May all that we have learned by what we have suffered in the past, turn us to greater diligence, to escape the awful wrath of God coming upon the earth. Happily we may escape and meet him when he comes. Worry not over the building of the temple, for our God knows those that will ere long come to the rescue; when the time is ready for him to make known his will in this most notable event, for the Saints will be happily surprised at the source from which money will flow freely into the hands of the head bishop in Zion.

Fraternally yours,
A. N. HOXIE.

STRATTON, Ontario.

Dear Herald: I have been a reader of your pages for about twenty-five years, and I can safely say I have gained a vast amount of useful information and instruction as regards this present life and its duties and requirements to fit us for the better life to come, and if I fail to come up to the standard set forth (which is Christ) I shall have to suffer the loss. During that time there has appeared on your pages things that have not been profitable to me, possibly because I did not understand them. I have thought in the past and think so still that *some* of the controversies that have appeared on your pages would have been better left out or considerably cut down, but as the editor has deemed otherwise, we submit.

I would advise if there are any Saints who want to know anything about tithing let them conscientiously practice it for a few years and a controversy will not be needed to convince them. It is an all round benefit and approved of God. In reading over a pastoral letter I came across one item that to me appeared somewhat strange and looked almost like a vote of want of confidence. I here insert the paragraph: "We also admonish the brethren not to arrange for or to enter into public discussion without first consulting with those in general charge." O verily, those men sent out in this or any other mission to preach the gospel and build up the kingdom of God on earth, are they not (under God) able to defend it when opposed? If not, the sooner the school of the prophets is organized that they may be qualified to defend the work the better, as it may save them a possible humiliation, if some party should dare to oppose them when out in their field of labor presenting the gospel. For by our own experience there are times when the servant of God is called upon to act quickly in defense of what he is presenting to the people; but if he has to get in communication with those in general charge before making a stand in defense, it certainly is a sorry position to be in, and if I were a missionary I would rather be excused, from what we have seen. We believe as a rule, public discussion is profitable to us. There are occasional exceptions to the rule, but we always feel confident that if the defendant is faithful, humbly prayerful, does the best he can, all will be well.

I find in Doctrine and Covenants, section 71:2: "Now, behold, this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, confound your ene-

mies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest." In reading the whole section through it is evident the Master did not intend that his servants were to everlastingly carry a chip on their shoulders, but there are times when it would be wisdom just to place one on, if only as a bait. The central thought in that revelation to my mind is, "inasmuch as ye are faithful, their shame shall be made manifest;" and if not faithful, but rely on their own strength and wisdom, they will learn and learn fast too. We know whereof we speak, and I sometimes think it the best kind of schooling we can get. It is written, "He learned obedience by the things he suffered." It is a well known fact that some are more adapted for discussion than are others, but how many are there of our faithful brethren and sisters that bear testimony that God has stood by them in power when defending this glorious gospel; and if so, will he not give to his faithful servant a mouth and wisdom that can not be gainsaid? "Yes, verily," in the words of one of the old standard-bearers," the race is not to the swift, nor the battle to the strong"; the work is the Lord's, and he will take care of it.

I notice another pastoral that reads to my mind, decidedly better, and I think more encouraging to the man laboring under that jurisdiction: "In case the necessity for debate should arise, consult the minister in charge, unless the emergency demands immediate action; under such conditions humbly and prayerfully do the best you can, reporting to me the conditions at your earliest convenience." If we have not confidence enough in the men who are intrusted to present this gospel to defend it when opposed, better call them in. As a rule, our missionaries are a humble, prayerful, self-sacrificing lot of men and it seems hardly fair to place such humiliating restrictions upon them. Let us have more confidence in them, assured that they have the Spirit of their Master, and so having they will do what is right.

To the Saints in Southwestern Ontario, I may say that Bro. Hampshire is still in the faith, although under the darkest cloud of his life. Whether I lose my way in the darkness, or the good Father will take my hand and lead me safely out, remains to be seen.

I need your prayers, brethren.

GEORGE HAMPSHIRE.

FALL RIVER, Massachusetts, June 21, 1909.

Editors Saints' Herald: The individual cup for sacramental use meets with my unqualified approval. I heartily agree with the position taken by Dr. W. A. Sinclair, of Somerville, Massachusetts, in his recent article. In fact, after his very learned dissertation and bacteriological deductions, I can only think of one argument that could, with propriety, be used in support of the passing and all drinking out of one cup, and that is to be found in the eighteenth verse of the sixteenth chapter of Mark: "And if they drink any deadly thing it shall not hurt them."

Yours in bonds,

DR. JOHN GILBERT.

SAN ANTONIO, Texas, June 22, 1909.

Dear Brethren I just received word that Elder Johnnie Hay, of Hearne, Texas, is dead. Died on the 16th. Took a pain in his head and in one half hour was dead. Bro. Hay was one of our best missionaries of Texas; a wise man and one we could trust anywhere. His place will be hard to fill, and he was a man we could ill afford to lose. He leaves a father, mother, wife, and four small children; was a young man; belonged to the Quorum of Seventy. Elder E. W. Nunley conducted the funeral-services. I well remember Bro. Joseph said that death would make inroads on us this year.

W. M. AYLOR.

COOKES POINT, Texas, June 18, 1909.

Editors Herald: Brn. W. M. Aylor and Johnie Hay visited us and preached a few sermons last week. They left us Monday, Bro. Aylor going to San Antonio and Bro. Hay returning home. On Wednesday we received a phone message to come at once to Bro. Hay's, that he was dead. He died very suddenly, in about thirty minutes after he was taken with a severe headache. I suppose he had congestion of the brain. He leaves a wife and four children, besides a host of friends to mourn his early demise. He was a splendid young man and preacher. It was through the writer that he was called and ordained to the office of elder a few years ago. He died in the harness and service of the Master.

The writer baptized five promising young people, all quite grown but one girl of about ten years. While we move slowly, we move all the same.

We attended and conducted the funeral-services of Bro. Johnie Hay, near Hearne, Texas. The large turnout at the funeral showed the respect the people had for him. The outsiders also regretted his death very much indeed.

We have an appointment to preach next Monday at Cookes Point and on the first Saturday night and Sunday at the Texas Central Branch. I learn that Sr. Lula Vanleave, wife of Bro. Albert Vanleave, died very suddenly. They lived in Johnson County, this State. There are many sudden deaths in our parts. It bespeaks to us the importance of being always ready, and in order to be so we should live every day as we would when we come to die, or when we stand in the judgment before the Judge of the quick and the dead.

I am still a poor, unworthy servant in the faith once delivered to the Saints and in the conflict until the battle is over.

E. W. NUNLEY.

MACHIAS, Maine, June 19, 1909.

Editors Herald: I arrived at this city May 27, tired and weary of our two thousand mile ride. I found that our chapel, built forty years ago by that faithful worker, T. W. Smith, was in a bad condition; the roof needed shingling and the plastering was badly damaged on the ceiling. I called for help by donation at once, and had all I asked for. Men that did not belong to the church dropped their work in the field and with their tools came and helped me fix up the chapel. Joseph Foss, Joseph Farnsworth, George Bartow, and John Shoppy gave the shingles. Herry Mealey, John Enylee, and Tommy Foss gave the nails; George, Joseph, and William E. Johnson, Tom Quinn, Benjamin Blyther, Harel and Samuel Bryant, George Manchester, Vinal McCaleb, and Irvin Foss helped me on the house. We took up a collection and bought the lime and cement.

I have held seven meetings here to a full house, with the best of attention and fine order. Many are very much interested. I found many of the dear Saints had passed into the great beyond, and the few that remain are looking onward, in hope of reaching the better land. Bro. Emery C. Foss is still standing up for the faith that was delivered to him forty years ago. I met with two of my brothers, S. O. and Francis, and I am pleased to say that I find them sound and firm in the faith. I preach at Mason's Bay next Sunday, and then I go to Jonesport to attend conference on the 26th and 27th. I will try my best, while here, to build up and advance the interest of our noble cause.

Yours truly,

J. C. FOSS.

BISBEE, Arizona, June 21, 1909.

Dear Herald: A little band of Saints at this place have bought a little church and have been struggling hard to pay for it. The sisters have for several months been making aprons and fancy work to sell at a bazaar about the middle

of July to try and pay off a part of the debt. Any one having a piece of fancy work or anything that would sell at the bazaar could help along a worthy work by sending it to the bazaar not later than the 12th of July. Sr. Anna Lamb is president of the Ladies' Aid Society, Box 1829.

I find a nice little band of Saints here who are struggling to get the latter-day work before the citizens of this town. I like my new field very well, but at present do not see much opportunity of reaching many others except our own people. But I am struggling with the problem and with the Lord's help will study it out some way. I was never in a place yet, but I became master of the situation before I left, and am confident of results here. Expect to try the suburbs first and the main town later. The main difficulty I see is the extreme indifference to religion of any kind. Several other churches are having as hard a struggle as we. There does not seem to be so very much prejudice here. We are purchasing a folding organ for street-work.

Any one having friends or relatives here would help along with the work if they would send me a letter of introduction to them. My address for the conference year is Bisbee, Arizona, Box 1922.

Very kindly,

J. W. PETERSON.

GOODERHAM, Ontario, June 18, 1909.

Dear Herald: It is sometime since I have written to your columns, though I often think of it. I love to read the many letters and home training. I always read that and "Leaves from a life." It is good to read the experiences of others; it helps along the way. We all have different experiences in life and it is a help to others.

It is over twenty years since I heard the gospel. I received it with joy though I had many things to meet. Friends were all against it, but I am thankful I ever obeyed the truth. My sister and myself, of our family, were the only ones to receive the glad news, and she has passed away. Last fall we had J. T. Thompson with us for awhile and he baptized my sister and her daughter. He was here this spring and baptized my brother and wife, brother-in-law, daughter, and two others. It made our hearts glad to see so many more added to our numbers. We were a few struggling Saints, and for years just holding our own. Now we have a nice Sunday-school. We have moved it over to the schoolhouse. A few outsiders attend and we hope there will be more. I feel to rejoice in the angel's message. We ought to be glad we have come out from under that cloud of darkness and have been planted in the glorious light of the gospel, when we see the spiritual drunkenness that Isaiah spoke of.

I hope we may all strive to do the will of the Father, that we may obtain unto that life that reaches beyond this vale of tears. Ever praying for the redemption of Zion, I remain,

Your sister in bonds,

HATTIE M. LAKE.

GOODERHAM, Ontario, June 12, 1909.

Dear Editors Herald: Our hearts have been made glad by the presence of our missionary in charge, Elder J. T. Thompson, in our midst, who has been holding a series of meetings for two weeks. He has baptized six noble souls into the kingdom of God. At the confirmation we were all made to feel that the Spirit of the Lord was in our midst to own and bless. One young brother that has been a prodigal son for three years went out and wept like a child. He said, "My mother has gone, I know to a good place, and I have not lived as I should. You don't know how bad I feel."

J. T. Thompson lost no time while here, but made a specialty of visiting Saints and outsiders, making lots of friends to the work. One noble woman and her husband that

had never heard the gospel preached in its fullness before, invited him to their home and fed him and gave him money, fulfilling the word of the Lord when he said, "When they feed you and give you money, by this ye shall know they are my disciples." Surely the Lord will reward them for this righteous act. May God bless them in their investigation and that before long they will see the necessity of obeying the gospel and rejoice in the angel's message.

There are others here that will yet see the light if we are faithful. Our branch is presided over by Elder Jacob Staley, who is always trying to do his duty to the church and the Saints.

We are proud of the work accomplished by Bishop R. C. Evans in Toronto. It is a power for good in the Canadian Mission. I have met some people out here that heard him preach in the Majestic Theater and said he was a good preacher. His meetings being advertised through the papers gives the public to understand it is worthy of their consideration.

We have taken the HERALD ever since we joined the church, and do not wish to be without it. May God bless the editors and all of the noble Saints that send their words of comfort and cheer to fallen humanity. It is food for thought. Dear Saints, let us try to be faithful, considerate, and prayerful that we may not bring disgrace upon the church of Christ.

CHESTER H. LAKE.

Editors Herald: I desire an interest in the prayers of the Prayer Union and of all the Saints who may read this, that if it is God's will, I may receive health and strength. I have had the la grippe and it has left me with a cough, and I do not feel very strong.

My little boy, of whom I wrote last winter, who had catarrhal pneumonia, and whom the doctor gave up, saying it was consumption, through their prayers and God's mercy has been spared. I took him to the doctor to have his lungs examined and he was surprised to find him so well. Said he never saw a case that recovered so rapidly. He said the lungs were not quite back to their normal condition, but he could not find any broken down tissue.

How glad and thankful I was to know that God had been so merciful and kind to us and that he gave me strength to care for him while he was so sick. Kindly remember him in your prayers that he may be fully restored to health.

Your sister,
MRS. ALEX MELLON.

Editors Herald: It has been a long time since I have seen anything in the HERALD from this part of the Lord's vineyard, so I will write a few lines to let the readers of your columns know we are still struggling for an existence. Although we are few in numbers, we still keep up our prayer and sacrament-meetings the first Sunday of each month at Oran Center Schoolhouse, and the third Sunday of each month at Sr. Clark's in Oelwein. Last Sunday there was preaching by Elder Turner, district president, at Oran Center. Bro. Robert Smith, of Waterloo, Iowa, is branch president, or presiding priest. Bro. H. D. Miller is visiting priest. We have no Sunday-school; as the members are so scattered we can hardly get enough together. We have preaching occasionally, by the elders of the district, which keeps the campfire from going entirely out. I wish we could have Sunday-school, as I have a large family of children, and there are other children of the Saints that need instruction in the doctrines of the church and also in the way of life.

I see by the HERALD of June 23, that the Kewanee, Illinois, and Eastern Iowa districts will have a reunion from the 13th to 22d of August, 1909. May they have a spiritual feast, a pentecostal shower so to speak.

The writer had a little conversation with a restitutionist a short time ago. He wanted to know if we were Mormons. I told him no, but we believed in the divinity of the Book of Mormon and that we are more strongly opposed to polygamy than any other church. I then told him the difference between the Utah church and the Reorganization, and quoted a part of the second chapter of Jacob and told him the Book of Mormon condemned polygamy in stronger terms than the Bible. I promised to exchange literature with him. He gave me an old paper he had in his store. If you will please excuse the blotted condition of the papers that gentleman gave me, I will send them to you. The organization seems to believe in the restitution of this earth to its former condition as it was before the fall of Adam and Eve, somewhat as we do, and that God's people will live on this earth a thousand years.

As ever, your brother in Christ,
JOHN G. HODGES.

SIDNEY, Montana, June 17, 1909.

Editors Herald: As I scan the sacred pages of the HERALD the thought comes to me to write a few lines. Husband and I have been in the church over twelve years and we have never missed one year's subscription for your paper. I could not live contented without it. We have always derived so much good from its pages and now it brings us more joy and comfort, as we are isolated far from our branch and home and many loved ones at Columbus, Ohio. We are away out on the prairies of Montana, living with an uncle, but expect soon to locate somewhere in a home of our own, trusting the good Lord to lead us where he is best pleased. We greatly miss going to church and the association of Saints, but we are not left without his blessed Spirit to comfort and guide and bless us.

I can sweetly sing:

"Alone with Jesus I would be
When with life's care and toil oppressed,
I find in him a refuge sweet,
In which my weary soul may rest."

I feel so thankful to my heavenly Father that I have been accepted of him and have a knowledge of the restored gospel and enjoy its many blessings. I feel many times that I live far beneath its glorious privileges, but my prayer is that I may each day live closer to God and do more for his cause in the future.

Twice since being in the church I seemed near death and all earthly aid seemed to fail. I felt it was better to go than to stay, but through the prayers of faith and in the hands of God's servants, I was restored to health. Other members of my family have been healed when death seemed near and no earthly aid gave any relief. Husband's health has been very poor for some time and there has been much to hinder us, through affliction and trouble, to do much in a financial way; but we are trusting the Giver of all good that we may be able to do more for his cause and hope to live faithfully and uprightly before him. We like the opportunities of the Northwest and like this country so far. We think it better for us and expect soon to locate near some branch of the church, so our children can have the association of Saints and be instructed in the true gospel.

Have had some correspondence with one family of Saints, but have not met any. This brings us to realize more fully that we are all children of one family; and I often think, what a rejoicing time it will be for the faithful to gather at Zion and be in the presence of our dear Savior.

Ever trusting that I may live humbly at his feet and be found worthy to enter in is my prayer,

Your sister in bonds,
MRS. D. S. GREEN.

Extracts from Letters.

Elder E. W. Nunley, writing from Cookes Point, after the close of meetings held at which he had been present, states: "I baptized five nice young people last Sunday, between the ages of ten and twenty-six years. We expect them to make fine members of the church. Two of them were my grandchildren and the only grandchild I have in the church. All my children were baptized into the church when they were young and have all lived consistent members to the present time; one of them has been an elder several years. I organized a Sunday-school of twenty-five members to-day and preached to a good sized audience who gave evidence of feeling a good interest."

Mrs. Lorena Gilliland, of 416 South Bourland Street, Peoria, Illinois, writes that wages for women who go out to work by the day are very good in Peoria, and she will gladly furnish information to any who desire to move to that place. She is trying to arrange to start a boarding house about September 1, and will need some help at that time. She says that she is willing to give a widow with children a good chance if they are willing to work. Any who are interested can write her at the above number.

Elder J. T. Norton, of Brownsburg, Quebec, would like to hear from any Saints living near him. The brother has lately moved there from England.

News From Branches

SAINT LOUIS, MISSOURI.

The quarterly business-meeting of the branch was held the first Tuesday of the month, at which time the following officers were elected for the ensuing term; President, J. A. Tanner; presiding priest, A. W. Smith; teacher, Bro. Jacobs; W. R. Cowlishaw deacon, G. Trowbridge clerk, and the undersigned, correspondent.

District conference convened June 13 and 14 at Lansdowne and a most peaceful session was enjoyed. The Lansdowne Saints are to be commended for their brotherly and sisterly love, evidencing it by noble works. Brn. Paxton, of the missionary force, and Etzenhouser, of Independence, were the speakers.

The Saints of St. Louis were edified and instructed the past month through Brn. Tanner, Archibald, Burgess, and Billinsky.

A district priesthood meeting was held the evening of June 21, at the Rock Church.

The Oak Hill Branch is showing a decided effort toward new life and growth through the energetic and untiring efforts of Bro. S. A. Burgess. He with Bro. Paxton are holding nightly meetings this week and having fair interest.

Since our last report a Religio was organized at Cheltenham, with Bro. C. J. Remington as president. They have quite a nice little band which manifest a lively interest in the work.

The Sunday-school children's day program the morning of the 20th was a decided success. In harmony with the morning's theme the dear little babe of Bro. Paul Ayers and wife was blessed and the collection was taken in gilded cradles by four little girls.

Your sister in the faith,

E. M. PATTERSON.

Do you want to sell, or exchange your business? The *Omaha Bee* will run an advertisement for you at one cent a word per day. There will be many out of their forty thousand readers who will answer your advertisement. Write to-day.

Miscellaneous Department

Conference Minutes.

SPOKANE.—District conference convened with the Saints at Spokane, Washington, June 12, 1909, at 10 a. m. A. V. Closson and W. J. Brewer were chosen to preside; Margaret Fordham secretary. Ministerial reports: Elders S. S. Smith, W. J. Brewer, Oscar Case; Priests W. W. Fordham, Fred Williams; Teacher J. F. Dunlap; Deacon Mason Agens. Branches reporting: Spokane 205, Sagle 41, Roslyn 34, Ellensburg 16, Columbia River 29. Bishop's agent, W. W. Forham, reported: Balance on hand last reported \$114.74, cash received \$637.76, expenditures \$752.75, due agent twenty-five cents. District officers elected: A. V. Closson, president; S. S. Smith, vice-president; Oliver Turnbull, secretary. Adjourned to meet with the Spokane Branch the second Saturday and Sunday in December, 1909. Margaret Fordham, secretary.

MOBILE.—District met in conference with the Three Rivers Branch, June 5, 1909, at 10 a. m. Brn. W. L. and N. L. Booker were chosen to preside; Edna Cochran chosen secretary; Sr. Mamie Gill organist; Bro. Fayette Booker chorister; Bro. Cunningham janitor. Two branches: Three Rivers (127) and Bluff Creek (100) reported. Official reports: Elders W. L. Booker, N. L. Booker, G. W. Sherman, Oscar Tillman; Priests Reuben Myzell and L. C. Goff. Bishop's agent reported as follows: On hand last report thirty-eight cents, collected \$73.55, paid out \$55.17, balance on hand \$18.76. Auditors reported books correct. Treasurer reported as followed; collected \$3.60, paid out \$3.60. The following officers were elected for one year: President, W. L. Booker; vice-president, L. C. Goff; secretary, Edna Cochran; treasurer, W. L. Booker; librarian, Oscar Tillman. The following resolution was adopted and resolution referred to was rescinded. "Whereas, the resolution of December, 1906, that the several branches of the district hold their business-meetings two weeks before the convening of the district conference and mail to secretary of district, conflicts with the law in Doctrine and Covenants 17: 25, Resolved, That said resolution be rescinded and we be governed by the law in Doctrine and Covenants 17: 25." Bay Minette was chosen as the place for next conference, and as that branch was not represented, the secretary was requested to notify the Saints of Bay Minette of such action. Renewal of license was granted to Mark Anthony and others who request them. Time and nature of meetings left in charge of the presiding officers. Adjourned to meet with Bay Minette Branch, September 4, 1909, 10 a. m. Edna J. Cochran, clerk.

FLORIDA.—District met with the Santa Rosa Branch June 5, at 10 a. m. W. A. West was elected president; E. N. McCall secretary, assisted by B. L. Jernigan; Bessie West organist; E. N. McCall chorister. W. A. West reported verbally for committee appointed to labor with officers of Coldwater Branch. Branches reporting: Pleasant View 65, Calhoun 73, Santa Rosa 74. Bro. Van Jernigan reported verbally condition of Pollard Branch—members scattered and branch inactive. Priesthood reporting: Elders W. A. West, J. N. Hawkins; Priest W. M. Hawkins; Teachers Sam Dixon and Willoughby Dixon. Bishop's agent reported: Balance on hand last report \$11.35, received \$84.50, total \$95.85. The following resolution was adopted: That we, the conference of Florida District, establish an office to be known as district treasurer and some one be elected to fill said office at this conference. Sr. R. E. McCall was elected treasurer. Voted that next conference be held at Pleasant View, time to be decided by president. Speakers: At 7 p. m., W. A. West; Sunday at 11 a. m., and 2.30, G. T. Chute. E. N. McCall, secretary.

NAUVOO.—District convened with the Montrose Branch. Elders James McKiernan, F. M. McDonald, M. H. Siegfried, George P. Lambert, Charles Fry, C. E. Willey, and W. T. Lambert were present and reported. The bishop reported a balance due him of \$29.87. The treasurer's report showed a balance on hand of \$8.12. The following branch presidents' reports were read: Montrose, Keokuk, Farmington, Burlington, Ottumwa, Rock Creek. Charles Fry, James McKiernan, and M. H. Siegfried, were elected delegates to the National Purity Congress to be held at Burlington, Iowa, in October next. A bill of \$1.44 was presented and allowed the secretary and historian for expenses during the past four months. The committee on the Bluff Park Reunion reported the work progressing nicely and the prospects good for an enjoyable gathering. C. E. Willey was elected president for

one year; M. H. Siegfried secretary, George P. Lambert treasurer. The historian, M. H. Siegfried, was sustained. He was chosen associate-president of the district by Bro. Willey and the appointment was ratified by the body. Preaching Saturday evening by Charles Fry. Sunday-school at 9.45 a. m., Sunday morning. C. B. Woodstock represented Grace-land College at 11 a. m. Prayer- and testimony-meeting at 2.30 p. m. Preaching at 8 p. m. by M. H. Siegfried. C. E. Willey and James McKiernan presided over the sessions of business. An enjoyable and profitable time was had throughout. Adjourned to meet at Rock Creek the first Saturday and Sunday in October, 1909. M. H. Siegfried.

NORTHEASTERN ILLINOIS.—District convened at Mission Branch June 5, 1909; F. M. Cooper, J. Midgorden, and Arthur Allen were chosen to preside; W. E. Williamson and C. H. Burr secretaries. Branches reporting: Mission, West Pullman, Unity, Central Chicago, First Chicago, Plano, and Sandwich. No report from DeKalb and Wilmington. Bishop's agent, J. Midgorden, reported: Amount received \$567.20, paid out \$559.82, balance due church \$7.38. Treasurer reported balance on hand last report \$3.97, received \$8.60, paid out \$11.18, balance on hand 39 cents. F. M. Cooper was elected president; J. Midgorden, vice-president; and W. E. Williamson, secretary and treasurer. Conference adjourned to meet with the Plano Branch on the last Saturday of the reunion. W. E. Williamson, secretary.

Convention Minutes.

LITTLE SIOUX.—The Sunday-school convention of the Little Sioux District was held at Magnolia, Iowa, Thursday, June 3, at 8 p. m. Schools of the district were well represented by a large number of delegates. The three sessions held were full of interest and enthusiasm, topics for discussion being "Our need of training for service," "Modes of conducting schools," etc. Adjourned to meet with the Bigler's Grove Branch near Logan. Annie Stuart, secretary.

MOBILE.—District Sunday-school association held convention at the Three Rivers church, June 5, 1909, at 4 p. m. Brn. Oscar Tillman and Albert Miller were chosen to preside. Edna Cochran was chosen secretary. Three schools reported, Theodore, Three Rivers, and Bluff Creek. By motion the school organized at Biloxi by Bro. N. L. Booker was enrolled as a school of this district. The resolution of the convention of August, 1906, regarding the officers of locals and districts using tobacco was rescinded. The missionaries in the district were authorized to organize schools wherever they see fit. Motion prevailed that the secretary draw money from the district treasurer to buy a new record. Convention adjourned to meet with the Bay Minette Branch, 3d of September, at 3 p. m.

MOBILE.—Zion's Religio Society of the district met in convention with the Three Rivers Saints June 5, 1909, at 5.15 p. m., Bro. Oscar Tillman presiding. Report of Three Rivers local read and approved. Home department superintendent reports one home class organized with four members. Motion prevailed that the district furnish the secretary with new record.

SOUTHEASTERN ILLINOIS.—District met at Tunnel Hill, June 5, 1909. Henry Sparling, missionary in charge, was chosen to preside, F. M. Davis assisting; A. H. Burroughs secretary, F. L. Sawley chorister, Sr. Sutton organist. Branches reporting: Tunnel Hill 177, 3 baptisms, 1 death, 6 marriages. Parrish 115, 5 baptisms, 2 deaths. Springerton 165, 1 baptism, 2 deaths. Brush Creek 334, 22 baptisms, 4 removed, 1 expelled, 1 death, 1 marriage. Kibbie 56, 1 received, 1 death. Dry Fork, no report. Ministers reporting: Elders H. Sparling, F. M. Davis (baptized 1), I. W. Morris, S. H. Fields, P. T. Plumb (baptized 3), F. L. Sawley (baptized 4); Priests Lloyd C. Moore (baptized 28), N. L. Sutton, A. H. Burroughs; Teachers J. W. Slover, E. L. Upton, L. M. Edmonds. Bishop's agent reported on hand and received during quarter \$74.89, expended \$64.06, on hand \$10.83. Motion prevailed that date for the district reunion at Springerton be set for July 30, 1909. District treasurer reported on hand and received during quarter \$45.69, expended, delegates expenses to General Conference, and postage \$25.45, balance on hand \$20.24. Speakers for conference, H. Sparling, F. L. Sawley, S. H. Fields. Sunday evening devoted to Normal work in the Sunday-school. Adjourned to meet in February, 1910, at Springerton. A. H. Burroughs, clerk.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints and Friends of the Reorganized Church of Jesus Christ of Latter Day Saints of the Southern California District: Please take notice, that upon the change of Bishop A. Carmichael from the Southern California District to the work of manager of the Herald Publishing House, Lamoni, Iowa, it has been necessary to appoint an agent for the said California District, and after canvassing the matter with as many of the Saints and officers of said district as I have been able to confer with and the recommendations having been uniform with reference to Bro. Frederick Adam, of Los Angeles, a worthy and proper brother for Bishop's agent, this will give due notice of the appointment of Bro. Adam, and I take pleasure in commending him to the Saints and friends of the Southern California District as Bishop's agent for the same.

Bro. Adam will at once take up the line of work of agent in and for the said district and perform all the duties which belong to the office of Bishop's agent in said church. The Bishopric regret that it is necessary for Bishop A. Carmichael of Southern California District to resign in order to perform duties in the Master's work elsewhere, and take pleasure in commending the work that he has performed during his incumbency of the office of Bishop's agent, and also that of Bishop, and feel confident that the Lord will continue to bless and prosper him in his labors in the work that lies before him.

Especially asking the coöperation and assistance of all the Saints and friends in behalf of the new agent, Bro. Adam, whose address is 1714 New England Avenue, Los Angeles, and asking that the special blessing of the Lord may be with each one in the performance of duty in the work the present year, so that all may be fully commended of the Lord for faithfulness to the trust he has committed, I am

In behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, July 1, 1909.

Quorum of High Priests.

MEETINGS.

The only opportunity afforded the high priests to meet with their quorum is during the time of the General Conference; during this time one or more sessions are held each day, or when not interfering with their other duties.

One purpose of quorum organization is for mutual improvement. By an interchange of thought the members may aid each other in learning their duties and better qualify themselves for ministerial work. At least, we so understand it, hence the character of our quorum meetings have been largely along educational lines. Papers are read, questions submitted, and suggestions offered; so that our meetings have not only been interesting but instructive as well.

It has been a question with some of our members how to make this work more effective, especially in reaching those who were not able to attend our sessions. Two years ago we tried publishing a quorum annual. This was found to be too expensive for the amount of good accomplished. This year several suggestions were offered; when it was finally decided that the officers of the quorum, together with the secretaries be authorized to select and offer for publication in *HERALD* and *Ensign* such matter as was thought to be of general interest. In this way we can reach not only our own members, but many others who might be equally interested.

With this explanation the readers of the *HERALD* and *Ensign* will understand why there is published from time to time some of the questions considered by the High Priests' Quorum.

F. G. PITT, President.

Resolutions of Condolence.

Whereas, It has pleased our heavenly Father to remove from this life our beloved brother and co-worker, Albert Giesch, and,

Whereas, We realize that while we have lost a faithful and consistent member, his family has suffered a much greater loss in that of a loving and kind husband and father; therefore, be it

Resolved, That we, the First Quorum of Teachers, do hereby express to the bereaved wife and family our heartfelt sympathy and condolence. Be it further

Resolved, That a copy of these resolutions be sent to the family of our brother; also to the *SAINTS' HERALD* and *Zion's Ensign*.

R. A. PENNY,

THOS. CRICK,

J. W. LUFF, Committee.

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter.

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

Pastoral.

To the Saints in St. Louis and Southern Illinois Districts: As I am again placed in charge, I desire to again have the cooperation of the Saints in both districts. We have one more missionary than last year. All of them were in the field early and are doing good work, but some of them are troubled when they hear from their loved ones at home and know the church is behind with family allowances two and three months. Just think, dear Saints, how it tries the faith of both the good wife and the missionary. It takes faith in God, also in the Saints, for a missionary and his family to continue this year after year. Now, you can help ease that load by sending your tithing and offerings. Do not wait until you save up a large sum; send what you have. The address of agent for St. Louis District is R. Archibald, 5741 Garfield Avenue, St. Louis, Missouri; agent for Southern Illinois, F. M. Davis, Thomsonville, Illinois, R. F. D. 6; also remember the Southern Illinois reunion will be held at Springerton commencing July 30. Let us hear who are coming. Fine shade, water, and pasture for stock; prominent speakers; do not fail to come. My mission address is 2941 Thomas Street, St. Louis, Missouri. HENRY SPARLING.

BELLAIR, Illinois, June 24.

Reunion Notices.

Reunion of the Ohio District Saints will be held at Crabtree, Ohio, August 21 to 28 inclusive. The district conference will be held at the same place on August 21, 22. As there are many Saints within a reasonable distance of Crabtree, we are very anxious to have all who can possibly come in attendance. Many of the ministry will be in attendance, some from a long distance, and we feel sure if the Saints respond well, we will have a profitable time and a delightful reunion. For any information in regard to tents, services, etc., please write Elder E. E. Long, Crabtree, Ohio. Let us all begin now to make preparations to attend this reunion. D. R. Winn, secretary.

The reunion of the Seattle and British Columbia, Spokane, and Portland districts will commence at 10.30 a. m., August 6, to continue until the 16th. We can promise the Saints who attend a good time, if we come with the spirit of worship. The grounds will be located less than five minutes' walk from the beach, where a splendid opportunity will be had for those who like salt water bathing. It is within the five cent fare from the city of Seattle; in fact it is within the city limits. Tents will be provided for all who attend, at a reasonable rate. Those who come from a distance may avail themselves of their baggage privileges and bring their blankets and quilt. We expect to have a dining tent run upon the cafeteria plan. Good speakers are expected, Brn. F. M. Smith, F. A. Smith, J. D. Stead, George Thorburn, S. S. Smith, M. H. Cook, E. Keeler, and others. The change in date from the 12th to the 16th was done on the suggestion of our missionary in charge. Please keep the date in mind; August 6. This will be a fine opportunity for Saints who have not had the privilege of visiting the Sound cities. Dear Saints, let us meet in the Spirit of our Master. In so doing we shall be benefited. William Johnson.

The Ohio, Kirtland, and Pittsburg districts will hold a reunion at New Philadelphia, Ohio, July 30 to August 8.

Order tents from Bishop J. A. Becker, Willoughby, Ohio, R. F. D. No. 2. Tent and one cot, \$2.50 for use during the reunion. Additional cots (which are single), 50 cents. No bedding furnished. Six meals for \$1.00 furnished on the grounds. We expect a good number of the ministry present, among whom will be several who are prominent in the church. The grounds are finely located and an enjoyable time is anticipated. For further information, address the undersigned, who will send a circular of information. For tents address J. A. Becker, as above. C. Ed. Miller, secretary, 72 Miller Street, Pittsburg, Pennsylvania.

Southern Wisconsin District will convene at Madison, Wisconsin, August 27 to September 5. The same grounds as were had the last two years have been procured. Tents, 10x12 \$1.75; cottage tents, 10x15, \$2.00; and 12x19, \$2.50. Meals will be furnished at 15 cents; cots will be furnished at 20 cents. Let all remember the promise of the Lord, "I will bless you from year to year." Aside from the missionary force of Wisconsin we expect Elders J. J. Cornish, C. H. Burr, J. W. Wight, and Patriarch C. E. Butterworth. May the Lord bless our gathering as in former years. Please send in all orders for tents by August 20 if possible. Orders may be sent to H. D. Stevens, 2128 Dunning Street, or O. M. Carpenter and J. O. Dutton, 2109 Dunning Street, Madison, Wisconsin.

J. O. DUTTON,
O. M. CARPENTER,
For the committee.

The Southern Nebraska District reunion will be held at Nebraska City, in W. M. Self's grove, one mile south of the courthouse on the Eleventh Street road, beginning July 23, and continuing till August 1. Competent representatives of our faith have been secured to do the preaching and the Sunday-school and Religio will also be represented by an efficient worker. Tents can be secured for the period of the meeting at the following prices: 10x12, \$2.00; 12x14, \$2.50; 14x16, \$3.50; which price includes freight. All orders for tents must reach the secretary not later than July 10, and be accompanied with remittance at the above rate. It is our intention to serve meals at a reasonable price and we will arrange to provide for single persons not wishing to rent a tent, upon notice in due time to the committee. Those coming by team can find pasture for their horses. We respectfully invite members and friends to come and camp with us, and feel to assure all a spiritual uplift, a beneficial relaxation and an enjoyable experience. Address all communications to E. D. Briggs, secretary, Nebraska City, Nebraska.

Reunion of the Lamoni Stake will be held one mile south of Lamoni, Iowa, beginning Friday, August 27, closing Sunday, September 5. Saints and friends are invited to attend. Preaching, social-services, and auxiliary work will constitute the general program. Good speakers will be provided. Meals and refreshments will be served: Single meals 25 cents; 21 meals \$3.50. Renting price of tents: Common wall tents, 10x12, \$1.25; family compartment tents, 10x14, \$3.75; 12x14, \$4.25. Orders for tents should be placed early, with the secretary. Hay and feed for horses, and straw for campers, will be on sale on the grounds. The camp grounds are well shaded and well drained, with an abundance of good water for campers and for stock. Bring your family and camp out and enjoy this annual season of spiritual and social enjoyment and rest. R. S. Salyards, secretary.

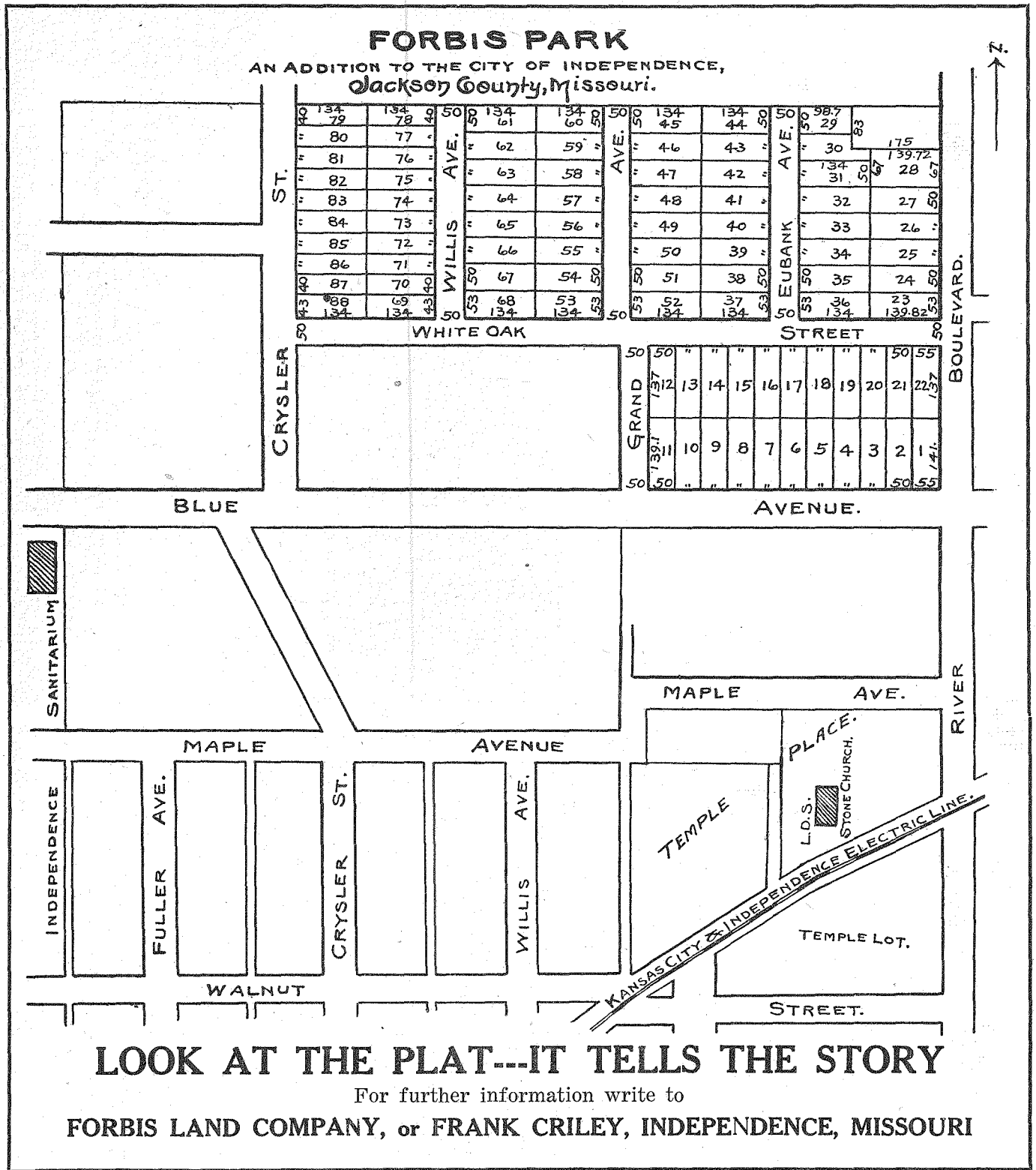
Annual reunion of the Southwestern Oregon District will be held at Myrtle Point, Oregon, beginning on Friday, June 23, 1909, and ending Sunday, August 1, 1909. The semi-annual conference will be held during the reunion, on July 31, at the same place. A good and profitable time is expected, good speakers will be present, and all are invited to come. By order of A. A. Baker, president, D. W. Carpenter, secretary.

Conference Notices.

Hereafter the district conference of Northern Michigan will convene only once a year, that time being set as the second Saturday and Sunday in October. C. N. Burtch, secretary.

Convention Notices.

The semiannual convention of the Sunday-school association of Southwestern Oregon District will convene Friday, July 30, 1909, in connection with the annual reunion to be held at Myrtle Point, Oregon, Friday July 23, 1909. Georgina Hayes, secretary.



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Addresses.

Hubert Case, assistant minister in charge and Bishop's agent for Central and Western Oklahoma districts, Kingfisher, Oklahoma.

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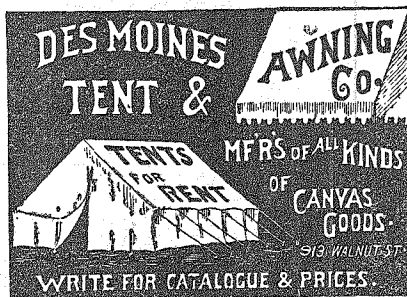
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Let us hear from you if interested.

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NOTICE.

Having made arrangements with the Herald management, all orders for my booklet, "Secret Mysteries, Ancient and Modern," should be sent direct to the Herald Publishing House, Lamoni, Iowa, where prompt attention will be given. Prices the same. Each 10 cents, 3 for 25 cents, 13 for \$1.

25-4t

E. E. LONG.

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THE SAINTS' HERALD

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

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

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



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

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by asking, "What was it that ye disputed among yourselves by the way?"

There was no answer. Even Peter was silent. They suddenly saw the question in a new light and were ashamed. In the presence of the Serene Man they saw that they by their conduct had humiliated themselves as a quorum and as men. They had disputed by the way as to which one among them should be the greatest.

It was not necessary that any man should answer his question because he knew what they had been doing, and again it must have been impressed upon his mind that the spirit of the world, which is one of selfish, personal ambition would try hard to force itself into his church. The policy of the world, in politics, business, and society, is to seek to build self up first; His philosophy was different and had been admirably stated thus, "But seek ye first to build up the kingdom of God and to establish his righteousness."—Matthew 6: 33, I. T.

So he sat down and called all the Twelve about him and taught them, "If any man desire to be first, the same shall be last of all, and servant of all."—Mark 9: 35. He struck a hard blow at that base craving to be preëminent for the mere sake of being conspicuous or in a position to receive adulation. But he did not say a word against the unselfish ambition to be of service, to be at work, to be active. He made service the basis of greatness. The object is to help others; the indirect result is the development of a great character in one's self.

Christ as a man was that kind of man that could look right over thrones and titles and through gold lace and uniforms into the heart of the man himself. "What of the man?" was his disconcerting question. Concerning promotion in his own church and kingdom he made this statement: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Matthew 23: 12.

From the utterances already quoted we obtain the idea that a proper frame of mind consists in being willing and anxious to serve Christ and our fellow men and entirely willing to leave it to God to place us where in his wisdom we can best serve. Therein is found the only true and laudable ambition and aspiration; it may include a desire to be capable,

Editorial

SOME MISTAKES.

II. PERSONAL AMBITION.

A group of men were journeying along the road toward Capernaum. They were the Twelve Apostles of the Lamb. But one might not have realized that fact by listening to their conversation. It was not that occasion when men took knowledge of them that they had been with Jesus. There were disputations and strife among them. No doubt bystanders hearing them shrugged their shoulders and condemned the Master because of the conduct of his followers. It was then as it is now.

Presently they came to the end of the journey, into the house in Capernaum. Jesus was fully aware of their strife, how we do not know. Possibly he had overheard it, or their angry countenances may have betrayed them, or he may have understood intuitively, as he so often did. At least he understood, as he does to-day, and when they were come into the house he took them abruptly off their guard

Heman C Smith

efficient, and powerful; but it must exclude any craving for advancement simply to gratify self, something that is base and unworthy of a disciple of Christ. The disciples of old realized that fact very plainly when they came face to face with Christ on this question of who is greatest; his followers realize it most keenly to-day when his Spirit is present in power.

It is only when we are in a degree of darkness that we begin to contend one with another about that question and to become unduly anxious regarding our rights and prerogatives as officers or members in the church. When there is love, unity, humility, and courtesy among the ministry they can labor together without a jar. When love, unity, humility, and courtesy are absent the question of authority, of preëminence, of presidency arises to disturb their serenity, and no conference resolutions can ever be drafted grading their priesthood and authority so explicitly and outlining their rights of precedence so nicely that they can work harmoniously. It is the Spirit that maketh alive. When brethren prefer one another there are no acrimonious struggles for preëminence such as occurred on the road to Capernaum and at times since that day.

Yet from time to time this question of greatness has arisen in the church, always to the injury of the work when an attempt has been made to settle it by human force and wisdom. When the Saints assembled at the memorable conference in Zarahemla, April 6, 1853, it threatened for a time the further progress of the Reorganization. Unity did not obtain until the Devil had been rebuked and the Spirit of God came flooding in as on the Day of Pentecost. The Lord then made it known to the elders that he had left them alone for a little time that they might discover their own weakness and learn to rely on his wisdom.

It is one of the deplorable features of this latter-day work that following the martyrdom of Joseph Smith so many men aspired to the office of president of the church, and that in so many instances the welfare of the church was ruthlessly sacrificed in the interest of selfish ambition. There were literally dozens of men who immediately began to lay their plans to secure that position for themselves, or some favorite friend on whose patronage they could rely, apparently unconscious that it rested with God to indicate the successor, as he had done and would again do at the proper time. That fact, with others that are a matter of record and observation, would argue that the idea of priesthood is not properly understood.

Priesthood (authority from God) is not given to gratify the pride of the individual, that he may be appointed to a place of honor, ease, or gain. It is not given that the recipient may become an over-

lord and exercise dominion, oppressing his fellows. It is given to convey the right as well as the power to coöperate with God in a particular way in saving those who are lost, and it may bring humiliation, poverty, suffering, and apparent degradation. Instead of conveying lordship it sometimes puts the recipient in a position where he is subject to a thousand criticisms and annoyances and must cheerfully bear for the sake of the work interferences that other men will not tolerate.

We now quote words written by Joseph Smith and his comrades while in Liberty jail:

There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights, of the priesthood, are inseparably connected with the powers of heaven; and that the powers of heaven can not be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the prick; to persecute the saints, and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile: reproof with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproofed, lest he esteem thee to be his enemy, so that he may know, that thy faithfulness is stronger than the cords of death.—*Times and Seasons*, volume 1, no. 9.

Christ said, "As my father hath sent me, even so send I you." God sent Christ into the world to give it his love, service, and sacrifice. He never oppressed any one, and though he possessed authority, and used it, he never flaunted that fact in the faces of the people. Titles could not add to his greatness; their absence could not detract therefrom. That fact is true, in a sense, of his followers to-day; and in an aside we may venture the statement that the church members usually size a man up pretty well and know rather accurately what he amounts to as a man, irrespective of his title; they may be mistaken in some cases, or for a little while, but not as a rule.

It is certainly a mistake for one to become proud and lifted up because he has been called for a few short years or days to occupy in some place of trust in the church. Let us consider. The work grows in magnitude and the years roll on one after the other, in a little while the ambitious one is dead or forgotten, or both. A younger generation comes on that knew him not. No one remembers him, excepting his

God; and to him we must all look for final resurrection, reward, and exaltation. How foolish then to inflate ourselves and listen for a little passing applause, a pattering of hands that is soon hushed. How much better to be humble and live for the notice and approval of the Eternal One who will reward us when the hands that now applaud are fallen into decay. Flattery may be sweet, but remember its nature. Crabb, in English Synonyms says, "Flatter, in French *flatter* comes from *flatus*, breath, signifying to say that which is light as air."

It is a mistake for one to set his eyes on some particular office in the church and strive by devious ways, to obtain it. It matters not whether it be the office of apostle, high priest, seventy, elder, priest, teacher, or deacon. We should contentedly do our work to-day, trusting our future in the hands of our God; though we concede at this point that one may be justified in asking God to increase one's personal power for good and to open the way that one may occupy in some place, best known to him above, where he can use his abilities to the fullest extent, in the service of humanity. Such an ambition is neither personal nor base. It is in line with the permission that Christ gives us to seek true greatness by way of great service.

In closing we quote from the charge given to the Twelve Apostles shortly after the organization of that quorum at Kirtland, Ohio. (See Church History, volume 1, page 544.) We italicise certain portions that emphasize the need of humility, explain the object of priesthood, and instruct in regard to prayerfulness. The advice is excellent for the consideration of all the ministry, as it will apply quite generally. Oliver Cowdery delivered the charge, and in the course of his address was impressed to utter the following:

With regard to superiority I must make a few remarks. *The ancient apostles sought to be great; but lest the seeds of discord be sown in this matter, understand particularly the voice of the Spirit on this occasion. God does not love you better or more than others.* You are to contend for the faith once delivered to the saints. Jacob, you know, wrestled till he obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are as one; you are equal in bearing the keys of the kingdom to all nations. You are called to preach the gospel of the Son of God to the nations of the earth; it is the will of your heavenly Father, that you proclaim his gospel to the ends of the earth, and the islands of the sea.

Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise; and such may persecute you; they may seek your life. The adversary has always sought the life of the servants of God; you are therefore to be prepared at all times to make a sacrifice of your lives, should God require them in the advancement and building up of his cause. *Murmur not at God. Be always prayerful; be always watchful.* You will bear with me while I relieve the feelings of my heart. We shall not see another day like

this; the time has fully come, the voice of the Spirit has come, to set these men apart.

You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity, but the scene with you will inevitably change. Let no man take your bishopric; and beware that you lose not your crowns. It will require your whole souls, it will require courage like Enoch's.

E. A. S.

JEWES CONCERNED IN THE DISCOVERY OF AMERICA.

According to the Book of Mormon, Lehi and family, people of Israelitish descent, at one time discovered and peopled this land of America. Nephi in a vision saw the destruction of this people and later on beheld how the Spirit moved upon another man, evidently Columbus, to cross the great waters and re-discover the land. It should not be surprising if it is discovered that some of Nephi's own countrymen were intimately concerned in that expedition. In this connection the following from an authentic Jewish source will be read with interest:

Jews were instrumental in making the voyage of Columbus possible. Negotiations between the navigator and Ferdinand and Isabella, the king and queen of Spain, had been suspended when the Jewish favorite of Ferdinand, Luis de Santangel, chancellor of the royal household of Aragon, induced them to lend favorable consideration once again to the appeal of Columbus. He himself advanced seventeen thousand ducats out of his own fortune, for which he would not accept interest, towards fitting out Columbus' first expedition. The discovery of this fact has destroyed the century-old legend that Queen Isabella pawned her jewels to secure the money for the equipment of the expedition of Columbus, and led the late Professor Herbert B. Adams, of the Johns Hopkins University, to coin the epigram, "Not jewels, but Jews, were the real financial basis of the first expedition of Columbus." It was undoubtedly because of the assistance given him by Santangel that Columbus wrote him the first detailed account of his voyage. This was in the form of a letter written by Columbus on February 15, 1493, from the Azores, where the navigator stopped on his homeward voyage.

A kinsman of Santangel, Gabriel Sanches, is also mentioned in connection with this matter of furnishing financial aid for the expedition. It was, without doubt, in recognition of his obligation to Sanches also that Columbus addressed to him from Lisbon a similar letter describing his discoveries. Sanches published this letter in Barcelona.

The first European who set foot on American soil was a Jew by birth, Luis de Torres, the interpreter of the expedition of Columbus. He settled in Cuba and lived there the remainder of his life. He was the first European to discover the use of tobacco.

Doctor M. Kayserling, who pointed out these facts in his book, "Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries," mentions a number of other persons of Jewish descent among those who sailed with Columbus on his epoch-making voyage, viz: Alonso de la Calle, Rodrigo Sanches, and Maestre Bernal, the ship's surgeon.

There is also an indirect connection between the Jews and the second expedition of Columbus. One of the most infamous acts in history was the expulsion of the Jews from Spain in 1492; the property of these unfortunates was confiscated by the government, and from the sale thereof the funds for the equipment of the second expedition were secured.

A further connection between the Jews and the discovery of America lies in the striking fact that the expulsion of the Jews from Spain, the most disastrous event in Jewish experience since the destruction of Jerusalem, and the discovery of the land which was destined to prove their refuge from the persecutions of the Old World, both took place in the same year; aye, still stranger, on August second, the expelled Jews sailed from Barcelona, exiles from home, going they knew not to what fate, and on the very next day, August third, the ships of Columbus set sail from that same port, to discover a new home for the homeless exiles; the departing Jews saw without doubt the crews of Columbus' ships preparing for their departure.

The coincidence of these events impressed Columbus himself, for he wrote in his diary (it will be noted that by a slip he wrote January for August): "After the Spanish monarchs had expelled all the Jews from all their kingdoms and lands in January, in that same month they commissioned me to undertake the voyage to India with a properly equipped fleet."—From Tract No. 2, issued by Central Conference of American Rabbis, Cincinnati, Ohio, entitled, *The Jew in America*, by Rabbi David Philipson.

SAINTS' HERALD HISTORICAL SERIES.

IMPORTANT EVENTS IN THE GREAT LATTER-DAY WORK.

Beginning with the first issue in August the SAINTS' HERALD will publish an important series of articles. If you are not a subscriber to the HERALD you must get in now in time to get the benefit of this series. We give below a list of subjects and authors.

1. "Parentage and birth of Joseph Smith," by Vida E. Smith.
2. "Joseph Smith's first vision," by Elder T. W. Williams.
3. "The visions of September, 1823; first view of the plates," by Sr. M. Walker.
4. "Obtaining the plates; work of translation; publication of the Book of Mormon," by Walter W. Smith.
5. "The three witnesses; an examination of their testimony," by S. A. Burgess.
6. "Organization of the church; restoration of the priesthood," by Anna Salyards.
7. "The church in Ohio," by Richard Bullard.
8. "The church in Missouri," by Frederick M. Smith.
9. "The church in Nauvoo," by U. W. Greene.
10. "The tragedy at Carthage," by W. E. LaRue.

It will be noticed that each one of these articles deals with a subject that in itself is of striking interest. Each subject is handled by a competent writer. The articles are illustrated with suitable half-tones and etchings.

In addition to the mere statement of historical fact the reader gets the benefit of a philosophical discussion of its meaning by a student of personality and mature thought.

The entire series covers the history of the church quite comprehensively up to the death of Joseph and Hyrum Smith. A second series of articles to

appear at a later date will take up the history of the Reorganization, and events between the years 1844 and 1851.

The editors feel that they are prepared to offer the Saints something of unusual interest in this series and ask your coöperation in the way of securing new subscribers so that we may reach a larger audience with these facts regarding the latter-day work.

NOTES AND COMMENTS.

Among the recent valuable additions to Grace-land's Library in an indefinite loan of fifty-four handsomely bound volumes, including the following sets: *Historians' History of the World*, twenty-five volumes, three quarter morocco; *Library of Oratory*, fifteen volumes; *Half-hours with Great Authors*, by Knight, six volumes; *Great Travelers*, eight volumes. These were loaned by a brother who wishes to aid the college in a material way, but who modestly requests that if his loan be published his name be withheld. The example thus set in strengthening the college library would seem commendable. Professor Fitzpatrick, the librarian, states that he often has rare opportunities to purchase complete sets of valuable works. Those not having books to give might well place a few dollars at his disposal and aid in a most definite manner.

LAMONI ITEMS.

Lamoni Saints are pleased to welcome Bro. Gomer Wells and family who have just arrived from Australia. Bro. Wells returns from that far-off land after fifteen years of missionary work. He expects to live in Lamoni and will labor in the Nodaway District, Missouri.

The stake bishopric was in charge Sunday morning, Bishop Anderson occupying. In the evening Elder Gomer Wells addressed the Saints on the condition of the work and people in Australia.

Last week's rains played havoc with our railroad service, there being several serious washouts on both sides of Lamoni. Consequently we have received very little mail for a few days.

"For the word of God is living and active and sharper than any two-edged sword."

"Make every occasion a great occasion, for you can not tell who may be taking your measure for a larger place."

When a certain Roman once said, "Father, my sword is too short," the parent replied: "My son, add a step to it."

"When Sin and Temptation slip into the paradise of the heart and break the spell of a beautiful dream, Hope leads us into the Eden of another dream."

The Straight Road

THE MARK OF THE HIGH CALLING IN CHRIST JESUS.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3: 12-14.

What constitutes the mark of the high calling of God, and how can it be reached? is a question that perhaps troubles some and might well be asked. And we suggest that to reach an end there must first be a beginning. To end right means to begin right, and then continue right all the way.

To the mind of the writer the mark of the high calling of God is the attaining to a "perfect man to the measure of the fullness of the stature of Christ," and to attain to his fullness requires a constant development; it is not reached without a remarkable growth.

To reach Christ in the finality we must discover first the way in which to develop, find if possible how he developed, and mark his example and precept in the matter.

Jesus said, "Ye must be born again," and a birth signifies the ushering in of a new life; but before there can be a birth there must first be a begetting, as there could be no birth without it, and so we read: "Of his own will begat he us with the word of truth."—James 1: 18. That is, God by his word begins to quicken within us the new birth.

We hear the "word of God which by the gospel is preached unto us," and it begins to quicken the spiritual man. By proper care the germ that is implanted begins to grow and is nurtured and in due time the birth will take place and we are "born again of water and of the Spirit," *i. e.*, we have now repented of our sins through hearing the preached word, and with faith in God we enter the waters of baptism as have been shown us by our Lord (Matthew 3: 15, 16), being baptized by one sent of God. (See John 1: 6.) We then receive the Comforter, which is the Holy Ghost, by the laying on of hands (Acts 8: 17). Thus we become a new creature, a babe in Christ, for we have just been born; hence, we are not yet a perfect man, but a perfect babe in Christ.

As it becomes necessary for new born babes to have tender care until they are able to care for themselves, so also is it necessary for us to be nurtured in the word of truth, until we are able to walk about and defend ourselves against the ills that may be brought to bear against us.

A babe may be a perfect child and yet it is weak and very helpless, but as it is nurtured it grows and soon begins to play and prattle, and in the course of

time is able to sit up; finally it begins to creep about and in course of time can stand by a chair, and after having been on its feet long enough, begins to try to walk, by first reaching from one chair to another, and finally begins to walk alone. It has a good many falls, but it gets right up and tries again until it has developed into a perfect man physically, after years of growth and experience.

Now will anything short of the same kind of growth and development spiritually bring us to the stature of Christ spiritually? Let us remember then, that when we enter the church we are not yet perfect men and women, but merely babes in Christ, susceptible to spiritual growth and development, just as the natural child is to the natural growth. If we fall when we begin to walk, let us not become discouraged, but get right up and try again; exercise and develop our spiritual man until we have reached the mark of the high calling of God. That is evidently what the Apostle Paul had in mind when he said, "not as though I had already attained neither were already perfect." No, far from it. We might be a perfect child, but manhood is not yet reached, and so when he (Paul) said, "forgetting those things that are behind and reaching forward," he evidently intended that we should forget our childish things; pass beyond the little things of infancy, and as we become schooled in the Spirit of Christ, let us leave off the childish things until we have put them all away and reach forward and strive for that which is before us, which the apostle calls the "prize of the high calling of God."

It can be reached by growing in grace and strength and a knowledge of God; and we must therefore feed upon those things that will give us the proper vigor and life until we have reached the object of our creation, a full grown man, fully developed, and rounded out; having attained to a perfect character in every sense, attaining to the prize, "having apprehended that for which we are also apprehended of Christ Jesus," a *perfect man* having reached the *stature of the fullness of Christ*, not physically, but *morally and spiritually*.

Christ died that we might live and that we might have a more abundant life.

Do we want that life abundant?

It is ours if we choose to have it, and so far as we fail in reaching that mark of the high calling of God, so far has Jesus died in vain for us. He will not compel us to have more than we are willing to receive.

J. E. VANDERWOOD.

It is the climax of folly to grieve for stations we cannot attain and for pleasures we cannot enjoy."

"Your enemies are the best reflection of your own character; a strong man rarely has weak foes."

"The great man shows himself in little things."

Original Articles

NEPHITE APOSTLES. OBJECTIONS CONSIDERED.

If any of the HERALD readers are still in doubt on this question, they are kindly requested to re-read "Nephite Apostles," as found in the HERALD for December 30, 1908, pages 1257, 1258, 1259. Also HERALD for February 3, 1909, pages 103, 104. These two brethren wrote independently of each other, neither one having any knowledge that the other had written, was writing, or would write on the question of Nephite apostles, yet the two articles are perfectly harmonious. This is not strange.

After reading these articles, please compare carefully with articles written on the other side of the question and published recently in the SAINTS' HERALD. This will help you to form correct conclusions, which is always important. One thing should not be overlooked, namely, that there is no proposition which is susceptible of demonstration by evidence, but what a negative argument can be formed against it. I presume this very thought occupied the mind of one of the writers referred to, when he made the following statement:

"So at times some of us form conclusions or assume positions that can only be supported by argument; but, individually, I must have proof as well."

When one of our most able opponents, an intelligent minister, by the way, was about to deliver nine lectures on infidelity, at Woodbine, Iowa, in May, 1891, he realized that he was about to meet a mass of negative argument against Christianity, hence gave expression to the following truths:

"It takes no intelligence to tear down a system, or to abuse people. A child can ask more questions in a few moments than a philosopher can answer in a lifetime." So the only proper way is to give to objections a fair consideration, so that, if possible, we may determine what degree of merit, if any, they possess.

We believe that God did choose, ordain, commission, and establish in the Nephite church, on this continent, through Jesus Christ, twelve apostles, in like manner as he did on the Eastern Continent. To this position certain objections are urged, though much of the evidence adduced in support of it is left untouched.

1. As a fundamental objection, and one which is sufficient of itself (if valid) to overthrow every claim made in favor of Nephite apostles, we are told that some offices in the church of Christ are limited, others unlimited. "The first presidency, the apostolic office, that of the seventy, and the presiding bishop belong to the first class; while that of the high priest, the elder, priest, teacher and deacon, belong to the latter class." Then we are told that the first presidency is limited to three, the apostolic

office to twelve, that of the seventy to four hundred and ninety, "that of the leading bishopric to three." The argument based on this statement is, therefore, that there could be no first presidency, apostles, seventy, or presiding bishopric in the Nephite church; while there could be any number of high priests, elders, priests, teachers, and deacons, "as necessity or the magnitude of the work demands."

We are also told (and the statement is consistent with the position assumed) that these limited offices are the very ones which "are so conspicuous by their absence in the organization of the church here in America." If the position is a correct one, and has been correctly stated by the brother, we frankly admit the argument to be conclusive. But let us see. It will be noticed that the position is simply assumed, no evidence being presented or cited. What an easy way this is to overthrow (?) an important claim, and that, too, when the very premise of the argument is being presented.

Where is the evidence that the apostolic office is limited to twelve? Notice, the argument is made on the office, not the quorum, except incidentally. But let it be office or quorum, or both, we want the proof. It is true that Christ placed twelve apostles in the New Testament church, but did he say there can be no more? With no such prohibition, and with the New Testament history favoring the belief that there were more than twelve apostles at the same time, the argument is seen to be far from conclusive.

Paul and Barnabas were apostles. (See Acts 14:14.) Andronicus and Junia were probably apostles. (Romans 16:7.) James, the Lord's brother, was an apostle, though not one of the first twelve. (Galatians 1:19.) Silvanus and Timothy were also apostles, as shown by 1 Thessalonians 1:1; 2:6. That some of these apostles were coexistent with the twelve, is evident from Paul's statement found in 1 Corinthians 15:5-7. Paul says in this statement, that Christ "was seen of Cephas, then of the twelve," after that by more than five hundred. Still later, he was seen of James, (evidently the Lord's brother) "then of all the apostles." We have more than twelve apostles in the church at the present time.

In the revelation of April, 1906, Joseph Luff of the twelve is designated as "a medical director and physician to the church," etc., with this closing statement concerning his ministerial office: "And this my servant Joseph Luff may do and retain and exercise his apostleship."—Doctrine and Covenants 127:2. Three years later Bro. Luff was released from the *quorum of twelve*, but not from his apostleship. "My servant Joseph Luff can not fulfill the duties of a member of the quorum of twelve in actively looking after and caring for the missionary

work in the field and discharge the duties of his calling as a physician ministering to the many seeking his advice and aid with safety to himself and others. It is wise therefore that the church release him from the responsibilities of the active apostleship *as a member of the quorum*, that he may act unreservedly in his calling. Another may be chosen to the office *in the quorum*. He has been faithful, and his record and reward are in my hand."—Doctrine and Covenants 129: 2.

I have emphasized certain words with the purpose of making plain the fact that there is no contradiction between the wording of the two revelations, as quoted; but if in the last one he was released from the apostleship, the contradiction exists. Bro. Luff was therefore released from the active duties of apostleship, *in the quorum*, but he was not released from the authority and responsibility of the apostolic office. Heman C. Smith was released in like manner, and still holds the office of apostle. We might name a number of others, but these are sufficient. Under existing conditions, honorable release from active duty in that office has been granted to them and others, while at the same time, other and new responsibilities are added, under which, of course, they are required to be faithful. It is a change in the duties of their calling, but the apostleship remains.

It may be said that though the apostolic office is not limited, yet the quorum is. There can only be one quorum of twelve apostles in the church of God at the same time. We readily admit that one quorum of twelve apostles in the church of Christ, is the true order of organization, but we deny that God can not or will not organize his church *whenever* and *wherever* it is impossible for them to get the full benefits resulting from the divine order, without such organization. Who will try to defend the position that God, the Infinite One, has so arranged his work that the church in Palestine, nineteen hundred years ago, and the church in America, in our day, could have the full benefits of the divine order, but the Nephite church in America could not? Can such a view be made to harmonize with the justice and impartiality of God?

Our position has been plainly stated. Wherever the church is organized by the authority of Jesus Christ, and according to the divine order, governing herself by the word of God and the Holy Spirit, *there is the church of God*, whether located in Palestine, America, the "North Country," Mars or Jupiter. This is the "one body." Fact is greater than mere inference, and especially when the inference is not legitimate. It is a fact that Jesus Christ chose twelve men from among the Nephites, ordained them, made them his leading witnesses and ministers, gave them the same kind of commission that he

gave to the original twelve, sent them out to do the same kind of work. And as has been shown, this was kept intact for at least a hundred years. How shall we treat these facts?

If the negative argument referred to is a good one, then there were not only high priests and elders in the Nephite church, but also priests, teachers, and deacons, as we have them to-day. Has it been proved that these were in the church? True, we read of priests and teachers in the Book of Mormon, but do the terms necessarily imply the specific offices of priest and teacher, or are they simply used in a general sense? In this general sense, all Christ's ministers are priests and teachers. We do not deny that there were priests and teachers in the Nephite church, but it has not been proved, nor is the evidence contained in the Book of Mormon conclusive. But what about deacons? So far as I know they are never once mentioned in the Book of Mormon. Who will furnish us a scrap of evidence from the Book of Mormon, which proves that there were deacons in the Nephite church? The presiding bishop and his two counselors are placed with the limited offices. But is it not a fact that the office of bishop is no more limited in any sense, than that of high priest? There is no more provision for duplicating the presidency of the high priests' quorum, than there is for duplicating the presiding bishopric. And so far as the number of bishops is concerned, it is governed by the demand, the same as high priests, elders, priests, teachers, and deacons. And yet, fatal as it is to this supposedly strong premise, the Book of Mormon makes no mention of bishops in the Nephite church.

Now the matter seems to stand like this: The proof for priests and teachers in the Nephite church, except in the general sense of ministers of Christ, is inconclusive. No bishops, no deacons, so far as shown by the Book of Mormon, though all these are found among the unlimited offices. And we are urged to believe that the twelve disciples whom Jesus chose, ordained and commissioned to preach in all the world, were *not* apostles, while at the same time, we must believe that there were priests, teachers, and deacons in the church; and, putting this logic with the fact that the office of bishop is unlimited, we are required to believe that there were also bishops in the church.

It will be understood that though the argument and logic may be ever so good, if they rest upon an unsound premise, the whole position is bad and dangerous. It is like putting good material and workmanship into a building which rests on an unsound foundation. The structure is liable to fall at any time. If the material and workmanship are also poor, it is so much the worse in one sense, but, on

the other hand, the building is not nearly so liable to deceive the people.

2. We quote: "That the apostolic office could not be duplicated is evident from the fact that the quorums of seventy were placed in the church as assistants or substitutes for the twelve apostles. If the twelve apostles could have been increased in number, it would have been done, and there would have been no need for the seventy." We have already shown that the Jerusalem church and the restored church of the last days, did have more than twelve apostles at the same time. But applying this reason to the quorum, and not to individual apostles outside of the quorum, we notice that the rule laid down by the brother, can only be operative where there are available apostles and seventy. It could not apply to the Nephite church and the twelve and seventy at Jerusalem, for the reason that these twelve and seventy at Jerusalem were not in any sense available ministers in the Nephite church. Furthermore, if there could be no quorum of twelve in the Nephite church, there should have been seventy to act as substitutes in the accomplishment of the apostolic work.

It will hardly be claimed, much less attempted to be proved, that when Jesus visited the Nephites there were seven complete quorums of seventy in the church at Jerusalem. Why then did not Jesus ordain some of those legal assistants and substitutes for the apostles? Would not the next and most consistent thing for us to do (after rejecting the claim for Nephite apostles), be to accept the twelve Nephite disciples as twelve seventy, authorized to act as a substitute for the twelve apostles.

3. "The twelve apostles are to labor under the direction of the first presidency. . . . There was no such office in the church here as first presidency, and consequently if these disciples were apostles they were out of harmony with the church organization; and would have no check or restraining power upon them in their work." There is a simple principle in logic which tells us that "that which proves too much, proves nothing." That is, if I undertake to overthrow an opponent's position, or sustain my own, and the evidence adduced overthrows an important part of my own position, then it fails to prove anything for me. If, therefore, the stated reason is against the existence of apostles in the Nephite church, it also forbids the existence of high priests. High priests labor under the direction of the first presidency and twelve, and so far as we know, they need a "check or restraining power upon them in their work," as much as the twelve apostles. Why not? But, we are told, there were no apostles or first presidency in the Nephite church, hence no proper authority to direct or restrain them in their work; consequently, if there

were any high priests in the Book of Mormon church, "they were out of harmony with the church organization," and, of course, the claim that there were high priests in that church should be promptly rejected. For proof that high priests labor under the direction of the first presidency and twelve, see Doctrine and Covenants 104: 5; 122: 9; 123: 16.

4. "These Nephite disciples were inferior or subordinate to the twelve apostles at Jerusalem, and were to be judged by them. (See 1 Nephi 3: 26; Mormon 1: 9.) Query: Can a man or party of men sit in judgment upon others without the party judging having superior power or authority over the one judged? We think not." No. 4 is carefully worded, but in my opinion the claim made would have been stronger had this reason never been stated. But as it is, it will materially help us to reach what we believe to be the correct conclusion. First, it should be noted that the question is not whether the twelve at Jerusalem possessed some sort of precedence or superiority over the Nephite twelve, but if they did, does it prove that the Nephite twelve were not apostles? Evidently, because of the age in which they lived and the peculiarities of part of their work, they have precedence over the Nephite twelve and the latter-day twelve as well. Peter, James, and John hold precedence over the first presidency of the latter days, but they held no higher office. Joseph the Seer, though holding the same office as his successor, necessarily holds precedence in several respects. Adam was a high priest, patriarch, and prophet. In Doctrine and Covenants 104: 28, we have the following:

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them for ever."

From this passage and many others which might be cited, it is easily seen that Adam holds a wonderful precedence over all who should succeed him; and yet there have been many men since Adam's day, who held the same office and authority that he held. Is it not a strange and new rule in jurisprudence, that men can not be judged by their peers? It is not strange that the first twelve should judge the Nephite twelve, for Jesus had promised them they should "sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19: 28.) The Nephite twelve were a part of the twelve tribes of Israel. The proof texts cited by the brother, show this to be the reason,—not because they were not apostles, but because they were a part of the twelve tribes.

"Behold they are they who shall judge the twelve

tribes of Israel: wherefore, [for which reason.—Webster] the twelve ministers of thy seed shall be judged of them: for ye are the house of Israel: and these twelve ministers whom thou beholdest, shall judge thy seed.”—1 Nephi 3:26.

“Yea, behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel, who shall be judged according to your works, by the twelve whom Jesus chose to be his disciples in the land of Jerusalem. And I write also unto the remnant of this people, who shall also be judged by the twelve whom Jesus chose in this land; and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem.”—Mormon 1:9.

These texts contain much stronger implications in favor of the belief that the Nephite twelve were apostles, than they do in favor of an opposite belief. They also show why the Nephite twelve will be judged by the Jerusalem twelve. Further, they show that the Nephite twelve will judge the remnant of the Nephites, just as the Jerusalem twelve will judge the twelve tribes of Israel. We also see from the brother's own texts, that the Jerusalem twelve are referred to by the angel as “twelve ministers,” as well as twelve apostles, which is precisely the same language he uses in referring to the Nephite twelve. Mormon refers to each quorum as “the twelve,” and when speaking of one in contradistinction to the other, he simply says “the other twelve,” which he evidently understood to mean just the same as if he had said the other apostles. He also says, when referring to the Jerusalem twelve, “whom Jesus chose to be his disciples,” which certainly favors the belief that the Nephites understood the word *disciples*, when applied to the quorum of twelve, to mean the same as apostles.

5. This number is on the title of apostle. The writer says that “in the Book of Mormon there are at least a dozen references to the twelve at Jerusalem, and almost invariably they are called apostles.” Is not this statement rather overdrawn? Not intentionally, of course, but, possibly, because of the brother's intense anxiety to overthrow the claim for apostles in the Nephite church. But, even allowing the statement to be correct, it would fall far short of overcoming the amount and character of the evidence which supports a belief in Nephite apostles. It would be putting a mere inference, drawn from the use of an official title, against the evidence which so strongly tends to prove, and we believe does prove, that the office itself was actually held by the Nephite twelve. We are not so particular about what they were *called* as we are about what they actually *were*.

Then we are told that “Christ when he chose them called them apostles.” Yes, Luke says he named them apostles, (those sent forth) but it was not

necessary then, nor is it necessary now, that they should be called apostles to prove that they hold the apostolic office. Jesus never referred to nor addressed the twelve as apostles, but he did refer to them as *disciples*, and addressed them as the *twelve*. (Luke 22:10; John 6:70.)

In the New Testament, the twelve are referred to about sixty times as *apostles*, fifty-two times as *disciples*, and twenty times as the *twelve*. Or about sixty times as apostles, and about seventy-two times as either disciples or the twelve. By the way, the angel of God that heralded the good news of Christ's resurrection, called them twelve *disciples*, and not apostles. (Matthew 28:7.) The angel who called the Jerusalem twelve apostles, also called them *twelve ministers*, at the same time that he referred to the Nephite disciples as *twelve ministers*. (See 1 Nephi 3:26.) Mormon says that Jesus chose the original twelve “to be his disciples,” thus showing that, with the Nephites, the word *disciple* was used to designate official standing as well as in its ordinary use. He also refers to the two quorums as “the twelve whom Jesus chose in this land,” and “the *other* twelve whom Jesus chose in the land of Jerusalem.”

The Book of Mormon record of titles applied to the two quorums, respectively, is about as follows: The Jerusalem twelve are called disciples, 1; twelve ministers, 1; twelve, or the twelve, 5; apostles, 14. Thus we see that about one third of the time they were known by other official designations than that of apostle or apostles. The Nephite twelve were known as twelve ministers, 1; the twelve 10; the twelve disciples, or disciples, 22.

This argument on official designation, to be conclusive, must show, that first the Jerusalem twelve were invariably known and referred to as apostles. And, second, that the Nephite twelve were not and could not be known as twelve apostles, when called and referred to as “the twelve disciples” and “the twelve.” Who can show this?

In this connection we call special attention to what was incidentally mentioned before. According to the testimony of the New Testament and the Doctrine and Covenants, no other quorum or council in the church has ever been known or designated as “the twelve” or “the twelve disciples,” except the quorum of twelve apostles. With this evidence before us, and not so much as a hint in the Book of Mormon that the Nephites used these official designations in any other way, what should be our conclusion? Peter, James, and John are nowhere referred to in the New Testament, or in church history, as the first presidency, and yet it is probable that a very large majority of the Saints believe that they were made a first presidency in the primitive church. Peter was just as much of an apostle when

he called himself an elder as he was when he called himself an apostle. (1 Peter 5:1.) John was just as much an apostle as Paul, though he always referred to himself as "the elder" or that "other disciple." (2 John 1:1; 3 John 1:1; John 20:2-4).

How do we know that successors to the original twelve were chosen for four hundred years "and they were never called disciples"? As to what the church called them after she had gone far into apostasy, it will hardly count as valid precedent. It is stated that the apostles referred to in Mormon 4:7, "were undoubtedly those at Jerusalem." This statement, couched in less positive terms, is not objectionable. They may have been the apostles at Jerusalem. We fail to see the proof in paragraphs three and four of the same chapter; and as to the statement that "Mormon was writing to the Gentiles," it is only a part of the truth and hence is misleading.

Mormon tells us "that a knowledge of these things must come unto a remnant of this people, and *also* unto the Gentiles, which the Lord hath said should scatter this people, and this people should be counted as naught among them, therefore I write a small abridgment, daring not to give a full account of the things which I have seen," etc. (Mormon 2:5.) And the next paragraph begins with these words: "And now behold, this I speak unto their seed, and also to the Gentiles," etc.

In chapter 1:9 we are told that he wrote to "the remnant of this people, who shall also be judged by the twelve whom Jesus chose in this land; and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem." Also to the whole house of Israel, and "unto all the ends of the earth." Thus the arguments made on the improbability of Mormon writing to the Gentiles about the miracles wrought by the Nephite twelve, fails. Whether the statement, that "there were many mighty miracles wrought by the hands of the apostles," applies to the first twelve or the second, (and we do not contend that it applies to the second) one thing is plain, namely, that Mormon could have applied it to the Nephite twelve without involving him in any inconsistency whatever. In the same paragraph, and in close connection with the statement in issue, he does refer to the Nephite twelve, and to the commission which Jesus gave them, in the following language:

"For behold, thus saith Jesus Christ, the Son of God, unto his disciples who should tarry; yea, and also to all his disciples, (the twelve) in the hearing of the multitude, Go ye into all the world, and preach the gospel to every creature; and he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe, in my name shall they cast out

devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover; and whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the end of the earth." Thus we see that those who claim the statement applies to the Nephite apostles, have, apparently, good grounds for their belief.

6. In this number an argument is made by attempting to carry out and apply Paul's illustration of the necessity and importance of every part of the body occupying in its own place and performing its own work. If we try to make these figures do more than they were intended to do, by those who introduced them and used them, we get into difficulty. For instance, if the first presidency is the head, the apostles the mouth, the prophets the eyes, the seventy the ears, etc., then wherever the first presidency is, there are, necessarily, the apostles, prophets, and seventy, for all these are component parts of the head. What could the head do without mouth, eyes, and ears?

Carrying out this illustration a little farther, we have the Nephite church so located that, because of environment and the decrees of God, she must get along without head, and, of course, without eyes, ears, and mouth. That is, she can neither think, eat, talk, hear, nor see. Let it be remembered that the Nephite church could receive no more benefit from the Jerusalem church than we can in our day, to say the least. Their necessities were just as great, because of environment, as ours were because of apostasy. And yet we are not only asked to believe that she did not have these leading ministers that God placed in the primitive church, but that she could not have them. We do not believe that God has so arranged for the perpetuity and upbuilding of his work, that he can not supply every necessary demand, and that too, *in harmony with his word*.

Moreover, the members of the human body represent the orders of ministry and membership in the church of God. If apostles are represented by the mouth, it is not confined to the original twelve, but applies to all true apostles, in every clime and every age. And it is clear to us that when Jesus Christ calls men, ordains them, makes them his leading ministers and witnesses, and sends them into all the world to preach the gospel, they are his apostles; and if the number be twelve, they are his twelve apostles. It is not putting another mouth in the body, hence this huge monstrosity is only a creature of imagination.

7. In this number an attempt is made to show that the Nephites did not need apostles—that the provisions made were ample to meet their emergencies, and needs. If so, they were and are sufficient

for us, without apostles, prophets, etc. They had no advantage over us in getting along without them. All that was needed was that these lower and unlimited officers should be placed in the church, and then we could have gotten along just as well as if we had the others also. In fact this position leads us to adopt the orthodox (?) view, which we have been combatting ever since 1830. That is, "apostles and prophets are done away, *because no longer needed.*"

Let us try to be consistent. If the head is represented by the first presidency, the mouth by apostles, etc., where shall we find a substitute for these members of the human body? It may be said, as correctly claimed by the brother, (but erroneously, we believe, given as a reason why there could not have been apostles in the Nephite church,) that the seventies can act as assistants, or substitutes for the apostles. True, but it is not because the ear can fill the place of the mouth, but because the seventy, acting as a substitute for the twelve, are themselves apostles. So if a substitute was needed for apostles in the Nephite church, which has been conceded, the seventy constitute the legal, and only legal provision for that substitute. (Doctrine and Covenants 120: 3.)

The claim made that these Nephite twelve were simply and only a quorum of twelve elders, chosen and ordained to act as a substitute for the twelve apostles, shows very forcibly the unenviable place into which one is driven by taking the position that the Nephite twelve were not apostles. In the first place, there is no provision in the law as contained in the sacred books of the church, for a quorum of twelve elders, or any other quorum of twelve, to act as a substitute for the twelve apostles. The position is wholly assumed, having no divine warrant in the word! And all this to get rid of the claim of Nephite apostles!

Why should we say that the title of elder as used in Moroni 3: 1; 4: 1, did not include the high priests and twelve apostles, any more than we should say that John was not an apostle, for he always called himself the elder, or a disciple? Or that the elders referred to in Doctrine and Covenants 17: 22, and 42: 5, proves that it was not intended that there should be any first presidency, apostles, high priests, or seventy in the restored church, for the elders and priests were to administer the sacrament, and the elders, priests, and teachers were to teach the principles of the gospel. If nothing else would convince us that the Nephite twelve were apostles, this monstrous assumption would. Now, as this assumed position of twelve elders to do the work of apostles, all falls to pieces when we begin to handle it, our former position on Moroni 2: 1, remains intact. The words "for thus do mine apostles,"

plainly implies that the twelve whom Christ was addressing, were apostles. They can mean nothing else.

And now, Bro. Chairman, while we are on our feet, and with your permission, we move that hereafter Christ be permitted to organize his church *whenever* and *wherever* he pleases, placing therein such officers as he may deem to be necessary, (provided he does all according to the pattern) and that he be not subject to the charge of polygamy.

J. R. LAMBERT.

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DEFENSE OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS AND REPLY TO JOSEPH F. SMITH, JR.—PART III.

PROMISED REVELATIONS NOT RECEIVED.

The promises of the Lord are generally conditional. When they are not fulfilled we perceive therein an evidence that the conditions have not been complied with. There are certain promises the Lord has made to those who would obey the gospel: that they would receive the Holy Spirit and the gifts thereof; that they would know of the doctrine; that the signs would follow them. If somebody, a reasonable length of time after they have obeyed, were to make the announcement that they had not received the Holy Spirit or any of its attending effects, fruits, gifts or blessings, we would all at once unite to question their repentance, their preparation, their compliance. We would believe that the conditions had not been complied with or fulfilled; and this with the greatest of propriety if we know that the officer from whom they received the ordinances was one who held authority to thus administer. Whether the failures or deficiencies on the part of the candidate are visible or not, we have every reason to believe in their existence inasmuch as not to believe in them reflects discredit and partiality on the Lord.

The same thing which is true in relation to an individual is true in relation to a congregation, the church, or a nation: whether that congregation be located at Nauvoo, whether that church be the original church of Latter Day Saints with its headquarters at Nauvoo, or whether that nation be ancient Israel.

To ancient Israel God made certain promises upon their entrance into Canaan. He promised them his help to make a complete extermination of the Canaanites. But they were not all exterminated. The Philistines and others remained, as a thorn in the flesh of Israel. In other words, the promise was not fulfilled. Why? Because the conditions were not complied with. Because Israel made a league with the Gibeonites. Because they were not dutiful in other respects. In this case there is before us the cause of the nonfulfillment of the promises. But even though the causes were not visible, even though there

were no history in the sacred volume respecting the violations by that people of their part of the contract; even though the Bible were silent about their league with the Gibeonites, their intermarriages with heathens, etc., we would, in the very nonfulfillment of the promises, have the best, the surest foundation for our suspicion—yea, our belief that due causes existed, that somewhere there was some default, some shortcoming.

To latter-day Israel God revealed himself and planted them in Jackson County, Missouri. He promised that if they would do right they would "eat the good and fatness of the land of Zion." The profound and philosophic writer, Orson Pratt, allows, in his pamphlet, "The New Jerusalem," that they would have lived in peace with their neighbors had they been obedient; they could have remained. But they did not remain, they were driven away. Why? Section 98 (101 in Utah edition) says, "I the Lord, have suffered these afflictions to come upon them, in consequence of their transgressions." Of what did the transgressions consist? Same section: "There were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them." Herein the cause is again visible. But were it not, the very fact of what came upon them would be sufficient testimony that it existed.

Later we find them on the banks of the Father of Waters, at Nauvoo. They were commanded to erect a temple, a dwelling, an abode for the Lord. A great promise is made if they would execute this task. He promised that he would dwell in that temple, that he would abide there; and as an evidence of his abode, his dwelling, he would reveal himself, would reveal certain things. "For there is not a place found," says he, "on the earth that he may come and restore again that which was lost unto you." Furthermore: "Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fullness of times."

As literally as smoke and warmth issue from fire, these revelations were to issue from the dwelling and abiding of the Lord in that temple. The reception of those revelations was to be an evidence of his acceptance of the temple. The non-reception of the revelations was to be an evidence that the temple was not accepted. He would not reveal himself in or on account of a temple that had not been built; and even if it had been built, he says, "if you build a house unto me and do not the things that I say, I will not fulfill the promises which ye expect at my hands." We have, therefore, a reason to expect that upon the completion of that edifice God would "restore again that which was lost"; that he would

reveal his "ordinances" therein, that he would reveal things never thereunto revealed, things that were hid "from before the foundation of the world," and that were to pertain to the "dispensation of the fullness of times." We are therein informed of the seal of approval that God was to put upon that house and the nature of that seal. We are not only told that he was to reveal himself, but we are informed beforehand of the import of the revelations.

Now, let us ask Mr. Smith: Have any such revelations been received? Name them. Where are they and what are they? Our Doctrine and Covenants contains only two sections that were given between that time and the time the Saints left Nauvoo, and they are not revelations, but letters of Joseph Smith containing items of revelation pertaining to baptism for the dead. The Utah Doctrine and Covenants contains nothing that could be accepted as a response, an answer, to the promise in full. Section 125 is said to be a revelation directing the Iowa Saints to gather at or near Nauvoo. Section 126, not published in the Martyr's lifetime, is purportedly to Brigham Young, telling him that he could stay home thereafter and take care of his family. Nothing in either of these purported revelations revealing lost ordinances, the fullness of the priesthood, or anything that specially pertains to the dispensation of the fullness of times.

Sections 127 and 128 are the two letters referred to, addressed by Joseph Smith to the Saints in Nauvoo in 1842. They can not be said to fulfill the measure of revelation the Lord designed, for several reasons. In the first place, baptism for the dead was known and practiced in the primitive Christian church in the days of Paul; and in order to have proceeded, the contents of these revelations must have been then known; hence they do not contain something that had been hid from before the foundation of the world. Then, instead of professing to be a fulfillment of the promise that had been made, they both shrink from and despise that very supposition in looking forward to something yet to come. The former says: "I am about to restore many things to the earth, pertaining to the priesthood." The concluding paragraph of the latter is still promissory. Section 129, said to be revealed in 1843, contains a few independent paragraphs about spirits, angels, etc., but nothing that pertains any more to the dispensation of the fullness of times than any other dispensation; nothing, I venture to say, that the staunchest Mormon would affirm has been hidden since the foundation of the world.

Section 130, not published in the lifetime of the Martyr, can by no fair means be explained as filling the vacancy depicted. It has something with regard to the natures of God, angels, their habitation, the future earth. It has an item about the war, and

another about the time of the coming of Christ; but with reference to the great gap that was to be filled, intimated in the revelation of January, 1841, it is quite irrelevant. It has not one spark of light but what we have reason to believe the ancients had, save the reference to South Carolina and the promise to Joseph about the coming of Christ, which things, as matters of war and private promise, can not be said to have any special pertinency to the great latter-day dispensation.

Take section 131. What is it? It is one which refuses an honest bachelor the right to go to heaven, to celestial glory. No matter how faithful, how dutiful, he must be shut out, according to this section which, again, was not published in the lifetime of the Prophet Joseph. He can enter an inferior glory, but can not procreate. Because he has committed the awful sin of being a bachelor in this life, he is destined to remain one in the life to come. If he has been guilty of the crime of having ill-health, whether that ill-health was hereditary or self-contracted, and thereby rendered unmarriageable, he must nevertheless be shut out. I am glad that section was not published in the Martyr's lifetime. I am glad that we have the best of reasons for doubting its genuineness and its truth. I am glad that the Martyr is not stained with its known authorship. Whoever wrote it, wrote the word *liar* on his very forehead. What we have said is sufficient to exclude from the mind of any inquirer the thought of its being of that peculiar nature that we have pointed out is inherent in many preceding sections, whether it is of God or not. It exhibits not one feature, whether it be right or wrong, that we have any foundation for believing was withheld from those intervening the present dispensation and the foundation of the world. But, as a matter of fact, the last three sections do not of necessity enter into this consideration. They might with all propriety have been passed by, as they do not purport to be revelations, but merely some instruction given by Joseph Smith, speaking not by a "Thus saith the Spirit," not *ex cathedra*.

Following this section 131, this prelude of polygamy, comes the notorious section 132 ordaining polygamy. Permit me to digress to say that paragraph 26 declares that when a man has been married according to this special order, he may commit any sin of the new and everlasting covenant, and he may also go so far as to commit "all manner of blasphemies," yet so long as he is not guilty of murder, he will "come forth in the first resurrection and enter into his exaltation," by being "destroyed in the flesh," which Mr. Penrose defines ("Blood atonement," pages 24, 28) as being blood-atoned or having their blood spilled. Hence while section 131

shuts bachelors out, section 132 shuts polygamists in. While section 131 will not allow bachelors to do enough good to get into celestial glory, section 132 will not allow polygamists to do enough sin to get out—save murder. If the paragraph referred to does not mean polygamists in particular, Mormons will admit that it includes polygamists.

But what about the nature of this revelation, which purports to have been received in 1843, as responding to the promise. True or false, genuine or spurious, does it fill the bill? What does it contain that according to the document itself had been hidden from before the foundation of the world? The very opposite: it claims to be a reproduction of an order which obtained in the time of the patriarchs. It only claims to be new in the sense of restoration. It teaches that the same course that it justifies was known and observed in the times of Abraham, Isaac, and Jacob, of David and Solomon. Inasmuch as it therefore does not claim to bring to light anything but what was before had and practiced, we may dismiss it at once and extend our inquiry still further. The revelation that the revelation of January, 1841, looks forward to, is not one of restoration, but one that has never in this world been made known.

Section 133 is a revelation given while the Saints were at Kirtland. Section 134 is not a revelation. Section 135 is not a revelation. Section 136 purports to be a revelation given through Brigham Young in 1847. What is its nature? It does not matter very much, for they had already forsaken the temple, finished or unfinished, and were at Winter Quarters on their way across the plains. All the document purports to be is a little instruction as to how they were to organize and proceed in their migration to the far West. No ordinance, nothing that had been lost, nothing that had been kept in reserve since creation.

What next? Nothing, for that is the last section. Now where are those revelations? Wherein has the Lord ratified his promise? Echo answers, Where? Where are we to look for this mark of his acceptance to the temple? Where?

We were really not subject to the necessity of examining the sections or revelations given before the period he fixes for the completion of the temple (granting for the time being, if he likes, that the temple was completed); for the revelations were to be given *after* its completion, when the Lord took up his residence therein. He would not accept it until completed, nor would he reveal himself in indication of his acceptance of it till he had accepted it. The deficiency of these revelations, therefore, is an evidence that the building, built or not built, completed or not completed, *was never accepted*.

SUCCESSION AND LINEAGE.

Mr. Smith now turns his attention to the Doctrine and Covenants, and proceeds to discuss some of the portions thereof relating to the matter of succession and the law of lineage. He quotes successively from section 28, 35, and 43, of the Utah edition (27, 34 and 43 in our book), the passages we frequently appeal to along with others as incontrovertably supporting our position relative to the manner of filling the vacancy occasioned by the death of Joseph Smith.

LORD TO APPOINT ANOTHER.

Joseph F. Smith, Jr.—“And if thou art led at any time by the Comforter, to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.” You see the Lord was to appoint another. The passage in section 35 is as follows: “And I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things that have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead. Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things.” The third passage is as follows, beginning with the first verse:

“O harken, ye elders of my church, and give an ear to the word which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me.”

Response.—Yes, indeed, it is unmistakably plain that it was the Lord who was “to appoint another.”

Joseph F. Smith, Jr.—These revelations, extracts from which I have read, were all given between September, 1830, and the first of March, 1831.

Response.—This statement is an error. Instead of being given “between September, 1830, and the first of March, 1831,” section 28, the first of the three quoted from, was given in September; this according to both the Utah Doctrine and Covenants and ours.

SECTIONS 27, 34, AND 43, NOT DONE AWAY.

Joseph F. Smith, Jr.—At that time the church was less

than one year old, and was not fully organized with its various officers as we have it to-day.

Response.—Less than one year dating from April, 1830; but what of it?

Joseph F. Smith, Jr.—When they [these revelations] were given the Prophet Joseph was young and inexperienced and this law was laid down for the government of the church as it existed at that time, as these revelations clearly indicate. You will notice from these passages that the Lord was to choose another in the prophet's stead in case of his removal through transgression or for any other cause during that incipient stage of the history of the church. [Italics mine. —A. K.]

Response.—We admit, again, that the law enunciated in said revelations was one applicable to the church as it existed at that time and during that incipient stage of the history of the church; but on the statement that its applicability was to be regulated to that period and that it has no application to the condition of things to-day, to the more advanced stages of the church, or to its post-martyr period—there we part company with Mr. Smith at once. It is our keen familiarity with his meaning which we gather from his comment following the affirmation we have quoted from him, also from their history—touching the accession of Brigham Young—that has inspired us to italicise his words.

But what is there in the quotations Mr. Smith produces from those three revelations to indicate that the law which they enforced was only of a temporary nature? What is there in them to indicate that the provisions the Lord makes for the maintenance of the function of the revelator in the church were not to be permanent? Not a word, not an iota. Of course he must succeed in this position or Brigham Young (who was neither appointed through Joseph Smith or ordained especially to that office) must go down. To admit that the law provided for in the three sections under consideration is still of binding force and that every future and successive individual who should stand at the head of the church and occupy the place that Joseph occupied at that time must arise to that station, according to the rule therein prescribed, is to admit that Brigham Young was not Joseph Smith's successor and that the Utah church is not the true church of God. For, if Mr. Young's accession was in accordance with the provisions of those revelations, let us not think for a moment that our friend would insist upon their inapplicability to his case. And as the whole three sections, which teach that the successor of Joseph Smith was to be appointed by God and through Joseph Smith, all come under Mr. Smith's repeal. He leaves himself fairly open to the conclusion that Brigham Young was neither appointed by God or through Joseph Smith.

(To be continued.)

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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My House—or My Boy—Which?

So many times I fret and grow
Discouraged, for it seems each day
That now I've got the house so clean,
It surely clean will stay
Until the morrow. But alas!
The morrow comes and with it brings
For me to do, in endless round,
The same old, common, homely things.

I look around each morning; there
Upon the tables and the chairs,
I find cut paper, strings and nails;
Oh! me, the same old, humdrum cares!
While whittlings litter up the floors,
And here's a cap, and there's some shoes
To put away. Does it seem strange
That I, sometimes, my temper lose?

I think how nice the house would look,
And how much easier work would be,
If I had nothing out of place,
And everything from dirt was free;
No strings or toys to be picked up,
No misplaced cap, no muddy shoes;
Then life would be a happy dream,
And I would never have the blues.

But when the shades of night are drawn,
My day's work done, I sit me down
To read or write, 'tis then I'm tried;
'Tis then I try to think, and frown
Because of Grandpa and the boy,
Who laugh and chatter, blithe and gay.
Dear me! I wonder who could think?
They drive my every thought away.

But when I think of how I'd feel,
If nevermore should come my boy;
If he should go, far, far from me,
Would not my pleasure, all my joy
In life go too? And then I know
That I had rather keep my boy,
With all his litter in the house,
Than all my happiness destroy.

For oh! how desolate the house
Would seem with him afar away.
How quiet always would I be;
How could I think by night and day.
No, no, I would not have it so;
A life like that would be no joy
To me; I'll take the strings and nails,
The misplaced things, and keep my boy.

—Anna Huber Kent.

Mrs. Dawson's Awakening.

BY MON TANA.

(Concluded from last week.)

"Come inside and I'll show you my Indian suit," the boy said, and Johnny stepped in and sat down on the covered box. He felt like he was in fairy-land, it seemed so unreal. He knew his mother would disapprove, but he just couldn't pull himself away now he had come, and he did want to play Indian.

"My name's Clark," his new friend said, as he tumbled things out of the trunk onto the floor, "and I'm eight years old. How old are you?"

"I'm six, going on seven," Johnny said proudly. "I'm most as big as you are."

"Yes, but I ain't got curls," the other replied with a grin. "Say, if you say anything about my hair again I am going right straight home. I think you are not very polite to company," and Johnny got to his feet but made no move to go out the door.

"Well, we'll play Indian and then you will want to stay, all right. I will put on my suit now and you can have this cowboy suit to dress up in. I've got feathers and everything. Don't I look fine?" Clark asked as he strutted around with the feather head-piece set very much to one side.

Johnny was half afraid of such a fierce looking playmate, for he had never seen the like before, but he wanted to get into the game as quick as possible, for it promised to be interesting. He donned the cowboy suit and Clark tied a red handkerchief around his neck and tucked the hateful curls under a wide-brimmed soft hat. A belt with a big pistol made out of wood was strapped around his waist and then they were ready for the game.

"Now you go down by that tree and hide and I'll come and whoop at you, and then you must run and I'll chase you and you must let me catch you, then I'll scalp you. You musn't say a word, for if you do, the game won't be real. Oh, here comes Roy Bruce! He's a dandy fellow to play Indian with. He's got a suit here in my trunk, too, and we'll have a fine game now. Come on, Roy, we're just beginning. This is the boy next door. His name is Johnny. Hurry up and get your duds on."

The newcomer came up to the others but he did not seem to like the looks of Clark's new playmate.

"Say, Clark, is he a girl?" he asked with scorn, pointing at a stray give-away curl hanging down Johnny's back.

Johnny's hand flew to his head and he hastily tucked the naughty curl out of sight, but his face got very red and he felt like he wanted to fight.

"Oh, he's all right," Clark very graciously said. "He can't help the curls, and he doesn't want them so we are going to scalp him," he added with a chuckle. "He can't help what Indians do to him. Come on, let's get started."

The game was soon in full swing and the afternoon sped quickly by, and it was almost dusk when the boys finally threw themselves down on the grass panting and tired and hot. Johnny had won great favor with the two other boys, and they were all happy and tired but hungry as little cubs. Johnny bethought himself of the glass of milk and crackers his mother had told him to have Nora give him so he said good-bye to the boys and made his way home. When he reached the house he felt a little frightened for everything was quiet and not one of the servants was to be found. He ran through the hall out onto the front porch, expecting to find his mother out there, but no one was sitting in the big chair, so he ran on down to the gate.

He looked up and down the street but not a soul was in sight. His heart began to thump awfully hard and he had to press his hand against his side for fear it would jump right

out through his ribs. He went out and down the walk a piece and 'way down at the other corner he saw several women coming towards him, so he felt safer and ran down to meet them. As he got closer he heard one of them say:

"Oh, there he is, Mrs. Dawson! Don't worry any more. He's all right," and he then saw his mother who was leaning on another lady's arm. Her face was so white it frightened him and he ran towards her holding out his arms. Hers opened to catch him, and she sank on her knees clasping him to her heart and covering him with kisses.

"Oh, Johnny, dear, where have you been? I was later than I expected to be and down in front of Mrs. Loving's we met a boy who said you had gone down town and I feared you would be killed by the cars. Where have you been, dear? We couldn't find you at home so we hurried down the street thinking perhaps we'd find you. Have you been away?"

"Just next door, mamma, and I forgot the time. I'm so sorry," and he patted his mother's cheek; something he had never done before, and it felt so soft and velvety he patted it again.

Mrs. Dawson kept hold of his hand all the way to the house and when they reached the porch she sat down in the big chair and drew him onto her lap. She looked into his frank blue eyes and wiped his red little face with her own lacey handkerchief, and then for the first time she noticed his hair, and she gave a little gasp of astonishment and sat up very straight, nearly spilling him off her knees.

"Johnny, why—why what is the matter with your hair?" she asked as she rubbed her hand over his shorn head.

Johnny flushed and began to squirm, but she held him tightly, and so at last the whole story was out. He forgot everything but the exciting game he had played that afternoon, and his mother listened in silence as he pictured the fierce Indians and the jolly good time they had catching him to scalp him.

"It didn't hurt a bit," he told her, "and we had the bestest time. I do wish you would let me play over there all the time. Clark said his mother liked boys and he said she always let him play on the grass, and he's got a billy-goat and his papa plays ball with him. He said it was lots of fun to go bare-footed, and he's got the dandiest wagon with red wheels, and oh, so many things I can't tell you all of them. I guess you do love me, don't you, mamma?" he asked as he looked up into her eyes. "Clark said his mamma said you didn't know how to love children. I wish you'd love me just a mite," and he did not try to keep the tears back this time.

Mrs. Dawson held him closer. What was he telling her? That she did not love him? She had never heard him talk this way before, and she was so taken by surprise she did not know what to say. She held him a long time, thinking, thinking all the time, and then that night after he had gone to his little white room she came and sat by his bed and held his hand and coaxed him to talk. He needed little coaxing and he was soon pouring out his lonely little heart to her, and as she clasped his hard brown fist in her hands she saw herself in an altogether different light, and she began to question herself: had she done her duty by the one little child God had given her? Was it right to leave him so much alone, and did the lectures she attended and the papers she wrote amount to as much as the companionship of her boy? She had devoted so much of her time to the Mothers' Meetings and had so often told Johnny not to bother her when she was writing a special article on the bringing up of children. She had loved the praise and the compliments her efforts had gained for her, but now she asked herself where had been her gain?

Johnny fell asleep at last with the happiest heart he had ever known, and when he awoke in the morning he at first thought it had all been a dream, the Indian game and then

the tender caresses his mother had bestowed upon him. He lay there thinking it all over and then jumping out of bed he ran to his mother's door and knocked timidly. And the dearest voice in the world told him to come in, and with a bound he was on her bed and clasped in her arms.

"Mamma, mamma," he whispered, "you do love me, don't you, mamma?"

"Yes, Johnny, man, I do love you, and mamma is going to be with her little boy more after this. We'll have great times together, Johnny boy, and mamma is glad she had such a nice talk with you last night," and Mrs. Dawson nestled him close, and when he asked if she did not like his hair better like this, she bravely said, "Yes, indeed."

She was happier all day, and she thanked her heavenly Father he had let her eyes be opened in time. She realized how her little boy had been denied nearly everything a boy craves in a mother, and she made up her mind her duty should be to her child first before she spent afternoons telling other mothers how to make a close companion of their children. In her letter to her husband that night she poured out her heart as Johnny had poured out his to her and she felt he would understand.

Johnny was so happy in the days that followed and so obedient; he came to his mamma for advice, and he never was turned away by "I'm too busy now, run away." She watched him at his play and he did not play alone either. The boy next door, and even his dog, Muggs, came over every day, and there were other children who found his yard a delightful place to romp, and he had the nicest mamma, they thought, and so did he.

Request for Prayers.

Lee A. Shepard, who is afflicted with a cancer, requests that the Saints remember him in their prayers so that he may be cured of this terrible affliction.

Letter Department

Jots by the Wayside.

(Continued from last week.)

BY T. W. CHATBURN.

A little cold water applied to the lady's face, and a few assuring words from the conductor, calmed the fears of the frightened husband; in the meantime the train is slipping down the mountain side into denser atmosphere; the lady revives, the good husband smiles at her weakness and all is well.

Crossing the nation's watershed, we are now on the Pacific Slope. The rivulet on our left is the head waters of Eagle River, which joins with Grand River, running into the Colorado River that flows into the Gulf of California and into the Pacific Ocean.

The sun is sinking behind the whitened peaks that lay like saw notches against the western sky, and as far as the eye can see, a panoramic view, grand, wonderful, beautiful, and inspiring mountains, gorges, canyons, valleys with sparkling loveliness, dashing streams and somber forests, infinite variety, indescribable—and here on the crest of the Continent, in the twilight of a setting sun, we catch a glimpse of the "Holy Cross," on a noble peak which seems to pierce the sky, half hidden with mystic clouds and plumed with gleaming snow. This sacred symbol is of such a character that dwarfs all human carving; sitting on the crest and pinnacle of our nation, is a sign of Christian possession for ever.

In the unnumbered ages of the misty past, or perhaps when He was nailed to the accursed tree, or in the roaring rumblings of eternal commotions amidst the darkest of darkness, the cross was planted here by a divine hand, as a living

prophecy to unborn generations, a sign of glorious fulfillment, a reminder from always to eternity, a seal upon our proudest eminence, as to what our fealty should be. Here, in the sight of all men is inscribed by a divine hand the marvelous testimony of a crucified Christ; far above the strifes of all human marts, planted so grandly above the turbulence of all earthly clouds, it seems to say in no measured tones, "Humble thyself, O man, uncover thy head and acknowledge thy weakness, and never forget that as high above the gilded spires, gleams the splendor of this ever living cross, 'So my ways are above thy ways and my thoughts above thy thoughts.'"

Darkness has thrown its mantle over the scene; the lights are gleaming in the car and we would it were morning. We shall miss many scenic views, as we go thundering through Eagle River canyons, the mountain gorges, the little picturesque towns and mining camps, and as we speed downward, the hills are rising on either side and we can see their jagged tops in the gloaming, against the sky. No doubt we will be well down the Grand River Canyon by the dawning of the morning, but our eyes are heavy and we must rest. A short repast from our scanty basket, a drink of cold water, and we curl up in our seat and soon, amid the rumblings of the wheels, the grinding of the brakes, the shriek of the iron monster, and as the dreamy echoes die away, we are lost in fitful slumber.

SOMERVILLE, Massachusetts, June 29, 1909.

Herald Editors: As I am receiving considerable inquiry regarding the individual communion service, as to where obtainable, prices, etc., I am sending you a catalogue of the wares, and I wish you would print sufficient notice in the HERALD to cover the wants of the people. This firm is the best firm that I know about, and they can furnish anything that may be wanted in the communion service line. I do not believe nor does the church in the manner of serving set forth in the catalogue, but their opinions regarding the manner of serving in no sense change the utility of the service. I trust this catalogue will prove of interest to you, as well as to the rest of the Saints.

Ever anxious for better hygienic conditions to prevail, and especially in the church, I am,

W. A. SINCLAIR, M. D.

166 Pearl Street.

[The address of the firm where the communion-service can be obtained is, Individual Communion-Service Company, New England House, 256 and 258 Washington Street, Boston, Massachusetts. H. V. Meyer, Manager. Interested persons may write them for catalogue.—EDITORS.]

HARLEM, Montana, June 27, 1909.

Editors Herald: As the sun was well down, this afternoon, I buried beneath the water Bro. George Stowe of this little town. And as I raised my voice and said, "George, having been commissioned by the Lord Jesus Christ, I baptize you in the name of the Father, Son, and Holy Ghost; amen," my whole body shook, for the Spirit of God was upon me. It is the sixty-fifth anniversary of the death of our beloved President Joseph Smith. He was killed about five o'clock in the evening and so it was nearly that time that I buried Bro. George in the water. We confirmed him in the evening, later, and so we are all here rejoicing. I am glad that I have had the privilege, upon this noted day, to lead one soul into the kingdom of God. By my faith and work, have done my part to bring to pass Joseph the Martyr's prophecy: "I or my posterity will plead the cause of injured innocence."

Bro. William Sparling is here helping us and we are sorry that he will leave to-night for his home. We have been with him at Fairview where he led six precious souls into the

water, and later on I will lead two more into the watery grave, one being a former Salvation Army worker.

I leave in a few days for the west and as we go on our journey we are thankful that we are in the work. May we all work for the steady growth of the work in which we are all interested.

My home address is Benson, Nebraska, Box 157.

Your brother in the one gospel,

HALE W. SMITH.

POCATELLO, Idaho, June 28, 1909.

Editors Herald: Sr. Phoebe Hansen and daughters, Eva and Elva, were baptized yesterday at Blackfoot and three children were blessed. Also something of a home class Sunday-school organization was effected, with Bro. L. P. Larsen chosen to lead.

During the two weeks spent in that neighborhood we have had several sharp encounters with the Brighamites who are rapidly growing in strength there, and contend as zealously as ever for the holy (?) principle of polygamy.

I am *en route* now to Bliss, then Western Idaho and Oregon points. Weiser, Idaho, care of W. T. Ferguson, will be my address for awhile. Will stop off at points *en route* to Seattle if practicable and notified, as we hope to attend August reunion.

In bonds,

S. D. CONDIT.

NEOLA, Iowa, June 16, 1909.

Dear Herald: Having read the many letters and articles in the HERALD, I decided to be a correspondent also with the Saints who can only get good news this way. During the last few months, we have had Sunday-school and some preaching services by Brn. W. M. Self, Hayer, Hansen, and Bardsley?

I am sending you some verses which if you think desirable to publish, I would like to have done.

I walked through the woods and meadows,
In the silence of the eve;
And the stillness and beauty moved me
To thoughts which would not leave.
I thought of the words of our Savior,
Spoken in love to his sheep,
When wandering away from the sheepfold,
He hastened and paused once to weep.

Of those to the soldiers by him;
In his agony on the cross;
When he cried out, "O, Father, forgive them";
They understood not the loss.
O, that we could be more like him,
Patient in suffering and in pain;
Forgiving those who sin against us,
And not think all our efforts in vain.

Your sister,

MARY E. HOUGH.

PINE BARREN, Florida, June 20, 1909.

Editors Herald: I feel it is my duty to say that I have enjoyed my life since I have been in the Latter Day Saint Church better than I ever did before, and hope I will live to understand all of the gospel. I have been a member of this church about four years and I trust that God will give us strength to go through this life. I want all the Saints to pray for me. I hope the time will come when all of God's children will meet, never to part.

Your sister in the one faith,

ESTELLA BOOKER.

News From Branches

SAN BERNARDINO, CALIFORNIA.

Thinking that it would be of interest to your readers to hear from this part of the field, will say the work is progressing nicely. Although we regretted very much that Bro. Pitt left us, yet we feel that our loss is another's gain. Now we are anxiously awaiting the arrival of Bro. Charles Crumley, of San Francisco, who has been appointed to labor with us.

Elder Williams, of Los Angeles, a short time after his return from the General Conference, paid us a visit and lectured to us five evenings. These lectures were well attended by appreciative audiences.

Shortly after this, he became engaged in debate with an ex-Unitarian minister, Mr. Edward Adams Cantrell, of Chicago. For months, Mr. Cantrell has defied the ministers of Southern California with a standing challenge to meet him in a joint debate. The question was: "Following Jesus; Is it possible? Is it desirable? Is any one doing it?" The local ministers seemed somewhat chary; but Bro. Williams proved to be the "minister who was different." He accepted. As a result, they held a two-hour discussion before an audience of about four hundred people, on the evening of June 15, in the Woman's Club House in this city.

Mr. Cantrell is a gentleman and a scholar; he is a polished, refined, brilliant; and eloquent speaker; and the general verdict is he fought the best fight against Christ and Christianity ever heard in these parts. I can not tell you all the good things we heard, but suffice to say, Mr. Cantrell's air of complacency faded into a dismal hue before the affair was ended. In brief, it was as follows: Mr. Cantrell termed Jesus as one whose teachings were impossible to follow; he arraigned Jesus as the apostle of imitation and substitution, both of which were a menace to progress. He said:

"If you can trust the vulgar, wayside flower because of its own virtue, of its own inherent qualities, in its own way, and after its own volition, why not trust the highest expression of life known to us in the universe to do likewise? The rose of to-day does not say to another rose, 'Go to, let us unfold as a rose of nineteen hundred years ago unfolded.' Yet Jesus' name is being harped upon all the street-corners and alleys. I loved a little woman once. I loved like a house on fire, or like two houses on fire, as the saying goes. Did I go about yelling her name on all the street-corners? No. Her name was too sacred. Yet one often hears such expressions as, 'Oh, I'm going to run a store like Jesus,' until, as Emerson said, 'I'm tired of this whole Jesus business.' I am opposed to your whole philosophy of imitation and substitution. It reminds me of a boy whom I will call Tommy Blank. My father took such a liking to this boy, that he was continually urging me to act like him. It was 'Tommy Blank' this, and 'Tommy Blank' that, until I grew so tired of hearing the name, I rose in all the positiveness of my boy nature, and exclaimed: 'Damn your Tommy Blank, anyhow!'

"It was not that I disliked the boy, but I objected to being always urged to imitate Tommy Blank. Froebel, the great educational teacher, rejected the old imitation philosophy. He did not believe in molding human life. He believed in unfoldment, in progress, through self-activity. Read Gibbons, Hallum, Draper, Buckle, and all the great historians, and you will learn that Christianity has destroyed three civilizations, and will destroy every other one it dominates. The church has been the relentless foe of every advance movement. There has not been a discovery in science, art, or literature, but the church has fought. Whatever truth there was in the utterances of Jesus was equally true before he uttered them as they have been since. They are true regardless of who

uttered them. Euclid stated truths in mathematics. We do not hark back to the personality of Euclid. The man who fulfills the highest promptings of his inner consciousness is good regardless of any other man. I am opposed to the gospels and the recorded historical Jesus, for he demands the impossible. If a God or an angel would come to the earth and demand the impossible and visit dire consequences on those who failed to execute the impossible, he would be entitled to our scorn. Listen. Jesus told men to 'Resist not evil.' Suppose a burly negro brute comes into your home at night, and tries to assault your wife, then should you try to carry out this statement of Jesus, 'Resist not evil'? The whole history of Christ, the early church was one of non-resistance, a policy which had enslaved the world and allowed the cruel and vicious to ride rough shod over those who submit.

"If a man strike you on one cheek, turn the other also. If a man compel you to go a mile, go with him twain. Take no thought for to-morrow.' What a foolish utterance! How could men live? Our entire civilization is due to a violation of this command. The thing which distinguishes us from the brute is this. 'If a man sue thee at law and take away thy coat give him thy cloak also.' 'Lay not up for yourselves treasures on earth.' 'I came not to bring peace but a sword.' Every intelligent man knows it is impossible to keep these things. It is impracticable. Again, and a little more to the point, there is no one doing this. Are your preachers doing these things? How many of you are not resisting evil? How many of you would turn the other cheek? How many of you take no thought for the morrow? You are not doing it, and your failure to do is an unanswerable argument as to the fallacy of the command.

"Jesus renounced property; he put an embargo on thrift; he repudiated marriage; he taught the sinfulness of sex. In his modelizing the child, and his comment as to eunuchs, he said, 'You must become sexless as a child.' His teachings was the base for all the asceticism and recluse lives of his followers. Jesus said, 'Blessed are the meek for they shall inherit the earth.' He had better said, 'Woe to the meek, for they shall be slaves.'"

Bro. Williams took up the life of Jesus in its historical settings. He went back into Judea and showed the conditions existing at that time. He tore into shreds the statements of Cantrell as to imitation and in both the vegetable and animal worlds showed that imitation was one of the chief factors in progress,—not an echo, not a parrot, not a shadow, but intelligent, voluntary imitation. And as to the doctrine of substitution, he explained that the term was not understood, and in glowing terms pictured the principle of the atonement, which was not substitution but rather coöperation and kindly aid. He took up the various statements of Jesus and defined them. He showed that Jesus was living the positive life, and where he said, 'Resist not evil,' he meant, 'Do not waste your time negating the evil.' Set up your standard of right; get it to working; allow it to bear fruit, and you will the more readily overthrow evil. Don't resist, fight, attack evil. There is a better way. Employ yourselves in the better way. Two wrongs never make a right. To strike a man because he strikes you is folly. It is better to suffer wrong than to do wrong yourself. He traced the history of Christianity, and affirmed positively that Christianity even in its perverted aspect had been a help rather than a hindrance to the extent that it followed the teachings of Jesus, and the reason that evil came as a result of the rule of the church was because they did not accord to the teachings of Jesus.

The verdict of those who listened to the debate is that Bro. Williams made a master effort in his defense of Jesus and his message. The debate has caused the Saints to feel stronger in the work. One sister who has been a member

for ten years, but of late has taken little part in church work, rose in prayer-meeting and said that this debate had done more to awaken her to a true appreciation of the restored gospel than anything that could have happened, for she could see the strength of truth as contrasted to the weakness of error. The students of the high school who attended gave Bro. Williams credit as being the ablest debater they had ever heard, and for several days they made the debate a subject of much comment. We believe much good will result. Elder Williams goes from here to deliver a course of lectures at San Diego, a place that has received very little attention from our elders of late years. On returning, he is to enter a ten-night debate with a minister of the Christian Church, one who met Bro. Etzenhouser in debate a few years ago, and is considered an able debater. We believe this kind of opposition will do us good, and will bring us more prominently before the public. The trouble is there has been indifference to Christianity in any form, on the part of the public generally; it is difficult to get an audience that our message might be heard.

Yours for the spread of truth,

936 Eleventh Street.

G. H. WIXOM.

Miscellaneous Department

Conference Minutes.

NORTHERN MICHIGAN.—District met at Alpena; social-service at 8.30 in charge of Benjamin Blackmore and A. Lalone. Business at 10 with J. H. Blackmore in the chair. J. J. Cornish was chosen to preside, C. N. Burtch to assist; Mary Wrinkle secretary and organist, and A. E. Starks chorister; William Kissack usher. J. A. Carpenter, J. C. Goodman, and A. E. Starks were chosen to appoint speakers. Saturday at 7.30 preaching by A. E. Burr, assisted by A. S. Pushman; social-service Sunday at 7.30 a. m., Thomas Badger and William McClain in charge; preaching at 10 a. m. by J. H. Blackmore, assisted by E. Banks; at 2 p. m. by J. A. Carpenter, assisted by E. Fults; at 3.30, J. C. Goodman, assisted by R. Atkinson; at 7.30 J. J. Cornish, assisted by Charles Burtch. Branch reports read and approved, after some corrections. President, secretary, treasurer, and ministerial reports of G. D. Washburn and C. N. Burtch read and accepted. Bishop's agent reported: Total receipts \$573.99, expended \$552.03, balance due church \$21.96. Committee on purchasing a typewriter for the district reported and the committee continued. On recommendation from Boyne City it was decided to ordain A. Lalone to the office of elder. The following resolution was passed: "Whereas the business of this district can be done once a year and save the expense of one conference, be it resolved, That hereafter conference be held once a year and that time be the second Saturday and Sunday in October." Officers elected as follows: President, J. H. Blackmore; vice-president, J. C. Goodman; secretary, Charles Burtch; treasurer, Ada Alldread. J. C. Goodman was sustained as Bishop's agent. William McClain was chosen on library board. Conference adjourned to meet at Boyne City. During conference there was one ordination, one baptism, and two babies were blessed.

MINNESOTA.—Conference was held at Clitherall, Minnesota, June 26 and 27, 1909; J. W. Wight president, with W. E. Peak and Birch Whiting assistants; Hallie M. Gould secretary, and J. A. Gunsolley assistant. Four branches reported: Bemidji 48, Oak Lake 84, Minneapolis 75, Union 150. Ministerial reports were read from T. J. Martin, Birch Whiting, W. E. Peak, A. L. Whiteaker, Swen Swenson, William C. Griffin, and L. Whiting. The Bishop's agent gave an itemized report for 1908 which was audited, found correct, and accepted. It showed \$1,071.53 received, \$1,073.05 expended. His receipts from January 1 to date were also read and accepted. Provision was made for holding a reunion in 1910 at Bemidji, time to be decided by the reunion committee. Officers elected: W. E. Peak president, E. A. Stedman vice-president, Hallie M. Gould secretary. Adjourned to meet at call of district presidency at Audubon, Minnesota.

LONDON.—Conference met with the St. Thomas Branch on June 12 and 13, 1909, Elder Longhurst in the chair. Elders Greene and Russell, associated with the presidency of the

district, and Bishop Evans was placed in charge. The officers appointed for the new London District are president, R. C. Longhurst; counselors, S. Pearson, John McKenzie; secretary, P. Philippin; treasurer, C. Raison; librarian, James Winegarden; Bishop's agent, J. L. Burger. The new London District will meet with the Saints of London Branch for fall conference on October 16 and 17. The officers for the Toronto District are: President, John Shields; counselors, John H. Taylor, N. Edward Leeder; secretary, Hannah Leeder; treasurer, John T. Whitehead; librarian, H. Leeder. The new Toronto District will meet with the Toronto Branch on October 23 and 24. Saturday night, Elder H. O. Smith was the speaker. On Sunday morning a prayer-service was held, and at eleven o'clock Elder Greene was the speaker; at 2.30 Elder Evans; and at 7.30, Elder Russell. Saturday evening the acting mayor of St. Thomas accorded the conference a hearty welcome to the city.

CENTRAL ILLINOIS.—District convened at Taylorville, Illinois, June 12 and 13, in which the regular order of business was transacted, resulting in the purchasing of a gospel tent for the use of the missionary work in the district. C. H. Burr was chosen president. On Saturday evening the Sunday-school and Religio rendered a very interesting program. On the Sabbath, school was held at 9.30 in charge of district officers, with a good attendance. Preaching-service at 10.45 in charge of Ed. Reynolds; Bro. David Smith delivering a very interesting sermon. Social-service was held at 2.30 with C. H. Burr and Luther Simpson in charge, in which the sacrament was administered, with one confession, four prayers offered, and twenty-three testimonies borne; gifts of tongues and interpretation, administration to the sick, and the blessing of one child; with a good manifestation of the Spirit throughout the meeting. Evening preaching-service in charge of David Smith; C. H. Burr delivering a sermon with the illustrating of some of the characters represented on plates seen at General Conference, which confirms the divinity of the Book of Mormon. Charles C. Simpson, secretary, 920 East Oak Street, Taylorville, Illinois.

GALLANDS GROVE.—District conference convened with the Deloit Branch June 12 and 13, 1909, with prayer-service at 9 a. m.; business-session at 10 a. m., in charge of district presidency, J. L. Butterworth and C. J. Hunt, together with J. W. Wight, missionary in charge. Branches reporting: Mallard, Harlan, Coalville, Dow City, Gallands Grove, Salem, Cherokee, and Deloit; there being a loss of eight in the district. Ministry reported; C. E. Butterworth, A. R. Crippen, Alfred Jackson, W. A. Carroll, C. J. Hunt, J. C. Crabb, J. L. Butterworth, J. G. Myers, D. Brewster, Frederick Hansen; Priests C. W. Winey, J. H. Bullard; teachers George Juergens, W. W. Reeder. Report of J. L. Butterworth and C. J. Hunt as committee to prepare letter for scattered members was read and conference adopted same. Report of committee to draft resolution dealing with the so-called revelation on celestial marriage published by the Utah Mormon Church as being obscene literature, reported having submitted to the Postmaster-general the Utah edition of the Doctrine and Covenants, together with letter of explanation. Report was adopted. Method of the ministry reporting, as recommended by General Conference, was adopted by district. Fall conference will be held at Gallands Grove, time being left in the hands of presidents of districts. Bishop reported: Cash on hand and received since last report \$1,101.37, total expended \$872.62, on hand \$230.72. Tent and expense fund on hand at last report \$6.51. District officers for ensuing year: J. L. Butterworth, president; C. J. Hunt, assistant president; Edith Dobson, secretary; Nellie Hall, assistant secretary. Preaching by J. W. Wight, J. C. Crabb, and Paul Hanson, Edith Dobson, secretary.

EASTERN NEBRASKA.—Conference opened June 5, at 9 a. m. for prayer-service, and at 10 business was taken up, in charge of Presidents J. M. Baker and J. R. Sutton. A press committee, consisting of Brn. Huff and Lytle, was appointed by the conference. They had an article published in the daily papers relating to our position on the marriage question. Statistical and priesthood reports read. Bishop's agent's report read, showing district in debt to agent to the amount of \$25.82. A motion prevailed that our next conference be held at Decatur the first Saturday and Sunday in October; at 9 a. m. for prayer-service; 10 for business. Priesthood meeting at 8 p. m. Preaching at 11.15 a. m., Sunday, by H. S. Lytle. Sacrament-service at 2.30 p. m. Preaching at 8 p. m. by J. R. Sutton. Adjournment: Anna Hicks, secretary, 3019 Pinkney Street, Omaha.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—District met with the Coldwater Saints at their chapel June 12, 1909, at 10 a. m., district president occupying the chair. Samuel Stroh was elected to act as chairman of conference, unless W. H. Kelley appeared, in which case W. H. Kelley should act in connection with presidency of conference. F. Granger elected secretary of conference; W. F. Shaub assistant; chorister of Coldwater Branch was elected. Branches reporting: Buchanan 32, Sparta 44, Knox 56, Capitol City 67, Belding 45, Hartford 45, Marcellus 20, Galien 124, Clear Lake 173, Coldwater 113; whole number in district reported 719. No reports from Hopkins, Alto and Crystal. Priesthood reported: S. W. L. Scott, preached 110, baptized 2; contracted 1 debate; O. H. S. baptized 3; W. F. Shaub preached 5 times; N. A. Hill preached 26 times, baptized 4; F. P. D. Earle preached 58 times, baptized 1; J. R. Dexter baptized 1; Samuel Stroh preached 43 times; F. T. Field preached 24 times; F. Granger preached 15 times, baptized 3; Priests S. A. Barrs, W. T. Garver, and Starr Corliss, number sermons preached 281, number baptized 14. Committee was continued on the advisability of reorganizing branch at Grand Rapids. Tent committee was authorized to sell tent. It was agreed to meet with Galien Saints for next conference. All wishing two-day meetings are authorized to confer with assistant minister and district president. Preaching at 7.30 by J. R. Dexter. Sunday prayer-meeting 9 a. m.; sacrament 10.30; preaching at 11 by B. St. John. At 2.30 preaching by S. W. L. Scott. Bishop agent's report as follows: Received \$4 and on hand \$483.26, paid out \$460.80, balance on hand \$22.46. It was agreed that W. P. Buckley labor as circumstances permit, also granted elder's license to J. R. Dexter. Adjourned as per resolution. Francis Granger, secretary.

Convention Minutes.

MINNESOTA.—District convention was held at Clitherall, Minnesota, June 24, 1909. By request of superintendent T. J. Martin, J. A. Gunsolley took charge. Secretary's report showed a membership of 61 in the three schools belonging to the district association. Treasurer's report gave expenses 84 cents, on hand \$2.03. Home department reported 23 members, \$6.43 in treasury. It was voted to give \$6 of this fund to help defray reunion expenses. Officers elected: Kate Jepson superintendent, T. J. Martin first assistant, Eleanor Whiting second assistant, Hallie M. Gould secretary, Ethel Gould treasurer. Adjourned to meet at same place as the next district conference, the superintendent to appoint the time. Hallie M. Gould.

LONDON AND TORONTO.—Districts met in convention at St. Thomas, June 11. The Sunday-school convention graciously granted the Religio from four until six o'clock p. m. for business. The old London District Religio was disorganized and a motion prevailed to organize the new London District. The officers are: President, J. Judkins, London; vice-president, Robert J. Farthing, London; secretary, Lucy Yerkes, Waterford; treasurer, Ruth Greer, London; librarian, George Levey; home class superintendent, Mrs. Charlotte Pearson, St. Thomas. A resolution was passed to organize the Toronto District. The election of officers resulted as follows: President, David Pycock, Humber Bay; vice-president, J. T. Whitehead, Toronto; secretary, Mrs. Floralice Miller, Dunville; treasurer, Mrs. Minnie Faulds, Toronto; librarian, Norman Martin, Toronto; home class superintendent, Lizzie Morrison, Holstein. Other necessary business was cared for. The two districts adjourned to meet at 2 p. m., Thursday, prior to and at the same place as their respective district conferences. Lucy Yerkes, secretary.

Presiding Bishopric.

APPOINTMENT OF BISHOP'S AGENTS.

Portland, Oregon.

The Saints and Friends of the Portland, Oregon, District: Take notice that upon the resignation of Bro. A. J. Moore, of Portland, Oregon, District, and the recommendations of the district conference of said district of the appointment of Bro. L. Stover as Bishop's agent for the same, the said Bro. L. Stover, whose address is 609 Eleventh Street, Vancouver, has been appointed Bishop's agent in and for the district of Portland of the Reorganized Church of Jesus Christ of Latter Day Saints, and duly authorized to perform all the duties belonging to the Bishop's agent in and for said district.

The Bishopric also take pleasure in commending the work of Bro. A. J. Moore as former agent of the said district and

he is authorized by these presents to act in behalf of the Bishopric in unorganized territory, where he may labor as missionary, the remainder of the year or until further notice.

Commending Bro. Stover to the Saints and friends and trusting the Lord will bless the members in said district in their efforts to make the work of the Lord a success in the performance of each duty, I am,

In the confidence of the gospel hope and promises,

Very respectfully,
E. L. KELLEY, Presiding Bishop.

July 2, 1909.

Northern Wisconsin.

The Saints and Friends of the Northern Wisconsin District: Please take notice that upon the removal from said district of Bro. Lester Wildermuth, former Bishop's agent in and for said district, and upon the recommendation of the district conference of the Northern Wisconsin District, held June, 1909, Bro. Nalmer Johnson, of Chetek, Wisconsin, has been duly appointed Bishop's agent for the Reorganized Church of Jesus Christ of Latter Day Saints in and for the district of Northern Wisconsin.

This will authorize Bro. Johnson to perform the duties of Bishop's agent in and for said district and we commend him to the Saints and friends of the same and ask their coöperation and help in his financial work.

We also extend the compliments of the Bishopric to Bro. Lester Wildermuth for his faithful work in the office of agent. Trust the Lord will bless him in his missionary labor.

With earnest prayers for the good of the Lord's work and trusting that the Lord will especially bless each of the Saints in the Northern Wisconsin District, I am

In behalf of the Bishopric,

Very respectfully,
E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, July 3, 1909.

The Bishopric.

BISHOP'S AGENT'S NOTICE.

Southern Indiana Saints: We are badly in need of tithes and offerings at present. Let all that can kindly respond at once, as you all know your duty in this regard.

With love to all,

JOHN ZAHND, Bishop's agent.

Silver Grove, NEW ALBANY, Indiana.

Library Commission.

SPECIAL NOTICE TO LIBRARY BOARDS.

The secretary of a Library Commission desires to call attention to the fact that beginning with the July issue, a special department of library instruction was instituted in the columns of the *Exponent*.

All board members, librarians, and every one interested in the furthering of library interests are requested to refer to the *Exponent* which is the official organ for the commission.

E. H. FISHER, Secretary.

100 Sycamore Street, SOMERVILLE, Massachusetts.

Reunion Notices.

Alabama District reunion will be held with the Pleasant Hill Branch, Friday, August 6, and will last ten days. All visiting Saints coming by railroad from toward Mobile will notify Bro. J. J. Hawkins who will arrange to have some one meet them at Garland, and those coming via the A. & F. R. R. will notify Bro. L. G. Sellers who will arrange to meet them at McKenzie. We hope to have a good representation of the missionaries. J. A. Vickrey, secretary.

Northern California reunion will be held at Irvington, Alameda County, California, September 3 to 12 inclusive. Irvington is thirty-four miles southeast of San Francisco, and fourteen miles north of San Jose. All possible preparations are being arranged to keep our standard high and push it a little higher. Tents will rent for not to exceed: 8x10, \$2; 10x12, \$2.50; 12x14, \$3. Bed springs or box mattresses, 75 cents during the meeting. Straw will be furnished on the ground at a reasonable price, also hay. The eating-house will be conducted as usual under the supervision of the committee and the price made as low as possible. Missionaries will be on the ground to dispense the spiritual food. Furnished rooms can be obtained for those who wish them, the

price as agreed-upon by the parties concerned. The price on tents will be made lower if possible. The tents will be put up on the 2d and a small fee may be charged for the work. Those wishing to tent in the orchard will so state in their order. Prospects are good for a successful reunion though times are close. Send at once or as soon as possible your order for whatever you want and we will try to supply it. Bring the good Spirit with you. J. M. Terry, chairman of committee, 1230 Magnolia Street, Oakland, California.

To the Saints in general and especially to the Saints of Southern Michigan and Northern Indiana district, also Eastern Michigan district: The conditions being such that we will be unable to meet with other districts in their reunion, the Capital City Branch of Lansing has taken a reunion into consideration after counsel with assistant minister in charge, S. W. L. Scott, and have decided to hold a reunion at Howell, Michigan, which can be reached by the Pere Marquette or Ann Arbor Railway. The place selected is on the banks of Long Lake, four miles from Howell. Transportation free to the lake to any one notifying Bro. F. M. Backus, of Howell. Tents furnished at normal prices, which will appear in next issue. Those having tents to bring may secure other necessities by notifying Bro. S. A. Barss, of North Lansing. Straw will be furnished on the ground to those bringing ticks for beds. We desire that the president of each branch work with us for the success of this reunion, as we need your help. Bring the children for an outing. There will be plenty of enjoyment for them. A donation from each branch to help with the expenses will be gratefully received. We expect to secure some of the ablest speakers in the church for this occasion. Being centrally located between the two districts we have reasons to expect a large crowd in attendance. We will be located in a part of the district where the gospel has not been presented, therefore we want you to come and help win souls for Christ. The missionaries and their families will be cared for. Remember the date, August 14 to 23. Joseph Dexter, president, Nellie Kutt, secretary, Capital City Branch.

To the Mobile District and those whom it may concern: We regret to say as your reunion committee of the district, we have decided not to hold or try to hold any reunion this year; we could not get ready for it. Under the circumstances we will try and get ready for one next year. O. O. Tillman, chairman; A. G. Miller, acting secretary.

Please take notice the time of the Council Bluffs reunion has been changed by the committee to August 21, holding to the 29th. Good speakers are expected. Walnut Grove is the place selected; street-car service to the grounds, pasture for teams. Those desiring tents will please write to Bro. H. M. Lile, 815 Twenty-third Avenue, Council Bluffs. A general invitation is extended to all the Saints of Southwestern Iowa and Eastern Nebraska. C. E. Riley, secretary of committee.

The Northeastern Illinois District reunion will convene at Plano, August 20 to 29. Those wishing camp tents will send your order to the secretary not later than August 5, so we can get the tents in time, as we will have to send to Madison, Wisconsin, for them and the tent company has asked that we place our order as soon as possible. The prices of the tents will be the same as last year: 10x12x2½, \$2.25; 12x14x3, \$2.75; 10x15x6, \$3.75; 12x19x6, \$4.25; floor \$1.00 extra, and add 25 cents if you want it set up. Meals at the dining tent 15 cents; children under eight years 7½ cents. Please state when ordering tents if you will board at the dining tent or not, as this will be a great help to the committee. J. M. Blakely.

The Des Moines District reunion will be held from August 13 to 22. The committee has not fully arranged for the location yet, Colo and Des Moines being the most favorable prospects at present. Some of the leading men will be in attendance, beside our local force. Saints, can you not make a special effort to attend this reunion? Let all who can send \$1.00 to meet the expenses. The following rates are secured on camping outfits: Tents 14x16 for ten days, \$3.00; 12x14, \$2.00; 10x12, \$1.50; 7x9, \$1.00; canvas cots, 35 cents; wire cots, single, 40 cents; wire cots, double, 60 cents; single mattresses, 30 cents; double mattresses, 40 cents; chairs, 10 cents; tables 25 cents; two burner gas stoves, 60 cents; ovens, 60 cents. We must have your orders for outfits several days ahead of time. Do not wait until time for reunion to order your supplies, then kick if you do not get them on time. Please state in your order if you want tent set up. A charge of 25 cents each will be made for setting up, also freight charges added to above prices. Commence now to arrange to attend this reunion. Watch papers for notice of location. Send order for supplies

to E. O. Clark, 2500 Logan Avenue, Des Moines, Iowa, and remittances to W. Christy, Lamoni, Iowa, O. Salisbury, 1208 York Street, Des Moines, president of committee.

The Spring River District will convene August 6, at Joplin, Missouri, in the Cunningham Park; beautiful grounds and good water. We invite all Saints and their friends to attend this reunion. Board can be had on the grounds at the same rate as previous years: \$2.50 for 21 meals. Tents 14x16 will be \$3; 12x14, \$2.25; 10x12, \$2; double springs, 40 cents; canvas cots, 30 cents; for further information write G. E. Carter, secretary of reunion committee, 20x10 Anabaxter Street, Joplin, Missouri.

The annual reunion of the Southern California District will convene at Huntington Beach, California, September 4 to 15 inclusive. We are expecting Frederick M. Smith, of the Presidency, and F. A. Smith, missionary in charge of the Pacific Slope, in addition to our local force of speakers. The committee having the reunion in charge have made all necessary arrangements as provided by reunion last year. The dining hall will be run on the cafeteria plan. Tents may be secured at the following rates, including beds, lights and all necessary furnishings:

	Ten days.	Per week.	Per day.
2 persons	.....\$4.75	.....\$4.00	.....\$.75
3 persons	..... 6.25	..... 5.25	.....1.00
4 persons	..... 8.00	..... 7.00	.....1.25
5 persons	..... 9.00	..... 8.00	.....1.50
6 persons	.....10.00	..... 9.00	.....1.75

All orders for tents should be directed to Huntington Beach Tent City Co. Those coming late without having ordered tents can get some on short notice. To secure good accommodations, tents should be secured at least ten days before reunion opens. Parties coming over Santa Fe, Salt Lake, or Southern Pacific Railroad can check baggage to Los Angeles; Wells Fargo Express Company, will take it direct to Huntington Beach. Express offices at all depots. Those coming from interior points will change cars at Los Angeles. Take city car to depot at Sixth and Main Streets, then take Huntington Beach car. A. W. Ballard, secretary.

Opening date of the Seattle reunion has been changed to August 13; further notice to follow. William Johnston.

The reunion of the Central, Northern, and Western Michigan districts will be held at Cadillac on July 30 to August 9. The place of encampment is a beautiful maple grove, called "Kenwood," on the north side of Lake Cadillac and overlooking that beautiful body of water. Tents will be for rent upon the camp grounds at a reasonable price and no charge will be made for the use of the ground when tents are rented there, but those furnishing their own tents will be charged the small sum of a dollar for the use of the ground. Steamboats and auto busses run between camp grounds and city every few minutes, thus making it easy and pleasant for those that might wish to go back and forth. Grounds lighted by electricity; phone at headquarters; speakers of national repute; good music and a spiritual and profitable time. Branches that have not remitted their portion to the reunion secretary, Bro. Thomas Hartnell, 319 Bremer Street, Cadillac, Michigan, please do so at once, so we will be able to complete arrangements and meet all obligations. Saints, lay aside the cares, trials, and difficulties of life for a week or ten days, get to the reunion early, enjoy the preaching-services, prayer-meetings, Sunday-school, Religio, and normal sessions, college talks, music (vocal and orchestra), fresh air, and balmy lake breezes, and the camp life; then when you return home you will feel like taking hold of life anew and will anxiously await the time of the 1910 reunion. The Committee, per H. A. Doty, secretary.

The Ohio, Kirtland, and Pittsburg districts will hold a reunion at New Philadelphia, Ohio, commencing July 30, and continuing over two Sundays. Prominent ministers will be in attendance and an enjoyable outing is anticipated. Tents should be ordered immediately from J. A. Becker, Willoughby, Ohio, Route No. 2. Tent and single cot \$2.50, additional cots 50 cents each. No bedding whatever will be furnished. Meals will be six for \$1.00. Address J. A. Becker and the undersigned, after July 22, New Philadelphia, Ohio, reunion grounds. C. Ed. Miller, 72 Miller Street, Pittsburg, Pennsylvania.

Independence Stake Reunion.

Owing to existing conditions and the pressing demands in financial lines, the matter of holding a reunion in the Independence Stake has been canvassed by the various branches of the stake and the conclusion reached to withdraw the

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ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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proposition for this year. In accordance with this decision, the reunion committee met in the office of the stake presidency Tuesday, July 6, and affirmed a resolution that they are unable to carry out the instructions of the last reunion to hold a reunion this year, and that no reunion would be held here at the time previously announced.

Of course this will be understood as applying to the year 1909 only, the reunion for next year being a matter for the consideration of the membership to decide at the conference.

Those who have already subscribed to the fund in support of the reunion for 1909, are requested to advise the manager, Bro. A. H. Parsons, 406 East Walnut Street, Home telephone No. 158, Independence, Missouri, what disposition they wish made of their contributions.

G. E. HARRINGTON, for the committee.

INDEPENDENCE, Missouri, July 7, 1909.

Conference Notices.

To the Saints of the Eastern Oklahoma District: I take this opportunity to notify you that the conference will be held at Haileyville, July 30 and 31, instead of August 27 and 28, by the request of the general minister in charge and assistant that they may be with us. Come one and all and bring the Spirit of the Master with you. John S. White, district president; Lee Quick, assistant minister in charge.

Central Texas District will meet at Hog Island Schoolhouse about three miles north of Bragan, in Falls County, on July 31, at 10 o'clock. All branch and priesthood reports are to be sent to C. M. Mitchell, secretary, at Cookes Point, at least a week before conference. Let everybody who can attend the conference. We want to have a profitable time. E. W. Nunley, president.

Convention Notices.

The Northeastern Texas and Choctaw District Sunday-school convention will be held with the Haileyville, Oklahoma, school, Thursday, July 29, 1909, at 3 o'clock. All are invited to attend. Lula Perkins, Wilburton, Oklahoma, secretary.

Marriages.

KUYKENDALL—WEBB.—In Paonia, Colorado, on the 7th of April, 1909, in the presence of a few relatives and friends, at E. Wade's residence, Bro. Russel Kuykendall to Mrs. E. Webb, Reverend C. Smith of the Methodist Episcopal Church officiating. The couple will reside in Paonia, where the groom is employed as foreman on a large fruit ranch.

CLASBY—PRITCHARD.—At the residence of the bride's parents near Macedonia, Iowa, June 21, 1909, Elder A. Badham officiating, Sr. Blanche Pritchard to Mr. Eugene M. Clasby, of Kansas City, Missouri.

Died.

VANCEAVE.—Sr. Lula, was born in the state of Arkansas, December 1, 1883; died June 11, 1909. She came to Texas in 1887 and joined the church April 26, 1897. Was married to Bro. Albert Vanceave April 24, 1904. She leaves husband and one child, also many relatives and friends to mourn her departure. She has been a devoted mother and companion. She has been an active church clerk in the Philadelphia Branch nearly ever since its organization. Her life was one worthy of imitation. She was laid to rest in the Greenwood Cemetery, at Dallas, Texas.

JOHNSON.—Mr. John Thomas Johnson was born at Summit, Macon County, Missouri, August 21, 1865. Died of pneumonia, June 19, 1909, at Collinville, Missouri. His remains were brought to the home of Mr. W. S. Johnson, at Centerville, Iowa, where services were held June 22. Elder E. B. Morgan preached the sermon, assisted by Elder George T. Angell and John R. Evans. Interred June 22, at Oakland Cemetery.

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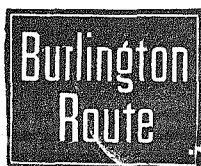
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Progress in Cuba.

With the beginning of the present fiscal year the Republic of Cuba established a Bureau of Information, President Gomez appointing Leon J. Canova, an American newspaper man, who has resided in Cuba eleven years and has a wide acquaintance with the Island, as its director.

Parties wishing information of any nature concerning Cuba can obtain same, free of charge, by writing to Leon J. Canova, U. and I. Bureau, (Utility and Information Bureau,) Department of Agriculture, Commerce and Labor, Havana, Cuba.

Have you a farm to sell, or exchange? It costs only a cent a word per day, to run an advertisement in the *Omaha Bee*. It will reach over forty thousand subscribers and is almost sure to find a buyer. Write to-day.

The Lord our God is an artificer, who takes pleasure in performing a very difficult work, or one that is not of a trivial character; and he most of all delights to work on the raw material. He has, therefore, at all times, preferred very hard wood and very hard stones, and then the masterpieces which he produces exhibit his skill.—Luther.

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Not since the World's Fair at Chicago has there been such an almost universal interest in any travel attraction as in the

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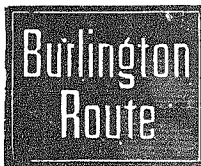
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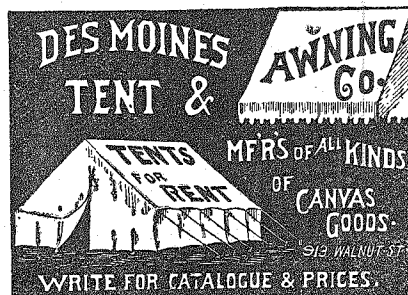
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Having made arrangements with the Herald management, all orders for my booklet, "Secret Mysteries, Ancient and Modern," should be sent direct to the Herald Publishing House, Lamoni, Iowa, where prompt attention will be given. Prices the same. Each 10 cents, 3 for 25 cents, 13 for \$1.

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THE SAINTS' HERALD

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

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

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



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

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it failed. The poor of Paris, and his former employees who had helped to create his vast fortune, received scant remembrance in his will. Consequently with characteristic French vehemence the aforementioned poor, with some eight thousand of the former employees, and the general public, all of whom had in one way or another paid toll to M. Chauchard and felt they had helped to purchase the aforementioned casket and pearl buttons, lined the streets and hooted, howled, and hissed their hatred as the procession passed by. Motor horns, sirens, and whistles of all kinds swelled the uproar with derisive blasts.

If the design was to impress God, it will fail, also, because for once this man will find himself on an equal footing with others. His spirit will go naked and unadorned into the presence of the Great Judge. The amaranth coffin will fall into pieces and the one hundred thousand dollar pearl buttons be lost in a handful of millionaire dust long before the resurrection of the unjust.

The incident serves to illustrate the futility of wealth. Money can not buy the love of man nor of God. It can not stay the processes of nature that lead to death and decay. Yet men forget that fact and lavish their thought and labor on money and the material things that money will buy; they literally serve Mammon with heart and soul, might, mind, and strength, and it is their god.

In section one of the Book of Doctrine and Covenants we read this language: "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

The excessive valuation set upon riches by those who have them and the sullen envy of those who have them not are daily illustrated by events happening in the world. Wealth becomes the sum of all human desires, and men even think to bribe Deity and buy their way into paradise with magnificent alms and princely donations to colleges, churches and hospitals. With a *plomb* they face the judgment day in amaranth caskets and with hundred thousand dollar buttons on their waistcoats.

Editorial

MONEY MANIA.

Some days ago one M. Chauchard, a millionaire owner of department stores, of Paris, died and was buried. It was his privilege to die, and it was necessary to bury him. The nature of his funeral, however, was of such a character as to attract a great deal of attention in Paris, and has since been made a matter of comment in leading journals in France and America.

He was buried in a casket of Brazilian "amaranth" wood, ornamented with sculptured bronze, costing one hundred thousand dollars. The *Literary Digest* says, "The pearl buttons on the waistcoat in which he awaits the day of judgment are valued at one hundred thousand dollars, and he was wrapped in a shroud of cloth of gold." Hired opera singers performed at the service, and the whole affair was on a royal scale, calculated to do great honor to M. Chauchard. But further than to advertise the fact that M. Chauchard had passed from this world and was about to enter another where different ideals prevailed, the ostentation of the funeral was wholly wasted.

If the display was intended to impress humanity,

During the recent Gould divorce case Mrs. Howard Gould testified that it costs thirty-five or forty thousand dollars per year to dress a woman of her social standing. She discards a six hundred dollar gown after wearing it once. The folly and crime of such wicked waste in high places while many worthy people are in poverty can not be too severely condemned. The plea that such persons by their extravagances put money into circulation and thus do good will not stand in their favor. The facts are that their riches demoralize them and tend to demoralize all who come in contact with them. Those who deal with them and cater to them realize the "size of their pile," as the saying goes, and soon learn to overcharge and in a variety of dishonorable ways go after all there is in it. Their immediate servants are vitiated by a system of gifts, tips, and spoils of various kinds. A large section of the populace is kept from all useful and productive avocations to spend their time promoting idle amusements, or in manufacturing, handling, selling, and caring for mere baubles of ornamentation or dress that do not feed, nourish, warm, educate, or minister to any legitimate need of any human being.

But be that as it may, millionaires of the Chauchard type and society women of the Gould type set the pace for a multitude of people. All the way down the scale each in his sphere is proud of the outward show that he can make and is struggling for more money with which to make more show. These are facts; though we are not blind to the further fact that not all people are affected with this money madness.

There are thousands of honest toilers whose delight is in their simple homes and the love and association there afforded. There are many men and women working in educational and religious institutions and engaged in the various professions who live simply, love their work, and are thinking about the good they can do and not about money and vulgar display. Such individuals may be classed among the "honorable men of the earth." In them is the hope of the nations and they are valuable prospective members of the true church of Christ. But they are not the ones of whom we write at this time. We are concerned with these people who believe in and uphold a false standard of life. Their influence is far-reaching and does great damage.

This money madness in its more extravagant paroxysms is easily recognized. All abhor and decry the conduct of M. Chauchard and many deplore the conduct of the Gould woman. But when it runs its even tenor, bargaining, scheming, grasping, hoarding, or spending in barbaric lavishness, and all behind the shrewd and smiling face of business, it ordinarily passes for legitimate success. There is danger that a false standard will be set up even

in the church. If there are not or have not been those in the church who love their wealth and cling to it at the expense of eternal salvation, section 101 of Doctrine and Covenants should never have been given.

Being keenly sensible of the danger that worldly ambition for riches, and the pride of material things, might overcome some in the church, Joseph Smith and his comrades in bonds and affliction wrote from Liberty Jail: "If there are any among you, who aspire after their own aggrandizement and opulence while their brethren are groaning in poverty, and laboring under sore trials and temptations, they can not be benefited by the intercessions of the Holy Spirit: we ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with long-suffering, bear the infirmities of the weak."—*Times and Seasons*, vol. 1, p. 131.

Wealth, be it much or little, is a sacred trust. Latter Day Saints have professed to consecrate all that they have and all that they are, with their powers of mind and body, to the service of God. Under the spirit of that covenant they may use of their wealth all that is necessary to supply the needs and the just wants of themselves and their families. The rest is a residue or surplus belonging to God, not to be squandered in worldly ways, but to be used in the interests of the common brotherhood, as he shall direct, in caring for the poor, preaching the gospel to the lost, and building up the New Jerusalem.

Without any desire to dictate to anyone we here submit this thought for what it is worth. Saints should carefully scrutinize their expenses for luxuries. The church is not doing all the work that under more favorable circumstances and with more zeal might be done toward the redemption of Zion.

We have not yet paid for that which has been done.

The church is in debt.

At the late General Conference our venerable president told us most emphatically that an effort should be made this year to pay that debt. What are we doing about it? Are we putting any of the money needed for that work into luxuries? Think about it. Let our items of expenditure be approved by a good conscience, not by worldly sentiments regarding needs and wants. Some make the plea that they fear that their surplus will not be wisely expended if intrusted to the church. Are you sure that it will be wisely spent if you withhold it? The rule is that after just needs are supplied men waste their money,—their folly mounts as their surplus increases, until we have M. Chauchard.

To work for money as an end in itself, something to be hoarded and cherished, is a great mistake.

To work for money as a means to an end, and that an unworthy end, is a mistake almost as great. To work, and work hard, for money as a means to a worthy end is entirely justifiable, because then not Mammon but God is the Master,—the ambition is to do good.

In chapter two of the book of Jacob we find this language:

But before *ye* seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye *shall* obtain riches, if ye seek them; and ye *will* seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

This is as sound and wholesome a philosophy of money making and money spending as we have ever read or heard expounded. First, the kingdom of God is to be sought before all other things. Second, after the kingdom of God is found, one is permitted to seek the riches of this earth. Third, he will obtain those riches, if he seeks diligently, a refutation, if this language has any application now, of the idea sometimes expressed that men can not succeed financially and use honest methods. In the Book of Mormon times God always blessed his people financially when they were righteous and dealt honestly. Fourth, the motive back of all such effort is to secure riches with which to do good. *This* is applied Christianity;—individual and collective effort along temporal as well as spiritual lines for the upbuilding of Zion and the sustenance and succor of the needy.

ELBERT A. SMITH.

THE SANITARIUM.

Quite a bit of inquiry is being made in reference to the Sanitarium. And some uneasiness is being expressed at its not having yet been opened for occupation.

Not seeking to answer these inquiries, we deem it advisable to present a few thoughts in reference to it for consideration. Last year the expenditures upon the part of the Bishopric for the Herald Office and Sanitarium were very heavy. There was not a sufficient amount in the treasury for the full completion of the work, over and above the finishing of the building, leaving the furnishing in the way of lighting and fitting up of the rooms as an after consideration. This included the putting in of the electrical lamps for the purpose of lighting the building. It must be remembered that there is to be quite a large number of rooms to be fitted up, and superintendent, caretakers, engineers, housekeepers and their helpers, nurses, and other assistants to be secured and maintained. There is also a provisional department, including dining room furnishing, kitchen furnishings, and all the accessories of an

establishment of the kind to fit and prepare it for work which it is designed to accomplish. These require a greater or less amount of means.

The Bishop has been under the necessity of going slow. How long this necessity will continue it is difficult to state.

A number of the Saints at Independence and Kansas City have expressed a desire to furnish some of the rooms. There may be quite a number abroad who are also willing to assist in such a work as that. Those who may be contemplating offering supplies in this regard, should remember that the principles of hygiene and sanitation require that these furnishings shall be as absolutely clean as newness of texture and making up will enable them to be so that they may be as free from germ-carrying qualities as is possible. It would be advisable to consult with the Bishop by corresponding with him on the part of those who may contemplate furnishing one or more of the rooms. The Sisters' Aid Society would do well to look the matter up among themselves and see what they can do in regard to it. We do not know when the Sanitarium may be ready to receive occupants.

It will be well enough for everybody to remember that the Sanitarium is not intended as a home, like the Saints' Home and Liberty Home at Lamoni. It is to be what its name implies, an institution where those suffering from human ills and spiritual depression from the wear and tear of sickness may be received and, so far as the church may do, be helped.

We are not in condition to secure competent service in the different departments from volunteer labor on the part of those within the pale of the church. Undoubtedly there will be some who would be willing to spend some portion of their time as helpers and nurses, and these will undoubtedly find opportunity; but there will be more or less of expenditure for the carrying on of the institution that must be met, hence the great body of Saints must help in this particular.

We have no great moneyed men, nor millionaires, like there are many in the world who of their great abundance have sufficient surplus, to endow our college, our Saints' Home, or the Sanitarium with a fund securing the institutions against constantly recurring depletion in the treasury. We all wish that there were, but knowing that there are not, it would be necessary to look after the pittances and generous donations that may come from those who have but comparatively little. We are pleased to know that there are many such and that they seem remarkably willing to help in the good work. Don't be impatient.

The conditions of those who are needing are no worse now than they were when the Sanitarium was directed to be erected, and it is the part of wis-

dom not to unnecessarily strike at those who may have the work in hand who apparently are not doing what we think they ought to do. The Bishopric is carrying a heavy load this year, and is wisely seeking to diminish the indebtedness of the church. We should assist in this work, if in no other way, by not clamoring for a carrying on of those things which would involve greater expenditures beyond our opportunities for so doing.

The Emmanuel Movement among the churches is incidental to the great wave of the incoming healing forces under the influence of the great Physician. Let us be patient and though it has been said that the children of this world are wiser in their generation, let us emulate the wisdom of the world so far as that wisdom is applicable to the work we have in hand, both as individuals and as a body.

A LETTER TO BISHOP KELLEY.

We have before us a letter written to Bishop E. L. Kelley by Elder W. S. Pender, of Phoenix, Arizona, under date of April 3. We print it below because we believe it will interest the Saints and possibly may cheer and encourage them regarding the work immediately confronting the church. It will be remembered that at the date when the letter was written Brother Pender of course had no earthly way of knowing the important actions that would be taken at the General Conference then about to convene, or the nature of the revelations about to be received:

PHOENIX, Arizona, April 3, 1909.

ELDER E. L. KELLEY,

Dear Brother: I awoke this a. m. impressed, as I believe, by the Spirit of the Lord to write you. Of the source and propriety of what is written, no doubt you can best judge.

Amidst the multitude of duties which I know now envelop you, you need not take the time to answer.

The Lord is your God and has taken cognizance of you and knows the integrity of your heart and has taken cognizance of your efforts to teach his people the law pertaining to temporalities and to establish equality among the people.

He has also taken cognizance of the opposition waged, some of which was not needed and ought not to have been. Nevertheless, it shall redound to my glory and the salvation of mine elect.

Thou art a chosen vessel to execute my will in these matters, saith the Spirit. Therefore, let not thy heart faint, neither be disheartened, O my servant, saith the Lord. In due time the effort of thy labor shall appear; verily thus saith the Lord; Zion shall be redeemed in mine own time and the people shall dwell in peace and safety.

Therefore, let your heart be comforted concerning Zion and her redemption. Continue in the future as thou hast in the past to teach my law and to urge upon the people the necessity of its faithful execution.

I have many laborers yet whom I will raise up to assist in this laudable work; men whose hearts are true and whose courage is strong and they will contend for the establishment of my will concerning Zion, yea, even the establishment of the Order of Enoch, which order shall be established and flourish among my people; and then, and not until then, shall my will be fully honored by my people.

Therefore, seek to establish Zion; seek to establish this Order among my people; yea, seek diligently, and hindrances shall be removed and success shall crown your efforts.

In making this effort, I will come to your own personal aid substantially; I will direct your steps; I will sustain you fully at all times; no influence and no power shall prevail against you. My peace shall fill your mind and soul continually. Nothing shall mar your peace or disturb your mind in making an effort to establish the Order of Enoch

among the people and your success will be phenomenal. Therefore, do not hesitate. The time is at hand, the time is at hand.

Now, dear brother, I have written what is in my heart to write, and I know God will give you great success. And I pray that his Spirit may rest upon you and upon all the assembled quorums and people of the General Conference.

My health continues poor, but I am hopeful of better things to come.

WILL S. PENDER.

NOTES AND COMMENTS.

Elder C. C. Joehnk, missionary to Germany, writes that he arrived in Hamburg safely after a pleasant voyage. His address will be in care of Alexander Kippe, 25 Roon Street, Grosslichterfelde.

The *Arapaho Bee*, Custer County, Oklahoma, July 9, has the following interesting and rather amusing account of the recent debate there between Rev. J. S. Warlick and our J. F. Curtis. The item is headed. "Not what we wanted but what we got." It seems to be a good natured confession that they wanted a victory on the part of Warlick, but got the reverse:

So far as the Apostle J. F. Curtis and Elder Joe S. Warlick are concerned, the great religious debate has ended. But on the street it still goes on. There was no judges to decide and the all important question in the minds of the people is, "Who won the debate?"

Joe Warlick was a great man, a great debater and Bible student. He had one of the best minds we ever came in contact.

But somehow he failed on the great purpose for which he debated and did a hard week's work; to strengthen his own church and add new recruits to his way of thinking.

While his brethren stayed with him nobly he did not get what in politics would be called the floater.

Apostle J. F. Curtis was an unassuming man who took his text and never wandered far from it.

Systematically he planned his work and never changed his base. Now it may have been the debaters and it may have been the audience. But they cheered the diplomacy of the Apostle Curtis.

While we are not able to speak otherwise, so far as the audience was concerned it seemed to favor J. F. Curtis.

But all Christian problems are not to be decided upon what these two debaters say. The old staid churches who have labored in Arapaho for the upbuilding of humanity are entitled to some consideration. But a Christian must learn to lose and look pleasant.

Your church is composed of people. It is either people or bats and owls in a church.

Don't lose your head or temper over a religious debate.

The two debaters here were both able, educated men. They had spent years of study on this subject, and each debate sparkled with new things that will cause a prudent man to pause and read and investigate for some time before coming to a definite conclusion.

LAMONI ITEMS.

Bro. and Sr. John Smith left last week for a month's visit among relatives and friends in the East, and they expect to attend the Highland Lake reunion. The young people of the church choir gave them a farewell serenade on Wednesday, which came as a surprise to the brother and his wife; but Brother John is eminently resourceful and surprised the choir by hustling them down town where he entertained them with refreshments. Brother and Sister Smith made short speeches of appreciation.

Lamoni Saints are preparing for their reunion and expect to make it a big success.

Elders' Note-Book

FROM THE QUORUM OF HIGH PRIESTS.

Bro. Pitt, president of the Quorum of High Priests, sends to the HERALD certain papers and suggestions that came before the quorum during its sessions at the late conference. Other quorums may well follow this example in the future, as such papers are often of considerable merit and of general interest.

SUGGESTIONS FOR MINISTERIAL WORKERS.

In preaching, a much better effect is obtained if the speaker will employ a conversational, rather than that which is sometimes known as a preachy, tone.

In Doctrine and Covenants 59:2, the Lord has associated oblations and sacraments, and commands his people to offer them upon the Lord's day. In some of the branches the oblation is omitted. We wonder why?

Some of our elders have fallen into the habit of opening meetings with the words, "The Saints will please come to order."

We have never heard this in any other church. Should we not do all in our power to do away with this unseemly habit of disorder? The Saints should be taught to be in order when services are about to begin, and all conversation should cease when the minister enters the pulpit.

At sacrament meetings, where the congregation is large, all the members may not be known to those who pass the emblems; therefore it is best to explain that while it would be a pleasure to offer the sacrament to each one present were we permitted to do so, we are restricted in this by command of the Lord to offer it only to those who are members of the church. Some such explanation should be made in a kindly manner to avoid giving offense.

DOES THE LAW PROVIDE FOR PRESIDING PRIESTS, PRESIDING TEACHERS, AND PRESIDING DEACONS IN BRANCHES?

(Report of a committee appointed by the Quorum of High Priests, April, 1909.)

In answer to this question we cite Rules of Order, chapter 1, section 6. "Complete Branch Organization":

A branch is said to be fully organized when it has a presiding elder, a priest, a teacher, and a deacon. If necessity requires, two or more priests and teachers and deacons, or two or more of either of the officers of these three grades may be chosen.

According to this it will be seen that provision is made for but one presiding officer in a branch when fully organized, namely "a presiding elder."

Again in Rules of Order, page 100, section 160, under the heading "Rules for the government of branch business meetings."

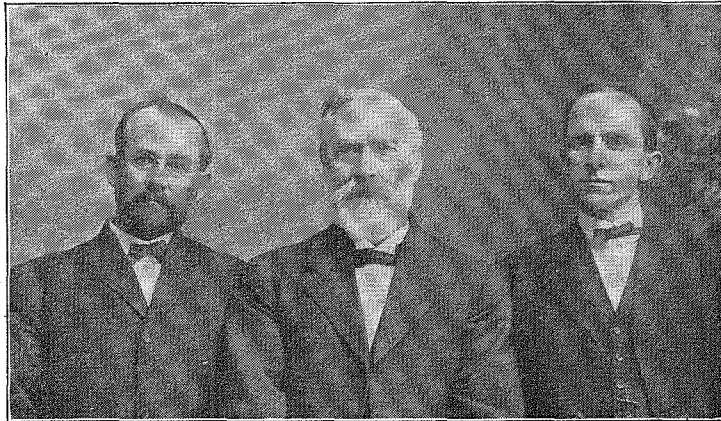
Who shall preside.—The branch officers are the officers who shall preside over and have charge of these meetings; and none others shall preside, except by vote of those present at any meeting, or by the courtesy of the officer present whose right it may be to preside at the time. Who preside, by right.—The officers of the church recognized by these meetings as having a right to preside, are: A presiding elder who has been regularly chosen by vote of the branch; a priest, or priests, also regularly chosen by vote of the branch; a teacher, or teachers, also regularly chosen by vote of the branch; a deacon, or deacons, also regularly chosen by vote

of the branch; a secretary or clerk of the branch, also regularly chosen by vote of the branch. In the absence of the presiding elder of the branch the priest or priests chosen by the branch or either of them shall have the right to preside, whatever other elders or priests may be present in such meeting; in the absence of the presiding elder and the priest or priests, the teacher or teachers, or either of them shall have the right to preside; in the absence of the presiding elder, the priest or priests, and the teacher or teachers, the deacon or deacons, or either of them, shall have

the right to preside; the priority of right of associate priests, teachers, and deacons to be determined by seniority of office in the branch should question arise in regard to presidency; the right to act for the branch as its officers having been previously determined by the vote of the branch.

Here again the only reference to a presiding officer in a branch is the "presiding elder," excepting when the presiding elder is absent, and then provision is made for the presidency of a meeting, the right falling first upon the priests, then upon the teachers, and then upon the deacons, in the order named. It will be noted, too, that these lesser officers are called "associate" priests, teachers, and deacons.

In Doctrine and Covenants 120:2 it is stated: "A branch may be presided over by a high priest, an



THE PRESIDENCY OF THE QUORUM OF HIGH PRIESTS.

President F. G. Pitt is in the center, with Elder T. W. Williams to his left and Elder A. H. Parsons to his right.

elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch." Of necessity, therefore, when a priest is chosen to preside over a branch instead of a high priest or an elder, he may properly be called a presiding priest. And the same may be said regarding a teacher or a deacon when

presiding deacon with assistant deacons. The law names them "associates" which seems to make them all equal, excepting in the absence of the presiding elder, when the priests chosen by the branch have the right to preside over the meeting. The priority of right of these officers to preside to be determined



MEMBERS OF THE QUORUM OF HIGH PRIESTS.

This is from a photograph taken at Lamoni, Iowa, during the General Conference of 1907.

either of these are called to preside over a branch, but we know of no specific law providing for more than one presiding officer in a branch at the same time.

Nor do we find any law for the method adopted by some branches of electing in connection with a presiding elder, a presiding priest and assistant priests; a presiding teacher with assistant teachers; and a

by seniority of office in the branch. That is, the first elected shall be first to preside.

Respectfully submitted,

F. G. PITT,

D. A. ANDERSON,

WALTER W. SMITH,

Committee.

This report was adopted by the quorum.

Original Articles

DEFENSE OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS AND REPLY TO JOSEPH F. SMITH, JR.—PART IV.

Sections 28 and 35 (in Utah edition) declare that God would appoint the successor of Joseph Smith. Section 43 declares that the successor would be appointed *through* Joseph Smith. Section 28, con-

taining the first intimation respecting the possibility of Joseph Smith having a successor, has no limitation with respect to time; neither with respect to cause of vacancy. It leaves room for the conclusion that God would appoint the successor if the office became vacant, no matter what might be the event leading to its vacancy. And there is nothing in the revelation from beginning to end to show that its reception was based on the youthfulness of the

prophet, as Mr. Smith suggests. Instead of the revelation being given at the instance of the prophet's youthfulness, history informs us that it was evoked by an altogether different circumstance. What was the circumstance? Hiram Page and other brethren were deceived by the revelations being received from a certain stone. Joseph inquired and received this section, which, from its wording and the nature of the circumstance, makes it clear that its primary object was to allay the condition of deception that had obtained, and at the same time, while making known to them that the Page revelations were false, lay down a rule to fortify the church against any such a contingency in all time to come. The Lord not only informs the church that Joseph Smith was the only one to receive revelations as a law to the church at that time, but that function was to subsist in him "until I shall appoint unto them another in his stead," to receive revelations for the church.

If any of the membership of the Utah church place themselves in a similar relation to that church or to their president that Hiram Page placed himself in to the original church and the original president by his arrogance, there is no question but what Mormon authorities would all with one accord appeal, in their repudiation, to the provisions of this section. And rightfully enough, for it is not declaratory of a restrictive command, but of a principle which was to be in force from that time on to protect His people from the intrusion of spurious revelations to which they were to be as liable in the future as at that time.

In a great measure that which has been said in respect to section 28 might apply equally to sections 35 and 43. The latter section, especially, was given under conditions strikingly similar to those we have observed as having obtained at the giving of section 28. Preceding the reception of this section 43 in February, 1831, a woman came pretending to give revelations and commandments to the church. She, too, found sympathizers, whereupon Joseph inquired and received this revelation, which is, substantially, but repetitional of the law contained in section 28, which law in section 28 is undoubtedly had in allusion when he says, "Ye *have* received a commandment" from me covering this matter. And here the Lord extends the provisions as to the mode of succession, stating that the successor was to be ordained, etc.

But, Mr. Smith says that the church was not fully organized with its "apostles and seventies" as it is to-day. Shall we say, therefore, since it is more fully organized and these quorums are created that these quorums or others besides the head of the church may receive revelations for a law to the same? If not we would have him tell us how the

section is to be explained as applying to us now wherein it defines the rights and powers of the president and not applying to us now wherein it is provisional of a means for the perpetuity of that office-work.

The Lord says: "Until I shall appoint unto them [the church] another [revelator] in his stead." It is very evident that the Lord looked forward to the time of his removal by any cause, by transgression or by natural death, in 1834 or in 1844, up to which time he would retain the "keys of the mysteries and revelations," which are definable as the sole right to receive revelations as a law to the church; which power, of necessity, must be transmitted to a successor, unless the church cease with him. This, because it would still be necessary after his departure for the church to receive revelations, and hence, still necessary that they be safeguarded against impositions.

Joseph F. Smith, Jr.—"Verily, I say unto you, the keys of this kingdom shall NEVER be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another, yea, even unto the church." I take it as a natural sequence that this law which was given in March, 1833, superceded the provision made in 1830 and winter of 1831, wherein a law was given as protection to the church in case of the taking away of the keys from Joseph the Prophet—a contingency that did not arise.

Response.—The quotation used is found in section 90, Utah edition (87:2, our book). His argument is that after March, 1833, it was no longer needful that the president of the church be appointed by God or through Joseph Smith. Suppose then, Joseph Smith had died between March, 1833, and the year 1835, the year the Twelve and Seventy were organized, by what process would his office have been filled? How would the next occupant of the presidential chair have been appointed? For, between March, 1833, and 1835 there was no president of the Twelve to succeed him, and since the law of 1830 and 1831 was no longer in force, according to Mr. Smith, he would have no right to appoint his successor. "Supercede" means, "To take the place of; replace; supplant." Hence the law of 1830 and 1831 could never be operative after 1833, according to our opponent's proposition, either in the event of Joseph Smith's death or of his transgression. But, he says that the prophet had "proved himself and evinced before God through his faithfulness that he was worthy of the trust placed in him," therefore, "the Lord declared that the keys of the kingdom should never be taken from him in the following words"—of the revelation of March, 1833. That is to say, that God found out by March, 1833, that which he did not know in 1830 and 1831, that Joseph Smith would remain faithful. But, as it happens, the operation of the law of 1830 and 1831 was not to be contingent on transgression, but "for any other

cause," as Mr. Smith allows on page 39 of his work, though he denies it on page 40.

Mr. Smith's idea now seems to be that after 1833 neither Joseph Smith, nor God through Joseph Smith, would ever have occasion to confer the keys which he held upon a successor, as they were never to be taken from him in this world or the world to come. A very singular position to be sure. The Doctrine and Covenants speaks of many keys. The revelations of 1830 and 1831 do not say "keys of the kingdom"; but "keys of the mysteries and the revelations," and "the keys of the mystery"—if there be any difference. Turkey may be said to hold the keys to the Black Sea. Great Britain may be said to hold the keys to the Mediterranean. That is, through the channels of these powers, which are controlled or which may be controlled by these powers, it is that access to, or admission to, or intercourse with, the Black Sea or the Mediterranean is to be had. Likewise revelations coming to the church had to come through the channel or avenue of Joseph Smith. Through him they were to receive this law; through him they were to be thus blessed, "all kindreds of the earth." There can be no question but what these keys were to descend to Joseph Smith's successor, as we have already seen, whoever or wherever. Those keys the Martyr could not have retained in heaven, after this life, inasmuch as we all know that the revelations to be received to-day (on the hypothesis of either the Utah church or ours being successor) do not and are not to come through him. As certainly as the church looked for the revelations to come through him in the years 1830 to 1844, so Mormons look for them to come through Joseph F. Smith, and we look for them *and receive them* through our president, the Martyr's son. That these "keys of the mysteries of the kingdom" were to be relinquished by Joseph Smith to his successor is made very plain in section 64, where it is stated that they were not to be taken from him "*while he liveth*, inasmuch as he obeyeth mine ordinances." Seeing that it is the *exclusive* right to receive revelations for a law to the church that is meant by the keys of sections 28, 35, and 43, and that that right must necessarily inhere in every future incumbent of the prophetic office, it remains as much for our opponent as for us to describe the nature of the keys that Joseph Smith was to retain in the next world. We do not by any means concede darkness on the subject, but prefer in an investigation like this to avoid all logomachy and all that is not strictly pertinent to the points at issue. The fact is, his quotation from the revelation of March, 1833, has no relevancy to the situation and supercedes nothing.

QUORUM EQUALITY MISAPPLIED.

J. F. Smith, Jr.—Later in the year 1835, when the Twelve Apostles were chosen and their duties defined, the Lord de-

clared that they were equal with the Presidency as a quorum.

Response.—The Lord said: "They form a quorum equal in authority and power to the three presidents previously mentioned." Yes, but this equality is not to be understood as being absolute, for the reason that we see some prerogative, some right, in either quorum that does not belong to the other, and which the other can neither assume to do nor take from it. So long as the Presidency has the right to receive revelations to be binding on the church and the Twelve has not that right, so long are they not perfectly equal. That fact alone would destroy the absoluteness of equality. In the same revelation and in the same connection it is said that the Seventy "form a quorum equal in authority to that of the Twelve." Two things, each of which are equal to the same thing, are equal to one another. If the Twelve are equal to the Presidency and the Seventy are equal to the Twelve, then the Seventy are also equal to the Presidency, necessarily. No way around this. We know that the equality between the Twelve and the Seventy is not absolute. The former has the power of sending and directing the latter, but the latter has no such power in relation to the former. We have noted an inequality between the Presidency and the Twelve; we perceive inequalities between the Twelve and the Seventy; we recognize the most positive inequalities between the Presidency and the Seventy. If then these three quorums are not equal, if no two of them are equal, then when the Lord declared their equality he must have had reference to *particularity* rather than *generality*—that there was some particular respect in which they were equal. It becomes a matter of determining, then, the respect in which that equality exists. Perhaps Mr. Smith can tell us.

J. F. Smith, Jr.—That is, in case of the dissolution or destruction of the First Presidency of the church, the Twelve should succeed to the Presidency, and would thus act until such time and place as the Lord revealed that the First Presidency should be again organized.

Response.—O, that is it! But where does the gentleman find anything in the revelation to indicate that the equality of the Twelve with the Presidency spoken of has reference to the power of the former to take the place of the latter upon the latter's dissolution? Nowhere. Mr. Smith allows on the following page (41) that if "both these quorums (Presidency and the Twelve) should be destroyed, then it would devolve on the Seventies," etc. In other words, the Twelve is not equal to the Presidency unless the Presidency is dead or has ceased to be; and the Seventy is not equal to the Twelve until both the Presidency and Twelve are wiped out. According to our opponent equality can only take effect upon death or dissolution. To make the issue plain let me quote him on page 41: "I think it must be conceded that the apostles could not be equal in au-

thority with the Presidency when the First Presidency is fully and properly organized." According to Mr. Smith, then, the equality of one quorum to another spoken of in the revelation (section 104; Utah edition 107) cannot obtain during the life or existence of both quorums.

Now let the reader turn to said revelation and read its language following that which pertains to the matter of quorum equality and there he has the solution of the whole business:

And every decision made by either of these quorums [Presidency, Twelve, or Seventy] must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other.

This is the revelation's own definition of what the equality was to consist. Simply that the decisions of the quorums would be equal with each other, when unanimously rendered on matters of business or of church government commanding or calling for adjudication. Beyond this we cheerfully submit the text to the scrutiny of the judicious reader who, whether he believes in the divinity of its contents or not, will not fail to be surprised at the most specious sophistry in its treatment by Joseph F. Smith, Jr., of Utah.

Mr. Smith quotes from our Church History 2: 11, 12, and *Times and Seasons* 2: 521, where Joseph the Martyr in 1836 and 1841 spoke of the Twelve as standing "next to the First Presidency." Very true; no objection to that. The Twelve, standing next to the Presidency, when the Presidency was dissolved would clearly be left in the lead as the highest quorum. But they should have led as the Twelve and not as the Presidency. When they got into the shoes of the Presidency they got out of their place.

THE LOCOMOTIVE.

We admit that when a locomotive tumbles off the track it leaves the tender in the lead; but that does not make a locomotive of the tender. We admit that when the tender tumbles off the track it leaves the baggage coach in the lead; but that neither makes a tender nor a locomotive of the baggage coach. The trouble with the Mormons was, when the locomotive tumbled off, the tender acted as both tender and locomotive for a time, and later contrived a locomotive for itself and pushed it ahead, contrary to the plan of the General Superintendent who was separately preparing one to take the place of the original.

ADMITS LINEAL PRIESTHOOD IN GENERAL.

Joseph F. Smith, Jr.—From section 86, they quote as follows: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained and must need

remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began." But they fail to quote the eleventh and succeeding verse: "Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through the priesthood a savior unto my people Israel. The Lord hath spoken it. Amen." But to whom was this revelation given?

Response.—It opens by saying, "Thus saith the Lord unto you my servants."

Joseph F. Smith, Jr.—Was it to the Prophet Joseph Smith alone?

Response.—No, and no one has so claimed.

Joseph F. Smith, Jr.—This revelation was given December 6, 1832, to the elders of the church. Therefore when members of the "Reorganization" declare that Joseph Smith was one of these elders and must be included with his posterity in the promise, we meet their argument with the counter statement, that this promise was also to Hyrum Smith, to Brigham Young, Heber C. Kimball, George A. Smith, Parley P. Pratt, Orson Pratt, and a large number of other elders who never have been identified with the "Reorganization," nor have their children, and to them this promise is as sure as to the seed of any others.

Response.—Granted. We admit that those men named were as much included as Joseph Smith. We have never contended that Joseph Smith was the only one to whom the law of lineal priesthood was applicable. All we use this text for (section 84, Lamoni edition,) is to prove the doctrine of lineal priesthood, and it proves it. Mr. Smith admits here that Joseph Smith was included when he says that the "promise was also to Hyrum Smith" and others.

Joseph F. Smith, Jr.—The inference in this eleventh verse is, that if they are not faithful then they will not receive the fulfillment of the promise.

Response.—The inference fairly drawn from this statement of Mr. Smith is, that if they are faithful they will receive the priesthood or the fulfillment of the promise. The reader will do well to note that Mr. Smith makes the implied concession that the only interruption to the lineal descent of the priesthood is unfaithfulness; that inasmuch as the sons of a priest are faithful, they are heirs by law to the priesthood.

HEIRSHIP IN THE NAUVOO HOUSE.

On page 46 of Mr. Smith's book he quotes from Doctrine and Covenants, section 107 (124, Utah edition,) where the Nauvoo House was commanded to be built, in which Joseph Smith and house were to have place from generation to generation; "for," says the revelation, "this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him."

Joseph F. Smith, Jr.—That is the anointing the term "this" refers to. It is the place in that boarding house, and has nothing to do with the Presidency of the church.

Response.—But by virtue of what was it that Joseph Smith was allotted the place in that boarding house? Why did not the Lord choose some lay mem-

ber, some member of the deaconship, or of the priests, or, to come higher, of the Twelve, to occupy there? Why not, if the Presidency of the church had nothing to do with that position? Why not place Young, Pratt, or Carter there? Among the lay membership he could have found plenty who, so far as cookery and the temporal administration of the establishment were concerned, could have run things, and from that standpoint could have entertained the "stranger" and the "weary traveler" as capably as Joseph Smith. It is too evident to justify expatiation that it was the *Presidentship* of Joseph Smith that placed him there or entitled him to that position. If then it was by virtue of his presidentship that he was to hold or have place in that house, with the utmost propriety we ask, Could his seed have place in that house by virtue of anything else? The conclusion is not far-fetched by any means that if Joseph Smith, by virtue of his presidential incumbency was to have place therein, then the head of his posterity was to have place therein for the same reason. The tenor of the revelation goes to show that the Nauvoo House was to the President of the church what the White House is to the President of the United States.

Mr. Smith next has considerable to say respecting the blessings of the Smith family, but as his quotations are largely from private Mormon documents which are not accessible to us we for the most part pass them by.

CONFINES LINEAL PRIESTHOOD TO TWO OFFICES.

Joseph F. Smith, Jr.—We learn from the Doctrine and Covenants that there are two offices in the church that descend from father to son. One is that of the bishopric, for upon Aaron and his sons the Lord conferred this priesthood (section 68:16-18). The other is that of the evangelist. This we learn in section 107, but our friends misconstrue this section and try to make it appear that it is the Melchisedec priesthood that is meant. I will read it and you may judge for yourselves: "It is the duty of the Twelve, in all large branches of the church to ordain evangelical ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner," etc.

Response.—Our friend's idea is that "the order of this priesthood" (section 104) refers to the office of evangelist in particular rather than to the Melchisedec priesthood in general, although the latter is under consideration not only on the page from which the quotation is taken, but also on the following page and on the two pages preceding. In paragraph 11 the Lord speaks of the Presidency, the Twelve, and the Seventy; in paragraph 12 of the Twelve; in 13 of the Seventy; in 14 of the standing high councils; in 15 of the High Council in Zion; in 16 of the Traveling High Council, and then because in the 17th paragraph the ordination of evangelical minis-

ters is referred to he assumes that "evangelical ministers" must be antecedent to "the order of this priesthood" in paragraph 18.

If it said "this office of the priesthood," there might be some shadow of reason in his contention, but it does not. Suppose nothing had been said in the preceding sentence about evangelical ministers, would he have concluded that because the Twelve are designated therein "the order of this priesthood" had reference to them? As a matter of fact, since the Twelve are mentioned in connection with the evangelical ministers and since they are given such prominence in the sentence preceding, is there not more room for believing that "the order of this priesthood" points to them than to the evangelical ministers, if we falter to apply said verbiage as looking to the Melchisedec order generically? Among the several sections which teach the lineality of the Melchisedec priesthood is section 83 (84 Utah edition) which says that Melchisedec received it "through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; . . . which priesthood continueth in the church of God in all generations."

PETER AS PRESIDENT.

Joseph F. Smith, Jr.—If the keys of the kingdom belongeth always to the presidency of the high priesthood, then Peter was president of the high priesthood for the Lord conferred upon him the keys of the kingdom.

Response.—Herein Mr. Smith affirms that Peter was really president of the high priesthood, his *if* being predicated on the declaration of section 80 (81 Utah edition) that the keys of the kingdom "belongeth always unto the presidency of the high priesthood." Possibly he was. If such is the corollary of the declaration of the revelation and the circumstance of Peter's receipt of the keys (Matthew 16), we have no objection.

MOSES AND JOSHUA.

Joseph F. Smith, Jr.—Even when we go back in ancient Israel we find Moses of the tribe of Levi ordaining Joshua the son of Nun as his successor, and not his own son.

Response.—There is not a scrap of evidence that Moses confirmed upon Joshua a particle of priesthood—merely the civil leadership.

RECKLESS MISSTATEMENTS.

Joseph F. Smith, Jr., (page 53).—The president of their church declares that he was blessed in Liberty Jail, twice afterward before the fall of 1843, and again publicly in the grove at Nauvoo. (True Succession, page 40.)

Response.—Another instance of the recklessness of our critic in the representation of documents right before him. What he refers to as a fourth blessing is described on page 40 of True Succession, quoting from the President of the Reorganized Church, as but a "public attestation of the same blessing," the former one.

Joseph F. Smith, Jr.—It is also quite evident that this

expression was an afterthought on the part of Lyman Wight from the fact that on that memorable 8th of August, 1844, he voted to sustain the Twelve Apostles as the presiding quorum and Presidency of the Church, (History of the Church, for August 8, 1844).

Response.—The minutes of the conference as contained in the *Times and Seasons* published at that time show no vote in reference to the Twelve save for the "supporting the Twelve in their calling."

[EDITOR'S NOTE.—At this point we insert a statement from the pen of the church historian: "Our information is to the effect that Lyman Wight was not present at the meeting 'on that memorable 8th of August, 1844.' My mother, Lyman Wight's eldest daughter, then eighteen years old, states that her father refused to attend said meeting; that Heber C. Kimball and George Miller came to his house, in her presence, with a summons from Brigham Young to appear, which he declined to do, declaring that the Twelve were usurping authority. This resulted in a personal encounter during which Miller was forcibly evicted from the room by Wight and Kimball followed without awaiting the enforcement of the order.—Heman C. Smith."]

Joseph F. Smith, Jr.—It is hardly reasonable to suppose that the Prophet "appointed," "blessed," and "ordained" his son to this office every few days.

Response.—Three times in twelve years is not every few days, nor is it exceptionally frequent.

[NOTE.—Our Utah friends need not feel captious about this matter of repeated blessing. It is claimed that Joseph F. Smith's father, Hyrum Smith, received at least two separate patriarchal blessings. The second, published in Lucy Smith's history of the Prophet, contains no mention of Hyrum's posterity. To offset that fact our Utah friends triumphantly point to a "former" blessing, now reposing in the famed "archives" in Salt Lake City, in which wonderful predictions were made concerning Hyrum's seed.

"It is hardly reasonable to suppose" that the Patriarch blessed his son "every few days."—Associate Editor.]

(Concluded.)

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A FRIEND IN NEED.

The following clipping was handed us by one of our missionaries who said that he had been in need of a friend and a friend appeared and spoke boldly for him. The minister, however, does not live in Lamoni and hence Mr. Bradley did not know him, as stated, but he did know Lamoni and our people and this made him a friend in need. The clipping follows:

Knows Saints' Missionary.—Louis Bradley, of the Hygiene Bathrooms, Diamond Street, informs the *Courier* that he knows the Latter Day Saints' missionary, now in Titusville, who hails from Lamoni, Iowa, a town from which Mr. Bradley recently came to Titusville. The latter gentleman

says that the place has about sixteen hundred inhabitants and that four-fifths of them are of the denomination named. Mr. Bradley speaks in the highest terms of the Saints, who are opposed to polygamy, and says that the town is the cleanest and most moral of any in the country of its size. While not a member of the faith, and though an outsider, the local man is profuse in his compliments of the people who belong to the church, classing them as model citizens, from every viewpoint. He further states that the Governor of the State or any other person of prominence will give the same recommendation.—Titusville, Pennsylvania, *Courier*.

Of General Interest

A March Across Iowa in 1835.

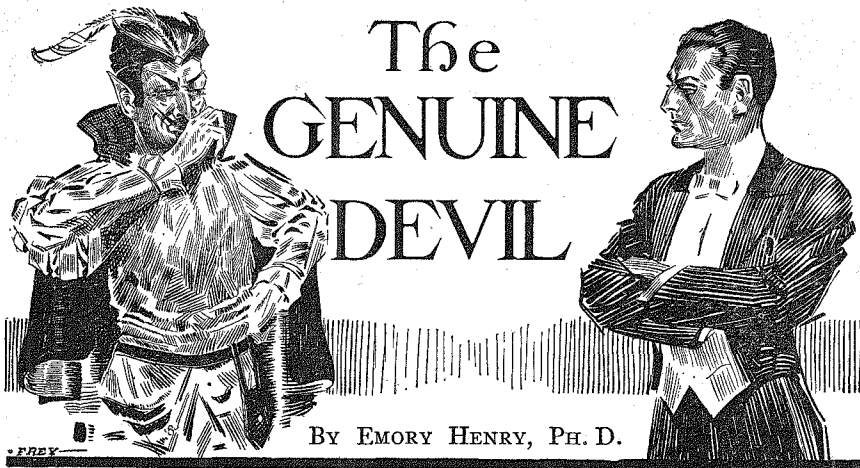
INTERESTING JOURNAL OF A UNITED STATES DRAGOON RECENTLY DISCOVERED.

In the July number of *The Iowa Journal of History and Politics* there is published a journal kept by a member of the First United States Dragoons while on a number of military expeditions in 1834 and 1835. For many years this journal has been in the possession of Mrs. Kate Zimbleman, of Boone, Iowa, its real value unappreciated until it came to the attention of Mr. C. L. Lucas, president of the Madrid Historical Society. It was through Mr. Lucas that the State Historical Society of Iowa gained permission to edit and publish this interesting diary of an unknown writer. All efforts thus far have failed to reveal the name of the dragoon who kept the journal.

The military expeditions described in this journal extend over an area of five of the States of the Mississippi Valley. Of the four marches three were in the country south of the present State of Iowa. The first march extended from Jefferson Barracks to Fort Gibson; the second was a journey from Fort Gibson to the Pawnee Pict country on the head-waters of the Red River; and the third march was from Fort Gibson to Fort Des Moines, in what is Lee County, Iowa. Mr. Louis Pelzer, who edited the journal for publication, describes the fourth march in the following words:

"The fourth and last part of the journal holds by far the greatest interest and value to students of Iowa history, for it records the story of the march of eleven hundred miles by companies B, H, and I, under Lieutenant Colonel Kearney. On June 7, 1835, this detachment left Fort Des Moines and marched between the Des Moines and Skunk rivers to near the mouth of the Boone River. Then taking a northeasterly course they arrived at Wabashaw's village on the Mississippi River in Minnesota. After remaining here about a week the companies marched westwardly. Then taking a southerly course they reëntered Iowa in Kossuth County and reached the Des Moines. After crossing this stream, they descended it on the lower side and reached Fort Des Moines on August 19, 1835, without sickness or the loss of a single horse or man."

Not only did the writer of the journal record the movements of the dragoons, but he described the country through which they passed, and the character and customs of the Indians whom they met. For instance the record for July 1, 1835, reads: "Marched only twelve miles. Country hilly. Plenty of wood and water. Good encampment. This country is romantic and abounds with many picturesque appearances, such as high hills and deep vallies with here and there a fine cascade caused by the water of the prairie tumbling into the creeks below—." At times the spelling is poor and punctuation lacking, but the whole account is very readable and interesting. It will give the reader some idea how the country looked seventy-five years ago.



BY EMORY HENRY, PH. D.

Men don't believe in the Devil now as their fathers used to do,
They have forced the doors of the broadest creeds to let his Majesty through;
There's not a print of his cloven foot, or dart from his fiery bow,
On earth, in air, or anywhere,—for the world has voted so!

But who is blinding the souls of men and making them willing slaves,
To wreck their lives on the rocks of sin and fill up bloody graves?
Who blights the bloom of the land to-day with the fiery breath of Hell?
If the Devil isn't—and never was, won't somebody rise and tell?

Who dogs the steps of the toiling saint? Who digs the pit for his feet?
Who sows the tares in the fields of time wherever God sows His wheat?
The Devil was fairly voted out, and, of course, the thing is true—
But who *is* doing this kind of work, that a Devil alone should do?

We are told that he does not go about as a roaring lion now,
But whom shall we hold responsible for the everlasting row
To be heard in home, and church, and state, to Earth's remotest bound,
If the Devil by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow and show
How the frauds and crimes of the day spring up—for surely we want to know!
The Devil was safely voted out, and, of course, the Devil is gone,
But honest men would like to know *who's carrying his business on?*

—Anonymous Rhymester.

Whoever wrote the above saw the prevailing situation of humanity from the right angle. The "frauds and crimes"—the evil diseases of human minds and human hearts—demand an explanation that will amount to a conviction. The prophets of new theologies go far afield in search of the origin of evil so soon as they leave the Mosaic trail.

The account of the temptation of Eve and the following "Fall of Man" through the wile of the Devil may be denounced as a myth, a folk-lore tale, the theological invention of a dark and primitive age of superstition, but it fits in perfectly with the facts of human experience, and explains logically and convincingly the evil data of human history.

The plain story is that God, for his own service, created a species of immortal spirits who are neither gods nor men. They are "the servants of his household," and are his "flaming messengers and ministering spirits." They are endowed with intelligence and powers to understand and obey the will of God. Having these qualities it was possible for them to obey or to exercise self-will. "Lucifer," called "the light-bearer," or "Son of the Morning," was the chief of these angels. Because of his high position, his command of the grand army of God, he became affected by that supreme spiritual dementia that we call *ambition*—the desire to act independently, and do godlike things without let or sufferance. Hence, the seemliness of Shakespeare's putting into the mouth of Cardinal Woolsley the advice to Cromwell to "put away *ambition* for by *that sin* fell the holy angels!"

"Lucifer," having done *that sin*, was expelled from the

presence of God with all the other and lesser angels who had followed him in "that great transgression." Christ said he saw him "fall like lightning." God, having made him immortal, could not annihilate him, and so "Hell was prepared for the Devil and his angels," who had sinned and fallen with him. Hell was not fixed for human beings, such as you and I, unless we voluntarily determine to do as "Lucifer" did, and go with him into a place of eternal punishment for inexpiable transgressions.

Hell is a place of selection and not of election. Every man makes his own choice as to whether he will go to hell or not. This is a matter which God does not assume to determine for man; having made man a creature of choice, so that he can choose himself whether he will pursue righteousness and attain its ends, or pursue evil and descend to its ultimate degradation.

The objection to the Devil is to his *personality*. Some people assume to believe that evil is a form of moral disease which can attack an individual by direct descent or voluntary exposure. In other words, it is claimed that evil, like yellow fever, cholera, tuberculosis, and other communicable diseases, may be acquired by contagion, or by germ infection, or by accident. In fact, there are those who believe that the microbe theory explains *sin* in the same fashion that it is assumed to explain physical disease, but, if that were true, it would not be six months before some ingenious Yankee would invent a "sin-microbe killer" that would relieve us promptly of all danger from that source. Our drug-stores would soon be laden with those sin-microbe killers, so that all that would be necessary in order to convert a sinner to righteousness would be to

discover what brand of devilment he was afflicted with, go down to the drug-store, buy the right sort of microbe killer, and cure him within the space denominated on the bottle.

As a matter of fact, sin is a spiritual derangement, and not amenable to mere physical or material resistances. The Devil is a *spiritual being*, having powers that exceed our normal mortal apprehensions. In order to resist him we need spiritual enlightenment, so that we may be able, as Paul says, "to resist all the wiles of the Devil." For that reason, he, in his day, thoroughly informed as he was of all the philosophies then extant, adjured his hearers to "be strong in the Lord and in the power of *his* might." Marie Corelli, in "The Sorrows of Satan," has drawn what is perhaps the most excellent and informing picture of the personality and methods of the Devil that has ever found its way into the literature of the world. Her "Prince Lucio" is the physical and spiritual exemplar of him whom we encounter in daily life as the instigator of evil, because the evil that they do is chargeable to him, and that serves to prolong his banishment from the presence and forgiveness of God. At the same time his disposition is such that he can not avoid the inducement of weak human nature to do what he himself has done, and hence the continuation of sin.

Henry Arlis in his stage representation of "The Devil" seeks to impress upon those who witness his impersonation that the Devil is not a fiend, but a subtle, indefinite, determinative influence upon weaker human spirits. This is right. The Devil can not influence the man who is strong in his pur-

poses of righteousness. He can only have power over those who are willing to yield to the call of the flesh and abandon the counsel of the Spirit. The Arlis representation is artistic, realistic, and magnificent, but it is not the whole, nor the real, thing. A visit any day to the Tombs in New York City, or the Harrison Street Station in Chicago, will afford to the honest investigator more real examples of what the Devil can do with humanity than any actor on the stage has ever yet been able to conceive. Facts of human life are too often beyond the imitation of the mimic boards.

Those of us who have ever suffered from sin, or half-way sounded the depth of human woes, know that it is not the suggestions of man that send us down, but some spirit within that suggests things we had not dreamed of and endeavors we had never designed. The Devil is not the lean, long, lank, red-hot individual represented by *Mephistopheles* in *Faust*, nor is he the black imp in the corner at whom Luther threw his inkstand, nor yet the comique figure that Coleridge described when he said that,

"His jacket was red
And his breeches
were blue,
With a little round
hole
Where his tail
came thru."

If Scripture is believable at all, the Devil is yet able, though a *fallen* spiritual creature, to imitate what he once was, and "transform himself into an angel of light so as to deceive almost the elect of God." Therefore we must beware how we permit the approach to ourselves of even the fairest friend or the most promising benefactor.

Psychology is good as a spiritual instructor, but unless psychology shall follow the lines of intuition or revelation—whichever you may call it—it is bound to arrive at false conclusions. Psychology is not a science of God, but a science of the soul of man in sentient existence. Therefore, psychology, being impotent to reveal *good*, is equally impotent to reveal the Devil.

So that, in spite of all the antidemonistic philosophy of the world, we must settle down upon the revelation of Moses,

or upon that of men who evidently know less than he did, and are unable to solve the problem which he left behind him. If we believe Moses, we must believe that there is a God and that there is a Devil.—*The Golden West Magazine*, May, 1909.

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EARTH IS SLOWLY BUT SURELY BECOMING BETTER.

The only perfectly comfortable people in the world are those who have no ideals, and they are the only perfectly worthless people. In a letter received a few days ago the writer complained that there were a great many unloving and greedy people in the world, and argued from that fact that Christianity is a failure, which is almost as rational as it would be to claim that ten or a hundred million years ago this earth of ours was a failure because it was taking so long for it to become fit for human habitation.

Once let nervousness and petulance creep into a reasoner's argumentation, and his conclusions are futile. There is no great hurry about anything.

The world is far from perfect, but one needs to know but a little of what was the condition of things one hundred, five hundred, one or two thousand years ago, to be perfectly well aware that this world is becoming a better world, a more comfortable place to live in, more full of service to others and love for them, less killing and stealing among men, less fighting among nations, the conditions of life not so hard nor so brutal.

One may not be able to see the hour hand move on the clock dial, but if he compares the place where it stands now with the place where it was an hour ago he will discern that it is getting toward noon.—C. H. Parkhurst in *American-Journal Examiner*.

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If you need help of any kind, tell as many people as possible. There are more than forty thousand people who subscribe for the *Omaha Bee*. You can tell them all for one cent per word per day. Write to-day.



HENRY ARLIS, IN HIS FAMOUS IMPERSONATION OF THE MODERN DEVIL.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric Street, Independence, Missouri.

August Reading for Daughters of Zion.

THE BASIS OF PEACE.

I have given this brief paper the title, "The basis of peace," and I shall begin it with the quotation, "Blessed are the peace-makers; for they shall be called the children of God."

We commonly apply these very familiar words to those who pour oil upon troubled waters after a commotion has been raised, who have brought about reconciliation between those who have been estranged, who have hushed angry disputing or quieted the violence of strife.

In this paper I wish to give the term a broader application. I wish to place peace-makers in contrast with peace-breakers. I wish to include among peace-makers not only those who quiet strife and reconcile enemies, but also those who preserve the peace by observing those conditions that are the basis of peace. All people who do the things that result in peace are peace-makers, and, in contrast to them, are those people who break the peace by doing things that violate the rights of others.

The peace-makers shall be called the children of God and shall constitute his kingdom. It is therefore highly necessary that we shall learn here and now to be peace-makers, preservers of the peace, doers of the things written in the law of God which must be the basis of our peace.

Here I wish to digress slightly to speak of a little book called *Life and Her Children*, which presents in a very pleasing manner much information concerning the lower orders of animal life. It tells us of marvelous little beings which live and move and multiply in ways quite incomprehensible to us. From the lowest grades of microscopic forms it traces the development of life up to man, "himself, the crowning work of all he sees."

In the simplest forms, life seems to be little more than passive existence, but soon there develop powers of attack and defense, and from this point upward animal life is a fight in the battle for existence. Each one fights remorselessly for himself, or, if his interests go beyond himself, they are confined to his little ones, or as in the cases of some of the ants, to his community.

It is when we reach man that we find the higher devotion of parents to children, of children to parents, of friend to friend.

After we have read this little book and have thought of life and her children, noting the gradual development in ability to do and to enjoy, we may open another book which tells us of the next grade above man's present condition, that of angels; for man was created a little lower than the angels.

And, after we have observed the development of life in the lower orders, we may recall the proclamation of Jesus to his people, "I am come that they might have life, and that they might have it more abundantly."

Progress and development are before us. A life, more full

of ability to do and to enjoy, is on the plane above us. Shall we rise to it and live more fully?

The author of *Life and Her Children* has pointed out to us that selfishness characterizes the struggle for existence in the animal kingdom. We can not deny that the great family of man is dominated by this principle, and that the natural man is selfish, but as soon as we begin to set ourselves to the task of rising to the plane of that more abundant life of which Jesus spoke, that plane upon which angels dwell, we learn that we must submit ourselves to a higher law, the leading principle of which is love; not that limited, exclusive love exhibited in the mother hen that defends her little brood, or that somewhat broader interest which the ant may have in a member of his own community, but the love that is godlike, that extends to all, that seeks to preserve all, to cherish all.

The natural man is selfish; the spiritual man must not be. He must be humble and full of love. So says the law of God. There is no progress, no rising to the higher plane except by this way. There is no other way given under heaven among men but that way which the Son of God came from heaven to teach in his words and to exemplify in his life. It is the way of love, the way of kindness and good will, of truth and justice, and right dealing one with another. He who would climb up in any other way is a thief and a robber and shall not gain entrance into the kingdom of perfection and peace.

A short time ago, I read the introduction of a work on the rights and duties of American citizenship. Commenting upon the natural tendency of men to gather into families, groups, and communities, the author says: "It is found that the more civilized men are, the greater sociability they exhibit, and consequently, the closer they draw together in their common relations. The closer they draw together, the more interests they have in common, and the more necessary it becomes that the selfish desires of individuals should give way when they conflict with the general interests of the community at large.

"While there is in human nature the social instinct which causes men to derive pleasure from fellowship with one another, there are also elements equally natural, though not equally praiseworthy, which tend to counteract and render impossible the realization of this sentiment. These are the selfish instincts, which, if unrestrained, urge men to seek their own ends without reference to the welfare of others, and cause them to commit acts of violence against those who interfere in any way with their own desires.

"Thus it is that the higher social feelings, which involve the elements of friendliness, sympathy, mutual aid, and self-restraint, are ever warring against the lower and selfish desires, which involve cruelty, hate, violence, and common misery.

"The perfect social condition is one in which the proper desires—such as are beneficial to the individual and do not conflict with the common welfare—are permitted and protected, while all others are restrained and suppressed. . . .

"Gradually, as men grow accustomed to living with one another, and as their ideas of right and wrong become more developed not only are their sympathetic feelings intensified, each of them being made to feel more and more kindly disposed towards others, but each sees that it is to his individual advantage that peace should be maintained.

"It is but a fair return to society that each individual should make the common welfare an object always to be considered in his conduct. This he can do by obeying its laws, by faithfully performing his contracts, and by refraining from violating those rights in others which he thinks others should respect in him."

I have introduced these extracts into this paper, because the principles advocated in them as necessary to good citizen-

ship in our republic are these same principles that must be observed by us in qualifying ourselves for citizenship in the kingdom of God, or, as we may term it, in the great democracy in which the fundamental principles are love, equality, common consent.

Coming directly to the consideration of the family, we find that the same principles that will produce peace in society, those righteous principles that finally will prevail in the kingdom of God, are the principles that now will produce peace in the family life. In our families must be the first administration of those principles of love, equality, and common consent which we expect to be administered in the future upon a much broader scale.

We are told that the very word *family* denotes in its ancient significance, a group assembled around an altar for religious service, the services being conducted by the father or husband. Were it the case in every family, the altar of God was set up, and were the principles for which it stands observed by every member of the family who gathers around it, there could be no estrangements in that home. There could be no discord there; injustice and selfishness could have no lodgment within its walls.

Peace would be there, for the altar of God with the principles for which it stands are the basis of peace whether it be in the home, in the community, in the nation, or in the great kingdom of God.

Families cling together under adversities of all kinds, under poverty, sickness, danger, and even disgrace, so long as the bonds of love are sufficiently strong to hold them. It is when love fails that families are disrupted. Love fails as a result of wrong conditions.

Too often in the familiarity of family life, the rights of members are invaded. Too often promises made in the home are not kept. Too often duties are left undone. Too often there is inequality in the home in the distribution of its work, in the handling of the money, and in other respects.

It should be our object to correct these things. We have the same need in our homes to stand each in his own place and do his own duty that there is for this to be done in the more extensive work of the church. It is as necessary in the home as in the church that the principle of common consent be cultivated and encouraged. In most cases, arbitrary authority exercised by either the husband or the wife, results in greatly disturbing, if not in destroying, the peace of the home.

In this brief paper, our thoughts have ranged from consideration of the tiny creature whose life is but for a moment to that of angels whose life is forever. The object of this has been to direct our attention to the opportunity before us of going higher, of developing and fitting ourselves for life upon the higher plane.

We have called attention to the fact that, in the animal kingdom, self-preservation is the ruling principle; in other words, that selfishness reigns there; and we have endeavored to show that, upon the higher plane, in that more abundant life to which Jesus has called us, love reigns and is the law, and that out of this principle of love, grow equality of rights and opportunities and the enjoyment of happiness.

Let us go upward.

In our study of the ancient history of Israel, two pictures have impressed themselves upon my mental vision because of their suggestiveness.

One is the picture of that body of people who went out from Egypt and followed the leading of the pillar of cloud to Sinai. Up from the valley of tropical beauty, where the dark cloud of oppression had obscured all the brightness for them, upward and still upward, over a way toilsome and hard, but ever higher and higher, that horde of freed people made their way to Sinai, up we might say, to the presence of God.

The other picture is like it, that of the pilgrims who, in

later times, went to Jerusalem to the annual feasts of the nation. The journey to Jerusalem from Galilee was continually upward, to higher and still higher ground until the Holy City was reached in which stood the temple with its Most Holy Place, typical of the presence of God.

The suggestiveness of these pictures to me is in this, that we are called to leave the lowlands where we now inhabit, and rise to higher and still higher ground. We are invited into the more abundant life, that life that is nobler than our present, fuller and more complete in its labors and its enjoyments.

We need not wait until death comes to enter upon this life. If we wait until then, the probability is that our opportunities will not be so great then as now. The more abundant life is to be entered into here and now, a life that leaves behind in the lowlands the darkness, the ignorance, the selfishness, the discord and contention that belong there, and that disappear as we rise into the brighter light and clearer air of the higher atmosphere.

The Lord is ever ready to lead us, to send his light upon us that we may walk safely and without fear. Perhaps there are few times in the whole course of human life when one needs more the guidance of the divine wisdom than in that time when a new home is established. There is something beautiful in the significance of the word *family* which has already been presented to you, in the thought that each new home as it is established becomes a place for the erection of an altar to Jehovah, and that the little ones as they come into that home shall be trained up from their infancy to love not only the name of God but the principles of his truth.

But how shall this be, if they who found the home, do not both of them love those principles and bow before Him who commends them to us? How can it be accomplished, if the two who found the home be not united in their faith and loyalty? Who can insure peace in that home, if it be not founded on the rock?

Storms will come, no matter how serene the skies may be when the marriage vows are spoken, storms that will try the foundation of the home with boisterous blasts. Many a home has fallen when the fierce winds have blown, because its foundations were not sound, but more of them have stood through sunshine and storm, and the number of wrecked homes will grow fewer and fewer as we learn to be guided by the Lord's wisdom, first in the establishment of the home, and afterwards in observing those principles which are the basis of peace, in every sphere in which men and women shall have a part.

CHRISTIANA SALYARDS.

LAMONI, IOWA.

Questions on August Reading.

What two applications may be given to the term peace-makers? Which is better, to be a preserver of the peace or a restorer of peace? What contrast do we find between the natural interests of man and those of the lower orders of life? What is the natural disposition of man? To what law must we submit in rising to the higher plane? What is the only way of progress? How should the selfish interests of individuals be regarded as compared with the interests of the community? What is the perfect social condition? How should the common welfare be always considered by the individual? How is he affected by the maintaining of peace? What are the fundamental principles of the great democracy of God's people? Do they differ from those required for good citizenship in our republic? Where should these principles be first applied? Why? What does the word *family* in its ancient significance denote? What must accompany the setting up of the altar of God to insure right

conditions in the home? What prevailing evils would thus be averted? What form the basis of peace? Is there any variation from this rule? By what power are families held together? What wrong conditions should be corrected in order that love may continue in the home? As a rule, what is the effect of arbitrary authority wherever exercised? What effect has it upon the peace of the home? When may we enter into the more abundant life? What does it leave behind? In what way is divine guidance needed when a new home is to be established? What should be the purpose of the home? What is necessary in the two who found the home?

Program.

Hymn No. 172 Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "The founding of a home"; paper, "Regarding the rights of each other in the home"; hymn 34; dismissal prayer.

Letter Department

Jots by the Wayside.

BY T. W. CHATBURN.

At the first streaks of the gray dawning, we are aroused by the brakeman crying, "All passengers for Salt Lake, Spokane, Portland, and Seattle, remain in this car." The magic word *Spokane* quickened us, and in our dreamy arousing, we see men like trees walking. A. J. Smith, Ferguson, Fordham, Bell, and others, loom up in our vision with the "big depot," gilded spires, and somber hills. A moment later another cry, "Grand Junction, twenty minutes for breakfast," quieted our nerves. Rubbing our eyes open, we gather our tin cup and follow the crowd across the way to a lunch room. We are after a cup of exhilaration; however, we never drink it "hot." We hasten back and devour the remaining crusts of our once splendid lunch, a series of bumpings in the switching and we're whirling on through fields of living green and the best fruit section of Colorado.

Fruita is the next station west, and is the heart of this magnificent fruit-growing region. Its altitude is four thousand five hundred and ten feet. Whirling out upon the Utah Desert we travel one hundred and sixty miles over a weary waste with scarcely sufficient on it to keep a jack rabbit, yet, we opine. The ever restlessness of the pale face will in time divert the rushing waters of Grand and Green rivers far out on this thirsty land; and the Utah Desert will linger only in memory.

Green River is reached, an oasis in the desert; handsome lawns greet the eye, ornamented with shrubs and beautiful flowers. From Green River to Soldier Summit, we are climbing the "Wasatch Range" of mountains for a distance of ninety-nine miles. It is a constant ascent, the scenery growing wilder and more varied as the advance is made.

Helper is reached where a helper engine is placed on the rear to help us over. Four miles west of Helper we enter the famous portals at the entrance of Price River Canyon; the two huge pillars at either side rise to the height of five hundred feet; through the narrow gate the river and railway both run, the stream leaping over rocky beds and its banks are lined with tangled wildwood. It was through this gate that the renowned Albert Sidney Johnston marched his army. On Soldier Summit, over which he passed, was buried one of his soldiers upon the highest railroad point on the Wasatch Range, and for which the pass was named.

We rush on down the mountain side into and through a succession of vales and valleys. Emerging therefrom, the engine screams its greeting to Springville. This is a typical Mormon town, and is really the first settlement we enter.

A very large hot spring comes out of the mountain side, from which the town derives its name. Population thirty-five hundred. Provo, the county-seat of Utah County, is soon reached; population sixty-five hundred. This is a very pretty city; cold mountain water flows down on each side of the streets in abundance; shade trees galore; rich and green gardens filled with fruits and flowers; cool, shady walks on every side, is in striking contrast to the hundreds of miles we have passed on the sear and burnt deserts, over the barren and rocky hills. To the west lies the Utah Lake, a beautiful body of fresh water, thirty-five miles long and a mean of seven miles wide; these waters flow through the Jordan River into Great Salt Lake and, like its namesake that connects Galilee and the Dead Sea, so it connects Utah Lake with Salt Lake.

Ensign Peak, the mount of prophecy, is looming up in the distance; the beautiful city of Saints (?) nestled so cosily in an elbow of the mountains is in plain view. The "Big U" on the mountain side high above Fort Douglas is the welcoming beacon to the wonderful city. The snow-capped range on the east and north almost encircling the city are beautiful indeed, contrasting with the forest of green trees throughout all the city.

Salt Lake City is reached and we disembark and hie away to No. 343 South Sixth East Street, which will be our home for a time, the home of our genial brother, Jefferson Davis Wilson.

(Continued.)

NEW YORK, June 2, 1909.

Saints' Herald: The inclosed clipping on the opinions of Doctor Parkhurst of this city, is a bad misfit, he having been at the head of a movement to suppress crime, and was made utterly powerless to cope with it. He was actually made to get out, so overwhelming were the awful criminal conditions, and since then for years the crimes of this city have increased so rapidly that the city authorities can not head them off. I actually believe that with the four hundred bombs used within the borders of this city to destroy property and people, the hideous criminal incendiarism, in the poor tenement district, for insurance and spite, and the best part of nights are given over to wanton pleasure and awful crimes, murder and burglaries; and the streets are traversed by loud, lascivious, and abandoned characters; suicide, wanton waste of money, people out of employment, parks full of tramps who sleep on benches and on the ground; poor old men and women whose faces are pinched with hunger; homeless outcasts. Thousands are sent to the island homes for good riddance, to ask for bread; they hustle them off in shame to the workhouse; burglars get by every alarm set. People, under the old story, look out for Mormonism. They warn the people from pulpits and press and in secret that our craft is in danger. Believe them not until they have educated the public all along the line, until they have prepared themselves for a hideous, near-by destruction, that is surely coming upon this city, to its utter ruin and its people.

I well remember the history of the choice seer, killed for the testimony of Jesus, who walked the streets of this city looking over the wonderful buildings, then lifted up his heart and voice and asked God if it were possible that this beautiful city would be destroyed. This answer came, "Yes, I will sink it out of sight with its inhabitants," as near as I can call to remembrance. A city of the worst Christianity, priest-ridden priestcraft, of most hideous, strong delusions, sent upon them that they may believe a lie and be damned; are past redemption, quarreling among themselves. That is simply fulfilling the prophecy in the Book of Mormon that

they shall quarrel among themselves to their own downfall and destruction. The article sent you on the predictions of the destruction did not come to pass, but God, instead of man, will fulfill his word when the day comes. Surely he will do nothing save he first revealeth his secrets unto his prophets.

In the one faith,

Fraternally,

A. N. HOXIE.

(The clipping sent us by Bro. Hoxie will be found in the General Interest Department.—EDITORS.)

STIDHAM, Oklahoma, June 21, 1909.

Dear Herald: I enjoy reading your columns as you are the only preacher that I ever get to hear. I am isolated and the nearest Saint is twelve miles, Sr. Martin, of Eufaula.

As Bro. F. R. Tubb wants to know the difference between 1,500 miles square and 1,500 square miles, I will try to demonstrate. The square measure rule is to multiply any number by itself, therefore $1,500 \times 1,500$ equals 2,250,000 square miles.

Well, dear Saints throughout the world, I ask your prayers in behalf of my little boy, twenty months old, who has been afflicted from his birth.

I expect some one would like to know something about this country. It is a good place for the gospel to be preached, as it is thickly settled and the people are church-going people, although they are very wicked; that is, a majority of them are. This is a good farming country. Any kind of grain can be successfully raised although cotton and corn are the principal crops. The soil is rich and deep and good water is easily secured. Land is cheap; from ten to twenty-five dollars per acre, rarely above fifteen dollars per acre. Rent is cheap, wood is plentiful, and there is the best prospect for a crop that I ever saw.

If there should be any of the elders passing by Eufala, please stop off and come to Stidham. They can come on the evening mail hack, and I'll settle with the hackman, as he is one of my customers. They can find me at my shop. I am glad that Elder J. W. Jackson was sent to Oklahoma. There can be a lot of good done here, as some of the prejudice is dying away. There is one Brighamite here and the people are finding out the difference.

Hoping and praying that I may have a colony of Saints to live with, I am,

Your servant,

C. C. CHRISMAN.

CLAY CITY, Indiana, July 2, 1909.

Herald Editors: On Sunday night, June 20, having been called upon to occupy the pulpit at the United Brethren church, I presented the angel's message to the people. Felt bound down to this message only. Five days later I received a letter from Bro. Gomer T. Griffiths, saying, "You will be called upon to defend the truth under very trying circumstances, but if you leave yourself in the hands of God, he will enlighten your mind and inspire your heart, and under the inspiration of God you will declare the gospel in mighty power and will convince many people who to-day are wandering in darkness," etc.

The same day this letter reached me, Utah elders appeared on our streets. They presented themselves as the *only gospel messengers*. I arose in defense of truth and purity and the fight is on. We will continue the discussion indefinitely. Surely the Lord is greatly blessing me. Their weakness is very apparently seen. The sympathies of the people are with me. Wife and I are the only members here. I am not in communication with any of the Southern Indiana brethren, having come here last December from Pennsylvania. Would

like to see some missionaries here. I have a tent in Pennsylvania which I will probably send for.

The people are much interested. I have no church history but Tullidge's; no Inspired Translation. Am working in the mill, not much time to study. Hope you can arrange to send one or more brethren here at the earliest date possible, if you think it wisdom. There are sixteen Utahites here now, but I do not think they will stay long. Let me hear from you. You will probably remember me from past correspondence. The written discussion with a Mr. Watterworth that I wrote you about, Bro. Elbert, terminated with my first article. He was the challenger and aggressor, but grumbled and complained at my first article and quit.

Remember me in your prayers.

In gospel bonds,

CHARLES F. DAVIS.

ZINC, Arkansas, July 4, 1909.

Editors Herald: As we are members of the Reorganized Church and have never written to the HERALD, thought we would make an effort and let our dear brothers and sisters know that we are still in the faith, although we have not heard a sermon preached by a Latter Day Saint preacher for six years, and will have to admit that during a part of that time we did not live as God wanted us to live. For over two years we have been trying to serve God as we should. We prayed God to grant us the privilege of once more hearing the true gospel preached by a Latter Day Saint, and will say we are thankful to know that he has heard and answered our prayers.

We did not know there was a Latter Day Saint in this whole country, until one Bro. Randall came in on the train Sunday, June 13, and preached in the schoolhouse that night and announced meeting for Monday night and that Bro. James T. Davis would preach. We were denied the right to use the schoolhouse because we were Latter Day Saints, or Mormons as they call us, so I went to the trustees of the Oddfellows and got their hall for Monday night; then we rented a store building and Bro. Davis preached six sermons there. The school board saw they were going to get into trouble, if they did not let us have the schoolhouse, so they gave us permission to use it and Bro. Davis preached ten sermons there, with fairly good interest. Those that attended the meetings liked Bro. Davis' sermons fine and we think there are several that are ready to accept the gospel and be baptized, four at least.

Bro. Davis took orders for five Books of Mormon, but there are some that are very much prejudiced against us, as Latter Day Saints, or Mormons. They say the Latter Day Saints and the Utah people are one and the same and they went so far as to say that Bro. Davis ought to be run out of town and one man said that he ought to be taken out and hung. The mayor of our town said he would be willing to bet five dollars that Bro. Davis was a tramp and was just traveling and preaching to get out of work. I had been working for this same man, the mayor and townsite man, and he refused to let me work any more because I was a Latter Day Saint; but, thank God, all the people in our town and surrounding country are not like him. Bro. Davis left here Monday, June 28, for a small place about eighteen miles from here called Peal, where there are some Brighamite preachers working among the people. He will stay there for a time and on the 12th or 15th of July he will start debating with the Campbellites at Ryatt, Arkansas, just seven miles south of us.

I am a member of the Lamoni Branch and my wife is a member of the Crescent Branch. We ask an interest in the prayers of the Saints that we may stand the storm and be faithful, no matter what the opposition may be, and remember Bro. Davis, for this country is a hard row to hoe. May God give strength to all his Saints and courage give them too, is our prayer,

BRO. AND SR. W. E. CURRIE.

SIKESTON, Missouri, July 2, 1909.

Dear Herald: As I have been looking over the HERALD and reading the precious letters that the brothers and sisters have written, I feel it my duty to put in a few words from this part of the world. We are the only Latter Day Saints I know of around here, and I feel very lonely and sad in heart. I think if I could hear a good gospel sermon it would be food to my soul. I can hardly wait until Fridays to get the *Ensign* and HERALD, as it is all the gospel we can hear.

I think we are living in the last days when destruction shall come upon the earth. We can look around us every day and see things coming to pass as the prophet said it would be in the last days. We Saints ought to be more humble and faithful to our blessed Master.

Saints, pray for me that I may be healed if it is God's will. I have been afflicted seven years with several kinds of diseases. Pray for me that I may come forth as a rose refreshed by dew. I know if I will live as Jesus wants me to live, that I will come forth with a shining face in the next world, where there will be no more sickness, sorrow, death, or pain. I think I would faint by the wayside if it were not for the hope I have in my Redeemer. I know that Jesus is merciful to his people and I know that he has blessed me wonderfully insomuch that there was not room to receive it. I just fell down on my bed and thought I was dying, but Jesus lifted me up and I shouted his blessed name, as I never did before.

It makes me feel lonely to think I can not attend the reunion. I would give half my life to be in another Latter Day Saint meeting and hear the gospel in its fullness and hear the prayers. I know I would feel better if I could be with the Saints. Pray for me that I may sow gospel seeds out here. The people here are so wicked they can not hardly bear preaching. They have just got through with a lawsuit with the minister and they are going to have another one soon.

I am a Sunday-school teacher at the Methodist Church and try in my weak way to tell things of Jesus, and what they must do before Jesus will accept them. I wish some elder would come out here, and preach some for us, so if there are any earnest in heart they may find the glorious gospel that would be food to their soul. Saints, remember me in the reunion and pray for my brothers.

Ever praying for the upbuilding of Zion and that Jesus will keep me under the shadow of his wing and use me as he sees best, so that when he comes he can say, "Come up higher, my good and faithful servant."

Goodbye to all till we meet to part no more,

MISS EULA GRIGSBY.

BAY MINETTE, Alabama, June 30, 1909.

Dear Herald: I do not feel that my little mite would be any help to any one, but we do not know how many we may comfort and cheer along life's rugged road. I am under the hand of affliction and I feel that it is the chastening hand of God, yet I have felt the blessings of God all through the five weeks' suffering that I have passed through. I feel it is for my good and, like Job of old, I can say, "Though he slay me, yet will I trust him."

I could not get an elder until a few days ago, but I received a blessing as I suffered very little afterward; but the doctor had to perform a work, and to-day I am able to be about, for which I thank the Lord. I never felt greater love for my family, for the church and for all mankind than I do now. My heart's greatest desire is that I may be able to do more in the work of God in bringing souls to a knowledge of the true and everlasting gospel, for I know that this work is true. I have felt discouraged and almost ready to give up, but in due time the Lord would show me the silver lining to the dark cloud that hung over me, then I would take courage and press on. Dear brothers and sisters, let us press on and

up, that our light may shine; that others may see the love of God that is in us. Let us love one another, for if we speak evil of one another and hate one another we show the dark side and not the light. If we are in this condition we will not enjoy the Holy Spirit, neither will both be saved in the kingdom, for God is not the author of confusion, but he has called us to peace. Oh, Saints, let us humble ourselves and come in the strength of our God, for the struggle will not be long before we will be called to occupy higher ground, and if our lamps are trimmed and ready, we will enter in; if not, we will be cast out.

Dear Saints, pray for me that I may be able to live so that I will be worthy of such gifts and blessings as the Lord may bestow upon me and that I may be better able to work in the vineyard of the Lord. My prayers are for the blessings of God to rest on the whole church from the greatest unto the least.

Your brother in Christ,

G. W. BANKESTER.

PHILADELPHIA, Pennsylvania, July 5, 1909.

Editors Herald: You will see by this address that I am among the folks on the coast, arrived here just in time to catch the concluding words of what was reported to be an edifying discourse by Bro. M. C. Fisher, at Somerville, Massachusetts. Those present seemed to be in a happy mood, as Boston Saints can be. After greetings of, "Glad to see you? How are you? Going to stay until after our reunion?" I was soon on the way home with Brother Fisher and Sr. Ada Sanford, to meet with good care. A hot wave was pressing down, in striking contrast to conditions prevailing a few weeks previous.

My associate, Bro. F. M. Sheehy, had tired of waiting and gone to New York. After visiting a few families of Saints and attending the Wednesday evening prayer meeting in which there was an active participation, and the meeting a good one, I quit Boston, arriving in New York on Friday morning on the steamer *Harvard*. Found Brother Sheehy at 965 Saint Marks Avenue in good condition, and under care of Bro. and Sr. George Potts and family. Saturday following we attended the annual Sunday school picnic held by the Saints in Prospect Park, a delightful place, and ample preparations had been made to have an enjoyable outing, especially for the young folks. Old and young joined with glee in social chat, frolic and fun in the open air, not forgetting to test the merits of the well-prepared luncheon. It was a pleasure to meet with the Brooklyn Saints again, and note so many familiar faces. Among the new ones present was the senior Brother Potts, from England, in his eighty-third year, soon to return to his native land.

Sunday Brother Sheehy and I were the speakers at the church, he in the evening and I in the morning, Brn. George Baty, E. Squires, and William Hobson, in charge. Bro. Sheehy gave his hearers some strong meat in his discourse. A good interest was manifest in the Sunday school service, and the Saints were active in the prayer and testimony meeting; so going ahead.

I observed that Independence was represented in the choir by Bro. Paul Craig. A heavy downpour of rain, most refreshing, fell during the day. So matters appear to be going well this way.

Yesterday we spent the glorious Fourth of July in Philadelphia, attending the Sunday school and sacrament services in the morning, and preaching in the evening. A good many of the Saints were absent, attending the Sunday school convention at Elk Mills, Maryland, Bro. Walter W. Smith, the pastor, one of them. The Saints here entered with earnestness into the services of the day with manifest zeal and growth. While here we are under the care of our excellent

young sisters, Clara Zimmermann and Eunice Smith, Bro. and Sr. Zimmermann, Sr. Anna and the older boys having gone to Seattle to view the wild and woolly West.

Occasionally an exceptional opportunity comes to every one. To-day was ours. At 10 a. m., we stood by Independence Hall and joined in the celebration of our birth of freedom. Listened to the eulogies and recounting of the names of some of the illustrious men and great events in our nation's history. The star of the occasion was Baron Kogoro Takahira, Japanese ambassador to the United States. He was introduced by Mayor Reyburn and spoke in English, the great audience generously applauding. He is smaller in stature than the average American and shows to be intelligent. Referring to his own country he said in part: "We have a constitution guaranteeing the freedom of religious belief, liberty of speech, writing, publication, public meetings, and associations. Freedom of conscience and progress of the truth are of the most vital importance to man." So Japan is in the line of progress.

WILLIAM. H. KELLEY.

LEICESTER, England, June 23, 1909.

Editors Herald: It is now some time since I wrote to your pages. We are always glad to get the dear old HERALD week by week, as we find in its pages that which seems to cheer one's drooping spirit. After reading the various letters and articles written by the brethren, we feel a kind of inspiration come over us, which seems to give us fresh courage by the way. It is now some twenty-seven years since I embraced the truth, but I still feel to rejoice, and praise God for the knowledge he has bestowed upon me; I still have a desire to do what little I can to make it known to others, but I can assure you, dear reader, it is an uphill course for the truth to be presented out here. We can seldom get a stranger out at our meeting. The few that make up the branch many times get discouraged, because of the stigma put upon them by the outsiders. We feel much concerned over our children, as we want to keep them with us in the church. How long, O Lord, how long shall we have to wait for the time when we can gather to Zion. We long to see some preparation for that time to come. We will still hope, trust, and pray for a brighter future.

Your brother in gospel bonds,

149 Wolverton Road.

WILLIAM ECCLESTONE.

Extracts from Letters.

E. E. Long, Crabtree, Ohio: "I am preaching in the Christian Order church here to large crowds with fine interest. I have another church at my disposal when I wish to go. This is a new place and the country is stirred up for miles around. There is not the prejudice here usually found in new places. Address me Rosden, Ohio, care J. A. Criswell."

Bro. I. M. Smith, Race Track, Montana: "I baptized nine here last Tuesday."

E. B. Hull, 1431 Academy Street, Scranton, Pennsylvania: "I am in Scranton, Pennsylvania, working in a tent with Elder A. E. Stone; have been here one month; interest increasing. I receive my HERALD every week, for which I thank the publishing department."

News From Branches

DELISLE, SASKATCHEWAN, CANADA.

It has been suggested that perhaps a few lines from this far away northern country might be of interest to the readers of the HERALD. The Saints in these parts are very much alive to the building up of Christ's church and kingdom.

Six new members were added to our branch by baptism, making a total of thirty-six for the Minnesota Branch. Three of the new members were my husband and two boys. How

our hearts have rejoiced! We have a large (for these parts) flourishing Sunday school, over which Mrs. C. O. Ferrie very ably presides. There are sixty enrolled. Five families are represented there who are not church members.

Bro. Davidson reached us three weeks ago and has done much to encourage us spiritually and help us to prepare for the conference, and Sunday school and Religio conventions to be held at Saskatoon, July 14 to 18. Our Religio has been revived under his supervision and there seems a good prospect for efficient work in that line. Bro. Davidson has been a wonderful help; has held preaching services as often as possible to much interested audiences, and giving us much needed instruction in our various lines of work.

May God continue to bless us and give us of his divine wisdom that we may be able to win souls to Christ and prepare for his coming.

The prayer of your sister

GRACE NUNN.

NEW ALBANY, INDIANA.

The month of June was one of more than usual advance in our little branch. All meetings were well attended and the spiritual blessings were manifested to many.

Our Sunday school business meeting was held June 26, with all old officers reelected.

Bro. James Ewitt was chosen as Religio president for the next six months, with Alma Brown as his assistant.

Three more precious souls were baptized into our fold by the writer the past week; my wife obeying the angel message, as one; the other two were men in the prime of life, one being a Roman Catholic. He came into the work against strong opposition on part of his family and relatives. He's a fine man and certainly a fine addition to the work. We now have twenty-five in our branch and by all indications a grand work will be done in New Albany, as several prominent people are getting favorable to us.

May God prosper his work everywhere, and may we all be on the watch.

JOHN ZAHND.

CENTRAL CHICAGO ITEMS.

Sunday, July 4, was such a cold day, jackets were needed instead of electrical fans. Sacrament service was quite well attended in the morning, and we feel all were blessed. If we would live up to our privileges how much greater would be our blessings! How many of us are doing the best we can under the circumstances; consider the Lord's work first in all things? Sermon in evening was quite instructive, by Elder E. K. Evans, of Grand Rapids, Michigan. Bro. Evans and wife were the guests of Sr. Elizabeth Evison.

Monday, the day we intended to celebrate. What a cold, rainy time and how many disappointed because we could not attend the picnic we had planned at Washington Park. Some people in the city started their furnaces, and the heat was very acceptable.

Sr. George Waldrick has returned with her mother from their western trip, and we are glad to welcome them home.

By request of Sister Sherman, the regular Wednesday evening prayer meeting was voted Sunday to be held at the home of Sister Sherman instead of at the church. Seventeen in attendance and a very good meeting. How it rejoices our hearts to meet with those who have been deprived of the public worship for so long.

We are sorry to report that Elder Arthur Allen is again suffering with one of Job's boils (or tormentors) and request that the Saints will remember him at the throne of grace, that he may be relieved of this affliction. It is now over a month since the first carbuncle made its appearance on his neck. "The prayers of the righteous availeth much."

Sr. T. Vanderhoof and her husband have recently moved

in our locality, on Paullina near Sixty-sixth, which has made our hearts glad, as we feel that we have one good worker that much nearer.

We neglected to mention that a little daughter made her appearance at the home of Brother and Sister Cotton a few weeks ago. We trust that all these little buds of promise will be influenced to such a degree that they will delight to be engaged in the work of the Lord, as they grow to maturity. As we have mentioned before, if all of our young people were enlisted in the work, what an army we would have. Let us each one do our best to assist them in every way possible to become interested in the gospel, and show by our good and happy lives that it is really worth while to devote our time and energies to the Lord's work. "Let us be cheerful in our warfare that we may be joyous in our triumph."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

SOUTHERN MISSOURI.—Quarterly conference of the Southern Missouri District was held Saturday, June 25, with the Ava Branch. In the absence of the president, was called to order by the secretary, and proceeded to business by choosing Elder Grant Burgin as chairman. Reports were received from Elders J. W. Quinley, Grant Burgin, A. J. Fletcher, and O. E. Ensley; Priest Fred Moser, Jr.; Teacher Benjamin Pearson. A letter was read from the president containing his resignation and petitioning the conference to release him, giving his reasons for so doing. On motion his request was granted. This brought up the question, Can we hold conference without a president? After being debated pro and con, it was voted that we proceed with the business of the conference. Secretary and treasurer reported: On hand at the close of March conference \$5.98, received \$3, for postage and stationery 41 cents, balance \$8.57. Statistical reports were read and approved: Springfield 169, loss 2; Ava 84, loss 3; Pomona 84, gain 3; Beaver 62, loss 1. A petition was read from the Pomona Branch asking that the next conference be held there. Preaching by Elder Charles Orr, of Romance; Benjamin Pearson, of Beaver; and Fred Moser, Jr., of Pomona. Adjourned to meet at Pomona, September 25 and 26, 1909. Benjamin Pearson, secretary.

MONTANA.—District convened at Deer Lodge, June 26, 1909, at 10.15 a. m., with president in the chair. D. R. Baldwin was elected secretary *pro tem.* of the morning session, and the branch organist chosen as organist. The order of meetings was left with the president. The meeting resolved into a prayer-service with Bro. A. J. Moore in charge. Several prayers and testimonies were offered and a number of hymns were sung. At 2 o'clock p. m., President Frank Christofferson in the chair; secretary present. By request of the president the vice-president, A. J. Moore, took charge. Statistical report of the Gallatin Branch read and accepted. Deer Lodge Branch had no report as there had been no change in the records since last report. Bishop's agent's report read and referred to an auditing committee consisting of John E. Eliason, D. R. Baldwin, and J. P. Wyckoff. Verbal reports were made by the following brethren: Elders I. M. Smith, D. R. Baldwin, F. Christofferson, A. Christofferson; Priests John Eliason, John E. Eliason; Teacher Thomas Reese; and High Priest A. J. Moore. Bro. F. Christofferson reported as member of elders' court appointed at last conference. Moved and carried that the report be accepted and the committee be discharged. Officers elected as follows: A. J. Moore president, F. Christofferson vice-president, J. P. Wyckoff secretary. Time and place of holding next conference was left with the district presidency. A resolution was passed that we sustain the church officials by our faith, prayer, and means. Appointments for preaching were read as follows: Saturday at 8 p. m., Elder D. R. Baldwin; Sunday, 10 a. m., Sunday-school; 11, A. J. Moore; 2.30 p. m., sacrament-meeting; 8 p. m., I. M. Smith. Auditing committee reported Bishop's agent's report correct. Adjourned as per resolution. J. P. Wyckoff, secretary.

NORTHWESTERN KANSAS.—District convened at Alexander, Kansas, June 5, 1909, at 2 p. m., in the district tent. Conference called to order by President John A. Teeters, who was

chosen to preside over the meeting; H. E. Moler was chosen associate; Sr. Blanche Thompson secretary; Sr. May Thompson assistant. Branches reporting were Mt. Olive, 24; Twin Creek, 69; Homestead, 82. Elders reported: J. J. Teeters, John A. Teeters, A. B. Young; Priest J. Jemison. Reports from district president and secretary; also report from Bishop's agent. A bill of 33 cents presented by the secretary was allowed. Minutes of last conference read and approved. Moved and carried that we request next conference to be held at Alexander, Kansas, and by action time and place for next conference and reunion be left with Brn. John Teeters and H. E. Moler. J. A. Teeters reported that nothing had been done with the findings of the elders' court, that had been referred to himself and W. E. Peak. Moved to adjourn as per resolution. Eva L. Teeters, secretary.

FAR WEST.—Conference met with South St. Joseph Branch June 26 and 27, Samuel H. Simmons and I. N. White in the chair, Charles P. Faul and Coleman Snider secretaries. Charles P. Faul, Bishop's agent, reported receipts and disbursements. On motion the chair was authorized to appoint a committee of three to audit the agent's accounts. The chair appointed William Lewis, E. T. Atkinson, and L. F. Ferguson. This committee, after examining the books together with the bank book, reported the accounts to be correct. Branch statistical reports: St. Joseph 612, gain 8; DeKalb 59, loss 5; Far West 59, loss 5; Cameron 98, gain 22; Oak Dale 27, gain 5; Alma 31; Norborne 24; Edgerton Junction 52, gain 3; German Stewartsville 83, loss 1; Kingston 93; Stewartsville 236; Delano 105, gain 6; Second St. Joseph 76, gain 9; Pleasant Grove 72, loss 5. District treasurer, B. J. Dice, reported on hand last report 12 cents, received \$10.41, paid \$10.10, on hand 43 cents. The several branch presidents reported as follows; J. L. Bear, Jr., for Second St. Joseph, L. L. Babbitt for Pleasant Grove, W. P. Pickering for Kingston, S. H. Summers for Far West, Coleman Snider for Oak Dale, D. E. Powell for Stewartsville, J. C. Elvert for Cameron, T. T. Hinderks for German Stewartsville, Arnold Nesser for DeKalb, L. F. Ferguson for Norborne and Alma, J. L. Constance for Delano, Missouri, E. L. Henson and C. E. Harpe reported. Conference voted to hold three conferences a year. The case of Ed Lee vs. Fred Uphoff was referred to district and branch president. A recommendation came from the Kingston Branch asking for the ordination of Bro. J. W. Adams to the office of elder. This was referred to district president and missionary in charge, and if they approve of the action of the Kingston Branch, they can ordain Bro. J. W. Adams to the office of elder. On motion district officers are to be elected every twelve months. Officers elected: William Lewis president, Samuel H. Simmons vice-president, Charles P. Faul secretary; the latter was sustained as Bishop's agent; B. J. Dice treasurer. Moved and carried all resolutions on district record conflicting with General Conference resolution No. 312 be repealed. Preaching by I. N. White, C. E. Harpe, and F. B. Farr. Adjourned to meet with the Delano Branch on October 23 and 24, 1909.

KEWANEE.—District convened with the Kewanee Branch June 5 and 6. District president, D. S. Holmes, and Elder Amos Berve presided. Mary E. Gillin and J. C. Constance were the secretaries; Ruby Sumption organist, and O. H. Bailey chorister. Branch reports as follows: Kewanee 146; Tri-City 94; Joy 64; Buffalo Prairie 61; Dahinda 48; Peoria 49; Media 22. Ministerial reports received from Elders E. T. Bryant, O. E. Sade, D. S. Holmes. Bishop's agent, C. E. Ball, reported from February 28, 1909, to June 3, 1909; receipts \$475.22, expenditures \$399.55, balance \$75.67. He also reported balance of \$1.53 in district treasury. Reports accepted. The "meal committee" of the Rock Island conference made report showing a deficit of \$3.98. An order was drawn on the district treasurer for the amount as per previous resolution. District secretary's report showed a slight gain in numbers in the district. Last report 677, present number 686, gain 9. Priesthood in district included 1 high priest, 3 seventies, 18 elders, 20 priests, 14 teachers, 10 deacons; total 66. Missionaries laboring in district G. W. Brookover, Amos Berve, O. H. Bailey. District officers elected as follows: president, O. E. Sade; vice-president, D. S. Holmes; secretary, Mary E. Gillin; treasurer, C. E. Ball; librarian, Nettie I. Heavener. It was voted to rescind the resolution of February 3, 1906, making it obligatory to vote for district officers by ballot. It was also voted to rescind that part of the resolution relating to the use of tobacco which requires that those of the priesthood using it shall be silenced and remain silenced until the habit be overcome. Next conference to be held at Joy in the light of the moon in October next. Standing auditing committee appointed was as follows: Amos Berve, Alfred Needham, and Sr.

Mildred Suman; all of the Tri-Cities. Preaching by Elders O. H. Bailey, G. W. Brookover, Oral Sade, and Amos Berve. Two excellent prayer meetings were held. Mary E. Gillin, secretary, 115 Clark Avenue, Peoria, Illinois.

NODAWAY.—District convened with the Bedison Branch June 5, at 10.40 a. m.; E. S. Fannon and Peter Anderson presiding, W. B. Torrance secretary, Sr. Tena Ivie organist, Brother Fannon chorister. Robert Nelson and C. Kalstrup acted as ushers. T. A. Ivie, R. K. Ross, and Jacob Nelson were chosen credential committee. Statistical reports read showed the following: Bedison 81, loss by letter 8; Guilford 92; Ross Grove 43, loss by death 1; Sweet Home 62, loss by letter 5, death 1; Rising Hope no report. Elders E. S. Fannon, C. E. Harpe, and C. C. Nelson, and Priests W. B. Torrance and R. F. Hill, baptized two, reported to the conference. Treasurer W. B. Torrance reported an indebtedness of district of \$4.61. Collection was taken and indebtedness paid. Committee to solicit money for district expenses was continued, composed of the several branch presidents. By motion the district president was authorized to appoint a two-day meeting in the neighborhood of Burlington Junction, Missouri, after consulting with the Saints there. By motion the Rising Hope Branch was recommended to be disorganized and the branch records turned over to the district secretary. Next conference will convene with the Ross Grove Branch, October 23 and 24, 1909. Preaching during conference by Apostle Peter Anderson, Elders E. S. Fannon, R. K. Ross, J. T. Ford, T. A. Ivie, C. C. Nelson, and Rasmus Sorenson. On Sunday afternoon two were baptized by Peter Anderson. An effort was made to hold a two-day meeting in each branch, but the motion was declared lost on a tie vote. Adjourned to meet October 23 and 24 with Ross Grove Branch. W. B. Torrance, secretary.

FREMONT.—District convened at Saints' church near Henderson, Iowa, Saturday, June 5, 1909, at 10 a. m., Amazon Badham, chairman, C. W. Forney, secretary. Voted that Eli Hayer be associated with the presidency in presiding over this conference. Branch reports: Glenwood 66; Shenandoah 125; Tabor 68; Bartlett 40; Thurman 201; Riverton 54; Hamburg 69. (Keystone no report.) Ministerial reports from High Priest T. A. Hougas; Elders Eli Hayer, A. Badham, N. L. Mortimore, J. C. Moore, Frank Goode, J. B. Cline, C. M. Roberts, E. S. Wilcox, James Comstock, D. Hougas, R. T. Walters; Priests J. R. Wight, J. E. Claiborn, C. W. Forney, L. C. Donaldson; Deacon S. S. Clark. Reports received show a membership in district of 747, which includes 1 high priest, 15 elders, 16 priests, 10 teachers, 7 deacons; 74 sermons were preached last quarter, 1 ordination, 2 marriages, 34 administered to sick, sacrament administered 40 times, 32 official visits. Bishop's agent's report: Receipts since February conference \$1,052.93; expenditures \$658.00; June 2, balance due church \$394.93. Moved that chairman appoint a committee to audit books; carried. T. A. Hougas, and Lulu McClenahan appointed. Short speeches were given by Elders Hayer, Haden, and Walters. Secretary's financial report read: district tent fund on hand \$35.08, expenses for reports and postage \$2.68. A motion that a collection to defray secretary's expenses be taken prevailed. At afternoon session report of auditing committee received, read, and adopted, and the committee discharged. Report of committee on Riverton matter received, heard, accepted, and committee discharged. Minutes of the joint convention read and approved. Petitions for next conference from Hamburg and Thurman were read and a vote resulted in favor of Amazon Badham for president, and C. W. Forney, secretary. President announced a choice of N. L. Mortimore and Frank Goode as his associates in presiding over the district. A motion that the conference approve the choice prevailed. By vote, Ethel I. Skank was chosen librarian for the church of the district. M. W. Gaylord, Frank Becksted, and H. O. Redfield were chosen as missionary tent committee by a vote. A collection was taken for expenses amounting to \$2.92 for secretary. Voted to have afternoon hour of meeting at three o'clock. Preaching at 8 o'clock by Elder R. T. Walters, assisted by F. Becksted. Sunday sessions: Sunday school at 9.30 a. m. in charge of local superintendent Gertrude Lentz. Preaching at 11 by Elder Eli Hayer, assisted by R. T. Walters. Social service at 3 p. m. in charge of N. L. Mortimore and James Comstock. Preaching at 8 p. m. by Elder Eli Hayer, assisted by N. L. Mortimore. Adjourned to meet with Thurman Branch, October 23, 1909. C. W. Forney, secretary.

LAMONI STAKE.—Opened conference at 10.30 a. m., with Bro. John Smith in the chair. The president and his coun-

selor were chosen to preside. The chair announced that if there was no objection, the assistant secretary would act as the secretary of the conference, and be permitted to choose his assistant. The deacons of the Hiteman Branch were asked by the chair to serve as ushers. The assistant secretary chose David J. Williams as assistant. Brother Garver took the chair by request. Reports from the following branches were received: Leon, Hiteman, Lone Rock, Oland, Evergreen, Lucas, Centerville, Lamoni, Greenville, Pleasanton, Graceland, Allendale. Ministerial reports from the following brethren were read: Elders John Smith, J. F. Garver, Parley Batten, J. S. Snively, Moroni Traxler, H. A. Stebbins, D. C. White, M. M. Turpen, E. B. Morgan, R. S. Salyards, William Anderson, Duncan Campbell, Edward Rowley; Priests W. R. Dexter, J. C. Cackler, Nephi Lovell. Report of the stake bishop read and approved. Sr. Anna Allen's request to withdraw from the auditing board was presented by the chair, and R. V. Hopkins was unanimously selected to succeed her. Pleasanton Branch recommended Joseph S. Anderson for ordination as deacon and ask the approval of the Stake Presidency as per resolution. The recommendation was approved. A recommendation from the High Council concerning the ordination of Roy V. Hopkins to office of priest was approved. Moved and seconded that the arrangement and character of meetings be left to the presidency of the stake to provide. Carried. Moved and seconded that the time and place of the next conference be left to the stake presidency. Carried. A recommendation from the Stake High Council, concerning the resignation of Bro. Elbert A. Smith from the council was read, and adopted, and the conference concurred in the appreciation of his labors. A recommendation from the Stake High Council concerning the choice of Brother Roberts as counselor to the bishop of the stake was read. The following recommendation from the Stake High Council concerning stake counselor was read. By request of chair speeches were made by J. S. Snively, Bishop Anderson, and J. R. Evans. Called to order at 2.30 by John Garver. John Smith was called to the chair. Ministerial reports from J. R. Evans and George T. Angell were read. Recommendation from High Council of Brother Roberts as counselor to Stake Bishop was taken up. Moved and seconded we approve of the recommendation of the High Council and his ordination be provided for. Carried unanimously. Recommendation from High Council concerning ordination of Brother Roberts to the office of High Priest was taken up. Moved and seconded that the matter be taken up and the recommendation approved. Carried. Recommendation concerning rescinding previous action taken up. Moved and seconded that we adopt the recommendation. Carried. Recommendation concerning choice of Brother Salyards as counselor of the president taken up. Moved and seconded that this recommendation be adopted. Carried. Preaching in the evening by R. S. Salyards, assisted by E. B. Morgan and Nephi Lovell. At this session it was moved that the presidency provide for the remaining ordinations. Carried. At 9.30 Sunday morning, Sunday school in charge of local authorities. At 11 o'clock preaching by William Anderson, assisted by Joseph Snively. At 2.30 sacrament and social service, and the ordinations of Richard S. Salyards to the office of counselor to the president of stake, and of R. V. Hopkins to the office of priest, in charge of J. R. Evans and George T. Angell. Evening preaching by John Smith, assisted by Albert Bowden.

EASTERN WALES.—Convened at Cardiff, June 12, 1909, J. W. Rushton in charge, assisted by T. Gould; Brother Miles chosen janitor, T. Jones organist and chorister. All official brethren from Western District granted voice and vote in all conference business. Reports from district president, vice-president, and Bishop's agent read. Committee on credentials reported; report adopted. Treasurer, balance in hand, 12s. 4d.; Bishop's agent, in hand £1 3s. 2½d. Audited and found correct. Reports then heard: Missionaries T. Jones, Rees Jenkins; branch presidents, T. Gould, Cardiff, A. Jones, Nantyglo, T. Griffiths, Lydney. Statistical: Cardiff, loss by expulsion 2, present number 22, including 2 elders; Lydney, gain by baptism 3, present number 38, including 2 elders, 1 priest, 2 teachers; Nantyglo, present number 25, including 3 elders, 1 deacon. Elders' reports: J. Evans, E. J. Trapp. Letters from Western District in regard to Bishop's agent, and also North and South Wales being made a mission, duly read, no action being taken. Appointment of officers: T. Gould president, E. J. Trapp vice-president, B. Green secretary, L. Allen treasurer. Auditors elected: W. T. Gould for one year, A. Jones for two years, Brother Mackay for three years. T. Gould sustained as Bishop's agent. Recommendations from Nantyglo Branch that L. W. Allen be ordained to

office of priest and J. E. Jones to office of teacher were approved, and the brethren so ordained the following day. The recommendation from General Conference, presented by Apostle J. W. Rushton to this district conference, that Elder T. Jones be ordained to office of high priest, was also approved, and the brother so ordained the following day under the hands of J. W. Rushton and Rees Jenkins. The matter of organizing a branch at Gloucester was referred to J. W. Rushton, T. Gould, and T. Griffiths, with power to act. The resolution from Western Wales requesting a reunion of the two districts to be held next October, first Saturday and Sunday, was approved, and a committee composed of T. Gould, T. Jones, B. Green, and E. J. Trapp, were appointed to act in conjunction with a committee from the Western District. Resolutions to uphold by our faith and prayers all general and local church authorities. A vote of thanks to catering committee, Cardiff Branch, janitor and organist. Adjourned to meet at Nantyglo, February 27, 1910. Sunday morning preacher, Rees Jenkins; evening, J. W. Rushton. Fellowship, 2.30 p. m. Total collection £1 1s. 2½d.

Reunion Notices.

Reunion at Seattle, Washington, for the Seattle and British Columbia and adjoining districts will commence at 10.30 a. m., August 13, to continue to the 23d. Five-cent fare from any part of the city to the ground which is located on the Alki Point car line, leaving the car at Schmitz' Park and Boulevard and walking two blocks directly away from the Sound. Splendid opportunity close by for salt water bathing. Tents 10x12, including two single canvas top cots, \$5; 12x14, with the two cots, \$5.50; extra cots \$1 each. Every one avail themselves of their baggage privileges and bring blankets or sheets and quilts. The cafeteria plan has been adopted for the dining-tent. Good speakers are expected. Brn. F. M. Smith, F. A. Smith, J. D. Stead, George Thorburn, S. S. Smith, M. H. Cook, E. Keeler, and others. The old opening date of August 13, having been lately and finally decided upon, please remember the 13th. This will be a fine opportunity for Saints who have not had the privilege of visiting the Sound city, as they can also avail themselves of the "A. Y. P." excursion rates. Dear Saints, let us meet in the Spirit of our Master. In so doing we will be benefited. Kindly engage your tents at once of F. W. Holman, 1202½ Seventh Avenue, and send price therefor, in advance if possible, on account of shortage in funds. Those who can contribute to the fund otherwise kindly send to same name and address. William Johnson.

Those wishing to secure tents for the reunion at Howell, Michigan, August 14 to 23, will please notify Bro. S. A. Barss, of North Lansing, by the 1st of August. Tents, 10x12, may be secured for \$1.50; 12x14, \$2; and 14x16, \$2.50 for the ten days.

This is to notify the Saints of the Ohio, Pittsburg, Kirtland, and West Virginia districts that Bro. Elbert A. Smith, of the first presidency, and also, we expect, Bro. E. A. Blakeslee, of the general Bishopric, with many others of the traveling ministry, will be present at both of the reunions which will convene at New Philadelphia and Crabtree, Ohio, July 30 to August 8, and August 21 to 28, respectively. We truly hope that the Saints will put forth a special effort to be present at these reunions as we expect a grand, spiritual time. Write to Brn. J. A. Becker, Willoughby, Ohio, Route 2, and E. E. Long, Crabtree, Ohio, for particulars. Gomer T. Griffiths, general missionary in charge.

Conference Notices.

Southwestern Texas District will convene in quarterly conference July 23, at Tuff, Bandera County, Texas. Missionaries who are conveniently situated and all members through the district are urged to attend. Important business and a series of meetings. Ed N. McRae, president.

Convention Notices.

The Zion's Religio-Literary Society of Chatham, Ontario, District will meet in convention July 24 and 25 at Wabash, Ontario. The nearest station on P. M. R. is Dresden, on C. P. R., North Thamesville, and on G. T. R., Thamesville. Religians should see that their local is well represented, that we may each get the most good of the convention. An invitation is given to Saints of other districts to meet with us, as well as those of this district not in a local. The convention is chiefly for institute work, so come prepared. Anthony R. Hewitt, secretary.

Notices.

To the Saints and Friends of the Spring River District: As the time of our reunion is drawing near, all who want tents, cots, or springs, must get orders in by August 1. This will be the last notice. H. J. Thurman, on behalf of the committee, 2520 Annabaxter street, Joplin, Missouri.

Births.

To Na-na Sheen McVey and James McVey, near Lushton, Nebraska, July 1, a son. This child is the great-grandson of Isaac Sheen, founder and first editor of SAINTS' HERALD, and also a great-great-grandson, through the female line, of Lieutenant John Crosier, who was engaged in the battle of Lexington and later served as lieutenant of artillery under Washington.

Died.

KNUDSON.—Bro. Christian Knudson was born in Denmark, May 3, 1830; emigrated to America in 1878. In the spring of 1881 he settled on a farm near Guilford, Missouri, where he died June 14, 1909, after a sickness lasting about four months. Bro. Knudson united with the church May 30, 1879. He was a loving husband, a kind father, and the gospel was dear to him. He leaves to mourn, one son and three daughters, besides a host of friends. Funeral from Long Branch church; sermon by A. E. McCord. Thus another has passed over the river of death to his reward.

HAWLEY.—Miss Sylvia Johnson was born May 27, 1832, in Wayne County, Michigan, and was married to Elder John Hawley October 22, 1849, at Fredericksburg, Texas. To this union twelve children were born, four dying in infancy; eight are left to mourn the loss of a kind mother. She was baptized into the Reorganized Church October 22, 1871, by her husband, at Gallands Grove, Iowa. Seven weeks previous to her death her husband died. Death came as a happy release.

"Rest, mother, rest,
We wish not your return;
For you it is the best,
While we God's will must learn."

BISHOP.—At New London, Iowa, June 8, Sr. Isabella Bishop. She was born in New Jersey, September 16, 1829. In 1849 she was married to Walter Bishop in Ohio, and in 1856 moved to New London in which community she resided until her death. Her husband passed away in 1878. She united with the church some years ago and held to the faith unto the last, passing away in hope of a resurrection with the faithful when the Lord shall come. Four sons and one daughter remain, five children having passed on before. Funeral services conducted by Charles Fry.

SUMMERFIELD.—Bro. William D. Summerfield passed from this life June 17, 1909, at his home in Weston, Missouri. He was born March 16, 1858, at Provo, Utah, and was baptized January 13, 1864, by J. W. Gillen. He leaves to mourn a wife and four children, an aged mother, five brothers, and one sister, Mrs. E. A. Powell, of Stewartsville, Missouri. Funeral at the Baptist Church at Weston, June 18, 1909.

HAY.—Elder Johnie Hay was born September 4, 1879, age twenty-nine years, nine months, and twelve days. Was baptized by Elder E. W. Nunley, August 18, 1895, near Hearne, Robertson County, Texas. Was married to Maude L. Hill on January 4, 1899; to them were born four children, two girls and two boys. He was ordained a priest by Elder Amos J. Moore. Was ordained an elder July 27, 1903, and a seventy at General Conference in April, 1908. He was put in the mission field in Texas in April, 1907, and was continued in said mission until his death, which occurred June 16, 1909. Bro. Johnie was born and raised near Hearne, Texas, was always an obedient son and a consistent member of the church from the day he was baptized until he died. He was a kind, affectionate husband and father; and was an energetic, persevering young man in business and church work. He loved God and the church and died in the gospel harness. His death was a surprise to us all. He seemed as well as usual until within a half hour of his death. The cause is unknown, but the writer believes congestion of the brain was the cause. His funeral took place on the 17th at Suggs' Cemetery. A large concourse of people attended the services, which were conducted by E. W. Nunley. He leaves father, mother, wife, four children, sister, and a brother-in-law, besides a host of friends to mourn his early and sudden demise. We wonder why he was taken now, because of his usefulness, but we humbly bow in submission to the dispensation of God's providence, knowing that he knoweth best

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and doeth all things right. Bro. Johnie has laid down the weapons of warfare and gone to rest to await the morn of the first resurrection. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them." We expect an abundant harvest.

PILLSBURY.—Sr. Mary A., after years of patient suffering, passed away from earth life Sunday, June 6, 1909, at her home in Fall River, Massachusetts. Two children, a son and daughter, survive her. Our sister was born May 10, 1860; baptized September 10, 1871, and remained a member of the church until her death. Funeral-sermon by Elder H. W. Howlett.

ANDERSON.—Mary Ellen, daughter of William and Isabel Turpen, was born near Pleasanton, Iowa, March 8, 1886. On June 17, 1906, she was married to Joseph S. Anderson. He and their two small children survive her. She has been a faithful and consistent member of the church since May 5, 1901. She died on the morning of June 28, 1909; funeral-services June 29, 1909, at four o'clock in the afternoon in charge of Elder Duncan Campbell. Prayer was offered at the house by Elder John Garver, at the church by Bishop William Anderson; sermon and prayer at grave by Elder Heman C. Smith. May her gentle yet strong influence still live.

OLSON.—Bro. Peter Olson, senior, was born in Hoisler, Denmark, January 17, 1831. Was married to Miss Gensena Sorensen, November 9, 1858. To this union were born nine children, four of whom are living; these with fourteen grand-

children are left to mourn their loss. His wife preceded him two years. He came to this country in 1861. Was baptized by J. W. Gillen and departed this life June 28, 1909. Sermon by Joshua Carlile.

WINEGAR.—Moses Winegar, born October 5, 1838, in Hancock County, Illinois; died June 13, 1909, at Burlington, Colorado, age 70 years, 8 months, and 8 days. Bro. Winegar was a member of the old church and was baptized in the Reorganization, in August, 1908, at Little Sioux, Iowa.

DOBBS.—Gomer E., at his home in Moundville, West Virginia, June 11, 1909. Was born August 20, 1886, at Glen Easton; baptized August 2, 1899, at the age of thirteen, by Elder James Craig. Brief funeral discourse on the 12th at the home by James Craig; and funeral services at two o'clock on the 13th, at the Saints' chapel at Glen Easton, sermon by Bro. Samuel Brown. Bro. Gomer was faithful to his covenant and we feel his acceptance with God is sure. He leaves a wife and one child, mother, three sisters, three brothers, and many friends to mourn.

COLLIN.—Myzilia Eudina, the beloved child of William and Sr. M. Collin, aged 5 months and 16 days. Funeral services at the home on June 26 by David Lewis and Henry Ellis. Interment at St. John's Parish Church neath abbey. "And Jesus called a little child unto him."

AHSBAUGH.—Bro. Ephraim A., July 1, 1909, in Kansas City, Kansas, aged seventy-five years and eight months. He united with the church fourteen years ago. He was highly esteemed by all who knew him. Was much devoted to his church; was a good husband and a kind father. The day before he died we administered to him and he revived very much and remarked to me, "Oh, brother, isn't it heavenly to be a member of the church of Jesus Christ and have him our friend." Funeral at the Central Church; sermon by F. C. Warnky, assisted by Elders W. S. Brown and W. E. LaRue. Interment at Mound Grove Cemetery, at Independence, Missouri. He leaves to mourn a devoted wife, six children, forty-two grandchildren, and nine great-grandchildren, six brothers, and three sisters.

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



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

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Adultery is next to it. Why? Because, of all the carnal offenses, it comes nearest to being irreparable, save only murder. Who can estimate the lasting and far-reaching evil effects of sexual sin? The consequences may be direct or indirect; but it is with great difficulty that they can be wiped out, if indeed they ever can be. No wonder God placed adultery next to murder in the Ten Commandments, is it? Theft and covetousness may be repaired, the consequences of unchastity follow the guilty ones to the grave and perhaps, almost to an eternity beyond.—*Liahona The Elders' Journal*.

The foregoing article is taken from the editorial columns of the *Liahona*, published by the Utah Mormon church as their vehicle for missionary work, at Independence, Missouri, for July 10, 1909. It is an astonishing document, coming from the source it does. From the evidences which have been placed before the world, in the inquiry made by the senatorial committee in what is known as the Smoot case, it is astonishing that intelligent men sustaining the condition of things in the Utah church, and the men who testified to such conditions would, in an intelligent community, put such a statement in print for circulation. Believing that we are warranted in so doing, we present the document, and call the attention of the *Liahona* to what the Book of Mormon states in regard to the sexual conditions existing in Utah which were so notoriously shown up in the senatorial inquiry referred to.

In the second chapter of Jacob, the prophet and minister unto the people made inquiry of the Lord respecting the people over whom he was presiding and to whom he was ministering. The result of this inquiry was as follows: "Thus came the word unto me, saying, Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee, unto this people."

After receiving this word he went up to the temple and reproved the people of their transgressions, their carelessness in keeping the commandments, their pride, and other things which were reprehensible. He continued specifically thus:

And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which are written concerning David, and Solomon his son. Behold, David and Solomon truly had

Editorial

THE GRAVEST SINS.

The Book of Mormon (page 350) points out the grievousness of the iniquity of harlotry and adultery, placing them second only to murder and the unpardonable sin, denying the Holy Ghost. That is the place the sexual sin has always occupied in the category of crime, according to the "Mormon" view. That is what the young people of the Latter Day Saints are explicitly taught. And the result is, as a whole, they are the cleanest people sexually upon the earth.

The gravity of sexual vice can hardly be overestimated. No efforts should be spared to impress this fact, in a judicious way, upon the minds of the young. God has made it an offense second only to the shedding of innocent blood.

There is one sin that seems to be absolutely unpardonable; namely, the sin against the Holy Ghost. This is a spiritual sin, which few, perhaps, have the power to commit, because to do so, you must have at least knowledge enough to "know that ye deny it," as Alma explains (39: 6). But there is a physical crime that ranks with it in magnitude; namely, murder, and every person has it in his power to commit it. Murder is the gravest crime because it is the hardest to repair. In fact it is wholly irreparable. Any of us may strike out a human life, but none of us can bring it back. Only God can bring a life into the earth. Hence for that life to be snuffed out by mortal, is a thing that amounts to sin against God as well as being irreparable.

Heman C. Smith

many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes.

The *Elders' Journal* has cited the condemnation of the Book of Mormon against sexual immorality, and likened it in grossness second only to murder. Now, how will the *Elders' Journal* shift the burden which they have thus laid upon themselves to accept the Book of Mormon as an authoritative standard of decision as to what is criminality and what is not criminality in this regard. They have quoted from the Book of Mormon and given their citation.

We call their attention to the facts set forth in the citations from the Book of Jacob, Book of Mormon, second chapter.

1. Jacob states distinctly that if it were not for their grosser crimes, his heart would rejoice because of them; and also that he was burdened by the word of the Lord because of their grosser crimes; the word *crimes* is plural.

2. He states distinctly that the people to whom he was addressing himself had begun to wax in iniquity; understanding not the scriptures.

3. That they were excusing themselves in committing whoredoms, because of what was written concerning David and Solomon.

4. That David and Solomon having many wives and concubines was a thing which was abominable before God.

5. That the Lord had brought that people out of the land of Jerusalem that he might raise up to himself a righteous branch from the fruit of the loins of Joseph.

6. That the Lord would not suffer that they should do as did the people of old.

7. Commanding them directly that no man among them should have more than one wife; and concubines should he have none.

8. That the reason given by the Lord for this was, that he delighted in the chastity of women.

9. That whoredoms were an abomination before God.

On the last page of the *Liahona*, of the same issue from which we have quoted, occurs the following quotation from the Doctrine and Covenants: "From eternity to eternity he is the same, and his years never fail." Those who are reading this will remember that it is written by revelation of the same God who instructed Jacob to go up into the temple

and reprove the people for their iniquity. We challenge the *Elders' Journal* to quote this citation from the Book of Mormon, Book of Jacob, which we have given, following the article which we have written, and disprove the application which common sense, logic, and processes of right thinking will make to the conditions shown to exist in the Mormon church in Utah and among the people in whose interest that journal is published.

TRUE SUCCESSION.

Quite a number of years ago, while yet the *HERALD* was being published at Plano, Illinois, Charles W. Penrose, now one of the Twelve in the Utah church, was publishing at Ogden, Utah, a little journal called the *Ogden Junction*. In one of the leading articles of this journal at one time was a statement to the effect that "the son of the Prophet" was afraid of what might be discovered of the history of the past, referring to the history of the church before the death of Joseph and Hyrum Smith. This statement was called out by a reference made in the *HERALD* to an effort being made by certain parties to find reliable information to the effect that there was collusion between Joseph Smith and Sidney Rigdon in connection with the origin of the work. Our reply to this statement regarding the fear of "the son of the Prophet" of what discoveries might be made in the past history, was, emphatically, that "the son of the Prophet" had no fear in respect to what the past might reveal or investigation or inquiry discover. We are now, as we were then, absolutely without fear of the discoveries that might be the result of inquiry, or of what fictitious circumstances, sometimes called fate, might present with regard to the history of the church, or the acts of men connected with it. Up to this period of time every discovery of honest investigators has justified us for this absence of fear. Every discovery that has been made, having a just application to the church or its work up to the death of Joseph and Hyrum Smith, has been decidedly favorable to the contentions we have been making. A discovery made by the diligent search of Elder Walter W. Smith, now laboring in Philadelphia, is a case in point.

On the 10th of January, 1848, a special conference of a goodly number of members of the church during the lifetime of Joseph and Hyrum Smith, was convened at the house of an elder by the name of Thomas Tourtillott. Over this conference Elder Tourtillott presided.

One action of this conference is discovered in the following:

Resolved, That whereas, the Church of Jesus Christ of Latter Day Saints, has suffered much from the imposition of men professing to be prophets and leaders of the church,

and have led their followers into sin and iniquities of the grossest kind, and have thereby brought the principles of our holy religion into disrepute before the world. Therefore,

Resolved, That we deem it expedient that some measures be adopted for the speedy relief and redemption of the Saints, and that a statement be made of the principal causes that have led to this evil in the church, and brought so much suffering upon the innocent, whereby many are now scattered to and fro in the earth, like sheep having no shepherd. And whereas, we believe that the Lord has not deprived this people of a prophet—therefore,

Resolved, That a committee of six men be appointed to write a proclamation to all the Saints, setting forth the true order of the church, according to the law of God.

Whereupon, Thomas Tourtillott, Aaron Hook, Alva Smith, John Landers, William Smith, and Nathaniel Berry, were unanimously chosen said committee.

This committee, after due deliberation, published a communication entitled, "To the scattered Saints." In this communication, after setting forth what they believed to be the causes which led to the evil conditions which they deplored, they set forth the following as an agreement of principle of organization.

First, a Presidency of three, section 3, paragraph 11.

Secondly, the traveling High Council, to act under the direction of the First Presidency, par. 12, and in addition to this is the council of twelve high priests who form a standing council for the church in Zion, including the seventies, elders, bishops, priests, teachers, and deacons, all acting in their several capacities as defined in the Book of Covenants.

Third, we hold the Book of Covenants as a law unto the church, until the coming of Christ, immutable and unchangeable, therefore we have no right, neither an angel from heaven to violate this law. Provisions are also made in this law for the filling up of vacancies that may occur, without the administration of an angel for that purpose, sec. 13, par. 4, sec. 5, pars. 5 and 6.

The gate into the church is baptism, and the right to the Presidency of the church comes by ordination of those holding the authority in the church, and by the appointment of the church. The President may also be appointed by revelation and acknowledged by the church in his administration, and such is the power and authority invested in this our brother, William Smith, and we now call upon you, as servants of the living God, to rise up and lay hold.

Under this declaration, which was signed by the committee, an organization apparently was effected, in which William Smith, Aaron Hook, and Alva Smith were chosen to preside, and a pamphlet was published sometime in November, 1848, including the minutes of the conference, the appeal to the scattered Saints, and a revelation said to have been given to William Smith in 1847. From this revelation we quote as follows:

Therefore, my servant William, gird up thy loins and put on thy whole armor for the work whereunto I have appointed thee, for though thy spirit has not been altogether pure, yet because thou hast humbled thyself before me, and because of the integrity of thy heart in the proclamation of the truth, and because thou hast nobly and manfully defended the cause of thy father's house, the cause of the innocent and my servant Joseph who was the Prophet and head of the church in these last days, a church of my own right hand's planting, not to be destroyed or thrown down; yea, because of these things I have forgiven thee, and accepted thy offering. I

said unto my servant Joseph that his blessing should remain upon the head of his posterity, and be handed down through the lineage of his father's house according to the flesh; therefore the true church continueth with this priesthood—that same high priesthood with which thou art invested and to which thou hast been ordained by my servant Joseph, thy brother, and which thou dost inherit by lineage from thy father Joseph Smith, sr., who was a descendant of Joseph the son of Jacob who was sold into Egypt; and no power on earth can deprive thee of thy authority and priesthood. Moreover I have appointed thee, my servant William Smith, to take the place of my servant Hiram Smith, thy brother, as Patriarch unto the whole church, and to preside over my people, saith the Lord your God, and no power shall remove thee therefrom; and thou shalt be the prophet, seer, revelator, and translator unto my church during the minority of him whom I have appointed from the loins of Joseph thy brother; go on, therefore, and organize and set in order all the branches, for I have given thee full power and authority.

This pamphlet was issued and circulated under the authority of William Smith and those with him, which authority had been bestowed by the church under the administration of Joseph Smith, acting as president of the church organized April 6, 1830. The men composing this organization so effected in Philadelphia in January, 1848, made an effort to build up the church, preach the gospel, and regather the membership which had been scattered by means of the evil doctrines and practices which had been introduced into the church. There can be no question but what these men held legitimate authority; and had they but pursued the proper courses after such organization, having the right of church expansion, they would have formed a strong defense against the encroaching evil and would have accomplished much good. We make these extracts from this pamphlet discovered by Bro. Walter W. Smith, who has been very persistent in searching for historical facts connected with the history of the church in the old city of "brotherly love."

It will be seen that while William Smith was chosen to act as president, such choice was made upon the hypothesis that he had been ordained to succeed his brother Hyrum as patriarch of the church, and also as having been ordained a prophet, seer, and revelator.

It will be seen, furthermore, that this appointment to preside was understood by them to be in force only until the one who had been chosen of God to succeed in the Presidency should remain in his minority. That if, during this minority, this one who had come in at the gate should retain the honor and integrity consistent in an upright life, he should be placed in the sphere into which he had been called.

It does not detract from the value of this testimony that the statement is made in a revelation stated to have been given to William Smith in 1847. If the revelation was genuine, it is in harmony with the revelations in the Book of Doctrine and Covenants, affirming the principle that "in thee and thy

seed, shall the nations of the earth be blessed," a promise made to Joseph Smith, jr., the first president of the church organized in 1830. If the revelation is not genuine, it still shows that the principle referred to was understood not only by William Smith, the brother of Joseph, but by his associates, the men named in the committee, two of whom, Aaron Hook and Alva Smith, were chosen to form a part of the Presidency.

We give this to the readers of the HERALD as an additional evidence that the principle of true succession, as to the presidency of the church, was not only understood but was openly advocated before the choosing of Brigham Young at Winter Quarters in December, 1847; and the consequent reorganization of his followers as a whole, under the ministration of the regime instituted by Brigham Young.

It may be well to add here a fragment of history of the past, a blessing pronounced upon the head of Joseph Smith, the son of Joseph Smith, jr., by his grandfather, Joseph Smith, sr.

BLESSING OF JOSEPH SMITH, 3D.

I lay my hands upon your head to bless you: your name is Joseph, and it is after the name of your father; you are Joseph the third; and you shall live, and after you are grown up, you shall have wisdom, knowledge, and understanding. And you shall search into the mysteries of the kingdom of God. Your heart shall be tender toward all, and your hand shall be opened to relieve the poor. You shall be admired by every one who beholds you, and you shall be an honor to your father and mother, and a comfort to your mother, and a help to your brothers. You shall have power to carry out all that your father left undone when you become of age. And you shall have power given you to wield the sword of Laban.

We have not been able to see in the events transpiring since the death of Joseph and Hyrum Smith, any necessity for the wielding of the sword of Laban. One thing, however, we have seen clearly, and that is, that it was not only the province of those who had received the priesthood in the days of Joseph and Hyrum Smith, but it was their duty to take up the measures instituted by Joseph Smith, for the preaching of the gospel, and the building up of the church, in the intent, purpose, and integrity of the word left on record by Joseph Smith, prophet, seer, and revelator. This has been done so far as it has been possible under existing conditions. Let the event speak for the work done.

THE BIRTH OF JOSEPH SMITH.

The next issue of the HERALD will contain the first number of the SAINTS' HERALD Historical Series. This number will be by Sr. Vida E. Smith, and will be entitled "Parentage and birth of Joseph Smith."

The readers of the HERALD are well acquainted with the writings of Sr. Vida E. Smith, and those who have read *Autumn Leaves* will remember with

pleasure her series of articles entitled "The historic trio."

In this article she prepares the way for others to follow, telling of the notable events in the life of Joseph Smith and in the history of the church.

NOTES AND COMMENTS.

"Nothing is, perhaps, more dramatically illustrative of the change that has come over the government and political life in Turkey than the really startling things that have already been done in Jerusalem under the constitutional regime of the new governor. This official, who came to power upon the triumph of the Young Turks last summer, in his 'letter to the citizens' declared:

"I have formed a commission composed of competent persons, whose duty it will be to investigate the agricultural needs of the province and to submit to me a report of the result of their investigations. I convened a committee of merchants, with the object of creating a Chamber of Commerce which can serve as a consulting body. . . . Being assured of the extreme need of water from the town, I have confided to an energetic man the consideration of a project to bring into Jerusalem the waters of the spring Arroub, and also the formation of a company which is to procure the capital necessary for the work. I have placed myself in communication with the Jaffa-Jerusalem Railway Company, and have asked them to consider the question of a junction of their railroad with the Haifa-Damascus line, and am endeavoring to promote by the construction of other railway lines, the easy and free access to all parts of the country of travelers arriving at Jaffa and Jerusalem. In conclusion, I have charged the municipality with the earnest consideration of the speedy sanitary canalization of the town.'

"A new economic impulse has begun to stir Palestine. Its agricultural and mining possibilities are being developed and even manufacturing has taken a foothold. The modern city of Jerusalem, which numbers now more than eighty thousand inhabitants, is growing rapidly, we are told, the most rapid growth taking place outside the old walls into a new city in which the oldest residence is less than twenty-five years of age."—*The American Review of Reviews*, July, 1909.

Elder F. A. Smith wishes especial attention called to the fact that the dates of the Seattle Reunion have been changed. The reunion will be held from August 13 to August 23. Interested persons will please take notice.

Our missionaries, J. W. Davis and E. F. Robertson, write from Vancouver under date of July 16, "Please say to your readers for the benefit of our friends that we will sail for Australia in one hour. We take this means to bid all good-bye."

The Straight Road

WHY WILL MEN ROB GOD?

That is one of the questions that has puzzled me. *Why* will they do it? If we rob God how *can* we expect his blessing? "Thou shalt not steal," but "thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy strength, and with *all* thy mind; and thy neighbor as thyself."—Luke 10: 27. "On these two commandments hang all the law and the prophets."—Matthew 22: 40.

Now, Saints, you who do not pay your tithes and offerings, (for it is in neglecting to do so that you rob God,) I want you to carefully think over the above. Think just as carefully as you did when you were weighing the evidence for and against the angel's message before you entered the church. "Let no man deceive himself."

For my part I would just as much expect to quit eating and live, as to "rob God" and expect to continue a member in good standing and have my prayers answered. You may think I have used strong language, but why should I not? My only object is to awaken you to a sense of duty to your Father, who gave you *all* you have. Do you think that God will be more lenient with you than he was to those spoken of in Malachi 3: 8 from which we quote, "I the Lord change NOT."

As a people we expect to find acceptance with God only so far as we are willing to do his will and keep his commandments. Please do not forget that. "If ye love me, keep my commandments."—John 14: 15. "For this is the love of God, that we keep his commandments, and his commandments are not grievous."—1 John 5: 3. We are not only bound to obey, but we are assured that we *can* do so; they are not "grievous," not burdensome, not something we can not do. God is not unreasonable, but our compassionate Father who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

Need I tell you that "faith without works is dead"? and that "by works was faith made perfect"? (James 2: 22.) What would you think of foreigners who came to our country and were naturalized citizens, but failed to pay taxes? You would say they were poor citizens. Well, what about those

who enter the church of Jesus Christ, whose first duty is to "seek to build up the kingdom of God"?

Why, yes, we are all to be "laborers with God," but we must labor *with* him or we labor alone. Let us look closely at our text. Malachi 3: 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Can anything be plainer? *Prove me herewith.* With what? Why, the very thing spoken of, tithes and offerings. (Verse 8.) Do you think God will break his word and give you the blessing anyway? "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81: 3. Do you believe that? If so, your duty is plain.

Would a person's sins be remitted if he were not baptized? Why, no. Neither can we expect the blessings unless we comply with the terms upon which they are promised. We are not owners of what we have, but stewards. We have a trust, that is, we have been trusted with what we have. It belongs to the Lord, for he says. "The earth is the Lord's, and the fullness

thereof; the world, and they that dwell therein."—Psalm 24: 1. "For every beast of the forest is mine, and the wild beasts of the field are mine."—Psalm 50: 10. "We brought nothing into this world, and it is certain we can carry nothing out."—1 Timothy 6: 7.

The Lord wants us to conduct ourselves so that when we "fail he can receive us into everlasting habitations." I used the word *can* advisedly. If we do not do the best we can to obey God's laws, we break or neglect the very means he has provided for them to reach us.

Yes, ye are stewards: "A commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, . . . then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed."—Section 101: 10. Again, "It is wisdom in me" (same section, paragraph two). That ought to be enough. Who will pit his wisdom against the Christ's? "It is expedient that I, the Lord, should



Drawn by Ernest Webbe.

WILL A MAN ROB GOD?

make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures."—Section 101:2. So you see it is a solemn trust.

Shall we prove that we are worthy of being trusted? This is a celestial law. Those "who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory."—Doctrine and Covenants 85:5. "For it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise *in time* [that is, now] is accounted worthy to inherit the mansions prepared for them of my Father."—Doctrine and Covenants 72:1.

This work or performance of duty must be done willingly: "Behold, the Lord requireth the heart and a willing mind."—Doctrine and Covenants 64:7. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—2 Corinthians 9:7. So that to obtain the benefit of any law, we must comply with its terms. We must not fail to perform our duty because it requires sacrifice to do so. We are being tested to demonstrate our faith in God and his methods. In keeping this, as well as other commandments, we prove our worthiness. Jesus, referring to this law of duty in temporal things, says: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16:10, 11. Can anything be plainer?

We are to go on to perfection; what does that consist of? "Seek ye first to build up the kingdom of God, and to establish his righteousness."—Matthew 6:33, Inspired Translation. Christ gave up *all* for us; we should be willing to do all we can to extend the gospel which he came to affirm to man. We are to affirm the Christ character to our fellow-men. He gave all for us; we should be willing to do all we can to extend his kingdom. "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:4, 5. Do not forget that. If you expect to be one of those who are gathered with the redeemed of God; if you expect to be a part of Zion; if you expect to be in the city of God, you must not waver because you are called upon in the discharge of duty to Christ, to *sacrifice*. To

deny yourself some things which people out of Christ indulge in.

The word *tithe* means a tenth; and the rendition of a tithe referred to in the Bible, is the turning into the hands of the bishop, appointed to receive the same, the tenth part of what a man has, over and above his indebtedness, or a tenth of his increase. "Honor the Lord with thy substance, and with the first fruits of all thine increase."—Proverbs 3:9. It should be borne in mind that the tithe is a part of what a person has been blessed with; God first bestows upon us, and then asks a return according to our several abilities. The widow with her mite may do this and receive reward therefor. The rich can not be rewarded if they withhold, "For there is no respect of persons with God."—Romans 2:11. There are other means of giving for those who have plenty after the tithe has been paid, such as "surplus, freewill offerings and consecrations."—Doctrine and Covenants 129:8.

If we have increase, we should pay the tithe on it as often as it occurs. "It is the duty, and should be regarded as a privilege, of every person to consecrate everything he has and is, to the service of God, to be used for the advancement of his work as he may direct. The church being an organization ordained of God for the developing and promulgating of his purposes it follows that through its authorized representatives we can more effectually accomplish these purposes than in any other way. The Bishop, being under the law the authorized custodian of the church funds, he should be recognized and his coöperation secured in the consecration of money or property to the uses provided for in the law."

Dear Saints, the church needs your financial assistance right NOW.

"What shall separate us from the love of Christ?"

Are you going to let money do it?

Now is the time to prove the kind of a Saint you are.

Pardon me if you think I have presented my thoughts too strongly.

I realize the church's need.

In the gospel covenant,

CHARLES A. PARKIN,

Bishop of Northern California.

235 THIRD AVENUE, SAN FRANCISCO, CALIFORNIA.

"Words are sometimes efficacious, but the best sermons have been preached by example."

"There is one person who is as great a genius as the brilliant talker—the skillful listener."

"If nature had intended for some men to do more talking than listening, she would have provided them with two mouths and only one ear."

Original Articles

LEAVES FROM LIFE.

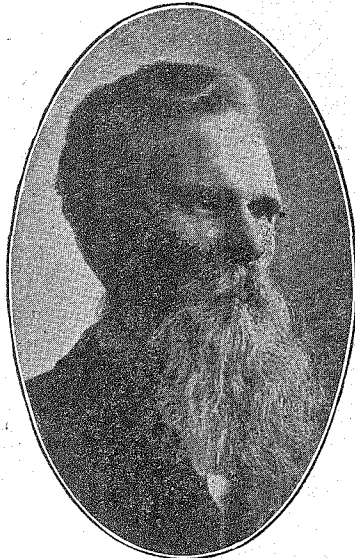
AUTOBIOGRAPHY OF ELDER D. R. BALDWIN.—NO. 1.
THE RESULTS OF A BROKEN COVENANT.

Lord, help your servant to record a true, simple story of his mottled life to the good of those who read. Amen.

My parents were from the New England States. My father, David Baldwin, was a praying man; I never knew or heard of him doing a disreputable act. Mother's maiden name was Mathewson. She was a skilled and experienced nurse, noted for her loving solicitude for suffering humanity, generally, and specially for her heroism in contagious diseases. Pathetic emotions will ever be stirred in many hearts as they recall her fearless devotion during the deadly diphtheria scourge of my boyhood days.

I was born at East McDonough, Chenango County, New York, on Thursday, the 7th of October, 1847. There was but very little, if anything, pleasant connected with the formative period of my life. I would pass it by in silence were it not for the hope I entertain of imparting a much needed lesson to many young parents who are repeating the mistake that came so very near ruining my youth. As I remember it now, rigid rules, harsh threats, and severe corrections were the order of the day. This developed all the antagonism there was in me, so that I was naturally arrayed against nearly everything, and was wrong on most points. I was often under reprimand and frequently smarted keenly from punishment. At school I danced many lively jigs to tunes played on the seat of my trowsers with the long ferrule. Mother was very anxious about my education. She kept tab on my lessons and night after night I was called on to read them to her, and the benediction pronounced at the close of those services was usually a good sound drubbing. I was called many mean names by some of my tutors. All this soured my nature and blasted my youth.

It was not hard for those three times my size to overcome my body by brute force, but every time it wrung from my soul a secret oath of revenge. I found consolation in the thought, "I can be just as mean as



D. R. BALDWIN.

you are big." I was seldom encouraged, and being too much of the time alone, I developed a sullen, morose, gloomy disposition. I was provoked and felt undone, so I abandoned myself to base, low influences. But, thank God, all the time there were unseen influences that in a measure restrained and rebuked me.

I was kept in the same school where five sisters qualified as teachers, but I learned little. As time passed, milder methods were adopted and when the idea of shaping my character by the means employed in forging steel was abandoned, I commenced developing a sweeter nature; gradually I lost sight of my desire to be avenged of mine enemies, and in due time found myself bubbling over with goodly, parental endowments.

In 1865 I went with my parents to Michigan; thence to Correctionville, Iowa. During the winter of 1866 and 1867 I left home and wandered into South Dakota and Nebraska. In 1868 I went with a younger sister to Mason County, Michigan, where I entered a homestead. On the memorable 15th day of May, 1870, I married my worthy companion, Miss Susan Drown.

My parents were churchgoing people; their home was a place of prayer where the scriptures were read daily. There was born in me a desire to reverence God; but I loved the story of the gospel. I could see so much in it to sweeten one's life that I desired to believe it, but alas, I nowhere heard it taught. After all the glory had been torn away the mutilated fragments held no attraction for me. After a time I concluded the Bible must be a sort of fairy tale. I could see no agreement between the hypnotic convolutions brought on in the mills of excitement and the spiritual gifts that my mother so often read about from the family Bible. The contrast was too great. A few times in my life I prayed earnestly for the light of life to be unfurled to me, or for death and annihilation; but as no immediate results were visible to me I plunged into infidelity. The outlook was desperate, indeed; but I tried to close my eyes against the future and resolved to get what little sweet I could out of the present. My associates were mostly of the floating elements of the docks and camps, so I became very reckless and extremely profane.

This was the condition of my life when I heard my first gospel sermon. God was arranging all the time to answer my prayers. It was in the fore part of December, 1871, when Elders Henry C. Smith and Asa S. Cochran came into the lumber woods of Mason County and preached the old Jerusalem gospel to us. It was the sweetest music I had ever heard. A sudden burst of great joy entered my soul. I was not only willing but anxious to obey. So on the 13th of this month old Father and Mother

Gensen, my wife, and I were buried in the icy grave and raised to newness of life. A strange but sweet fascination laid hold of me, accompanied by an overwhelming desire to tell the gospel story to others. It seemed to me that I could convince the world. I did not see how they could keep from believing the glad news of the restoration. The gift of prophecy rested upon Elder Smith as he laid his hands on my head. Thus the Lord revealed to all in the house the desire he had planted in my soul, and I was confirmed and blessed unto that end. Father Drown received the gift of tongues. The Sugar Grove Branch was organized. Old Father Gensen's hearing was restored after twenty years of deafness, and his soul was filled with love and joy to overflowing. Thus were we started out on our missions of love and truth.

From my childhood I had been afflicted with dyspepsia, but I gladly adopted the Word of Wisdom, since which time I eat, relish, digest, and assimilate all I need of whatsoever kind of food placed before me. For the first time in my life I now was awake to the awful fact that I was an ignoramus. I at once commenced a diligent study of the books and church papers, my good wife doing nearly all the reading for me, for it was with much difficulty that I could read. On the 24th day of January, 1875, I was ordained to the office of priest and placed in charge of the Sugar Grove Branch.

A family of small children now commenced to claim support and I was confronted with stern poverty. A nervous shock disqualified my faithful companion for continued reading, so I had to dig for myself, and I found it slow, tedious work. I think but few are called who are as unlearned as I was, and I trust none are called upon to suffer such remorse and neglect. It may be consoling to some to know that "God hath chosen the foolish," weak, and base things of the world to confound the wise, "that no flesh should glory in his presence," and while I am thankful beyond measure that a loving father has made something out of me, still before God I am ashamed of the follies of my youth.

It was soon necessary for me to spend all my spare minutes with my books, so that when I should have been sociable with my loving wife and playing with the children, when we should have been lovers and chums, I have been so wedded to my studies that we became comparative strangers. Who can calculate the loss? Lord, help me couch these words so that my loss may be others' gain! Oh, help rising generations to escape the ordeal of having these truths burned into their souls by the cruel branding iron of neglect! Amen and amen.

We sold our homestead in August, 1875, and went to Decatur County, Iowa, via Sioux and Correctionville, where we spent the winter. It was here

that I had my first face to face encounter with the Devil. He was in the person of "old Father Keester," a Methodist reverend, whom I had not met before. I had stopped to inquire the way to my appointment and was kindly received by the man of the house. An older man of large proportions, well muffled in his winter garb, got up from near the stove and gave me one of the most unmerciful tongue lashings I had ever received since a child. The Spirit showed me that every insolent thrust was as a club falling with force upon his own guilty head, so I could well afford to be patient. On our way to church the man of the house gave the following apologetical explanation: "Father Keester has recently been in debate with one of your elders down at Dow City and is still feeling sore over his trouncing."

We finished our trip from this point with an ox team in the month of April, 1876, and were taken in and treated with much kindness by S. V. Bailey and Asa S. Cochran until room could be secured elsewhere.

Here I made another serious mistake: On starting from Michigan I covenanted with my Maker that if he would protect and give us a prosperous journey, and bring our money to us when due, I would surely tithe it. (For we understood from the start that while in a scattered condition one tenth belonged to the Lord.) Now, our Father ratified in marvelous ways this contract. During the winter I secured a wagon and team, and just before we reached Fontanelle a fierce storm arose; that great black rolling cloud savagely tinged with green was a formidable sight, for on the prairie there was no shelter. Seeing our helpless condition silent prayers were offered up, and as the cruel monster was about to reek its fury upon our heads, the angel of mercy stood in the way. The ominous cloud parted and passed on either side, while our hearts melted with gratitude to our protector. We soon came to where the storm had closed in and found where great slugs of ice had made their imprints in the earth.

Reaching Fontanelle we stopped at old Bro. Briggs Alden's home with a view of resting until the next morning; but the hail had broken all the glass from the windward side of the house. Seeing that they were in no shape to entertain us we passed on. In still other ways we were favored and protected, and our little roll of money came promptly when due.

Now it happened at this time that President W. W. Blair published his views on tithing, by which I was convinced all too soon that surplus only should be tithed, and having no surplus, I excused myself on the pretext that "a bad promise was better broken than kept." The result of this was that we were very soon placed beneath the grinding wheels of poverty. Flattering prospects were repeatedly

turned into blighting curses. Whether God requires the tithing of all we have or not, it was away yonder too late for me to prove recreant to my own proposition after a loving Father had so wonderfully confirmed it. Long weary years of stint and pinch and toil followed and I always came out behind.

We lived the first two years on the edge of the prairie west of where the old chapel stood. While here, our son David was instantly healed of a malignant fever, under the hands of Elder Charles Jones. As soon as the elder's hands were removed from the babe's head, he got down from my lap and went to his play.

In the spring of 1879 we located near Cameron, Missouri, and became members of the Delano Branch. After this I rented a farm north of Orsborn, where our eldest son was healed of pneumonia; he was delirious with fever and frantic with pain, but when Elder J. M. Terry laid his hands on him and prayed, he at once reached a normal condition and slept. About this time we received several hundred dollars from my father's estate, and bought and improved a small place on Grindstone, a few miles northwest of Cameron. I think it was in 1883 that we traded this place for a home in Stewartsville, Missouri, where in company with Bro. Benjamin Dice we followed the tubular well business for several years. Here the God of infinite love again listened to our prayers and gave my wife a new lease on life under the hands of Elders J. M. Terry and William Lewis.

But along the financial line I had no success. I worked early and late at a lucrative trade, and my good wife was the essence of economy and the acme of industry; still I could not keep out of debt, so in 1890 I turned over our little home to Brother Dice and moved with teams and wagons to Lincoln, Nebraska, where we followed public construction for a time, and then bought a pretty home in the suburbs of the city, of a Methodist reverend, whose head had been bleached by so many winters that I supposed he must be the essence of honesty; but he lied to me about the title and beat us out of the little we had left. A mechanic's lien of later date than the abstract turned up and dispossessed us after a whole season's hard work to clear what we supposed to be the only shadow on the title.

At this juncture, the great vulture known as "frenzied finance," in an awful downward swoop, plunged her craven frame from the gaze of the masses whom she had plucked, that she might the more stealthily sap from their shivering frames their remaining activity. All public works instantly stopped, and I found myself too ragged to be seen on the streets. One day our son David said, "Papa, I can't eat off you folks this way any longer; I am going into the country. I know I can make my

way," etc. So in the morning, with a mother's prayers and a father's blessing, he left the city and commenced herding cattle for five dollars per month and soon became expert with the saddle and whip. After two months he came home on a visit with ten dollars in his pocket. He paid five for clothing and intended to invest the other five in a present for the home folks, but some one stole the boy's money. Getting cheated out of the exquisite joy of surprising us with that present was the severest trial he had ever encountered.

After this I got him into a baker's shop to learn the trade. He got his board and one dollar per week, and during that entire winter at the end of each week he brought home one dollar's worth of groceries, refusing to use one cent of his wages for himself.

About this time I learned that there were a few Saints in the city, and I formed the acquaintance of Bro. John Hollenbeck, who gave me a new suit of clothes and furnished me the work to pay for same. Then he called on me to preach to the Saints placed under his charge by Elder Porter. Next came Apostle James Caffall, who preached in the city, and by the spirit of revelation and wisdom called me to the office of elder. Not receiving the witness of the Spirit at this meeting I hesitated. My good wife reasoned with me that night and pointed out my mistake, reminded me of my confirmation, and showed that I could not fill my mission in life without that ordination. The Spirit cleared my mind the next day, so on the 14th of September, 1892, I was ordained. The Lincoln Branch was organized and the writer elected to preside.

Brother Hollenbeck, the grocer, anticipating our financial stringency, continued taking and filling orders long after I filed my protest; for I could see no way of ever being able to pay him. After a time I secured a position as general carpenter of the Western Normal College, then I secured an interest in their swine and poultry. I thought I had scored a victory, when, by a carefully laid plan, I secured sixty dollars tuition and got all my children in school.

We had a little band of faithful Saints who rented a hall in the central part of the city, where we held our regular services. Saints of the surrounding country placed their membership with us, and some were baptized, until, I believe, our number exceeded sixty. Passing missionaries began to call on us and were more than welcome at the chapel hour in the college, where President Crone introduced them to the students, soliciting a short sermon. Thus we hoped that we were laying the foundation for a great work for the future; but the miserable condition that our monetary system had been worked into by the greed of the money lords had a disappointment in store which was dealt out in no uncertain way. The Westside Im-

provement Company, composed of our bankers, who promoted this college scheme, after expending about three hundred thousand dollars, went to the wall; business was thrown into convulsions; many students were compelled to leave the school, and many more prevented from coming. The expenses of that great institution steadily overrun the receipts, so that in 1894 the college company suffered strangulation. Whole brigades of people were squeezed from the city. Bro. Hollenbeck had to close out his business and he went to Lamoni. The only thing I could find to do in that city of seventy thousand inhabitants was to take a five-year lease on a farm to be put into fruit in Arkansas. I asked the Lord what I should do about it, and I dreamed that one handed me a nice little roll of bills. I prayed over the matter again, and that night I dreamed I caught the biggest fish in the stream. So I resigned the presidency of the branch, preached my farewell sermon, and received as a token of esteem, a Bible from my congregation, and after long years of constant wear, the book is yet well preserved.

(To be continued.)

• * * * *

WILL A MAN ROB GOD?

HAVE YOU PAID YOUR TITHING?

This may seem a peculiar question and yet there is need of each individual asking himself if it applies in his case.

The human nature of man seems very much the same to-day as when the Prophet Malachi asked this startling question, and then answered it by saying that the whole nation was robbing God.

In our own nation to-day people seem to think they should have ice cream and cake or an entertainment or something of that kind for their money and then call that helping in the Lord's work.

Through his latter-day prophet, the Lord has said that his work can not prosper as it should until his people yield obedience to his will in temporal things as well as spiritual. The world around us is so full of the spirit of speculation and there are so many delusive opportunities continually presented to us that we are liable to put off giving God his portion of what he has given us.

We think that if we use it altogether for awhile longer, we will then have much more to give. But it often happens like the bank cashier that speculates with money that is intrusted to his care. He loses his own and the other too, and then can not pay it. Or, if we make great gains without having learned to pay the Lord his portion of smaller amounts, the trial may be too much for us to part with the larger amount that is due the Lord, after we have made great gains.

He has said to try him and see if he will not open

the window of heaven and pour us out a blessing, and even rebuke the devourer for our sakes, but the greatest blessing that comes to us from giving the Lord that which is his is that it helps us to realize our partnership with God, so that we can continually remember to carry on all our affairs in a way that will meet his approval.

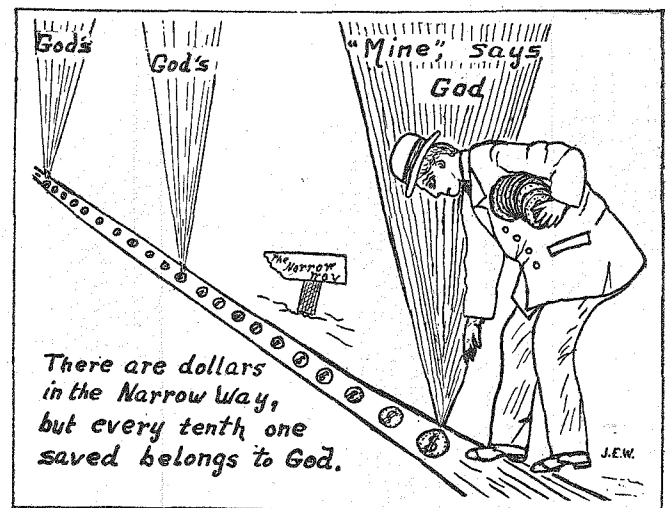
We all want to be workers together with God, but we sometimes forget that we can not expect him to conform to the way we might like to work. We must always bring ourselves into harmony with his ways.

Withholding that which is his is robbing God.

His is the oldest debt we owe.

Nothing in this world can help us to overcome the selfishness in our natures so well as rendering unto the Lord that which is his in tithes, offerings, and consecrations.

If he wished he could reveal by his Spirit where great hidden wealth lies in the earth, so that his



Drawn by J. E. Wildermuth.

work could be carried on; inheritances given, and Zion redeemed without any more being given by his people. But then what kind of a people would he have? How could they obtain the blessings they need?

God's work must be carried on and Zion redeemed by the sacrifices of his people, so they may have the blessing that comes from doing. It does not bless God for us to sacrifice and labor that others may be benefited; it does bless *us* and make us godlike.

I often wonder if there ever was an age when the condition was so prevalent of people living beyond their means, and I can call it nothing but pride that makes people try to dress better and have finer homes and more in them than their neighbors have. If the Saints partake of these conditions they never will feel that they have anything to consecrate, and will not be willing to pay their tithing and give offerings as may be needed.

JEROME WILDERMUTH.

FARGO, NORTH DAKOTA, 1348 FRONT STREET.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric Street, Independence, Missouri.

My Prayer.

BY MEG.

Father, keep thy weary child
All the way home;
Never from thy teachings mild,
Let me roam.
Purify my thoughts; my heart
Teach to know Thee as Thou art;
Take the sting from every smart,
All the way home.

When temptations manifold
Would me destroy,
Help me to the iron rod hold,
Thy strength employ.
When with pain and sadness worn,
From my heart each idol torn,
Still may I say, e'en though I mourn,
"I trust in Thee."

When with fear and doubt o'ercome,
Fainting, I fall;
Oh, give me help divine from
Thee, God of all.
If the darkness round me fall,
When unpleasant duties call,
Teach me how to give my all,
Lord, unto thee.

When at last, the hilltop gained,
Sweet home I see,
May I hear a tender call,
"Come unto me."
May my Savior draw me near,
Where my Father's voice I hear,
In the midst of loved ones dear,
"Child, welcome home!"

VALE, Oregon, June 7, 1909.

Dear Sisters: The HERALD has just come this morning and how I have enjoyed reading it! Bro. Kelley's article especially appealed to me, and while I would much rather send in my offering and say nothing, I thought perhaps I might persuade other sisters to make a little sacrifice also, and thus help on this great work, that is dearer than life to me. The majority of us must look to the men for all the spending money we get, and they are the ones that have the tithing to pay; but there are lots of little things we can give up and thereby collect a nice little offering.

Some time ago I read in our HERALD an account of a sister that had only one dress. She had money to buy another, but instead gave it to help establish the Herald Office. (And how very thankful I am that we have the HERALD. It always brings something good, and twice especially has it brought me just the encouragement I needed.)

Several days ago I was looking at a catalogue of waists and as I had not bought a new one this spring, I thought I would buy one. So when Mr. Propst came home I showed them to him and asked which he liked. He picked on a white Jap silk, price two dollars and fifty cents. Well, I thought I would get it and would have sent for it only I have been too busy to get the order off. Now, I am not going to send it at all. I'll send the two dollars and a half to Bro. Kelley instead. The Lord will think just as much of me in my old one, (it is not worn out at all; I was just tired of it, and wished to follow the fashion,) and the church will be that small amount ahead.

Dear sisters, won't some of you keep me company? I have no one here that will sympathize with such an idea. Just the other day one lady asked me where I got my tracts. I told her I bought them and sacrificed several little things to get the money. Her remark was, "Oh, you big goose!" But I enjoy it anyway. She said she would sure read them if I thought they were worth that.

A short time ago a sister was discouraging the post card exchanges. Of course it can be carried to extremes, but I would very much appreciate a card from the sisters that will keep me company in my last year's waist, or that have made some other sacrifice. But, then, if you will take the price of the card and put it in the Christmas Offering Fund I will do without the pleasure, for I intend to meet you all some day and the Christ, too. Oh, the joy that will be mine if I am worthy to stand! I won't care whether I have on silk or a plain white lawn. Let us put pride far from us and remember that he who would help in this cause must be "humble and full of love," also remember, "this is a day of sacrifice."

The work is advancing and it is for us to decide whether we will advance with it or let it go on and leave us behind.

With a heart full of love for all mankind, but a deep yearning for the association of the Saints, I am,

Your isolated sister,

MRS. O. W. PROPST.

Letter Department

SHINNSTOWN, West Virginia, June 24, 1909.

Editors Herald: At the close of the conference year, I had occasion to go home and set in order its affairs, so as to be in readiness for another year's labor, for the cause so dear to all Latter Day Saints. The time seemed to pass away quicker during the stay at home with loved ones than any other part of the year, so at the set time gathered the necessary equipments to take with me, and on the first of the present month, I took my leave of all that is near and dear in this life, starting for my field of labor.

Called at Bro. Thomas Miller's, of Detroit, Michigan, Bro. and Sr. Robertson, of Toledo, Ohio, and from there to Wheeling, West Virginia. I could see by the looks of the land and the crops, on my way, that too much rain had fallen for the benefit of the grain. Tarried and worshiped with the Saints over Sunday and part of the week, making my abode with Bro. and Sr. Tary. The meetings were of a pleasant character, quite cheering and full of comfort to the Saints, especially the prayer service.

On Monday I visited at the home of Bro. and Sr. Henry Carns who live on a farm about fourteen miles from Wheeling, it being over twenty years since the time of our last meeting with them at Louisville, Ontario, where Bro. Henry and Sr. Charlotte were made one by the writer. To make their union more happy they have a family of seven, most of them in the church. On Tuesday evening I held a preaching service at their house. Quite an attentive congregation was present to listen to what we had to say of the gospel.

A very favorable impression was made, and it is apparent good will be done in that part if followed up. On Wednesday I returned to Wheeling, attended the prayer service and their business meeting, which passed off pleasantly.

On Thursday afternoon a number of the Saints, in charge of Bro. Joseph Ebeling, were permitted to visit the State penitentiary, which we felt to appreciate very much. It appears there is a charge of twenty-five cents per head for the visitors, but Bro. Joseph some way or other got a pass for himself and associates. In the visit, which was of interest to the writer, we were not permitted to enter the women's apartments. There is a great deal of work performed there, such as men's clothing, also women's. One room we were in, there were three hundred and ninety persons in for from one year to a life sentence; boys in their teens, to the gray headed sire, all with their heads down to their work as fast as it were possible for them to work, each one having his part of the work to do. All the work is done by machinery, electricity being the power by which it is driven.

The machines were in rows and the men were seated as close as it was possible for them to be, also in other apartments, were whips made, also brooms; each article is made in a room by itself. The guards were seated in an elevated stand attached to the wall, far enough apart that these guards could see every man under his care. There appeared to be as many colored men as whites, all mixed up together. Each one had so much work to do and if it were in his power to overreach that amount he got pay for it.

Our next visit was to the dining-hall, a large room well lighted and ventilated. The tables were in rows about twelve feet long, not very wide, made out of planed boards, just room enough for a row of plates on each side. A bench without any back to it comprised the seat. The dishes, plates, and cups were of granite ware. They had knives and forks, but by the looks of them the bath brick had not been used very often, so far as I could see. Each one's allowance was put on his plate. By so doing one was not permitted to get more than the other. About nine hundred or more sat down at once; there are colored waiters also. They bake their own bread and it is a good quality; I tasted it and considered, so I think I am right in my statement, and some of the Saints in the company seemed to enjoy a whole slice. The oven is after the Dutch pattern, built of brick and heated with gas.

They have a school in which they give the prisoners an education, also a very neatly arranged chapel, also a large pipe organ and choir, composed of the convicts. The first service is from nine to ten in the morning; all are obliged to attend church. A minister of the city is employed to do the preaching. They had one preacher there for stealing a horse, so I was informed. Visitors are permitted to attend the services that are held. They have to get up between five and six, get their breakfast, and get to work by half past seven, and work until five or half past. The whistle blows; every man quits work and gets ready for supper at about half past five and at six is closed in his cell for the night. It seems an unpleasant part of the affair, to be barred of liberty in this life, a prisoner, and worst of all, a prisoner in the world to come. May our Father help us to do right in this world, so that when done here, we may be worthy of the rest in the world to come.

After viewing the penitentiary, or as much as they saw fit to let us see, we were escorted to the outside of the prison and allowed to go our way, feeling a relief to think we were at liberty once again. After our visit in the prison, we had previously arranged to visit our dear Bro. Gordon Dobbs, who was residing at the home of his mother. He was prostrate upon a bed of sickness, burning with lung fever, and almost wasted to a skeleton; his loved wife, with her little

infant of about three months, fanning him and rendering him all the comfort that human power could give. I felt sad in my heart to see a young man of twenty-three years in the jaws of death, it being the first time I had ever met him. I felt to weep and could not refrain shedding tears. Bro. Joseph Ebeling, being teacher of the branch, stated that we had come to comfort them in their hour of trial and that if he could endure it, Bro. Brown would talk a short time, and administer to him. We sung, "O thou God who hearest prayer," etc.; then offered prayer for the Father's blessing to be upon us, and it was granted, for such words of comfort were given to our brother in his last hours. The Saints felt the comforting influence of the Spirit and all felt glad that they were Saints of the latter days. I administered to him according to the holy pattern, and it seemed to me as though I was anointing and administering to him for his death and burial. So we bade him good-bye, and left for our places of abode. This event took place on the 10th inst., and on Friday the news came to Wheeling that Bro. Dobbs had taken his departure from us at noon on Friday.

Previous arrangements had been made for me to go to Glen Easton Friday evening. Bro. Joseph Ebeling came with me to stay over Sunday and when we arrived at Glen Easton, Bro. James Craig was in wait at the depot for our arrival. I went to the home of Brother and Sister Craig, Brother Joseph going out to Brother Dobbs, accompanied by Brother Jasper. I spent the evening and part of the next day at Brother Craig's by Sister Dobbs, a daughter of Brother a veteran for years in the interest of this latter-day work, and is respected apparently by all as a man of integrity and honor. So on Saturday, about ten o'clock, I was met at Brother Craig's by Sister Dobbs, a daughter of Brother Frank (they are about all Dobbs in that part, or vicinity of the branch) of fifteen summers. She was quite a good teamster and I felt myself safe in the surrey with her as teamster. The roads were very bad, and in places where the road had slid on the mountain side, it seemed at one time as though we were doomed to stick in the mud. I suggested the propriety of my getting out, but she answered in the negative, and she was out as quick as a fly, got one horse by the rein, and after the team had rested a few minutes we started again. They pulled themselves and surrey through about two feet of mud, just about as thick as it can get.

After three or three and a half miles' ride I arrived at the home of Bro. Henry Dobbs and received a welcome to their hospitality. I sought to make myself at home, for I felt so at least. It was evident that the peace left by the servants of Christ, several years before I reached there, was still there. The next day being Sunday, the regular Sunday school was dispensed with at nine forty-five on account of the remains of the deceased brother, previously mentioned, being brought to Nauvoo Church, of the family burying ground, for interment. There was a very large concourse of neighbors and friends in attendance through respect for the deceased. Brother Craig had charge, by invitation; the writer preached the discourse from 1 Corinthians 15, "As in Adam all die, even so in Christ shall all be made alive." A degree of the Spirit was enjoyed and comfort was given to the bereaved.

I spoke Sunday evening to a good crowd, remained all week and over the following Sunday, holding several meetings. I felt comforted while I was there, especially at their Sunday school, at nine forty-five, on Sunday the twentieth. For a school in a rural district it was quite largely attended, from the smallest tot to the gray headed sire. Bro. Jasper Dobbs is superintendent and quite an energetic Sunday school worker. By invitation I taught the Bible class, and at or before its close, was called to give an address to the school, though was hardly looking for it, but I cheerfully set to work

at the task. It brought to my mind an experience I had in Detroit, Michigan, a number of years ago, while in attendance at the Sunday school. At the time, the organist was playing the march for the teachers and scholars to take their places, and my attention was called to the sister who had the infant class, a number of bright little boys and girls. The Spirit's presence which came with these words, "That sister is teaching those boys and girls the gospel, who in a coming day will declare it to others and call her blessed." I felt the same impression while addressing the Fairview Branch. Nearly all present received the witness to the statement. I felt well in the address given, for it was given in the Spirit and borne home to the hearts of all present.

On Sunday evening after service I felt it was a week well spent, good being done, the Saints felt comforted and so was I; I felt if it were possible I would return at some future time. On Monday I bade adieu and left for Shinnston. Brother Dobbs and wife and Brother Craig accompanied me to Cameron; from where I took the train for Shinnston, Brother Craig going to his home at Glen Easton. My train left at eleven fifty-two, and while gliding along as fast as it were possible for Nahum's chariot, twisting around curves and dashing into and through tunnels (it seemed to me as if some of them were over a mile long), I saw an aged man in the car whom I thought I ought to know, and finally concluded to satisfy myself by inquiring, and was pleased, as well as he, to find the man I was looking for. So we journeyed on to Shinnston together. Making one stay at Sister Griffiths, we set to work to arrange for preaching; got permission to use the Christian church, got three hundred bills printed and distributed them in the town, so people would know we were here and what for, and on Tuesday commenced our meetings for the balance of the week, continuing over Sunday, having two preaching meetings on Sunday. The preaching was good, the attendance small, outside the few Saints, and they are sisters of the very best type and character, full of energy, and that's the kind of people we want in this church. On Sunday evening we thought it wise to leave for a time, Brother Thomas accompanying Brother Baker to Amos to start the work there. I go to Clarksburg.

Yours in gospel bonds,
SAMUEL BROWN.

PITTSBURG, Kansas, July 7, 1909.

Editors Herald: I have just read the letter of Bro. J. E. Wiggins in the HERALD of June 30, who is contemplating a change of location. This is not the direction in which his eyes are turned, but if he has had experience in coal mining, I invite him this way. We have in process the organization of a coal company on the coöperative plan. The proposition is to purchase a mining plant that is already equipped and developed, that will give work to about eighty-five diggers. I would like to hear from any who are interested in this kind of a move. It is the calculation to take only Latter Day Saints into this and only those who wish to work in the mine. The whole proposition will be given to any and all who are interested.

Good school and church privileges can be had. There is a good branch of the church at Pittsburg and also State normal and manual training schools. We also have a nice Sunday school with Bro. Otto Hemple as superintendent. The Religion is moving along and doing a good work, developing the talents of the young under the management of our young brothers, Davis and Wheeler.

Your brother in bonds,
E. E. GILBERT.

112 WEST JEFFERSON AVENUE.

ARAPAHO, Oklahoma, July 8, 1909.

Saints' Herald: I have just closed a ten session debate with Evangelist Joe S. Warlick, of Dallas, Texas, of the non-progressive wing of the Christian Church, at this place. Arapaho is the county-seat of Custer County.

Bro. F. M. Sheehy had arranged the debate and intended to do the debating, but was detained in the East, so I entered the conflict.

We had a hot time in two ways. The weather was very warm and my opponent was a good hand to pump hot air. Mr. Warlick is looked upon as one of the great debaters of Texas, having held over two hundred debates.

Church propositions were discussed. He lead in the affirmative on his proposition for five sessions, and then we took the affirmative for five sessions more. Nine out of ten of the citizens are on our side and several are talking of being baptized. One lady has belonged to the Christian Church for thirty years, but says she is ready to unite with us.

There had never been any preaching by our people here before. At first we had lots of prejudice to meet, but as the debate went on, Mr. Warlick became very abusive, so much so that he disgusted the people, even the members of the Christian Church. There were about sixteen elders of the Christian Church present and three of them came to me and complimented me on my deportment and Christian spirit during the debate, and said that they did not approve of Warlick's methods.

Bro. Hubert Case acted as my moderator in the debate and was lots of help to me.

We are still continuing to preach in the big tent where the debate was held, to good crowds. We expect to baptize some Sunday. The good Master gave us strength in body and spirit for the conflict, for which we feel thankful. We have been given food, raiment, and money, and truth has found its way to many souls.

With renewed confidence we move on to the final triumph, hoping to be found worthy at last.

In bonds,
J. F. CURTIS.

NORTH DEER ISLE, Maine, July 4, 1909.

Dear Herald: Are we prepared to meet the questions which are now asked on every side, Why are we members of the Reorganized Church? We are the church, we are the ones who have the authority. We know that we are in Christ's church and kingdom. We know that we have received his Spirit. Our faith is so strong that we can not be moved or shaken, but can we prove to others why we say we are right, and know we have the right church? Here is where we may fail if we have not read and learned what we might, and I beg you to awake and fit yourself for the place in which you stand, and let us awaken to the spiritual need of those around us. Let us first see if our lives agree with the name we bear. Think of it; we call ourselves Saints; we are members of the church of Christ, heirs of the kingdom of Jesus Christ, and as heirs we may be equal with him. Are we striving to be like him? Are we each day striving to follow closer to the example of that elder Brother who gave his life to make us better? When we live as he would have us live, then we are not only fit for the church and to be in his kingdom, but we are fit to lead others. Our lives will cause others to ask what there is about us they have not. If we live right they will feel drawn to listen to what we say, and to watch what we do; then we can show them the beauty of this glorious, matchless gospel.

How grand is the plan of salvation; how far reaching it is! Only to think that when we are baptized our sins are all blotted out, and God will remember them no more. We have fathers, mothers, brothers, and daughters. Oh, if we could

see them or know of them obeying the gospel, how great cause those who love them have to rejoice, that they are new creatures; that they are as pure as the child that knows no sin! Are we doing all we can for the spread of the gospel? Are we improving every chance we have to get the truth before the people, many of whom the ministry can not reach? We can plant seed or first plow the ground, and fit it for the seed, and leave it in shape that it will thrive when planted by others. Let us not stand idly by and leave all for the elders to do. In many cases men and women may be preached to and they will not understand one word they hear from the stand. While some one may explain without letting them know they are trying to teach them. There are some who will receive a knowledge of the truth by the testimony of others, and thus are ready to receive the gospel when they hear it. Jesus said, My word will judge you in the last day; Jesus our leader and commander.

Wishing to hear from any who know the truth and can prove they know it, I remain,

Your brother in the gospel,
DELMONT C. ROTTEY.

HAILEYVILLE, Oklahoma, July 6, 1909.

Dear Herald: The good Lord is blessing the Saints with his Spirit and we are having some fine sermons, by Bro. Lee Quick, who is an able man. We have a good hearing here. The work is moving slowly but surely, and the Saints are climbing the hill of Zion. I hope and pray that God will bless the faithful men that the Lord has sent forth with this message of love. We will have the district conference here July 30 and 31 and I hope we will have one as good as the one held at Wilburton in the Saints' chapel. The work of the district is on the increase and I hope will continue so till we are in a better shape and have greater spiritual light in our meetings.

A few of the outsiders are giving us good attention and say they have not heard so much gospel in their lives. We are trying in our weak way to let our light shine and are meeting with very good success, for a few weeks past. We baptized one noble soul into the fold and kingdom of our dear Savior, who will make a noble worker if he continues to go forward. I love this work because it will make better men and women of us, if we will allow it to; but if we do not let the Spirit guide us, we will go backwards, which I hope will never be my lot.

Please let all the missionaries take notice; the Haileyville Branch wishes a visit from all, so come and see us.

Yours in bonds,
JOHN S. WHITE, Branch President.

AMES, Iowa, July 8, 1909.

Dear Saints: It has been a number of years since I have written a letter to the HERALD. That time it was the means of my becoming acquainted with a dear sister in South Dakota. We lived several miles apart, but that did not hinder our visiting each other. We have been denied church privileges for a little more than a year now, and oh, I do get so hungry for a good sermon!

I had hoped that an elder would have called on us ere this, as we are in the Des Moines District. I have tried to be patient and await God's time, but my heart yearns for the companionship of Saints. If there are any in the vicinity of Ames I would be pleased to meet them. Ever praying for the welfare of the cause I love,

Your sister in the faith,
MRS. CLARA LINSE.

119 Pike Street, Station A.

PORTIS, Kansas, July 11, 1909.

Dear Editors: I have been a reader of the HERALD about six months and as yet I have not seen one letter from this part of the Lord's vineyard. My wife and I came in through the door of entrance into God's kingdom by baptism in the Solomon River, by Bro. Jacob Hemison, September 6, 1908, and were confirmed by Bro. W. N. Potter. Thanks be to God for the day he called us out of gross darkness into the blessed light of the gospel of Jesus Christ, which I am not ashamed of. I know it is the power of God unto salvation.

From the time I was two years of age I was sickly; went from bad to worse until the time of my baptism I was a wreck upon the shores of humanity. The best physicians in this great land utterly failed to cure me. I knew within myself that my only hope was in God and in seeking his kingdom. I made two attempts to climb up some other way. I became connected with the Methodist Episcopal Church, but I did not find the Savior there. After hearing the gospel story from Bro. Matthew Scott, I forgot my afflictions and when baptized was instantly healed. I am well and hearty, and have no symptoms of my former afflictions.

I was married February 26, 1908, and on March 2 my wife took down with appendicitis. The physicians said she must undergo an operation or die. She continued to have these attacks oftener and the last attack typhoid fever set in. We feared greatly for her recovery, but she did recover, thank God, and before she was able, in the sight of men, she was baptized with me and was healed, with no sign of a return. I declare unto you, brothers and sisters, that the Lord Jesus Christ is the great physician.

Please do not read this letter, brethren and sisters, without sending up a petition to God in our behalf, that we may abide the day of trial and tribulation of this world forever. Our own folks are set at variance against us. We have been abused and had almost all manner of evil spoken against us falsely, on account of the gospel.

Your brother in Christ, in truth, and in deed,
F. L. REAM.

JASPER, Minnesota, July 11, 1909.

Editors Herald: It has always appeared to me that there was little of interest to the church from those in isolated places, especially where there is so much prejudice that a hearing can not be had, and for this reason I have kept silent.

We greatly enjoy the weekly visits of the HERALD, and find much food for thought in its pages. We occasionally have a call from some of the elders, but as there are very few members of the church in this part of the State, these calls are not often. The past week we were visited by Elders Adams and Brown of the Utah church. When Elder Adams introduced himself, I wondered if some of my kin had wandered into the meshes of Brighamism, but we could trace no relationship. One of my first remarks to Elder Adams was, that it was to be deplored that all believers in the divine mission of Joseph Smith could not see alike. He ventured the opinion that the time would come when we would, but I think I convinced him that there would not be any change in the attitude of the Reorganized Church, as to the damnable heresies that Brigham Young and others loaded onto the name of the church when they went into the mountains of Utah, leading a part of the church into apostasy.

We canvassed the differences of the two organizations, in which he defended polygamy and other kindred evils, and upheld Joseph F. Smith in all he is doing. He seemed ignorant of the admission of the president of his church before the Senate Committee in the Reed Smoot case, where he admitted he was a violator of the laws of his church, of

the land, and of God, and said he did not believe that President Smith ever made such an admission. Elder Adams has been in the field eight months, and Elder Brown was just starting out. They did not seem to know much of the early history of their church, and to me, at least, made a very poor showing. It was a surprise to me to know that they accept the Inspired Version of the Bible as authentic. I told Elder Adams he must be mistaken, that I was sure their church authorities had never accepted the work. He said he was not; that while they did not use it in speaking before the Gentile audiences, yet in their own meetings, and among their own people they did. This was news to me.

I tried to treat these poor deluded followers of an apostate church with kindness, invited them to dine with us, which they did, and as they left shook hands with them and told them I was sorry for them, and that they were bending their energies in fostering such opinions as they held, and in laboring in such a cause.

They spoke on the streets that evening, and from our talk, I thought they were to remain, as they said they would see us again, but their meeting was but a mere handful, and I have seen nothing more of them. It is the first time any of the Utah faction have ever visited our town. They were on their way to Sioux City, and said they would meet with our people there, if they could find the Saints' church. These young men seemed like sincere laborers, but in talking with them, I could not but feel how ignorant they were of their own church teachings and history, evidently following their instructions to obey counsel of the church oracles.

I trust the time may come when those who are honest in heart and are willing to listen to the appeals of reason among the deluded followers of Young and others, may see the error of their way and return to the true fold.

In gospel bonds,
ARTHUR H. ADAMS.

ALVA, Oklahoma, July 10, 1909.

Editors Herald: We send you a copy of the *Alva Pioneer* in which you will find an article on Mormonism. This was written by A. M. at the request of the editor, also because he thought it advisable, from the fact that our city was recently visited by some of the Utah Mormons. On Saturday afternoon, A. M. felt impressed to go to town; this impression remained with him so strongly that he, hardly knowing why, hitched up the ponies to the buggy and went. On arriving there, he found seven Utah Mormon elders holding meetings on the street, they simply representing themselves to be "Latter Day Saints." After listening to their winning service, he asked them a few plain but pointed questions, purposely bringing out the fact to the people that "they were not of us . . . but they went out, that they might be made manifest that they were not all of us." He also announced that he would follow each of their services with a little expose, lifting the cloak of expediency that the public might see what was underneath. He being rather an experienced hand at the business, having had about five years of it in Utah, we think he rather surprised our Mormon friends. It is needless to say what was exposed in this examination, but it was so successfully done and the revelations of such a character on Sunday afternoon and evening, that on Monday they failed to meet their appointments and we were left in full possession of the street for our meetings.

At their Sunday evening service they purposely held on as long as they could; one speaking, then a song, etc., thinking there would be no time left for our side of the question, they filling most of the time with affidavits trying to prove Joseph the Seer a polygamist; but notwithstanding this tiresome harangue the people knowing what was to follow, many stayed. About this time the churches having just closed their

services many others gathered, and for over an hour the crowd stood and listened to the true gospel as taught by Christ and his disciples, and restored to earth by Joseph the Seer, showing the people where polygamy came from and why they had tried, but in vain, to date it back to the Seer.

We all thought it a good thing for us that the Mormons came to town, as it afforded us an excellent chance to get our views before the people. One of our prominent citizens said, "That's the way I like to see a man do, get after them while they are here and not wait till they are out of town, then get some noted divine to come and deliver a lecture against Mormonism, thirty-five cents admission, please." This is what our Methodist people of this place did recently to help raise funds for a new church, but when the Mormons come and are on the ground the preachers are all missing. Well, the citizens seemed to enjoy the discomfiture of these men while under examination and some still seem to enjoy the continuation of our meetings.

Elder Hughes, of Harper, who has recently bought here, assisted in a week's meetings following this, on the street, and although the crowd was not so large there were many interested listeners, and we feel sure that good will come from these efforts. We are still holding services through this country, advertising our reunion which will be July 23 to August 2 inclusive, the city having granted us the use of its parks, about two blocks from the court-house square. We have a comfortable, shady place for camping and holding services.

This week's appointments are thirteen miles northwest of here beginning Saturday night, and next week thirty-six miles northwest and thirty miles west, two schoolhouses we visit once a month. Our missionary ponies no doubt think they have the hardest part of this, but they are standing it unusually well.

Inclosed please find a bill of our reunion. Come early, Mr. Editor, and thus get first choice of camping grounds.

We also inclose obituary of Bro. J. D. Davis, of Hazelton, Kansas, formerly of Castle Rock, Washington. A. M. was called there by phone and preached his funeral sermon on the 3d. They were some of the first Saints of Castle Rock. We knew them there as good faithful friends and Saints, and Brother Davis, we are told since, had developed and become quite an able defender of the truth. May the Lord grant the wife and daughters the solace and comfort of his Spirit in this their great bereavement, is our prayer.

Yours in gospel bonds,
MRS. A. M. CHASE.

CAYUGA, Oklahoma, July 6, 1909.

Editors Herald: I left home and loved ones on May 13, and landed at Fort Scott, Kansas, the same day. Bro. Lee Quick joined me on the 15th and we held forth at the Socialist Hall till the 27th. Brother Quick baptized two, one an old lady that had been investigating for quite a while; the other a little girl, daughter of Brother and Sister Hatfield. We went to Mapleton, Kansas, where Brother Quick's home is, and preached there a few nights to small crowds.

On June 1, we started for Fairland, Oklahoma, to district conference, stopping over night at Fort Scott; also at Hepler, Kansas, one night, Brother Quick preaching at the home of Bro. S. Chezem to quite an interesting crowd of neighbors, which shows how our brother and his family are respected by those in that vicinity. I think that would be a good place to pitch the tent for about two weeks, sometime during the fall, before it gets too cold.

Arriving at Fairland on the 4th in time for Sunday school work and the conference the 5th. The conference work went off smoothly and without a jar. Everybody

seemed to enjoy themselves. The preaching was by Brethren Hilliard, Quick, and Curtis. On the 7th the brethren separated, going in different directions, the writer to a new opening eight miles southwest of Afton, Oklahoma. Stayed there one week; crowds small and irregular. The people were very busy with their crops, plowing and harvesting. On the 15th I went to Needmore, beginning services the same night in the schoolhouse, holding forth till the 28th to good crowds most of the time, and very attentive. There are quite a number there who believe the gospel, but whether they will ever accept it or not is yet to be decided.

I crossed Grand River and began services at a schoolhouse near Bro. J. D. Kelley, expecting to stay there about two weeks, but hearing that a Baptist minister by the name of Long was going to expose Mormonism, I thought it would be nothing out of the way to go over and hear what the reverend gentleman might have to say. So closing our meeting at Bro. Kelley's on Saturday evening, Bro. Kelley and I returned to Needmore on Sunday morning, in time to hear the exposure. Well, to be short about it, I think he was just about as black-mouthed a man as I ever heard. He spoke three hours and forty-five minutes, then his son spoke fifteen minutes. I asked for a few words which was granted, after they closed their meeting. I presented the two church propositions and asked them to meet me upon them and discuss them before the congregation, so that the people could hear both sides of the question; but that they refused to do, saying that they could get Abe Carlin or a Mr. Bogard, if we wanted to debate. Well, of course, I saw my bluff was working all right, so I told them that we would meet any of them. I then announced that I would reply to his lecture that night and invited them to come out and hear, but when evening was come the Longs were nowhere to be seen.

I spoke three evenings in reply and I tried to leave no chip unturned. I am satisfied that our cause lost nothing by the attack, though we may never be able to baptize those who heard. There is one thing sure, they have too much light to be good members in any other church. I left many friends to the cause and the few Saints greatly strengthened and rejoicing in the restored gospel.

I am now here at Cayuga and expect to stay over two Sundays, if interest demands. I have preached every night except two since the 7th of June and each Sunday except last Sunday, when I heard the expose. I am feeling well in the work and see no stopping place in the future.

As ever, in the conflict,

W. R. SMITH.

GIRDLETREE, Maryland, July 5, 1909.

Dear Herald: I left Canada on the 26th of May to take up my labor in this Eastern Mission. Those in charge of that part of the work thinking I could best serve the interests of the church in these parts, assigned me this mission. As I took the field with the purpose of going wherever sent, I asked no questions, but wended my way to Philadelphia, where I got in touch with the submissionary in charge, Bro. Walter W. Smith. He deemed it wise to hold a series of meetings there, so we advertised and had meetings, when, I suppose, the greatest uproar possible could attain, the trolly men going on a strike, just as our meetings commenced. Bro. Joehnk, our German missionary, took part in the services, preaching one sermon in German. Brother Walter informs me that seven were baptized as the result of the meetings, which we are glad to note.

The writer was sent to Brooklyn, New York, and held some services there, and as in Philadelphia, we were permitted to get acquainted with some of the Saints, with whom we enjoyed our stay. From Brooklyn we went to Norwalk, Connecticut, where we tried to cheer the Saints, a little band

struggling against great odds. How well we succeeded it is for them to tell. The Saints who live in easy access of the place of meeting have no idea how hard it is for some of those who live in rural districts to get to meetings, and yet, how little interest is manifested in some places to get to meetings. I fear in some instances there is more pleasure elsewhere than in the service of the stainless One. I sometimes wonder what the end will be.

Leaving Norwalk, I went to Philadelphia, and from there I came to this place to fill a call sent to Brother Walter for an elder. We expected to remain here but a few days, then go to Elks Mills to convention and hold some meetings there, but interest and conditions were such that I thought it best to remain here.

The church at Elks Mills not being ready for occupancy we stayed and have found that it was for the best interest of the work for us to do so. Six were baptized here last week, making in all nine who are Saints in this place, and as we started to gain a foothold, Satan got to work and opened the floodgates, so to speak, and some of our folks have had to suffer as the result. Two bright young ladies and one young man have been baptized; one lady was the organist of the Baptist church. Just before she asked for baptism, in talking to her, we were impressed to tell her that she would be cast out from other society and they would not allow her to preside at their organ, and many other things, if she ever united with our faith. We were glad that we had so warned her, for immediately after her baptism all that we told her came to pass, and the poor girl was nearly overwhelmed by the forces that were brought to bear upon her; but she is now able to almost stand alone. The old cry of "Mormon" is ringing forth, and forces are at work against us, yet we are able to fill the schoolhouse in which we are preaching, and are looking for larger crowds this week.

We hope to be able to tell the story in plainness and pleasing to the Master, thus doing our part in helping to carry the gospel story to those who will listen.

For fear this finds its way to the wastebasket, I will close. Ever praying for the welfare of Zion,

WILLIAM ANDERSON.

112 WEST ONTARIO STREET, PHILADELPHIA, PENNSYLVANIA.

CONWAY, Missouri, July 10, 1909.

Dear Herald: Since May 16 have been busily engaged in missionary work. Have been associated with Elder W. P. Bootman, up to June 24, when we separated at Mansfield, Missouri, so that we could cover more territory. I find him a congenial companion, and one that wins among the people.

While laboring near Cabool, Missouri, we had the pleasure of baptizing an old soldier, and an old time member of the "Campbellite" Church. Sister Davis has several daughters, who no doubt will embrace the angel's message soon. While laboring in this locality, we were domiciled at Sister Davis'. Her husband (not being a member) is a good, kind, reasonable man.

At present I am laboring among a band of Brighamites. There are about twenty members living six miles east of Conway. The elders who baptized them told them they had discarded polygamy. Several are getting their eyes open. Expect to meet Elder George Anderson and preach there to-night and over Sunday.

Now, dear Saints, remember the "Lamb's wife" needs your financial support. Let's make this district self-sustaining. If you do as well the balance of this year as in the past six months, we will be able to get through without calling on the Bishop. My mission address is Willow Springs, Missouri, R. F. D. No. 2, Box 63.

Still in the conflict,

A. M. BAKER.

"Independence Day" at Independence.

Monday, July 5, was celebrated by the citizens and Saints here as "Independence Day." A picnic was decided upon by the Sunday school a few weeks ago, and to-day as we think of it and hear of it, we regard it as the best ever held by our people here. We were told that over six hundred children were seated for dinner. A nice little paper dish was provided for each one, and supplied with ample of the good things of the earth to give satisfaction to all, having a reasonable appetite.

Many of the aged and some of the infirm ones were seated together and nicely cared for by those appointed for that purpose. Everywhere was sunshine within and without; the outer calling out the use of the handkerchief, although for a short time the sky was dimmed by a cloudy atmosphere, which made it comfortable for the boys and girls and some of the elderly ones, who engaged in running, jumping, etc.

A good many of the young men entered into a baseball contest in the afternoon when the heat made slow running preferable. However, the game was an interesting and stirring one, as you will judge; the score being 18 to 15.

The most appropriate part of the proceedings was given between the hours of ten and twelve. An opening number was given by the Sunday school orchestra, directed by Bro. Thomas Watkins, followed by a prayer by Bro. W. H. Garrett. Elder F. G. Pitt now read the principal part of the Declaration of Independence, with the earnestness of a true patriot. An anthem by the Independence choir followed, appropriate to the occasion, which was nicely rendered and much enjoyed. Then H. Hale Smith, of Lamoni, was introduced as the orator of the day. Our young brother carefully pointed to several of the important events and men of the past, whose intelligence and courage gave to us our present day liberties. He spoke of our attitude towards foreigners; what it should be and what it is among a great many Americans, emphasizing the fact that this nation is but the offspring of foreigners in combination with foreigners. Criticisms were made upon all Americans who assumed an attitude of hostility towards the foreigner, who in point of criminality, as compared with native born Americans, were shown to be better by quite a percentage. He called attention to the treatment given the foreigner by the captains of industry, who were willing to extract all the possible energy from them to build up fortunes, and at the same time hold up the American principle of liberty. Patriotic in noise and oral demonstration, but the reverse in fact by their acts to the principles of freedom.

He submitted an ideal for all Americans and believed by him to be possible of realization of universal peace, which we should aim to secure. He plead for the application of the principles that would bring the whole world into one common brotherhood, "Citizens of the world first; after that, citizens of America."

Provisions were made by the Sunday school for all the children of the intermediate and primary grades to get a dish of ice-cream and lemonade free. All others were furnished refreshments at reasonable prices, and as a result, it was stated that the school will be the gainer by a considerable amount. It is estimated that about twelve hundred were present. The grounds were but a short distance from the church, very fine, and called Forbes Park. There were many fine trees and quite a number of swings were put up for the children.

One of the most pleasing features was the marching of the little ones to places for dinner. Everything was well planned by those having charge. As a whole, the picnic can be regarded as a success.

"The Devil can sit down and rest when we have so much missionary work on hand that we can not take time to pray in secret."

JOHNNIE, Nevada, June 16, 1909.

Dear Herald: My wife Mina and I and three sons, who accepted the gospel about four years ago, and Bro. and Sr. A. J. Jones and son are all the Saints here, and the surroundings seem to be in opposition to the gospel. We feel as strong in the work as ever and miss very much the good times we have spent among the Saints of Eastern Michigan, the many warm hands we used to grasp with brotherly love at conference and two-day meetings. Our hearts often go out for the dear Saints, and the grand work, yea, and the many who are near and dear, and that all could see the gospel. It brings joy, peace, comfort and rest while here and the grand hope of a Saint beyond this vale of tears. Trials and troubles will come, but the gospel of Christ makes them light when we live that our eyes can see beyond.

I was born June 9, 1875, in Essex County, Ontario, near McGregor. It was as bad a place for drinking as I ever saw and I thank my father and mother for their watchful care over me, as I was of a wild disposition, and their care for me kept me from being worse than I was. I had many bad habits, but never got in any serious trouble; used to chew and smoke, drink some, and swear; but not around my father or mother until grown up, they being Catholic. Mother would go to church every Sunday; father would send us. I hardly remember of ever going with him. I understood he did not feel satisfied.

After going for myself at about eighteen years of age, lived with my brother Felix about one year. He having "good spells," as I used to say, we took to reading his Bible. Neither the boys nor girls taking any interest in the mother church after about eighteen years of age, except William and Frank, who married in the church. Bro. Felix and I would read nearly every night about as long as we could sit up and would stop and talk of what we had read, with much earnestness, thinking, "Well, that sounds very good, if we could have lived away back yonder," and rather believed it as true. We would often say, "But why not blessings now?" We could see a vast difference in the way they preached nowadays, so spent many an hour reading and conversing on the Scripture, and as far as we got thought that the Bible was true, the Catholic Church must be wrong, and all other churches, so far as we knew. But in the meantime I prayed to God, believing there was a supreme being, yet never had I received any evidence of such or of the work in which I had been engaged. I knew that if the gospel was true and his church was upon earth he would show me the way. I promised I would try and do his will.

Time passed and I grew to have little fear or care for anything, as near as I can explain it, though I did not go to the extent of my feelings. I had taken one trip to the Canadian Northwest at the age of sixteen, and in 1895, I went to Tuscola County, Michigan. Felix and William both moved there. I met my wife there; went on to the lumber woods in the upper peninsula; was ready to go to Africa, but was called back home, met this young lady and thought with some help I would settle down and lead a better life. We were united in wedlock April 7, 1896.

Felix, while living in Windsor, Ontario, became acquainted with the Saints and he and wife were baptized by Bro. Alvin Knisley, as also two of their children. I heard of him joining the Mormons. Did not know much about them, only what I had heard. I went to pay them a visit and found him very earnest, would not even take a drink with the boys, and was very careful in every respect. In a short time they moved to where we were living. He stayed with me most all summer, and began to tell me all about the plan of salvation. Every Saint knows how that is and what the Bible says about this, that, and things that had happened, and what was going

to happen. Everything sounded very good, if it were true, and if any church was teaching and practicing and receiving such things, it was surely good. You show me where it says that in the Bible. Do you people preach and practice that? Yes, they preach the gospel just as it is. So he labored with me night after night, day after day. When he would prove it, I would yield, and he did prove all by the word of God, until myself and wife became very anxious to meet some of those people, especially an elder. We did not know of any preaching anywhere near, yet heard Elder McKenzie was living at Juniata, Michigan, about ten miles away. Bro. Felix suggested that we write to the postmaster and find out. My wife wrote and got an answer that the Saints had a church there and were having meetings every Sunday; and so the following Sunday we went. We were made to feel at home. We went to Sunday school. We were very disappointed, yet not sorry of our trip. They said they would have an elder before long and would let us know. Through the week we got a letter that Bro. William Davis would be there on Sunday.

We went and heard the Saints talking and the elder preach. Whenever I thought I had something to say I would say it, and keep my side of the question until I was shown I was wrong. We brought the elder home with us. He would preach nights and I would keep him talking day times, and that week I asked the elder what there was to prevent me from being baptized. He could not see anything, so I said I wanted to be baptized. When I told my wife she said, "So am I." We have never regretted the step, but many times have rejoiced in this grand and noble cause. May God bless those who did their part in bringing us to see this beautiful light of the gospel.

Since then my brother, A. J., who married a sister to my wife, came into the church, also their mother and nephew, Brother and Sister McTaggart and son, another of Brother Felix's daughters, our son Eddie, and we were a happy band of Saints. Many a time did we meet and have God's blessing bestowed on us, until a little over a year ago, we broke from the ranks. We had our Sunday school and many a sermon was preached there. Went to many two-day meetings and conferences together, and walked, as it were, hand in hand. Now we are somewhat scattered, but the tie still binds. We would love to be together as we used to be and if it is God's will we may; and if not while here, let us so live that we may meet in the morn of the first resurrection. We long to be among the Saints, to enjoy the privileges that a Saint loves. Sometimes we may not know the reason for things, but the "Lord knows why and that's enough."

We have the only hotel in this place. My wife is postmistress and telephone central. Brother A. J. and I have mail and stage route together. Do not know when we will break loose from here, nor where we will go, but hope and pray that we may grow day by day to be greater workers for the Master and do our part in the building of his cause and kingdom here on earth, and that we may be worthy to receive a crown of righteousness at the end of the race.

Ever praying for the afflicted, tempted, and tried, the poor and the needy, all who weep and mourn, for the officers of the church, and for all that would advance the cause that Zion may be redeemed in the name of Christ, and realizing the prayers of the righteous, I ask your prayers in our behalf,

Your brother in Christ,

WALTER C. JONES.

SCAMMON, Kansas, July 6, 1909.

Editors Herald: I have just finished a tour through Southern Kansas, or Northern Oklahoma, preaching the gospel at different points by the way. In Beaver County, Oklahoma, I preached in two places, where considerable interest was

manifested. At Elmwood Schoolhouse our congregations increased from the beginning, and also at the Baggerly Schoolhouse.

There is a small branch of the church here, presided over by Bro. M. Hancock, a very good, faithful man. Several members have moved away of late, some to Lamoni and some to Holden, Missouri, leaving only enough to hold an organization. I enjoyed my stay with the Saints here in a high degree. I think others here will unite with the church at no distant day.

I likewise labored north of Pond Creek, in Grant County, but with no perceivable effect. At Winfield, Kansas, I preached once at the home of W. Vickery, late of Plano, Illinois. He lives in a beautiful country and by his upright deportment has commended himself to his neighbors, and I expect a branch of the church to be raised up at no distant day. There are two families of Saints living in Arkansas City, nine miles from Bro. Vickery's, that attended our meeting, and also two families from Winfield. Elder Boswell and mother, late of Southern Indiana also attended. I think Bro. J. J. Boswell will be a great help to the work there.

Many of the Saints in Perry County, Indiana, will be glad to hear of Bro. Samuel Harding and wife as being yet strong in the faith; as is also their daughter. Our meeting at Bro. W. Vickery's will long be remembered by all, especially by the writer.

My next stop was in Scammon, Kansas. It was so intensely hot here I only preached twice and deemed it unnecessary to try to do more, it being the time of our greatest national anniversary. So few seem to be able to appreciate the importance of this, the greatest anniversary to the American people. Its importance will never be known to but few, until the beginning of the golden age just dawning.

I have felt strengthened and blessed in this missionary effort and hope to be able to assist more in the great work.

I. P. BAGGERLY.

SCANDIA, Kansas, June 27, 1909.

Dear Herald: This is the first time I ever wrote to your columns. Truly there are false spirits and doctrines abroad in the land. I will send you some clippings from the *Kansas Weekly Capitol* of a new sect of snake worshipers. You may publish it if you wish. May the Lord bless his children that they may keep the whole law of Christ, for the time is truly short when he will come to his own, and may we be ready to meet him and receive that welcome, "Well done, thou good and faithful servant; enter into the joy of thy Lord."

Your humble servant and colaborer in Christ,

S. A. MADDEN.

Manitoba Reunion.

Promptly at 10 a. m., Thursday, July 8, 1909, the Saints of the Manitoba reunion assembled at McCreary Church, Treherne, and were called to order by Elder J. L. Mortimer, missionary in charge of Manitoba. Previous to the reunion a program providing for four sessions a day, had been prepared and published, and this was closely followed out. The organizing of the reunion and district Religio special for Thursday, of district Sunday school for Friday, and of Winnipeg District for Saturday, with special services on Sunday. After a few brief remarks the following reunion organization was effected: President, Apostle R. C. Russell, missionary in charge of Canada; associate, Elders J. L. Mortimer, George Buschlen, and James E. Kelley; secretary, William Hadath, who selected Elder T. J. Jordan as assistant; chorister, Nelson Wilson; organist, Sr. Lily Vennard; ushers, Brn. Ed McGregor and James Hadath; press committee, Elders J. E. Kelley, T. J. Jordan, and N. Wilson. The presidency was authorized to appoint all speakers.

With Apostle R. C. Russell presiding, the following officers were elected for the Winnipeg District of Zion's Religious-Literary Society; superintendent, Thomas Seaton, of Winnipeg; assistant superintendent, Stella Hayward, of Indianford; home class superintendent, Ethel Conlin, of Winnipeg; secretary, William Hadath, of Winnipeg; treasurer, Wellington Wilson, of Treherne; librarian, Kate Morgan, of Treherne. Motion to elect officers at the next convention prevailed. Adjourned to meet at 10 a. m. on the Thursday preceding the convening of the next district conference and at the same place.

The session for Sunday school business convened at 2 p. m., Friday, Elder J. L. Mortimer, presiding. Officers elected: Superintendent, Mrs. Nelson Wilson, of Treherne; assistant superintendent, W. S. Carter, of Spy Hill, Saskatchewan; secretary, Stella Haywood, of Indianford; treasurer, William Henry, of Treherne. By motion Martha Burr, of Winnipeg, was recommended to the district superintendent to be appointed home class superintendent. A collection of \$9.20 was taken up, to be equally divided between the two societies. Adjourned to meet at 10 a. m. Friday preceding the convening of the next district conference at the same place. The *Canadian Mirror* was introduced by Elder R. C. Russell.

Saturday, July 10, at 2 p. m. began the organization of what will hereafter be known as the Winnipeg District, Apostle R. C. Russell presiding. A motion was carried that we petition the next General Conference to include in the Winnipeg District that portion of Saskatchewan lying between the west line of Manitoba and range five (5) west of meridian two (2) in Saskatchewan. Also motion prevailed to present this matter to the Saskatoon reunion for their consideration and action. Officers elected: President, Elder Nelson Wilson, Treherne; first counselor, Elder James Edmund Kelley, Winnipeg; second counselor, Elder Thomas Seaton, Winnipeg; secretary W. S. Carter, Spy Hill, Saskatchewan; treasurer and Bishop's agent, L. H. Carter, Spy Hill; librarian, Sr. Elsie Carter, Spy Hill, Saskatchewan. Adjourned to meet in Winnipeg on Saturday and Sunday, the date to be fixed by the district presidency. A vote of thanks was extended to the Rosendale Branch for entertainment. The speakers were Elders R. C. Russell, George Buschlen, J. L. Mortimer, and James E. Kelley. The Manitoba reunion, from beginning to end, temporally and spiritually, was a success.

WILLIAM HADATH, Secretary.

JAMES EDMUND KELLEY, for press committee.

The "One Cup."

Dear Herald: One is sometimes moved to a gentle irony against his will, and I have recently wondered long and loud at the very remarkable fact that so many of our beloved and departed brethren and sisters and collaborators in the vineyard of the Lord, have, for more years than I care to mention, partaken regularly of the "one cup" and of the "one bread" and yet, in spite of it all, have lived to such a good old age as is very rarely seen in these pessimistic and degenerate days.

Were it not for a seeming discourtesy to high authorities, I was about to remark upon the even *more* remarkable fact that neither the "Lord of life and glory," nor his contemporary disciples, nor even your respected parent and his compeers, knew anything at all about these deadly microbes or venomous bacilli, or noxious germs, in either the cup or the bread or the wine of their Lord's sacrament; but just went blundering blindly on, eating of the one bread and drinking of the one cup until such of them as were not sawn asunder or crucified, or slain, or devoured of wild beasts, became poisoned by these new-fangled germs and microbes; but not

until they had attained a very remarkable and robust old age (in most cases at least).

How very strange that none of these beloved and ancient worthies were aware of just one well-known and well-authenticated fact in the biological science, to the effect that for every single disease germ, or infection microbe, there are untold thousands—nay millions of normal, pure, and healthy microbes in the atmospheric air we breathe, and in the water we drink, which instantly prey upon and destroy all deadly bacilli before they have had time to enter the vesicles and to poison the blood corpuscles of the human body.

Some years ago, Dr. T. Stephenson, of London, England, (a dear friend of mine since deceased,) confided to me that one half of the advertisements by the medical profession were meant to scare people into diseases which they never had; and the other half to cure them. Of course, I immediately turned to see whether this was said seriously or merely in bantering; but he simply turned upon me a stolid countenance, and went on: "Fact; if people simply won't get sick, they must be made to imagine they're sick; or what is going to become of us poor 'meds'?" I thought it mere joking then, but I have had ample time to believe it in sober earnest since.

When I read such blood-curdling advertisements in the daily papers as the following, I just simply smile a grim smile and think of my medical friend's words, and of his "bread pills" and of his "rosewater tonics": "Stop that cough, or you are a dead man in two months!" or "Have you ever paused to think that that backache means kidney trouble; and kidney trouble means death?" "That headache only shows how near you are to the brink of insanity," and *plenum ad nauseam*. Out of the seventy-six patients who applied for admission to Charing Cross Hospital during the time my learned friend walked that venerable institution in the West End of London, England, he assured me solemnly and seriously that not more than nineteen had anything organically the matter with them at all. The remainder had been simply "scared" by the faked, "quack" advertisements, and just *imagined* they were at death's door, because of a headache or a backache, or a merely local lesion or irritation, temporary nerve trouble, which a few days rest in bed or change of scene or in some cases a temporary avoidance of certain foods or drinks, harmful to the system, would have entirely and almost instantly removed and cured.

The time has come when all such absurd but terrorizing advertisements should be rigorously and vigorously barred from every newspaper and from every respectable magazine in the world. There would speedily follow a rapid diminution of such cases as I have named; and people would soon realize that God in nature is not only the great prophylactic (or preventative), but also the great *healer* of all the diseases of mankind. (Psalm 103: 3.)

In the meantime, may I respectfully be permitted to present to your readers a new and revised rendering of 1 Corinthians 11: 25: "After supper also he took *one of the cups*, when he had supped saying, Drink not *all of these cups*, lest some among ye be poisoned with germs and some with microbes and some with bacilli; and there arose murmurings and disputations among ye saying, Whose microbe hath poisoned me? or whose diseased germ hath sent me unto my death? for I say unto you that some have many more microbes than others; therefore see ye to it. Also he brake the bread and when he had blessed it he said unto them, Take, eat, this is one of my bodies which is broken for you; but the body that my servant James eateth of is not the same body that my servant Peter eateth of; neither is it the same cup, for have ye not read that if there be many breads, there must needs be many bodies; and if there be many cups, doth it not also symbolize that it is not by the blood of the one

offering that ye are saved, but that there are many bloods and many offerings?"

Now let your readers compare this new-fangled version with the uncorrupted plain word of God, in 1 Corinthians 10: 17: "For we being many are one bread, and one body; for we are all partakers of that one bread." See also Matthew 26: 26 and John 6: 31-35.

May the God of all grace enable us to flee from all merely human fads and fancies; that we may continue to be partakers of the "one bread, one cup, one Lord, one faith, and one baptism."

OLD SUBSCRIBER.

VALENTINE, Nebraska, July 22, 1909.

Editors Herald: I thought perhaps a line from one of the isolated ones would interest some one, so write. We seldom hear one of our elders here, but we have three Utah men here preaching on the street. Two of them called here yesterday. We read the second chapter of Jacob and had quite a talk with them. One of them told Mr. Shepard that Joseph was in Utah and went to Joseph F. and wanted to unite with them; that he told Joseph he could not come in any other way than to repent of his sins and be baptized by them. [Of course this story that President Smith made overtures to the authorities of the Utah faction with a view to uniting therewith is all moonshine. But it is rather amusing to think that Joseph F. Smith who confessed before the senate committee in the Smoot case that he was living in violation of the laws of both the church and the land is represented as asking the president of the Reorganization to repent, when, as everybody knows, the latter has always lived well within the laws of God and of his native land.—ASSOCIATE EDITOR.]

I will send one of their cards with article of faith. The elder's name was Black [so was his story] that made the assertion that Joseph Smith wanted to join with them. They claim that the martyred Joseph was a polygamist. I wish some of our elders could come to our town after they are gone and show up the difference.

Ever wishing success to the work we are all interested in,
I am,

In gospel bonds,

JULIA C. SHEPARD.

INDEPENDENCE, Missouri, July 17, 1909.

Editors Herald: Letter from Bro. James O. Coshaw, July 12, written from Hudson, New Mexico, shows interest there, and that the friends are wanting to see and hear an elder. Can not some of our elders in New Mexico, or nearby, visit Hudson and Lloyd and do some missionary work among the people? There are some ready for baptism and no authorized administrator of the ordinance. Write to or call on James O. Coshaw, Lloyd, New Mexico.

E. L. KELLEY.

The church that feeds tracts to the starving will always play second fiddle to the Salvation Army in the matter of practical results.—*Commoner.*

The less meat a person tastes the better he will make use of the powers God has given him. Feed on the more natural diet with plenty of exercise, long walks, deep breathing, and frequent bathing—this means a happy and long life.—William W. Klein.

"Inquiry as to the general age of trees being put to an authority of the forestry service at Washington, it was said that the pine tree attained 700 years as a maximum length of life; 425 years were the allotted span of the silver fir; the larch lived 275 years; the red beech, 245; the aspen, 210; the birch, 200; the ash, 170; the elder, 145; the elm, 130. The heart of the oak begins to rot at about the age of 300 years. Of the holly, it is said that there is a specimen 410 years old near Aschaffenburg, Germany."

News From Branches

CHICAGO ITEMS.

Our missionary, Elder Arthur Allen, is preparing a leaflet, setting forth our distinguishing points of doctrine, places of meeting, etc., with which all members will be supplied, as a means of advertisement, hoping to increase the attendance of visitors at our services. The great drawback in our work here in the city is not in getting honest people to obey the truth, but in getting them to stop and consider it. We read in the papers of our missionaries opening up at a new place, and literally turning things up side down, but such an idea would be a joke if related in connection with any ministerial effort here where everybody has more things of interest "on tab" than they can look after, and of course religion to them is an eleventh-hour proposition.

After all, we might say that the chief object in our maintaining a church here is, since a few Saints will always be found in this, as in other cities, that they might have a place wherein they can worship, regardless of the prospects of gathering in new members. What the Saints need is education. Not so much of the letter sort, but in original thought, and self-preparation. Knowledge tells a man what to do, while wisdom tells him what not to do, and while we are drifted along at the present breakneck speed of the world, our greatest need is a little holding back. Men suffer more from overdoing than from underdoing a thing. We eat too much, work too much, and sleep too much,—after 1 a. m. What the Saints need is regulation, more system, and less hustle and bustle. No man can be happy and useful in the church when he is all fagged out from long hours in the field, in the shop, or at the desk. God has promised his people a place of rest because they need it.

God wants his people to be industrious, but he does not require that they shall overtax the body which he has designed to be an honor unto him, instead of a weary, worn, complaining wreck, as in the case of Mary and Martha, as recorded in Luke, tenth chapter. Mary loved to wait at the Master's feet, and listen to him talk, while Martha was "cumbered with overmuch serving." The Savior sided with Mary, when Martha complained about having to do all the work. Mary's faithfulness to the Savior would mean her soul-salvation, while Martha would only save—save what? Nothing.

Bro. Allen has prepared a tabulated schedule, showing a month ahead, where each of the preaching force will occupy. This includes the three branches, First, Central, and West Pullman. While there are but a very few at the latter branch, they are God's children, and are entitled to the help of the ministry. It was the writer's turn there last Sunday evening, and we preached to the five present, just the same as if to two thousand. I heard Brother Bond once say that the best sermon he ever heard was preached by Bro. Columbus Scott to but four people. That was five years ago that the statement was made, and whether Brother Bond has changed his mind we can not say. So, brethren, do not let the size of your congregation gauge your zeal. Shut your eyes and go into your subject, and you will some day have a larger crowd.

As stated, what this church needs is the solidifying of the body, making each member better and brighter; then the ingathering from the world will be simple.

J. H. CAMP.

2270 WEST TWENTY-FIFTH STREET.

The Lord never makes a mistake when he selects a "chosen vessel." Moses, Elijah, John the Baptist, and Paul were exactly fitted to the work whereunto they were appointed.—Dowling.

CENTRAL CHICAGO.

Sunday, July 19. Delightful day. Fair attendance at Sunday school, and it was voted to hold the picnic at Manhattan Beach on the last Saturday in July.

Sermon by Elder Pement, which contained many good thoughts, one that if we are thoroughly converted to the Lord's work, we will be generous with our money, and consider the Lord's work first and paramount. Elder Allen occupied in the evening, discoursing on the teachings of the different sects or churches, and showing that the Lord requires that we obey all his commands, and live by every word that proceedeth from the mouth of God.

Dr. E. E. Schwartz and wife were visitors at the evening service.

We are pleased to report that Sr. Elizabeth Evison, her son, and three daughters have now moved to the South Side, locating at Sixty-fourth and Honore streets, within two blocks of the church. The families are coming in one by one and we trust it will not be long until the majority will be located near the church.

Apostle Frank Sheehy was in charge of the prayer meeting Wednesday evening. All were glad to see him once again, and listen to his good counsel. Fair attendance at meeting. Normal class held after prayer meeting in charge of Elder Allen, as formerly announced.

Bro. W. I. Cochran and other brethren have been spending some time very profitably in the church, and the painting, etc., give the interior an entirely different appearance. How thankful we will be when it is all finished, and ask all faithful Saints to remember us in prayer that we may be humble and heed the admonition given to us the first sacrament Sunday, that many would be gathered in, if we would do our duty. The Lord is always ready and willing to fulfill his part of the contract, but how indifferent and dilatory we are so many times!

Alice Cary Schwartz.

6549 MARSHFIELD AVENUE, July 22, 1909.

Miscellaneous Department

Convention Minutes.

NEW YORK AND PHILADELPHIA.—District Sunday school association met in convention at Elk Mills, Maryland, July 3 and 4, Superintendent O. T. Christy presiding, E. B. Hull secretary. Schools reporting: Philadelphia 245, Brooklyn 103, Scranton 82, Baldwin 46, Broad River 17; total 447. Treasurer reported balance due treasurer at last report \$2.17, received \$11.32, expended \$11.17, balance on hand 15c. Home department superintendent reported 82 members. Resolution adopted requesting school secretaries to report to district secretary every three months, as to their grade, according to the "standard of excellence," and also that the district secretary report to conventions, stating the grade of the various schools. The "standard of excellence" for districts, as outlined in the July *Exponent* was adopted. On the 4th, at 2.30 p. m., a Sunday school and Religio institute was held, consisting of papers, talks, vocal and instrumental music; a splendid program was rendered. In the evening Elders U. W. Greene and Walter W. Smith spoke on Sunday school and Religio work. Convention adjourned to meet with the district conference in the spring of 1910. The collections were divided with the district Religio, \$4.98 being the Sunday school's share. E. B. Hull, secretary.

Reunion Notices.

To the Sunday School and Religio Workers of the Des Moines District: Our reunion convenes at Des Moines August 13 and continues over the 22d and we hope you will arrange to attend. Bring quarterlies and normal books, and be prepared to help in making this part of the reunion a success. Mrs. Hattie Clark, president of Religio; O. Salisbury, superintendent of Sunday school.

The annual reunion of the Clinton, Missouri, District will be held in the beautiful park at Nevada, Missouri, begin-

ning August 20, 1909, at ten a. m. Those desiring tents or cots will please notify Bro. A. C. Dempsey, Nevada, Missouri, not later than August 5. Able speakers will be present to interest the people. Refreshments will be on the grounds, also feed and fuel for those who desire such, and pasture can be provided for those wishing it for their teams. Brethren, sisters, and friends, let us get ready now and come together with a determination to make this reunion a complete success. For any further information address A. C. Dempsey, Nevada, Missouri, or James Moler and George Jenkins, Holden, Missouri. Any communication will be forwarded to us at once. James Moler, for the committee.

First reunion of the Central Oklahoma District will meet August 20 to 29 at Terlton, Oklahoma. August 26 will be devoted to Religio work. Sr. Mattie Hughes, of Morrison, Oklahoma, will be in charge. August 27 will be devoted to Sunday school work, Sr. Alice M. McGeorge, of Terlton, in charge. An effort will be made to organize the Religio and Sunday school into district associations. Please send delegates to that end. District conference will meet August 28. Let all come and make this reunion one never to be forgotten. Brn. I. N. White and J. F. Curtis of the Twelve will be present. Hubert Case, assistant missionary in charge; Edgar H. Smith, president.

To the Saints of the Des Moines District: The reunion of the Des Moines District reunion association will be held in Good Park on West Seventeenth Street, on Center Street car line, Des Moines, Iowa, August 13 to 22. This is a very beautiful and nicely located park, with electric lights and city water. We have secured the services of Patriarch C. E. Butterworth, and hope to have J. W. Wight, of the Twelve, with us a little, and are making an effort to secure Alvin Knisley for the entire time. Saints, you can not afford to miss this reunion. Come, let us make a commendable showing in the Capital City. Order your tents and supplies at once of E. O. Clark, 2500 Logan Avenue, Des Moines, Iowa. Prices will appear later. A boarding tent will be operated on ground, board will be furnished at a minimum figure. Send all remittances for reunion fund to W. Christy, Lamoni, Iowa. O. Salisbury, president committee, 1208 York Street, Des Moines, Iowa.

Conference Notices.

The Northern California District will convene on reunion grounds at Irvington, Alameda County, California, in connection with the reunion, on Monday, September 6, 1909, at 2 p. m. Statistical reports should be sent from each branch a week in advance. Also let each one holding priesthood send a written report. If you can not come, send report. If you can come, hand in or send written report. This reporting does not include the quarterly reports from branch presidents which are not due till October 1. All reports may be sent to me and I will see that they reach the secretary. Let all come to reunion and be there at the conference. J. M. Terry, 1230 Magnolia Street, Oakland, California.

First district conference of the Central Oklahoma District will be held August 28, 1909, at Terlton, Oklahoma. The priesthood will please send reports, if not able to be present, to Elder T. L. McGeorge, Terlton, Oklahoma. Each branch will send its report by some responsible person or mail same to Elder McGeorge. Edgar H. Smith, president.

Convention Notices.

The Central Michigan Religio association will convene at Cadillac, at the time of the reunion; exact date not known. Elsie Janson, secretary.

Postponed Reunion.

We, your committee appointed to determine time and place for holding a reunion in the Nodaway, Missouri, District this year, have taken the matter under prayerful consideration and we have decided that it is for the best good not to hold a reunion this year, and we recommend a further consideration of the question to the district conference.

Respectfully,

E. S. FANNON,
T. A. IVIE,
JOSEPH POWELL,
Committee.

CLYDE, MISSOURI, July 17, 1909.

Address Wanted.

Sr. Mary E. Butler, Wilburton, Oklahoma, desires the address of M. N. Erwin, her brother.

Notice.

To the Saints of Kewanee District: On June 2, 1906, the Kewanee District conference, by unanimous vote, set apart the first Sunday in July to be observed with special prayers for the missionary work of the district. A special collection to be taken for the missionaries in opening up new places; God's blessing asked upon the money thus obtained, and his guidance asked in its use, as well as that he should direct the missionaries where to labor. Those branches and Saints who failed to so observe the above date will please keep August 1, this year, by order of the district president, O. E. Sade. Send all money to the district treasurer, Carra E. Ball, 4215 Eighth Avenue, Rock Island, Illinois.

Died.

GREEN.—Anna Allen was born January 25, 1850, at Lancaster County, England. Was married in America to William Green. To this union were born five children, all girls; of this number four are now living. Was baptized April 16, 1867, at Alton, Illinois; died July 15, 1909. Deceased leaves an aged father, one brother, and one sister, besides other relatives and friends. Sister Green was a conscientious Saint, and has gone to her reward.

Addresses.

James E. Kelley, 217 Lipton Street, Winnipeg, Manitoba.

The Value of Health.

E. H. Harriman, the famous railroad magnate and multi-millionaire, is now traveling abroad in a quest for improved health. He is trying to regain, in Europe, the health and strength which he exhausted in his struggle for the wealth with which he is now so abundantly supplied. He has spent his life working—night and day, no doubt—for the great fortune of which he is now master. He probably paid little or no attention to his health—his business was the making of money. Health was of but little importance to him. It was not until he reached that period of existence when he realized that the foundation of health and strength by which his life was sustained was gradually slipping away from him that he began to understand the value of a healthy body.

How many men who are not millionaires are making the same mistake? Year after year they are struggling and straining and striving with might and main, and for what? Nothing more in most cases than pecuniary independence, at the most. It is the duty of every one to carefully compute his available capital on frequent occasions. Few remember, however, that there are two kinds of capital. One is measured by the amount of money one may have in the bank, or the amount of one's various holdings. The other sort of capital is the amount of health, bodily vigor, mental or physical abilities. This last form of capital is by far the most important. Without health there can be no happiness, there can be nothing of moment accomplished in life. In fact, life is a mere miserable existence to one who is compelled to struggle along day after day with depleted vitality and a weakened body. One hears a great deal about cultivating the habit of saving. This is very commendable, but there is little said about conserving the physical resources, taking care of the physical capital.

The time is coming, however, when we can expect a change, when we will struggle not so much for financial independence, but for the physical and mental capital that will forever eliminate the fear that comes to those facing the possibility of being without the price of a meal. Let us lower the dollar standard, and in its place erect a higher standard of manhood and womanhood. Wealth has its uses. It is a mighty power, but its importance has been exaggerated. It is not really necessary to life or health or happiness, and those who seek it with the idea that its attainment will completely gratify all of life's desires are chasing an illusion.—*Physical Culture* for August.

Private Hygiene.**WHAT IT MEANS TO THE INDIVIDUAL AND TO THE RACE.**

Private hygiene is even more important, and means a revolution in our habits of living. It means fresh air perpetually flowing through our houses and more of our lives spent outdoors. It means common sense in diet—the avoidance of bolting food, from which dyspepsia springs, and the reëducation of normal food instincts, the avoidance of glut-

tony on the one side, and body starvation on the other, the avoidance of alcohol, the most potent of the predisposing causes of tuberculosis, and the avoidance of dirty, infected milk and meat. It means the "simple life," free from over-exertion on the one hand, and indolence on the other; the habit of normal sleep, and the emancipation from worry.

In giving this prescription, Doctor Trudeau once said to me: "It is as simple as bathing in the waters of Jordan, and that is why people are so slow to follow it."

But to-day people are following, and following rapidly. When they see a man, who only a few years ago was so ill of tuberculosis that he could scarcely drag himself out upon a porch, now run twenty-five miles for pure love of exercise, or when they see nine college men inside of half a year double their endurance through rational diet alone, or when they learn that ex-President Roosevelt developed from a weak and timid boy into the personification of strength and courage, and that Cornaro, about to die at thirty-seven, abjured all unhygienic habits and prolonged his life to one hundred and three, they begin to realize the practical value of personal hygiene.—From Professor Irving Fisher's "The war upon the great white plague" in the *September Century*.

Says Newspapers and Magazines Have Taken the Place of the Preachers.

In "The pilgrim's scrip," in the August *American Magazine* is a remarkable letter signed "An American Woman." The letter is quoted in part as follows:

"Like many women, I am interested in the problems of the day. Like or unlike them—I do not pretend to say which—I am not intensely interested in what the apostles thought or said or did. I am not actively interested in biblical interpretation of any kind. I say this not in the spirit of sacrilege. I am simply stating a fact of which I am not in the least ashamed. But I am very much interested indeed in the industrial problem, the sex problem, the negro problem, the problem of municipal corruption, of immigration, of the franchise, in any economic or sociological investigation. Although not a member of the socialist party, I am intensely interested in the growth of socialism. But if I wish to learn about these things, I have to go to the newspapers and magazines.

"Mr. William James said in an article printed over a year ago that the better class magazines, such as the *American Magazine*, *McClure's*, *Collier's*, and in its way, the *World's Work*, offered the college graduate a supplementary college course. One could perhaps go farther and say that these magazines have replaced the minister in the American home.

"Again if I want to see some of the problems I have mentioned presented in a more striking form, I have but to attend one of a dozen plays recently produced in New York.

"In brief, the churches are moribund in their relation to social problems. The magazines, newspapers, and theaters are vividly, virilely alive to them."

A Characterization of Doctor Holmes by Doctor Hale.

The serious purpose is hardly hidden beneath the light-hearted play of any of Holmes' stories or biographies or essays. I told him once that an oversensitive reader had taken the fancy that his description of a "possession" in Elsie Venner was so true that she who read felt in danger that she was thus controlled by a master mind, as, indeed, the hypnotists would perhaps teach us. Holmes was very grave when I said this. Often, indeed, he was the gravest of men. He said that he wrote the book merely as a psychological romance, with the eager wish to expose the folly and wickedness of the doctrine of transmitted sin. For this purpose he invented, wholly, what he called the psychological imagination of Elsie Venner's possession by another's will. He did not believe, and he had not supposed that any one would think he did, that such possession is possible. He was eager to say to me that he had no idea that one person can so control another. He was surprised that any one fancied that he thought so. But, on the other hand, his wish was to show that sin can not be inherited. Sin must come from the will of the sinner. It must be a conscious act and purpose of his own. He was eager that I should say to any one that he never supposed such a case as Elsie Venner's really possible.

All which I copy from a note I made at the time by way of showing how eager he was to enforce some essential truth in what he wrote. Wisdom or joke, fun or retrospect, there is a purpose behind it all. And, as I meet the young people to-day, and as I look round on the men and women whose writings they like to read, I see no one left whose serious purpose seems

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to me to affect them as did his.—From "Oliver Wendell Holmes," by Edward Everett Hale, in the *American Review of Reviews* for July.

A Hilarious, But Sensible Fourth.

"We Rubiconians always prided ourselves on the fact that Rubicon was the most patriotic town in the State," says a citizen in *Woman's Home Companion* for July. "A hardy individual from Capua once asked for proof. He was snapped up promptly by a leading citizen.

"Proof, eh?" said he. "Why, just come out here with me and I'll show you proof that would convince a man from Missouri. See that ruin down there at the corner—just a chimney sticking up into the air? That was Doctor Hawkins' fine residence. Cost ten thousand dollars. The fire started from a fire-cracker last Fourth. Notice the foundation back of that large house over there? Fine barn burned up there the same day—another fire-cracker. See the gap in that row of cottages down across the railroad? Three of them went up two years ago—fire-crackers or something. Look at the Methodist church there on the corner without a steeple. Maybe you'd think the wind blew it off, but you'd be wrong—Fourth o' July got it—and we had hard work to save the schoolhouse. I could show you lots more if I had time. And then walk about and look at our people. Why, man alive, there's fewer eyes and ears and fingers, not to mention arms and legs, in proportion to the population than in any other town you can find—all gone from fire-crackers, or toy pistols, or bursting cannons, or in some such patriotic way. Your town of Capua isn't in it, I tell you. Yon lion roaring in his den may be all right in his way, but if the old Grecian spirit isn't frozen in your veins you must see that for pure patriotism Rubicon leads the world.' The man from Capua shrunk away."

But the Rubiconians have at last evolved a sensible celebration, which includes a parade, a noise-festival for the little boys, athletic games, a luncheon, dancing, and closes with fireworks in the evening. As told about in the *Woman's Home Companion* it is a very attractive Fourth.

Why the Church in New York Wanes and Sickness.

Ray Stannard Baker, writing in the *July American Magazine* on the godlessness of New York, puts his finger on the core of the causes for the decay of the church in New York City. He says:

"The plain fact is, the church, even the institutional church, is still content with a religion that is a thing apart, that concerns only small, superficial things, that deals with children. Can any religion really live that does not apply itself frankly to every side of human life—business, industry, banking, tenement-houses, land owning, in short the *whole* of life? Or can the church recover from its present decadent condition until it strikes to the very roots of social conditions?"

"The rich people of the up-town churches, indeed, have the poor on their consciences as never before. To meet the conditions they have built institutional churches—a good idea, so far as it goes. They are willing to pay a large proportion of the expenses of maintenance, or even all of the expenses; they are willing that the institutional churches should be finer than their own churches; they will even go down and help with the clubs, classes, and Sunday-schools. In all these superficial things, in the singing and praying, they are willing to cooperate; but that is as far as they have got at present. There the cooperation stops short!

"When it comes to extending their religion to a cooperation in business and politics, to banking and land-owning—why, no, that can not be. For 'business is business'—and religion must be kept out of it. They have a groping idea that the church, if it is to survive, must command the lives of working men (how much we have heard of 'The church of the working men,' 'The church and the foreigner,' and so on), but they are not themselves willing to let religion command their own lives. They worship with the working man and then turn around and charge him an exorbitant rental for the home he lives in, they take fat profits on the necessities of life, they work women and little children long hours at low wages—and out of the proceeds they live luxuriously, while the workingman scrapes along miserably in his tenements. No, it is not *real*—this religion. It is 'Brother' only on Sunday: and the masses of grown men and women in poor neighborhoods know it. They prefer the honest openness of the saloon, the frank cheapness of the nickel theater, where they can pay for what they get, to the doubtful largess of the church.

"So the church wanes and sickness in New York. A few earnest churches and missions drag men here and there from the gutter, but the gutter itself, the gutter of unbrotherliness, of the oppression of the weak and the luxury of the strong, still engulfs its thousands and carries them down to ruin. Much of the reconstructive power and vision is outside the churches, not inside: it is found in settlements, charity and civic organizations and among socialists.

"It is only when the poor devils downtown in the McAuley Mission 'surrender,' and admit religion to the whole of their lives, that they are reconstructed: and the rich devils up-town can achieve reconstruction in no other way. Nor can the church be saved by giving a little money for missions, nor by going down to the working man on Sunday: it must be all or nothing."

"No one can be the true friend of a boy for one day in the week only. When the boy gives his friendship he gives it for every day, and if the teacher does not do the same, sad results will follow."

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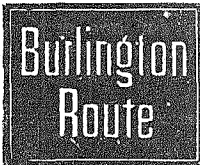
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40 acres of this farm is set with standard varieties of bearing apple trees 10 to 12 years old, this year's crop estimated at 15,000 to 20,000 bushels of apples. Balance of farm in grass and grain. This orchard is one of the finest in this section of the country and just at the right age to make the owner money, being heavily loaded with fruit at this time.

Fine two-story house of 9 rooms and 5 closets, cement walks and well kept lawn. New barn 40 by 40 with addition 19 by 40, also numerous cattle sheds, hog house, chicken house, etc. There is also a fine family orchard of about one acre with an abundance of small fruit, peaches, plums, grapes, etc., near the house and all surrounded with fine grove. The farm is well fenced and cross fenced, mostly hog tight.

There is an L. D. S. church within one half mile of this place with good, live membership.

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We have just printed a reporting blank for branch officers. One blank provides for all branch officers.

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THE SAINTS' HERALD

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

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

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



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

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Editorial

FROM THE RIVERS TO THE ENDS OF THE EARTH.

The following note which is going the rounds of the press, this being taken from the *New York World*, indicates the character of the pension list of the United States. It is probable that some of those who are reported as being abroad are not actually of foreign birth, but the great majority of them undoubtedly are. When one stops to reflect a little upon the late civil war, now forty years or more in the past, and discovers that there are yet, on the latest roll of pensioners, nearly one million of those receiving pensions from the Government, one can easily imagine how many there were who engaged in the conflict, and it must be remembered that those of foreign birth and those who were native born of foreign parents would make up a very large percentage of the entire number of those who were engaged in the conflict on the Federal side of the question. As a matter of fact, there were comparatively few of those of foreign birth or of foreign parentage in the Confederate army; the great mass of foreign immi-

gration being into the North and Northwestern States, settling north of the Mason and Dixon's line. The report as found in the clipping is suggestive:

At the petition of twenty residents of Oldham in Lancashire Joseph E. Ewell, department commander of the Grand Army of the Republic for this State, will shortly organize a post there. It will be not only the first G. A. R. post in England but in Europe. Of the six posts outside the United States at the present time four are in Canada, one in Honolulu, and one in Peru.

So far as the pension commissioner's figures go, there is room for a number of G. A. R. posts in several of the leading countries of Europe. According to the official figures for 1908, three hundred and seventy pensioners were living in England, four hundred and sixty-one in Ireland, ninety-two in Scotland and nineteen in Wales, a total of nine hundred and forty-two for the United Kingdom. Oldham, where the new post is to be instituted, represents only a small group.

In Germany there are five hundred and eighty-one pensioners on the rolls, in France fifty-nine, in Italy forty-one, in Denmark thirty-four, in Switzerland sixty, in Norway fifty-eight, in Sweden fifty-seven, and in Austria-Hungary thirty-four. Even so far away as Australia there are seventy-four. Peru, where one of the six foreign posts exists, show eight pensioners.

All told, of the nine hundred and fifty-one thousand six hundred and eighty-seven pensioners classified in the pension commissioner's report, five thousand and forty-seven, or a little over one half of one per cent, are in foreign countries. The natural inference is that while some of these may be widows, the greater part are veterans of the civil war who have returned to their native country.

It will be seen that England, Ireland, Wales, and the United Kingdom furnished a great many of those who made up the Northern army; and Germany, France, Italy, Denmark, Switzerland, Norway, Sweden, Austria-Hungary, and Australia are represented on the list. Indeed, it may be said with a great deal of truth that the United States has largely recruited its population from the foreign countries, and if we take the morale of the enlistments in the army as indicative of the regard which those enlisted had for their adopted country, so far as those of foreign birth are concerned, and the latent patriotism that there would be in those born in this country, though of foreign parentage, the nation has reason to be grateful for the class of citizens which resulted from the immigration which began long prior to the war.

It is possible that if the population of the United States had not been recruited from such of the con-

Heman C. Smith

tinental states as Germany, Sweden, Norway, Denmark, and from Scotland and from Ireland, the nation as represented in the armies that fought under the Stars and Stripes during that terrible inter-necine war, would hardly have presented such a host of stalwarts as fought the battles to their close. The peculiar physical and moral atmosphere prevailing in the United States has such an effect upon those immigrating from foreign countries, especially those who find their homes in the agricultural portions of the country that it affects an increase in the stature physically, and to give spirit and dash to the mental organization, which marks an improved manhood. This is especially noticeable in the second generation after settlement in this country. So write the physicists and writers on political economy of the United States.

Notwithstanding that the chief early settlers were of the Anglo-Saxon race, and the further fact that it appears to have been the destiny designed of God, so far as this country was concerned, and perhaps the world, that the Anglo-Saxon should finally predominate, we have great reason to accept the thought, and to be thankful for it, that there has been an infusion into the national life of the blood of the sturdy races which are mentioned in this pension list.

We are thankful that within the last few years there has been a striking increase in the manifestation of a spirit of patriotism among the people. The fact that when our schools are in session the Stars and Stripes are floating over the buildings or the campus in like manner as they float over the houses of Congress when it is in session, and over the military stations and camps where the standing army may reside or be assembled, calls the attention of the rising generation to the fact that we have a government which is worthy of respect and admiration and love both at home and abroad.

What turmoils may occur abroad we may not know, so far as the main kingdoms of the continent are concerned, but from what we see now taking place in Turkey, Persia, and Morocco, the spirit of republicanism, using this term to represent government "of the people, by the people, and for the people," is spreading everywhere; and it is not difficult to suppose that these pensioners of the United States, over five thousand of them, not only represent the standing of the Government as just to keep its promises and pledges to those who fought with appreciative patriotism, to preserve the union of the States from disintegration, but that they will also take abroad with them an appreciative understanding of the form of government itself, and thus spread continuously a knowledge of the institutions of the country we love.

The political unrest abroad, the still apparent

rivalry going on between the different kingly governments to make a show of the power of resistance, if not aggression, resident within themselves, are not conducive to the continuance of peace in the world. So interwoven now are the commercial interests of the nations that war to any extent in any part of the world would largely affect the United States, and it will require wise statesmanship to keep us clear of unnecessary entanglement in the quarrels that may occur. It may appear boastful, but it is a little difficult for an American citizen not to feel a little exultant when he sees through the general press the downfall of an oppressive dynasty such as we have reason to believe has characterized Turkey, Persia, and Morocco. And, if we believe, as we must, to be consistent, that God intended that from this favored land the principles of self-government should go abroad from the rivers to the ends of the earth, until the leaven of it should fill every nation, kindred, tongue, and people, we can not be seriously condemned for welcoming each successive downfall of tyrannical or irresponsible government. Who is there that would be willing to exchange his birthright of freedom for the care, anxiety, and constant apprehension that must attach as a part of the constituents of a kingly government, in any form? Let us be thankful then, that we are accounted worthy of a citizenship in a country destined of the Lord for the accomplishment of so great an end.

GRACELAND COLLEGE.

The Board of Trustees are doing some splendid advertising. The latest is a folder with a three-color picture of Graceland College. We now reproduce all but the picture for the benefit of those who will not get this circular. Those who wish to see this fine piece of work and advertising will be able to procure it by writing the secretary of the Board of Trustees, or F. B. Blair.

SOME LEADING QUESTIONS.

Q. What courses are to be had at Graceland?

A. The College represents five schools in one, as follows: College of Liberal Arts, Normal and Preparatory Schools, Commercial School, which includes shorthand and typewriting, School of Music, School of Oratory, and a course in Religious Pedagogy.

Q. Will Graceland's credits be accepted at the University?

A. Yes; full credit is given at the University of Iowa for work done at Graceland College. Full credit has also been given by other universities when requested and proper credentials presented.

Q. What is the tuition at Graceland?

A. In the Collegiate, Normal, and Preparatory

Departments the tuition is \$30 for the year. In the Commercial School, \$40 per year. For tuition in music and oratory please consult complete catalogue.

Q. Must one be a high school graduate to enter Graceland?

A. No; classes are provided for those of limited education. If you are determined to better qualify yourself for life's battles, come to Graceland and a place will be found for you.

Q. What is the object of the course in religious pedagogy?

A. The primary object is to assist students in qualifying themselves as teachers for Sunday schools and young people's societies.

Q. Is Graceland College a sectarian school?

A. No; the articles of incorporation enjoin "that the college shall never be sectarian in its work or instruction, but its advantages and privileges shall be open to all alike."

Q. Are students at Graceland surrounded by Christian influences?

A. Yes; there are two churches in Lamoni, the Latter Day Saints and the Methodist Episcopal, and regular services are held each Sunday. Sunday schools, prayer meetings, and young people's societies afford abundant opportunity for spiritual development.

Q. What is the living expense at Graceland?

A. Board at Marietta Hall and Patroness Hall, the College dormitories, may be had for \$2.25 per week, and room rent 50 cents per week. Board and room can be secured in private families at \$3.50 to \$5.00 per week.

Q. Does Graceland afford the means of an education to those of limited or no means?

A. The Industrial Department gives the opportunity to quite a number of boys and girls who are limited in means, but willing to work, to work for all or part of their expenses. Write C. B. Woodstock, Lamoni, Iowa, the director of the department, for full particulars.

Q. What is the Industrial Department?

A. This department might well be called the self-help department, as it is designed to afford young people the opportunity of helping themselves to meet their college expenses by their own labor. It includes all kinds of farm work, work in the dining room and kitchen, janitor work, and in fact everything necessary to keep up an institution of the kind.

Q. Does Graceland pay students' car-fare to Lamoni?

A. Yes; up to ten dollars, if a year's tuition is paid in advance. When you buy your ticket to Lamoni, get a receipt from the railroad agent and turn your receipt in on your tuition.

Q. When is College Day?

A. College Day is the first Sunday in October, at which time a collection is taken in all the branches to assist in meeting the college running expenses.

Q. Where can I get a complete catalogue of Graceland?

A. Write the secretary, R. J. Lambert, Lamoni, Iowa, and he will forward one.

POSSIBILITIES OF THE RESURRECTION.

The following is from the writings of Isaac Disraeli, an English writer, who was born at Enfield, London, in 1766, and died in 1848. It is one of the curiosities of literature, under the caption of "Palingenesis":

Never was a philosophical imagination more beautiful than that exquisite Palingenesis, as it has been termed from the Greek, or a regeneration; or rather, the apparitions of animals, and plants. Shott, Kircher, Gaffarel, Borelli, Digby, and the whole of that admirable school, discovered in the ashes of plants their primitive forms, which were again raised up by the force of heat. Nothing, they say, perishes in nature; all is but a continuation, or a revival. The semina of resurrection are concealed in extinct bodies, as in the blood of man; the ashes of roses will again revive into roses, though smaller and paler than if they had been planted; unsubstantial and unodoriferous, they are not roses which grow on rose-trees, but their delicate apparitions; and like apparitions, they are seen but for a moment. The process of the Palingenesis, this picture of immortality, is described. These philosophers having burnt a flower, by calcination disengaged the salts from its ashes, and deposited them in a glass phial; a chemical mixture acted on it, till in the fermentation they assumed a bluish and spectral hue. This dust, thus excited by heat, shoots upward into its primitive forms; by sympathy the parts unite, and while each is returning to its destined place, we see distinctly the stalk, the leaves, and the flower arise; it is the pale spectre of a flower coming slowly forth from its ashes. The heat passes away, the magical scene declines, till the whole matter again precipitates itself into the chaos at the bottom. This vegetable phoenix lies thus concealed in its cold ashes, till the presence of heat produces its resurrection—in its absence it returns to its death.

This is a possibly fanciful illustration; but, taken with Hall's claim that the completed formation of all existent things is to be found in its embryo, and the words of the apostles, "But God giveth it a body, to every seed its own body," shows the wondrous possibilities of the resurrection. (See 1 Corinthians, 15th chapter.)

The literary study of the Holy Scriptures is undoubtedly profitable and inspiring; but unless the student goes farther, and discovers their profound spiritual value, his study will fall far short of its real importance.—*The Examiner*.

The world is full of judgment days, and in every assembly that a man enters, in every action he attempts, he is gauged and stamped. A man passes for what he is worth.—Emerson.

CONCERNING ELDER PENDER'S LETTER TO BISHOP KELLEY.

In HERALD for July 21 we published a letter from Elder W. S. Pender to Bishop Kelley, from Phoenix, Arizona, under date of April 3, foreshadowing certain important events that transpired at the General Conference. There is a peculiar incident connected with the delivery of that letter that we did not give, but perhaps should have mentioned. The letter was not delivered to Brother Kelley until June 6, at which time it came from the postal authorities with this notation, "Recovered from stolen mail pouch of April 6, 1909." Mail addressed to Elder T. N. White was recovered from the same holdup on the same date. So it is a peculiar coincident that Brother Pender wrote the letter at a time when he could not know of the events that it foreshadowed, and Bishop Kelley did not receive the letter until after the important initial steps in the undertaking had been taken at the General Conference. Bishop Kelley has the original letter slightly mutilated by the train robbers, while Brother Pender has a copy made by him when the letter was written.

LAMONI "CONFERENCE" IGNORED.

The Northern Illinois elders held a conference in Nauvoo, May 30 to June 1.

The foregoing is taken from the *Liahona* for June 26, and is quite unimportant in itself; our purpose in reproducing it is to call attention to the peculiar fact that our Utah brethren are very inconsistent. Some weeks ago there were seventeen Utah elders in Lamoni, holding one of their "conferences" so-called. The Saints showed them every courtesy, gave them the use of the church for their priesthood meetings and for a series of preaching services, and Elder Ellsworth in charge, was here and personally conducted the effort. And yet neither the *Deseret News* nor the *Liahona*, its echo in these matters, made any mention of their presence in Lamoni, their conference, or the services held.

We refer to the incident because it is an evidence of their policy of ignoring the Reorganization, and not because we feel slighted, for we do not. If our elders should be given the use of "Mormon" meeting houses in Salt Lake City or Logan for a like effort at enlightening their people, we are sure that our appreciation would demand the courtesy of some mention in our official papers.

No agency for conversion is so potent as a life in which Jesus Christ dwells in the fullness of his grace. No ingenious method to attract attention and awaken feeling can ever equal in evangelistic value the life of God revealing itself in the life of man.—*The Standard*.

NOTES AND COMMENTS.

Elder J. Charles May writes from Salt Lake, Utah, *en route* to his field in the South Sea Islands. He is spending a week in Zion (?) and sends in a picture of the statue of Brigham Young, calling attention to the fact that Brigham is pointing toward the Utah Savings Bank while his back is turned toward the Temple.

Elder Lester Wildermuth writes from Cullom, Illinois, that he and Elder J. E. Vanderwood are doing successful open air work. Elder Vanderwood had baptized four recently.

Elder Hale W. Smith writes from Idaho that he has baptized several of late and others are to be baptized soon. Elder I. M. Smith had baptized nine at Race Track, Montana, making eighteen in Montana since the General Conference. Elder S. S. Smith had just baptized two at Lulaiette, Idaho.

Elder E. E. Long writes that he is busy in southern Ohio, having numerous openings. He has baptized several of late. His letter is misplaced, but the recollection of the editors is that he has baptized eight.

LAMONI ITEMS.

Patriarch E. C. Briggs preached Sunday morning and Elder J. F. Garver occupied in the evening at Central Park.

Elder Elbert A. Smith left on Wednesday (28th ult.) for New Philadelphia and Crabtree, Ohio, to attend reunions, and expects to return in time for the reunion at Lamoni.

Christ's confidence in the unlimited spiritual capacity of humanity was an induction and generalization from what he knew of himself. This is the only possible way of reasoning if we deal with men prophetically. It was a generous thought that all men had in them the same spiritual possibilities that he found in himself, but how otherwise could he reason or believe? Jesus stood on the rock of his own spiritual experience, on what he knew to be true of himself, and from this reached in absolute confidence to the conclusion that where he stood and what he knew were things within the reach of every human soul.—*The Universalist Leader*.

It will not be our criticism of each other's follies and the exposing of the foibles of our philosophies which will save either ourselves or others, but the generous, helpful spirit of our Master, which shall make this world a paradise and cause the atmosphere of heaven to be realized on earth.—*Pacific Christian Advocate*.

Original Articles

THE SAINTS' HERALD HISTORICAL SERIES.

I. THE PARENTAGE AND BIRTH OF JOSEPH SMITH, BY VIDA E. SMITH.

[EDITOR'S NOTE.—This is the first number of our historical series. The second number will deal with Joseph Smith's first vision. It is contributed by Elder T. W. Williams.]

In the life of every great man we see the culmination of a series of events forming in environment and heredity, history and tradition, some justification for his peculiar personal fitness to his mission.

Joseph Smith, the martyred leader of the church, was not unlike other great men in this respect. He was the issue of the union of two strong lines of life tide, flowing for generations to this God-appointed event. His father, Joseph Smith, came of hardy old New England stock, a man of splendid physique, with the tenderest and most constant of hearts. He was mild and pacific in temperament, patriotic, long-suffering, and patient, but in the end placidly firm and unflinching in his conceptions of right, which conceptions were weighed always and measured with



Photo by George Albert Smith.
AT SOUTH ROYALTON.

Ruins of the home in which Joseph Smith's parents lived, near South Royalton, Vermont. From there they moved to Sharon, where the Prophet was born.

regard to the rights of others. His was a family knit together for many generations with strong brotherly affection.

Like all great men, appointed to exalted missions, Joseph Smith was sprung of no ordinary type of mother. In her veins flowed the rich blood of the revolutionary period. She held liberty and freedom in the glorified light of one who appreciates the price

paid. She was warmhearted, impulsive, independent in thought and action, flashing with wit, and possessing deep spiritual insight. Lucy Mack stands out as a peculiarly suitable wife for the ecclesiastical father of a people driven and persecuted, but numbering thousands, and she proved herself a matchless and worthy mother of a leader of men; that son, born amid the snowy hills of Sharon, Windsor County, Vermont, on the 23d of December, 1805. That notable decade gave to the world such poets, statesmen, and leaders as Beaconsfield, Longfellow, Whittier, Poe, Gladstone, Kossuth, Victor Hugo, Hawthorne, Lincoln, Seward, Emerson, Holmes, Greeley, Theodore Parker, Sumner, Garrison, Agassiz, and Carlyle, and still a longer list and longer as we turn the pages of history that have wreathed their names with laurel, but the living believers of Joseph Smith have tempered their warmest appreciation with a studied care and the apparent belief, voiced by one who knew him better than any man on earth, "He was but a man except when the power of God was upon him."

"Poor indeed is that prophet who can boast of but one birthplace." Then was our prophet poor, for the humble cottage in the low New England hills has never been questioned of this simple honor. After all, what matter where a man be born so much as to how he is born and to what.

If ever man had right to be well born it was this one. The weight of a great organization was to fall upon his youthful spirit. The carefree joys of youth were short lived.

Begotten in love and cradled in poverty that "band that holds men stanch," he early found need for the magnificent and enduring qualities of both parents, and interwoven with his inherited nature were the very elements of a new time that must meet a new demand. Just as the coterie of brilliant minds that had accompanied his spirit were developing their extraordinary endowments to meet these changing times, all tending to the breaking of shackle for freedom of men. With little tutoring of school, but much wholesome and godly training in his home, he learned to revere and trust the divinity that shapes our ends. The rigorous New England home training of both parents brought about a system of obedience and law in his home.

He was not a freak of docile nonentity, nor a demon of wickedness. A healthy, happy, normal boy, his pleasures were those of his brothers, his companions, his own family of brothers, sisters, and the few neighbors. Life's playtime for him was short, for he early took his place as one of the bread-winners of the family in a cheerful, earnest, honest way. He was fond of animals, and with most boys of those early times was no doubt a "good shot," and accustomed to healthy outdoor games.

His mother claims that "no very remarkable inci-

dents attended his childhood." She tells that he, her fourth child and third son, was a remarkably quiet, well-disposed child. However, her mother heart could not treasure from us the story of that agonizing surgical operation in which the diseased portion of bone was removed from the child's leg. There was no relief then by anæsthetics, and the only thing used to help at such times was wine or brandy. This the boy refused to take, nor would he be bound upon the bed. "I will tell you what I will do—I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out." Fancy the trust of that boy, then listen: "Now, mother, promise me that you will not stay—will you? The Lord will help me and I will get through with it."

So lying on his father's arms, looking up into his dear, sympathetic face, he bore that torture, as they took out those pieces of bone. Soon after he was able to go with his uncle, Jesse Smith, to Salem, and there in the strengthening sea breeze he became strong and healthy again.

There are those who love this story of a boy so true to his convictions that he would not yield even to save himself, even in any degree this bodily torture. It was curious, too, that once during that operation when his mother burst into the room, he cried: "Oh, mother, go back, go back. I do not want you to come in. I will try to tough it out if you will go away." Thinking even in such agony of her good and trying to shield her. He knew how worn she was, for she had carried him until her strength gave way.

Surrounded with an atmosphere of trust in God, and busy with the practical things of life he grew into that period of questioning, mysterious boy life, that sometimes without warning suddenly dips into the deep channels and long purposes of manhood.

Grasping with boyish hands the rudder, Joseph

Smith turned *his* lifeboat into the swift current and the care free season of boyhood ended when he was but yet fifteen. Henceforth he carried a burden of altruistic responsibility and occupied a position fraught with danger and temptation.

• * • • •

JOSEPH SMITH THE PATRIARCH.

In connection with the foregoing article by Vida E. Smith we herewith reproduce an article that was at one time published in the *Journal of History*, and later in the editorial department of the SAINTS' HERALD, April 8, 1908. Those who have read it may pass it by; those who have not read it may find it of interest in connection with the subject in hand.—EDITORS.

In Book of Mormon history the greatness of the Prophet Lehi is somewhat overshadowed by the greatness of his son, Nephi. In like manner the student of men and events connected with the latter-day restoration finds that Joseph the Patriarch was great, only the luster of his work is somewhat dimmed by comparison with that of his son, Joseph the Prophet. Yet he justly claims our attention. He did a considerable work in connection with the restoration of the gospel. He was an inspired

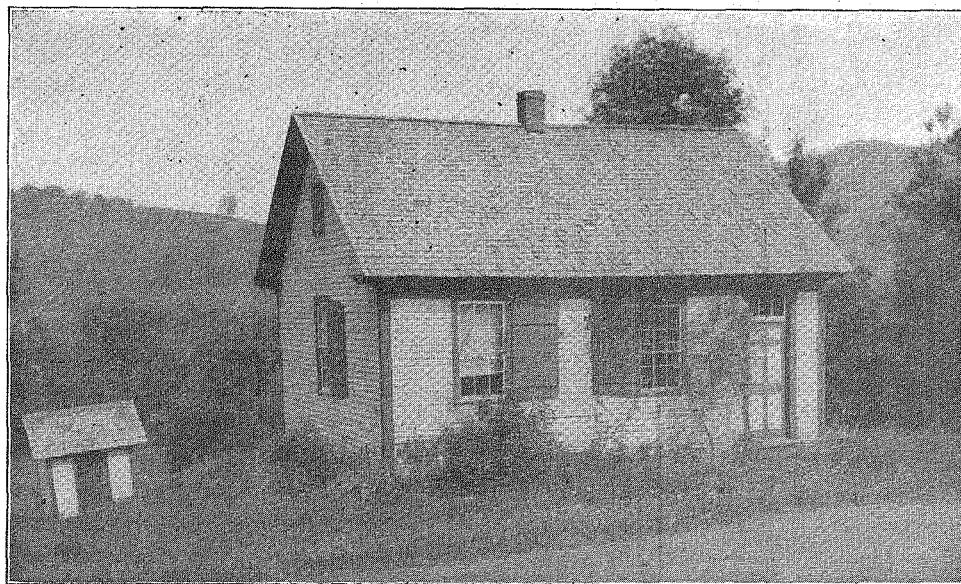


Photo by George Albert Smith.

THE OLD SCHOOLHOUSE.

Schoolhouse in which the father of Joseph Smith the Martyr taught school, near Sharon, Vermont. Old settlers claim that this is the original structure.

If so, it has been resided and reshingled.

man to whom God revealed certain things concerning the coming forth of the work, while his son Joseph was yet a little child. As regards his official position, he was the first patriarch of the church; as regards his personal character, his leading traits were honesty, simplicity, steadfastness, faith, and spirituality.

He possessed one characteristic in common with the early pioneers that surrounded him: the disposition to launch out into new enterprises. In the Old World a man inherited his trade or profession from his father and worked at it during life. In the New World the yoke was thrown off; opportunity knocked at the door every morning, and men decided before breakfast what new venture to embark upon. So the subject of our sketch was by turns a farmer, a merchant, and a school-teacher, and in the declining years of his life he became a preacher, the first of at least four generations of preachers, and traveled thousands of miles, converting and baptizing many people.

Evidently he entered upon his true calling late in life, as he was a very spiritual man, calculated to succeed as a minister and to fail as a financier. In 1802 he rented his farm and engaged in mercantile business. He ventured about all he had in one enterprise, in the exporting business, and the venture resulted well for others but illy for him, as he was swindled out of all that he had invested. He failed and went out of business, but not with full pockets, as some have done before and since his time. He sold his farm and drew the savings of years from the bank and settled his debts in full. This trait of honesty is further illustrated by an incident which occurred just prior to his removal to Palmyra. He had been farming in the State of Vermont and crops had failed for three years in succession, resulting in hardship that amounted almost to famine. It was decided to move to the State of New York, but before leaving, Mr. Smith called his creditors and his debtors together and made a satisfactory settlement with them all. Afterward when some of the creditors made complaint they were paid again the second time, in cash. The family kept clear of lawsuits and litigation of all kinds; never becoming involved in anything of the kind until years later when Martin Harris' wife sued their son Joseph, charging him with extorting money from Mr. Harris; on which occasion Mr. Harris testified that the charge was false, and the case was dismissed.

The subject of our sketch may be termed the first convert of the Latter Day Saint Church; at least he was the first to hear and accept the testimony of his son regarding the angel's message. His simple and childlike faith is shown in his ready acceptance of the message, and his steadfastness of character is shown by the fact that he never wavered during all the severe hardships and perils of the years of persecution that followed. His ready acceptance might subject him to the charge of credulity, were it not that he had himself received divine instructions that prepared him for the events connected with his son's ministry. This shows us something of the spiritual nature of the man. The first of these revelations (see Lucy Smith's History, p. 57,) was given during a night vision, the exact date of which is not a matter of record (probably about the year 1811). It appeared to him that he was traveling through an open, barren field, covered as far as he could see with dead, fallen timber. A death-like silence prevailed, and no vestige of life was to be observed. He was alone in that gloomy place, with the exception of an attendant spirit that kept close to his side. This spirit told him, "This field is the world, which now lieth inanimate and dumb, in regard to the true religion, or plan of salvation; but travel on, and by the wayside you will find on a certain log a box, the contents of which, if you eat thereof, will make you wise, and give unto you wisdom and understanding." In this vision he traveled on and found the box. When he ate of its contents he was made perfectly happy, but immediately there rose out of the ground all manner of beasts, horned cattle, and roaring animals that surrounded him and compelled him to fly for his life, typifying, no doubt, the intense persecution that awaited him.

Just a little later he received another vision which bears a resemblance to one that was granted to the Prophet Lehi. This is recorded in Lucy Smith's History, page 58. At first the same barren wilderness presents itself, but presently there is a change and we quote a part of his description of the scene, as follows:

"Traveling a short distance further, I came to a narrow path. This path I entered, and, when I had traveled a little way in it, I beheld a beautiful stream of water, which ran from the east to the west. Of this stream I could see neither the source nor the termination; but as far as my eyes could extend I could see a rope, running along the bank of it, about

as high as a man could reach, and beyond me, was a low, but very pleasant valley, in which stood a tree, such as I had never seen before. It was exceedingly handsome, inasmuch that I looked upon it with wonder and admiration. Its beautiful branches spread themselves somewhat like an umbrella, and it bore a kind of fruit, in shape much like a chestnut bur, and as white as snow, or, if possible, whiter. I gazed upon the same with considerable interest, and as I was doing so, the burs or shells commenced opening and shedding their particles, or the fruit which they contained, which was of dazzling whiteness. I drew near, and began to eat of it, and I found it delicious beyond description. As I was eating, I said in my heart, 'I can not eat this alone, I must bring my wife and children, that they may partake with me.' Accordingly, I went and brought my family, which consisted of a wife and seven children, and we all commenced eating, and praising God for this blessing. We were exceedingly happy, inasmuch that our joy could not easily be expressed. While thus engaged, I beheld a spacious building standing opposite the valley which we were in, and it appeared to reach to the very heavens. It was full of doors and windows, and they were all filled with people, who were very finely dressed. When these people observed us in the low valley, under the tree, they pointed the finger of scorn at us, and treated us with all manner of disrespect and contempt. But their contumely we utterly disregarded."

What is termed his seventh and last vision was received in 1819, on the eve of the beginning of the restoration. It is recorded on page 74 of the history before mentioned. In this vision a man bearing a peddler's pack approached him and their conversation is recorded as follows: "'Sir, will you trade with me to-day?' I have now called upon you seven times, I have traded with you each time, and have always found you strictly honest in all your dealings. Your measures are always heaped, and your weights overbalanced; and I have now come to tell you that this is the last time I shall ever call on you, and that there is but one thing which you lack, in order to secure your salvation.' As I earnestly desired to know what it was that I still lacked, I requested him to write the same upon paper. He said he would do so. I then sprang to get some paper, but, in my excitement, I awoke."

It was reserved for his son Joseph to receive in writing the plan of salvation.

Physically, Joseph Smith, the Patriarch, was very strong. He stood six feet and two inches in height and weighed two hundred pounds. As a young man he was noted as a wrestler.

Our paper deals with his character, but a brief outline of his life may be given. He was born in Topsfield, Essex County, Massachusetts, July 12, 1771. He married Lucy Mack, January 24, 1796. Ten children were born of them. Following the organization of the church, he moved to Kirtland, Ohio, in 1831, where he was ordained patriarch, and president of the high priesthood, December 18, 1833. In 1838 he moved to Far West, Missouri. Following the extermination order of Governor Boggs, he escaped to Quincy, Illinois; and in 1839 he arrived in Commerce, afterward known as Nauvoo, Illinois. He died September 14, 1840.

Elder R. B. Thompson, who preached his funeral sermon, said, "A prince and a great man has fallen in Israel; a man endeared to us by every feeling calculated to entwine around and adhere to the human heart by almost indissoluble bonds; a man faithful to his God and to the church in every situation, and under all circumstances through which he was called to pass."

Of him another wrote:

"Zion's children loved him dearly;
 Zion was his daily care;
 That his loss is felt sincerely,
 Thousand weeping Saints declare;
 Thousands, who have shared his blessing,
 Thousands whom his service blessed,
 By his faith and prayers suppressing
 Evils which their lives oppress.

"Faith and works, most sweetly blended,
 Proved his steadfast heart sincere;
 And the power of God attended
 His official labors here;
 Long he stemmed the powers of darkness,
 Like an anchor in the flood:
 Like an oak amid the tempest,
 Bold and fearlessly he stood."

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LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER D. R. BALDWIN.—NO.2.

THE ARKANSAW TRAVELER.

I traded some of our furniture for a good team and loaded the rest onto a car and on Sunday, December 1, 1894, we landed in Ravenden Springs, Arkansas, with thirty cents in my pocket and a debt of one hundred dollars on my shoulders. The soil was thin, the face of the country mountainous and rocky; the ways of the people different than we had ever met. A great lack of enterprise astonished us. The next Sunday I preached two sermons, and but few Sundays were allowed to pass when I was not at my post of duty.

My sons who had been raised on the fertile prairies could not see how a living could be made among the rocks, and but for their strong filial love, they would have gone to other climes. Family councils were of frequent occurrence in those days, so it was that I counseled as follows: We have been "hunting the long horned cow" for many days and in many places, and now we have struck the most God-forsaken country I ever saw; it is seventy-five years behind the times; but we are here for some purpose, and we are here to stay until some changes of importance are brought about, for we can not get away at present. We can not afford to be blue. We are not going to get discouraged; we will just roll up our sleeves, look at the bright side of things, and whistle while we work. The harder the job the greater the achievement when it is completed.* So we cleared the deadened timber from the ground and set out about three thousand fruit trees. Succeeding seasons were hot and dry. Crops at times were a total failure. I managed to get a pair of stirrups and one rainy time I made a saddle; for straps and girths I used material from a grain sack, covered it with a goatskin and the Sunday seldom passed that I did not do my best to tell the story of the restoration. Some of the time I preached sixteen miles from home.

The Martin's Creek Branch was organized in the fall of 1896 and for thirteen years, with the excep-

tion of one year, it has fallen to my lot to preside. The worst of all propositions that confronted us was our poor school system, and the first six years we were here, disease swept away about sixteen head of our stock.

It would be a gross neglect of duty not to mention at this juncture the loving devotion of our sons who rallied so vigorously to our rescue, and carried us through the dark days. David's net earnings at his trade were first tithed, then every dollar above his actual necessities was sent home. He could make no other use of his money that afforded him half so much satisfaction. This he continued for years after he was of age, amounting to hundreds of dollars. Eber worked in the timber the first winter for twenty bushels of corn per month; this fed our team. After that he brought home horses and saddles and money, and we are still the recipients of his favors in various ways. J. N., after starting in the world for himself, sent home a mule and a new wagon.

This represents only a part of the self-sacrificing devotion of these sons. It created within us a profound love and respect so richly deserved. They enabled us to liquidate our debts with interest, and when I came from under the bondage of debt that for so long had been haunting me like a nightmare, I straightened up, drew a free breath and felt twenty-five years younger.

Let me touch this note once more. The reckless manner in which I had treated the contract made with God caused him to withhold his blessings from me along the financial line. I view it as an unpardonable sin, for I do not believe that one farthing was ever acquitted, remitted, excused, absolved, forgiven, or pardoned; but I had to grind out the uttermost mill. I was ashamed to ask God for financial favors, yet I dare not do otherwise. Thank heaven, it is passed.

The second summer that we were in Arkansas, our son, J. N., got his toe poisoned by some means. I thought it was dew poison, for his shoes were badly out at the toes; but it hurt him so badly that he went to the house and took his bed. In a short time he sent for me to administer to him. I found him in great misery; his foot and leg badly swollen and spotted. While praying I poured some oil on his toe, and putting my hands on him I prayed again. He heaved a great sigh of relief, turned over and went to sleep. The swelling disappeared and in a little while he resumed his work.

MY STUDIES IN BIOLOGY.

I commenced the study of the science of life in Lincoln, Nebraska, and for ten years my spare moments were patiently and prayerfully spent trying to acquaint myself with myself. The great question was, What is Man? Finding nothing in the public library, I sent for sample copies of many magazines,

selecting the best. I contributed short articles and poems, in which way I secured yearly subscriptions to nearly all that I cared to read. I also exchanged literature with many correspondents. So I found myself surrounded with stacks of papers from the choicest talent of the land, all without money. The deeper I dug, the more intense grew my interest; for every fact developed fortified my faith in the gospel, for they were integral parts of it. "All truth" was our great motto.

The original cause and to trace my way from thence to the various occult effects, was my study. I now regard those years of study as the most profitable of my life. I learned that man is a triune being, "spirit, soul, and body." I learned that the spirit of man is an intelligent entity, and that it has charge (under God) of the reflex and involuntary actions of the body. I learned that the soul, or conscious mind, or "understanding" (1 Corinthians 14:14), is that superior intelligence brought into existence by a union of spirit with the human body. I learned that by obedience to the gospel we may bring our spirits under the control of our souls, or under the power of intelligence; so that "the spirits of the prophets are subject to the prophets." I learned that our spirits get acquainted with spiritual things through the sense of perception, just as our souls do with physical things through the five senses. Therefore, the only way our souls acquaint themselves with spiritual things is by being in touch with their partners, our spirits. I learned, therefore, that the development of perception, or the sixth sense, is simply a cooperation between the spirit and soul of man; that if the spirit and soul are not on speaking terms that person is shut out from the presence of God. I learned that love is a copartner with life and that hatred and death are confederates. I believed some of these facts before, but my research and experience demonstrated them to my understanding. The following poem was suggested as a result of my studies:

WHY NOT THE SPIRITS OF MORTALS BE PROUD?

Why not the spirits of mortals be proud?
 Made for the glory of God.
 Made to sing anthems of God's praise aloud,
 Made for the glory of God.
 Made in the image of the God of love,
 Made not for beneath, but made for above,
 Made not to crawl, but to soar like the dove,
 Made for the glory of God.

Made firm and steadfast, courageous and bold,
 Made for the service of God.
 Made to be stirred up like Cyrus of old,
 Made for the service of God.
 When hunger and want and poverty pinch,
 Tempted with bribery, yield never an inch,
 In the presence of death never to flinch,
 Made for the service of God.

Why not be proud that we're made sound and sane?
 Made in the image of God.
 Not with haughty, arrogant, scornful disdain,
 But in the image of God.
 Not to be faltering or flinching or faint,
 But valiant and brave, as becometh a saint,
 That love of money or lust can not taint,
 Made in the image of God.

Why not the spirits of mortals be proud?
 The crowning work of God's Son.
 To be clothed with light and not with a shroud,
 The crowning work of God's Son.
 Given dominion o'er sea and o'er land,
 Made with Jehovah's bright angels to stand,
 Not on his left, but on his right hand,
 The crowning work of God's Son.

Why not the spirits of mortals be proud?
 Made to be perfect as God.
 Made to do good with the heavenly crowd,
 Made to be perfect as God.
 Made to be equal with God's own Son,
 Made with the Father and Christ to be one,
 'nat their will on earth as in heaven be done,
 All to be perfect as God.

For a time I turned my attention with much success to the treatment of disease. My methods varied according to the circumstances. Hydropathy, electro-magnetic treatment, osteopathy, and in cases of mental hallucination, acute neuralgia, and severe burns, I resorted to hypnotic suggestion; hygiene and deep breathing were paramount as a finishing touch. I have quite an array of testimonials setting forth the facts of remarkable, speedy, and permanent cures as the result of my work.

I did not find it easy to quit this occupation; the importunities of suffering ones were hard to turn down, but for several reasons it did not suit me to continue. I knew that I was called to preach the gospel, and the change came about in the latter part of the year 1901. My son David offered to furnish my family twenty dollars per month if the Bishop would credit it as tithing and I be appointed a mission by the church. This matter was laid before President Joseph Smith, and on December 19 he wrote me that he had conferred with the Bishop on his return from Europe, also with the missionary in charge of Arkansas, and I was appointed a mission in my home State.

After about one year, our son met with reverses which so crippled him financially that he could not supply the family longer. As soon as Bishop Kelley learned of this he instructed me to stay with my work and supplied the needed family allowance.

On January 7, 1902, by the solicitation of Heman C. Smith, I accepted the appointment of local historian for Northeastern Texas and Choctaw Nation, also that part of Arkansas not included in the Spring River District. At the April conference of 1906 I

was appointed Bishop's agent for all unorganized territory in Southern Missouri and Arkansas, and was ordained a counselor to the president of the Fourth Quorum of Elders, at Independence, Missouri, on April 18, 1906, by Apostles Griffiths, Greene, and Kelley.

This day I have come high up into the mountains to be a little while with the Lord. Save for the occasional lonely "hoo-hoo" of the owl and the distant notes of the hunter's horn, silence reigns. As I gaze down hundreds of feet onto the tops of the towering pines which stand in the yawning chasm beneath the jagged rocks, where I am writing, I am strongly impressed that somewhere and in some way in this wild and weird scenery is depicted the counterpart of my checkered life. Oh, that the veil could be lifted! that we could see ourselves since Eden; we could understand our conditions better; we might then know what influences in the past have wrought that some are born with natural qualifications to fill lofty and honored positions, while others sift to their natural level in out-of-the-way, semicivilized regions. Age after age, century after century, these giant rocks have stood as silent witnesses of some frightful tragedy that split this mountain; it was as a little spark by the side of all the fires of earth when compared to the awful calamity that separated man from his Maker, and made all this work necessary to again elevate him.

When the history of the work in Northeastern Arkansas, which is now in manuscript, is published, the reader may find a more detailed account of some of the stirring events that I will only briefly mention here. It was in September, 1897, that I arranged with Elder Joseph Ward to help me in a meeting at Kingsville when Rev. W. D. Ellis, a Methodist circuit rider, made his vicious attack by securing many names to a hateful protest; by closing the house without authority; by circulating false reports; and by writing a threatening letter to Elder Ward. When all these failed and we begun our meeting as per appointment, he tried to kill me with a long knife. He succeeded in breaking up the meeting, but in doing so he brought a curse upon the town that it will never outgrow; loss of property, death and separation have broken up the families of nearly all of the Protestants.

On the 1st day of October, 1898, I rode sixteen miles to Sugar Creek and administered to Sr. Hannah E. Davis, whose eyes were swollen shut. Her eyes were healed; they came open while my hands were on her head. The same night the Lord also made her whole from a long standing case of dropsy of the heart by another application of my hands and by prayer.

(To be concluded.)

Elders' Note-Book

THE PROPER COURSE IN THE PREPARATION OF SERMONS.

SHALL WE DECIDE ON THE SUBJECT BEFORE ENTERING THE PULPIT? SHALL WE USE NOTES?

Paul says to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"; and I know of no better text for me to use in the preparation of this paper, and I know of no better advice on the question of the "proper course in the preparation of sermons."

Many of us—I might say the majority of us—are handicapped in our work because of a lack of education. True to himself and his work in the past, "God has chosen the weak things of the world to confound the mighty, and base things of the world, and things which are despised, hath God chosen," and, as it was in olden times, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."

But in spite of the fact that we are from the lowly walks of life and have not had the advantage of a college training, it can not be said of us that we are below the average in intellect, and hence we are capable of improvement. Indeed, I do not think that we will honor our calling and make ourselves workmen that need not be ashamed if we do not improve, neither do I believe that we will be approved of God.

In the instruction of Paul to Timothy I find the word *study*. In instruction given to Hyrum Smith in Doctrine and Covenants 10: 10, we find these words:

Behold, this is your work, to keep my commandments; yea with all your might, mind, and strength; seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit, and my word; yea the power of God unto the convincing of men; but now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating.

And in the instructions given in regard to the organization of the School of the Prophets, as given in section 85: 21, I find the following:

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that ye may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

The fulfilling of this command will surely give us all the scope that we wish for study, but the Lord does not stop with this, but in section 87:5 we find the following: "Study and learn, and become acquainted with all good books, and with languages, tongues, and people." We are not to study the sacred books of the church, and become acquainted with them alone, but we are enjoined here to study "*all good books.*" This certainly should give us all the scope we want, and should satisfy the most ambitious one among us. It is also obvious to all that God is not pleased to have us remain in ignorance, but that he desires us to store our minds with knowledge so that he may use us in the accomplishment of his purposes. I am not a believer in the thought that all we have to do is to open our mouths and that God will fill them. I am a believer in the thoughts presented at one time by Henry Ward Beecher in an address to some theological students. He said:

No man can speak well, the substance of whose sermons has not been prepared beforehand. Men talk of "extemporaneous preaching," but the only part that can properly be extemporaneous is the external form. Sometimes, indeed, one may be called to preach offhand, *ex tempore*, and may do it with great success; but all such sermons will be the result of previous study. The matter must be the outgrowth of research, of experience, and of thought. Most preachers have intuitional moments, are, so to speak, at times inspired; but such moments are not usual, and no true inspiration is based upon ignorance.

No man can speak well except out of an abundance of well wrought material. Some sermons seem to start up suddenly, soul and body, but in fact they are the product of years of experience. Sermons may flash upon men who are called in great emergencies to utter testimony, and the word may grow in their hand, and, their hearts kindling, their imaginations taking fire, the product may be something that will create wonder and amazement among all that hear. It is only the form, like the occasion, that is extemporaneous. "No man preaches except out of the stores that have been gathered in him."

With us the inspirational moments are the rule, perhaps, instead of the exception; but inspiration must have something to work with. I am no more a believer in the thought that God does it all in this matter than I am in other things. I might just as well expect a crop of corn, or wheat, or other grains, or produce, when I had done nothing towards preparing the ground, planting the seed, and cultivating the growing crops, as to expect results from a mind that I had made no effort to improve, and store with knowledge and wisdom. I believe, however, that there are times, when emergencies arise, that God uses men by inspiring them beyond their capacity, and by presenting to them through the Holy Spirit great principles and thoughts to which they have previously been strangers, but these times are rare, and God does it that he may save his work from defeat, but these are simply the exceptions, and not the rule by which God works, and because he does this once, or twice, we need not conclude that he will

always do it, and lay back on our oars and depend on him to fill our minds as well as to give us utterance; for if we do we will find that we will come under God's disapproval, and we will not only suffer humiliation ourselves, but we will bring loss to the cause we love.

It might be pertinent to ask right here, What books shall we read? and the answer would be, "Read all good books." But what does that phrase *good books* mean? The books that will enable you to fulfill the requirements of the revelation to "be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand," would no doubt be the sacred books of the church, the Bible, Book of Mormon, and Doctrine and Covenants; but when the remainder of the injunction, to be instructed

of things both in heaven, and in earth, and under the earth; things which have been; things which are; . . . things which are at home; things which are abroad; the wars and the perplexities of nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms,

is carried out it would demand a wide range of reading in all the sciences and histories, the study of political matters, and books on social conditions, and anything that would give us a better understanding of conditions and measures with which the gospel must compete in the redemption of man from present evils, social, political, moral, or spiritual.

Does fiction come under the head of "good books"? This is a question that is frequently asked, and variously answered. I can only answer it for you as I have answered it for myself. There are a great many books that come under the title of "fiction" that are "good" in more ways than one, in my estimation, and I have benefited by reading them. In fact, I find more real inspiration in some "fiction" than I do in many of the books that are put out by the so-called religious press. I really believe that the religious thought of the age is being to some extent molded for good by some of the writers of fiction. I will not have time or space to refer you to many, but just a few: Donovan, and We Two, by Edna Lyall. One is a sequel to the other. In both the same characters appear, and in both a conversion is made from the ranks of the infidels, and the conversion is brought about by an appeal to the reasoning faculties, and the teaching of those higher thoughts of practical Christianity that can not be resisted by the thoughtful and intelligent. Even in Robert Elsmere, a book that the religious world thought would overthrow the faith of thousands, and which was the subject of many sermons from the pulpit, and comments from the press, I found inspirational thoughts. The author does all she can to show that Christ was not divine from the standpoint of immaculate conception; that he was a mere man, and she succeeds in overthrow-

ing the faith of her hero in this doctrine; but she finds work for him in the slums of London, and in lifting up the lowly, and when he is finally brought face to face with the fact that he must have an organization in order to carry out his work of reformation of character, and in casting about for a name for that organization, he can find nothing better than to call it the "Brotherhood of Christ." This I considered an unconscious admission that Christ was the highest ideal of a perfect being that could be conceived, and that his example was the only safe example to follow, his character the only character that could be safely imitated. In this admission I saw a strong argument for the divinity of Christ that the author had spent much time in trying to prove was not true. If Christ was not divine, then why can not we find in all history his equal? If he was a mere man, how is it that he stands so far above all other men, that he is called the "Matchless Man," by friend and foe? The simple fact that the hero of the novel could find no other name to call the society, of which he was founder, than to call it the "Brotherhood of Christ," was a sufficient refutation of the arguments previously made against his divinity, as I looked at it.

In *The Man from Glengary*, by Ralph Connor, I find the doctrine of eternal punishment brought out in such a way that it can not help but provoke thought, and the thought, too, that it can not be true. The Sunday school lesson is being studied, and the punishment of the wicked is under discussion, and the question is asked if there will be any time when the Lord will let them out, and a tender hearted little boy spoke up and bursting into tears said, "Oh, I do hope he will let them out." Such scenes as these are bound to set one thinking, and the inevitable thought will be that God is merciful and long-suffering, and that his punishment will not be one of vengeance, but corrective in its nature, and if he is true to his nature as a loving Father, he will let them out when they have sufficiently suffered to answer his corrective purposes.

In the matter of reading fiction, however, every one should be governed by his circumstances, but to me have come some exceptionally fine thoughts through this kind of reading. It has also helped me in another way. Sometimes one meets, on the train and other places, those who do not care to talk about religion at first and it is nice to be able to talk about the latest book or novel, and by doing so with those who are especially interested in such things, one may be able finally to lead up to other things. It is well to be able to talk on many subjects, and I think that is one of the ways one acquires that knowledge of "things both in heaven, and in the earth, and under the earth."

Storing our minds with useful thoughts is the first great requisite to preaching useful sermons, but we should not neglect the matter of our manner and method of presenting the thoughts that we have acquired by study and research. In my opinion this phase of the subject has been too much neglected in the past. In one of the quotations we have made from the Doctrine and Covenants we are told that we should "become acquainted with languages, tongues, and people," and in following out this injunction I think that it would be well for us to first become acquainted with our own language. In doing this it is not necessary that we learn to use big words. The use of big words is not a mark of an educated man. Most anyone who has a dictionary can soon acquire a vocabulary of big words, and can through that means show off; but the best mark of an educated man is the ability to present a big subject in simple words that all can understand. There are various ways of acquiring a suitable vocabulary. One may acquire it by one's surroundings, that is, by mingling with people who use good language, or he may acquire it by the reading of those books which are written in the best language. One of the authors that I always have at hand makes this statement in regard to the necessity for one to use good language, and the manner of acquiring it: He thinks that our instincts are the best guide to some of the finer distinctions in the use of words, but, he says,

Unfortunately many of us have been brought up in surroundings unfavorable to purity of language. Our instincts remain undeveloped if indeed they are not grossly perverted. We have not learned what delicacy of expression is. Some method of studying words is therefore important; but we will do far better if we seek to add knowledge of the differences and shades of meaning, and variety of expression, rather than to suppress our errors. Fill the mind with richness and error will inevitably be crowded out.

The first thing for us to do is to train ourselves on those fine distinctions in the values of words which cultivated people make but common people miss; and then we may learn some of the points in which the usages of cultivated society differ from the usages of the average world, so that we may speak in such a way that cultivated society will listen to us and the influence of our words may be felt. In a speech to a cultivated audience one serious solecism or misuse of a word would entirely spoil the effect of what was said, since the audience would be so taken up with laughing at us.—*Sherwin Cody's Dictionary of Errors*, pp. 82, 83.

Another has given the rule for writing and I think that it is a good one for the speaker as well. It is as follows:

To choose the right word and to discard all others, this is the chief factor in good writing. To learn good poetry by heart is to acquire help toward doing this, instinctively, automatically as other habits are acquired. In the affairs of life, then, is no form of good manners, no habit of usage more valuable than the habit of good English.—D. S. Jordan.

I did not have the advantage of a good education, and I am especially deficient in grammar, but I have

formed the habit of reading everything critically, and no matter how interested I may be in a narrative of any kind, if I come to a sentence that does not sound right to me I stop and go back over it, and try and find the subject, and, so far as I am able with my limited knowledge of grammar, I analyze it and see wherein the mistake occurs, if it is a mistake, and reconstruct the sentence in different ways to see if I can not get it better to my liking; but in this I have largely to depend on my "instinct," as Mr. Cody says, and this "instinct" has been cultivated solely by observation and the reading of books.

We may not be able to read *all* good books, but we can see to it that *all the books we read are good ones*. Good books are of various kinds. One book may give us great ideas, and another one may give us language without the ideas, but as a rule you will find good language and good ideas associated. However, should I find a book that taught me language alone, I should not think that my time had been entirely wasted if I read it, but I would not recommend the reading of a vicious book just for the language it might contain, or teach, for there are plenty of "good books" that contain both language and sentiment, and one does not need to read anything that is bad morally to cultivate language.

Early in my ministerial career I formed another habit that has helped me very materially. I always had a pencil and paper handy when I heard others speak, and if they used a word or constructed a sentence in a way that was different from what I thought it ought to be, I would jot it down and at the first opportunity I would consult an authority and learn whether I was right or the other fellow. In this way I was able to correct many errors, and once or twice I have been in trouble when I happened to criticise the other fellow, but one should not make himself obnoxious in this regard. I think it would be a fine thing if two, traveling together, would form the habit of criticising each other in a friendly way, and if they could do it without heat, and with a willingness to admit that it is possible that one may be wrong, which is hard for some of us to do, much good might result from it. However, there are few of us who possess the happy faculty of correcting our fellow laborers, and making them feel that we are doing it for their good, and there are fewer of us who can take a correction with grace, and hence much forbearance would be necessary if we made this a rule, but if we could it would result in much good, and it might be an excellent training in forbearance, as well.

I suppose, however, that the principal difficulty that is encountered is in the thought involved in the other question in the subject that has been assigned me, namely, "Shall we decide on the subject before

we enter the pulpit?" To this I would answer, Yes, and no. That is, sometimes I should decide on the subject before entering the pulpit, and sometimes I should not do so. I would be governed entirely by the circumstances and conditions surrounding me at the time. But, it is probable that the one who propounded this question would like to know whether, in my opinion, we should ever at any time decide on the subject before entering the pulpit. To this question I can only reply as I have answered the question for myself. I think in the majority of cases we should decide on the subject beforehand, and make preparation for it as far as we can. Occasionally I have gone into the pulpit with my mind perfectly blank as to the subject that I was going to present, and under those conditions I have done some of the best work of my life, but as a rule this has been when I have been called upon to preach a sermon here and there, that is, just one sermon in a place; but what I call the very best work that I ever did, has been done when I have advertised my subjects sometimes weeks ahead. I find it almost a necessity to do this in the cities, if I expect to gain a hearing. My advertisements must appear with others in the daily papers, and the subjects announced beforehand.

In the direction given by Paul to Timothy it is said we must "rightly divide the word of truth," and some have thought that to do this we must wait until we are before the audience before we can tell what that audience needs, but this is not necessarily true. I do not see why God could not know for weeks ahead, if necessary, what the audience would need and assist us to prepare for their instruction.

There are a number of ways in which a man is influenced to decide as to what his subject will be, and which enables him to prepare accordingly. The man who mingles with the people and hears questions discussed at the fireside, on the streets, and in the places of business, is often able to select his subject with a view of rightly dividing the word of truth, and is able to prepare himself beforehand for his work, and by so doing he becomes a much more efficient laborer for God, than he will if he always depends on the inspiration of the moment. I do not believe that one should always depend on God for everything, but should try and help himself as far as he can, and should try and find out for himself the temper and desires of the people. There is a double purpose in this. First, by mingling with the people you make them feel that you are taking an interest in their welfare, and they are very much more inclined to come and hear you, and then you are better prepared to meet their individual needs than you otherwise could be. After the sermon has been preached for which they have wished, you have

the chance of again coming in contact with them in their homes, and if there is still a lingering doubt in their minds you may be able to dispel it by a heart to heart talk, and happy is the man whose natural instincts lead him in this way. God wants us to do all we can and when human wisdom and ingenuity fail he will come to the rescue if we trust him, but in the ministry, as in everything else, "God helps those who help themselves."

Shall we use notes? Well, yes, but I would not use them to the extent that you would become so used to them that you could not speak without them. If your memory is poor it might be well to help it out with notes, but you should not entirely depend upon them. You might use them in the first presentation of a subject, and then gradually discard them as you become more and more familiar with it. And if you do use notes my advice is that you prepare fresh ones at each presentation of the subject, for by so doing you would not be so likely to become stereotyped in your work, and grow into the same old rut year by year in the preaching of the word. Presenting the same subjects year after year becomes rather monotonous work unless one varies the method and matter from time to time. If one is enjoying the Spirit of God as he should do, each time he speaks he will receive new light on the subject, and the next time he handles the same subject he will be able to enlarge upon it until it becomes almost limitless in its possibilities. But if he confines himself to the same old notes all the time he is likely to become more of a machine than a thinking man, and when one has heard him once they do not care to hear him again on the same subject, or at the most not more than twice. That is one reason that I never cared to speak from charts. I believe that they are a good thing to impress truths upon an audience, but as a rule they are a bad thing for the speaker. I have often wished, however, that I was a good blackboard worker, for on a blackboard one may vary the form of treating a subject, but with a chart it is not so easy, although one may do so.

Anything that will make me a more efficient worker for the Master I am sure he will approve, and I believe that the habit of writing out notes will do this, even though I might not use those notes. The writing of them makes me more systematic in my thinking, and taking up subjects in a systematic way makes their presentation more effectual for good. I seldom make notes, and seldom use them when I do, but I have often wished that I had done so for several reasons. One of those reasons is that if I had become accustomed to the use of notes it would have helped me in debating, for the reason that in debating one is obliged to use them, and if you are not accustomed to them they confuse almost as much as they help.

After we have done all we can we are then confronted with the fact that we can not get along without God, and his Spirit will be your main help in all of your efforts. You should depend on his Spirit not only while you are presenting the word, but in the preparation of the sermon as well. If, in the quiet of your room, you can have the approval of the Spirit in the building of the sermon in your mind, it will bring to you such an assurance of the truthfulness of your message that you can deliver the same with power and effect. But if you go at the preparation of the sermon, if you prepare at all, with half-heartedness and uncertainty as to its truthfulness or the soundness of your position, you fail to reach your audience, and fail to impress them with the thought that your message is true, and impress them with the thought that you are not sure yourself that you are right. I have often thought that Christ's power, when he was able to cause the people to see that "he spoke as one having authority, and not as the scribes," consisted in the assurance that he was right. "Seek learning by study and also by faith," is one of the commands of this latter day, and hence I believe that God will help us in our efforts to learn if we ask him in faith, and your success will depend entirely upon the fact of your keeping humble and faithful, but withal studious and diligent in the use of every means at your hands to help yourself, and I believe that God and the Master rejoice over the servant who tries to make himself a "workman approved unto God, that needeth not to be ashamed, rightly dividing the word of truth."

If we are not humble, let us humble ourselves; if we are humble, let us humble ourselves more; if we are unlearned, let us learn; if we do not understand the language and its uses as we ought to in order to properly, and without shame, present the truth, let us study this branch of learning; then with God's Spirit to help us we will become mighty factors in the work of God and he will delight to use us as instruments in the forwarding of his cause.

I have very briefly presented to you some of the things that I have learned by experience, and I hope that you will find some suggestions in my humble effort that will assist you in making yourselves more efficient for the Master's use.

I am getting along in years, and may not be able to make use of my own suggestions as effectually as I could have done in my younger years, but many of you are yet young and if you can learn from my experience I shall be satisfied. But I have not ceased to grow, I hope, but am still learning and striving to make myself more worthy of the great calling to which we are called, and I hope I may never see the day when I shall cease to grow more and more efficient as a worker in the cause we love.

Of General Interest

SON OF POLYGAMIST SEEKS CONVERTS HERE ON POLYGAMY DOCTRINE.

ONE OF JOSEPH F. SMITH'S MANY BOYS ARGUING BEAUTY OF MULTI-MARRIAGE WITH WOMEN AT WAIKIKI.

The Mormon doctrine of polygamy is being industriously preached and taught in Honolulu at this very time and by no less a personage than one of the twenty-one sons of Joseph F. Smith, head of the Utah Mormons. The fact that his father paid a fine a year or two ago, after the birth of his forty-third child, the sixth or seventh from his sixth wife, does not deter this chip of the old block from informing all who listen to him that it is a holy and righteous thing to have a harem.

Smith, Junior, is carrying on missionary work for his church in Waikiki, just now, and there is a considerable amount of indignation from the fact that he times his domiciliary visits just at the times of day when the men are away from home and the women are available. The son of the prophet, seer, and revelator of Salt Lake City, Utah, will receive a welcome some morning at one of these houses that will astonish him, making him wish that his muchly-married parent had had just one son less and that one himself.

This missionary of glad tidings to womankind is not content with pointing to the brilliant example set the world by his respected parent on the male side, but brings into his discussions the name of the Savior and of the Almighty to bolster up his claim to the divine origin of the blessed state of multim matrimony, while he declines to accept the statement of the fact that Adam found Eve helpmeet enough for his home in Eden.

A respectable woman of Waikiki, who does not wish her name used in connection with the matter, states that Smith of the antirace-suicide family has made more than one call at her house, decidedly more than one call too many. She is a member of the Reorganized Church, a church which has fought polygamy from the inception of the degrading system by Brigham Young. Her statement is:

"On Monday afternoon last I was visited at my home by two elders of the Utah church. One of them said that he was the son of Joseph F. Smith, president of the church. The purpose of their visit was evidently to find out what church I belonged to and to teach all about their church. Upon entering the house they asked if there were any Mormons here. On my replying no, they then asked to what church I belonged. After telling them that I was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, they informed me that the Reorganized Church and the Utah church were almost alike. To this I answered that there were some differences and pointed to the doctrine of polygamy as one which their church taught and which was condemned by ours.

"They then laughed and said that God founded polygamy, having given a revelation preventing certain people, but not all, to marry more than one wife.

"They supported their belief in polygamy by referring to prophets of God, such as Abraham, Jacob, Daniel, and Solomon, who were polygamists.

"I then asked them why, if God founded polygamy, he did not set the example to the world in the beginning by giving Adam more than one wife? They replied to this that God made Adam one wife, but intended others for him amongst the other spirits. Through sin Adam lost these affinities.

"They quoted from the Bible in support of polygamy, laying especial stress on the sons of Jacob, who were born in polygamy.

"I quoted from the Book of Mormon the passage in the

Book of Jacob which says that the things done by David and Solomon are abominable before God. They replied that what God had commanded certain people to do was not wrong. They also said that Jesus was a descendant of David, who was a polygamist.

"They declared my church was not a real church and that its ministers did not have authority from God.

"In speaking of polygamy he referred to his father, Joseph F. Smith, the head of the Utah church, who he said had five wives, all of them living happily with each other, and each having a house to herself. He said that when he came away on his mission to Hawaii, all these women acted as a mother to him, helping to pack up his things, as if each was his own mother.

"He was particularly anxious that I should tell the presiding elder of the Reorganized Church here, Elder Waller, of all things that they had said, especially emphasizing the statement, that Waller had no authority to preach the gospel or administer its ordinances. He also said that the Utah church received revelations continuously up to the present time, but that their elders were persecuted, some of them even being crucified."—*Sunday Advertiser*, Honolulu, July 4, 1909.

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RULES FOR CONVERSATION.

1. Avoid unnecessary details.
2. Do not ask question number two until number one has been answered; nor be too curious and, too disinterested; that is, do not ask too many questions nor too few.
3. Do not interrupt another while he is speaking.
4. Do not contradict another, especially when the subject under discussion is of trivial importance.
5. Do not do all the talking; give your tired listener a chance.
6. Be not continually the hero of your own story; nor, on the other hand, do not leave your story without a hero.
7. Choose subjects of mutual interest.
8. Be a good listener.
9. Make your speech in harmony with your surroundings.
10. Do not exaggerate.
11. Indulge occasionally in a relevant quotation, but do not garble it.
12. Cultivate tact.

JOSEPHINE TURCK BAKER.

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THE USE OF DRUGS.

[The following article on the use of drugs, from the pen of Dr. J. H. Kellogg, appeared in *Good Health*, July, 1909. Doctor Kellogg is a physician and surgeon of international fame. He speaks from personal observation, experience, and study. His utterances should be given a careful reading and should do something at least toward staying the widespread abuse of drugs and patent medicines. If members of the church have been imposed upon and have spent their money for noxious concoctions that have only done harm, they should heed his warning and learn to put their trust in sane methods of living and in the blessing of God.—EDITORS.]

A well known physiologist once wrote, "All drugs are poisons," and we have recently read in a work by a distinguished French physiologist the statement that "all poisons are drugs." The eminent Dr. Oliver Wendell Holmes even went so far as to suggest that it would be better for mankind if all the drugs in the apothecary shop were cast into the sea—adding, sententiously, "but bad for the fishes."

There are drugs which are invaluable, a few which are almost absolutely indispensable; but it must be admitted that a vast majority of the chemical compounds, extracts, mix-

tures, syrups, powders, pills, potions, electuaries, and kindred products of the chemist and the pharmacist are as useless as a sixth finger or a title to a farm at the North Pole.

The popular superstition that drugs cure disease was long ago exploded. Drugs never cured any malady, unless it were a tapeworm or some other parasite, in which the capacity of the drug to kill becomes available as a means of removing the cause of the bodily inconvenience. Nature cures, not drugs.

Nor is the doctor more able than the drug or druggist to cure. Doctors are a necessary element in human society. To them the world owes a greater debt of gratitude than it will never be able to pay. There is no class whose self-sacrificing services are so little appreciated as are those of the physician. But the doctor does not cure. He sometimes stands by and helps; it may be sometimes that he hinders; but it is nature that cures; and by nature we mean that all-pervading Intelligence which rules the universe, and which heals by the same mysterious magic-working power by which it created in the beginning and still creates; for healing is recreating. The two processes, creating and healing, are one and the same in kind.

Probably the majority of men and women believe that if only the right doctor can be discovered, who is able to point out the right remedy, they will be able by swallowing a few drops or a half dozen pills to antidote all the ill effects of sinning against the body. But this popular belief is a delusion and a snare. "Whatsoever a man soweth, that shall he also reap." The man who sows disease reaps disease; and the only way by which we can escape reaping the whole penalty of physical transgression, which is disease and death, is by the intervention of the same power which made the laws that have been transgressed—the power which comes to the relief and succor of repentant humanity the moment it is ready to yield obedience to the laws which it has disregarded. This, of course, provided the individual has not so far exhausted his resources and damaged his physical mechanism that recuperation is impossible. The divine Intelligence which made man and which dwells in him, heals him, if he is ever healed at all. All that the doctor can ever do, all that nurses can do, all that remedies of any sort can ever do, is simply to cooperate with the healing power within. . . .

It is not going too far to assert that multitudes of people die every year because of their addiction to the patent medicine habit. Many of the nostrums which are extensively used contain chiefly virulent poisons of the most deadly character. Opium is almost universally put in nostrums which are recommended for relief of pain, cough, and other distressing symptoms. Not infrequently the opium habit has been contracted by the use of these medicines. Manufacturers know that those who use them must continue to use them in increasing quantities, and herein lies the trick of success in this meretricious business.

Stomach, liver, and kidney remedies of various sorts usually contain irritating poisons which if used for any length of time will certainly produce the very diseases which they are guaranteed to cure. The cases of chronic disease the most difficult of relief are those in which nostrums have been long employed with the expectation that a cure might be secured by a "short cut." There is only one royal road to health; only one short cut, and that is obedience to nature's laws. . . .

1. *Sleep-producing Drugs.*—Chloral, bromid of potash, and coal tar products are by no means the innocent remedies which they are generally supposed to be by the laity. Every physician is well acquainted with the evil consequences which result from the continued use of these genuine poisons, for such they really are. They do not produce natural sleep,

but poison sleep, a condition of unconsciousness which differs very widely from the sleep which the poet rightly calls "nature's sweet restorer." The sleep resulting from hypnotic or sleep-producing drugs is usually followed by languor, nervousness and depression. The continued use of such drugs invariably results in disturbed digestion, impaired nutrition and usually an aggravation of the insomnia which their use is intended to relieve. The cases of insomnia most difficult to cure are those in which a temporary treatment with drugs of the class referred to has been previously employed.

2. *Remedies for Relief of Pain.*—Pain killers, soothing syrups, and other pain-relieving drugs and nostrums are always harmful. Thousands of babies have been sent to premature graves by the use of soothing syrups. They produce nervous disturbances, impaired digestion, and lay the foundation for nervous ailments which may be the cause of life-long wretchedness, if the child to whom they are administered by a depraved nurse or an ignorant mother happens to survive the injuries thus inflicted upon it. Pain killers prepared from coal tar products are all nerve poisons. Those employed for external use contain considerable amounts of such highly dangerous poisons as aconite, chloroform, and other pernicious drugs.

3. *Cures for Drug Habits.*—Thousands have been deceived by the alluring advertisements of the so-called alcohol and tobacco cures. Not infrequently patients have been led from an evil habit to a worse one.

4. *Cathartics.*—"Pleasant purgative pills," liver tonics, and other drugs intended to stimulate intestinal activity are perhaps more widely used than almost any other class of drug-store products. After-dinner pills, laxative mineral waters and effervescent salts of a laxative character, constitute a large and lucrative part of the druggist's business. All of these drugs are responsible for a vast deal of mischief. The chronic irritation to which they give rise results in gastric and intestinal catarrh and thus renders the patient's conditions worse than in the beginning.

5. *Headache Remedies.*—Most of these drugs are prepared from coal tar products, while some contain cocaine, caffeine, and other drugs. All are poisonous. Numerous cases of poisoning have been reported from the use of headache powders. These drugs never cure. The temporary relief which they afford is at the expense of more or less serious damage to the nervous system.

6. *Rheumatism Cures.*—A great variety of drugs and nostrums are recommended for rheumatism. Most rheumatism "cures" contain salicylic acid either free or in combination with various vegetable substances. Not a single one of all these vaunted nostrums is capable of influencing this disease in a curative way. Rheumatism is the result of long continued autointoxication, generally through the absorption from the intestines of poisons produced by putrefaction in the colon. No drug can antidote the effects of these poisons. Reliance upon rheumatism cures often leads to neglect to give attention to the removal of the causes of the so-called rheumatism pain, the real nature of which may be neuritis, neuralgia, or organic disease of the bones and other parts.

7. *Skin Remedies.*—External applications, ointments and lotions are generally comparatively harmless, consisting mainly of antiseptics, oil and germicides, but nostrums intended for internal use generally contain arsenic, the daily introduction of which into the system for a long time may give rise to chronic bright's disease of the kidneys and other incurable conditions.

8. *Consumption Cures.*—It seems needless to say that no medicine was ever discovered which can cure this disease. The so-called consumption cures are, without exception, pure

fakes. Their use almost always results in injury instead of benefit. Most of them contain opium, a drug which soothes the sufferer into a condition in which he thinks he is better because he suffers less, but which actually hastens the fatal termination.

9. *Bitters*.—Stomach bitters and various other preparations containing bitter substances are much used as a means of stimulating the appetite, and in many cases doubtless as a substitute for alcohol, as most bitters contain alcohol in considerable quantities, sometimes equal to that of the strongest whisky. The use of these drugs gives rise to catarrh of the stomach and bowels, and sometimes to the alcohol habit. No good ever results from their use, and they are, without doubt, responsible for a vast deal of harm.

10. *Blood Remedies*.—A great variety of "blood purifiers," "blood-builders," and other nostrums guaranteed to improve the blood are sold to persons suffering from anemia and various blood diseases, but without other effect than to deplete the purchasers' pocketbooks. Most of these remedies contain iron, iodid of potash, arsenic and other more or less harmful drugs. There is no scientific foundation for the belief that the blood can be purified or restored by any such means. Blood is made from food, not from iron. The remedy is to be found in improving the patient's conditions of life, rather than in dosing with medicinal agents of any sort. An abundance of easily digested food, out-of-door life, light gymnastics, breathing exercises, cold bathing, the abominable bandage at night, massage, electricity—these are measures which are of immensely greater value than any medicinal agent administered in any form.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Dear Parents and Teachers: Below we are giving the "Foreword" of the eighth volume of our Birth Offering Series, entitled, Talks About Joseph Smith, which is now being issued from Herald Office press and will be on sale at fifty cents per volume. In it will be found a full list of the names which have been sent in with Birth Offerings since the Indian Maiden was published. Orion, the author, is too well known to our readers to demand any special introduction, but we can not refrain from saying that this volume is one upon which he has bestowed his best thought and much labor, and it is one which you can not afford to fail in placing in your Sunday school library and in the home library of your boys and girls.

FOREWORD.

"Come now, and let us reason together," is the invitation of the Lord to his children, and at a later day the injunction of one of his accredited messengers was "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

It is not necessary that we refer here to the obligation resting upon each Latter Day Saint, who is a parent, to see to it that his children are thoroughly instructed in the gospel of Christ, and so familiar with its teachings and principles as to be prepared for baptism when eight years old. This should be familiar to each one, as well as that most weighty of rea-

sons connected with it, namely; that God in his infinite wisdom has put it out of the power of Satan to tempt our children before they arrive at the age. The truth then planted in their young minds, the seed sown in the tender soil of their hearts must and will take root and grow, because the adversary has no power to prevent it. But this teaching must be followed up—this soil must be cultivated if parents would obey the commandment of the Lord to "bring up your children in light and truth."

It is solely with a view to help parents in this matter that this little volume, the eighth of the Birth Offering Series, has been written and is now published. Bro. H. O. Smith, who under the *nom de plume* of "Orion" is the author, has been at great pains in collecting and collating facts bearing upon the many important events now taking place in the world, both of a historic, social, and scientific character, which were treated of by Joseph Smith years before their occurrence, and which to-day stand as irrefutable proofs of the wisdom of the man, as much as the direct prophecies made by him which have been literally fulfilled, stand as proof of his divine inspiration and God-given message to the world.

All these have been prepared with direct reference to the need, long since felt, that our boys and girls, our youths and maidens should have access to a literature of their own, calculated to establish them in the truth, and which will enable them to give a reason for their faith in Joseph as a prophet—a man sent of God to restore many plain and precious truths of the gospel taught by Christ and his disciples, and to make plain the way—the narrow way—of light and truth. And it is to this mission we commend it and send it forth, praying God to speed it on its way.

FRANCES.

Letter Department

The Other Side.

[EDITOR'S NOTE.—We wish to say that the letter to which Elder Lewis is replying in the following communication found its way into the HERALD by mistake. Inadvertently it was placed with letters intended for publication. The criticisms of Elder Lewis having been published we can not well do less than to permit him to answer the charges. Difficulties arising in branches, districts, or missions should be settled by the regularly appointed officers in charge or by vote of the Saints in business meeting or conference. They should not be threshed out in the HERALD. Persons dissatisfied with the conduct or labor of missionaries in their field should go to the man most concerned with their criticism, and if necessary make complaint to the minister in charge or to the appointing powers of the church. Charges should not be preferred against him in the HERALD. The public does not care to listen to a debate as to whether a certain elder had sufficient reason for returning home earlier than some thought he should. Why Saints will persist in an effort to publish such charges against each other in the HERALD passes our understanding, when it is well known that God has appointed officers and courts before whom all such cases should be brought.]

Brother Editor: I regret that I have to ask for space to explain in answer to a criticism in your columns of June 2, 1909, page 521. I have carefully read my letter of April 28 which the brother refers to, and fail to see any just ground for the extreme and unkind criticism.

First. He says, "It was inconsistent for me to say March 7, that I intended to remain in Llanelly for some time, and April 17 I was in charge of a prayer-meeting at General Conference." What is there inconsistent in my statement, when we are governed by circumstances? Forty days from the time I made the statement until I was in charge of

prayer meeting; greater and more surprising events have taken place in less time. The world was flooded in forty days. Sickness at home was one reason that I returned. Bro. J. W. Rushton, missionary in charge, had consented for me to do so under the circumstances.

Second. He is interested to know if one conversant with the Welsh language is essential to preside over North and South Wales, whether such a person would be required to speak North and South Wales language, as there is nearly as much variation between the two as between the Scotch and Dutch. Why make such a misleading, extravagant statement? In the first place the brother is not a competent judge, not being versed in the Welsh language. He has, like many others, learned to say, "Good morning", or "good evening"; "bread and butter"; "bread and cheese." In answer to this wild and untruthful statement, the facts are that the same alphabet is used in North and South Wales, and the same Bible, which is not true of the Scotch and Dutch. While there is some difference between North and South Wales, still not any more than there is between the English in England. One of the late missionaries that presided over Wales, Robert Evans, was a North Welshman; still there was no difficulty in understanding his preaching, and in the early days, missionaries from South Wales went to North Wales, and vice versa.

Third. "That there are scores of dialects in every county in Wales, and if Wales was appointed as a mission that the president should know North and South Wales language, besides English, and the scores of dialects that prevail." I ask why should the president be conversant with all of the above if Wales was a mission any more than under the present condition? Still, if Wales has such a mixture of languages, I would find no fault with the idea of having a president that was conversant with all the languages and dialects referred to. Why the brother objects to one conversant with the English and Welsh presiding, and approves of the one that can only speak English is to me unreasonable.

Fourth. "That the motion referring to Wales being set apart as a mission was out of order, as it was not the vote and voice of the district, and was not mentioned to the missionary in charge, and contrary to district by-laws, and only two out of five branches were represented at said conference, October 10, in Porth, South Wales." I say, emphatically, that the conference and vote were in perfect order, and at the succeeding conference held in March, the minutes of the October conference were approved. So far as being contrary to district by-laws, I know not of any such rules, and so far as not mentioning the matter to the missionary in charge for his consideration or approval, he was not present, besides the mover of the motion had framed the resolution only twenty-four hours previous to conference. I understand that it is the prerogative of the members of branches, districts, missions or General Conference to bring such matters as in their judgment will be for the good of the work to the respective bodies. If this is correct, why say that the motion was out of order? I do not understand that all matters coming before business assemblies must have the approval of the president before they can be presented to the body for their consideration. I admit that it may be wise to consult those in charge, when it can be done, before introducing any measures that will affect the present method or custom of said mission, district, or branches, but I do not understand that in case the presiding officer does not approve of the matter it will deprive the mover from presenting it for the consideration of the body. If it does not, then it would not be out of order to present it without consulting him. The motion asking General Conference to set North and South Wales apart as a mission was presented six months before the convening

of General Conference. It was a mere request. So if the missionary in charge or any others did not approve of the measure, they would have ample time to oppose it. However, I am still of the opinion that North and South Wales should be a mission, and its president conversant with Welsh and English. So far as two branches out of five being present, that was no fault of the conference. All branches knew of the time and place, and so far as I know none of the three branches absent took any official action against said conference. The brother himself reported his labors as an elder and solicitor for the Bishop's agent, to that October conference, and still he has maintained in letters to Bishop Kelley and the missionary in charge and myself that the said conference was illegal; but he has failed to sustain his claims. I certainly would not report to a body that I considered had no jurisdiction. In conversation I had with members and officers of two of the branches not represented they found no fault with said conference, but approved of what was done.

Fifth. "That the business referring to the Bishop's agent for Wales at said October conference has since been annulled, which shows clearly that whatever business was done there was not in order." Why not tell the matter in its true light? The statement that "whatever business was done there was not in order," is misleading. Notice some of the business done at said conference. The report of branches, elders, time and place of the next conference, which convened in March, and the minutes read and approved at the said March conference, the brother being present, so was the missionary and submissionary in charge. Nothing declared out of order. That which the brother said was annulled needs explanation. September 26, 1908, Bishop E. L. Kelley wrote me requesting that I name some one in Wales he could appoint as agent. Bro. Edward Williams had been appointed, but declined to act owing to circumstances. Bishop Kelley stated that it had been suggested that some Welsh brother be appointed. I received his letter about the 8th of October, and as the Western Wales conference convened the 10th, I concluded that I would make the Bishop's request known at said conference. A motion was then made that Bro. Silas Evans be recommended to the Bishop as his agent for Wales. The Bishop appointed Brother Evans. Objections were raised against the action of Western Wales upon the ground that they were legislating for Eastern Wales District, but it was not so intended, for it was only an expression of Western Wales District, and inasmuch as the Bishop had the authority to appoint his agent without the recommendation of any district and had appointed Brethren Rushton and Meredith as agents in England, and Williams in Wales, without the recommendation of any district, we took it for granted that he could appoint Brother Evans on the above recommendation. But inasmuch as Eastern Wales had not a voice in the recommendation for agent for Wales, objections were raised. Bishop Kelley then suggested that if Eastern Wales wanted an agent he would appoint one, notwithstanding his advice was one Bishop's agent for Wales. The Bishop then notified Bro. Silas Evans of the wish of the Eastern District. Brother Evans at once accepted of the suggestion of the Bishop. At the Eastern District conference held first Saturday in March, five months later, Bro. Thomas Gould was recommended as agent for said district. Two weeks later, when the Western Wales conference convened, not wishing to be selfish, they approved of the action of Eastern Wales, and recommended Bro. Silas Evans as agent for Western District, and not for all Wales. Under the circumstances the action of Western Wales in indorsing the recommendations of Brother Gould for the Eastern District was commendable.

Sixth. That my statement "was extravagant" when I said that seventy-five per cent in and out of the church are

Welsh. He says had I said five per cent I would have been nearer the truth. Just think, only five Welshmen in North and South Wales to every one hundred persons. Again, "That there would be no need of Welsh speaking preachers in Cardiff, Swansea, and Aberdare, or any other of our large Welsh towns." Why say our large Welsh towns, if only such a small percentage is Welsh. The facts are that in the town of Swansea, there are twenty-four Welsh churches, and there is more of a mixture of nations in Swansea, as it is along the seacoast, than in any other, except it would be Cardiff, and of necessity they would need Welsh speaking preachers in those twenty-four churches. When I said that seventy-five per cent in and out of the church were Welsh, I had reference to Wales exclusively. Take the branches of Wales and do not include England, as the Eastern District takes in part of England, my statement is not far from being correct.

Seventh. "What right has a representative of the general church to come here and spend so little time with us, returning without bidding us even a good-bye, and then publicly proclaim contention and friction had existed." I answer that a representative has the right to come under General Conference appointment, and as to the length of time he shall stay, circumstances should govern. If the brother refers to me I say, "Not guilty." I was in the mission ten months, and when I made arrangements to return home, owing to sickness in the family, and with the consent of the missionary in charge, I said good-bye to at least six of the seven branches in Wales; so the accusation is not true so far as I am concerned, and I know of no one that is guilty. So far as proclaiming that contention and friction had existed, why not quote the statement in its true light, which is as follows, April 28, page 404. "There has been some contention and friction in the Western and Eastern Wales districts, but I am pleased to say that since the convening of said districts in conference, unity and peace prevail, and the prospects for the work are very encouraging." One reason that called forth the above statement was that this brother had denounced the October conference of Western Wales as illegal, and what business was done as being out of order. This he did by correspondence with those already mentioned and others. But he did not succeed in proving his assertion. I thought it would be a word in proper time to say that peace and unity prevailed. Is it not strange that the brother should find fault with me, referring to a matter that he himself was the main instigator in circulating far and near, and is still finding fault, as his letter shows? There has been a spirit of opposition to the missionaries from the States by a few, and this brother comes out in the following: "I must say the church would and could do better by appointing men we already had here than sending appointees from the United States." To make his appeal have weight he misapplies the statement of President Smith, who was addressing the ministry at General Conference, when he stated that some of the brethren in charge of missions were overcareful in letting those of the standing ministry take up their line of work, viz, to preside over districts, when he said, "Why not throw them into the stream, try them, and give them a chance." The Lord said, April 15, 1901, section 125, paragraph 13: "For prosecuting the work in two of these missions, this is offered and directed. Send the Bishop to England with my servant Gomer T. Griffiths to aid in arranging the affairs of the church there, organizing the ministry locally, and determining what help in the missionary field may be required from America." According to the brother's statement they do not need any help from America. He thinks the church could do better by appointing men from that land. The church has appointed men of that mission, no fault to find with them,

but evidently the Lord understood that they needed help from America, and the Bishop and Elder Griffiths so recommended. The conditions in that land have not changed so far as needing help in the missionary field, and in my judgment the time has not yet come when the church could do better by not sending men from other fields there. I believe that it would be a blessing to exchange missionaries, not only to the work in various fields, but to the ministry. The old saying, "The change of pasture is good for the calf." If, in the judgment of the Presidency and the Quorum of Twelve, who have the authority to send men into the vineyard, they should say to some of the brethren in the British Isles, "Come and labor in America," I am sure that they will be made welcome, and I would dislike very much to hear any of our brethren say, after the missionary had come to his field of labor, that the church could do better by appointing men from our own land. We might say, "Come in, brother, make yourself at home, glad you have come," and occasionally put a shilling in his hand; but the fact that there had been sent broadcast the statement that it was a mistake to send men to that field would be very discouraging to the one sent to labor there. May we never be guilty of such unkindness.

The brother again refers to a Welsh service held at the recent Aberdare conference, (last March): "Not more than three could sing Welsh, (or did not try to). I do not believe one third understood or had any interest in that service, which was very far from being a success, although the speaker made a fair effort." The service referred to was preaching at 11 a. m. on Sunday in Welsh by Bro. Rees Jenkins, who made a plain, sensible talk. The reporter for the local paper (*Aberdare Leader*) spoke kindly of that service and the conference, and quoted at some length from the brother's sermon. Still the statement was made that the service was far from being a success. Even if in his judgment it was not, what need to publicly denounce it. The statement that not one third understood or had any interest in that service, if true, is uncalled for. "Not more than three could sing Welsh or did not try." I do not see the object in making such a statement. I can give the names of at least twenty-five that were present that did understand and could sing Welsh. True, there was one song given out that the audience were not familiar with, not having the necessary amount of Welsh hymn books. But why make the criticism that the service was far from being a success, and admit that the speaker made a fair effort? The brother takes comfort in the statement that there are a number of Welshmen in Wales who can testify no one has done more for the church work than himself. I refer him to the following: "There is not one wise man among twenty will praise himself."—Shakespeare. "A man's accusations of himself are always believed, his praises of self never."—Montaigne.

I received the following in answer to my questions from Mr. John Evans, one of the editorial staff of the oldest daily paper in Wales, also from Mr. L. Hughes, chief reporter from the *South Wales Daily News*:

"First. About what per cent of the population of North and South Wales are Welsh or of Welsh descent? About eighty or eighty-five per cent of the people of Wales are of Welsh descent. It is only in large cities that English people are found in any numbers.

"Second. About how many, if any, Welsh churches or congregations in your city (Swansea)? In the municipal borough of Swansea there are four Welsh churches belonging to the Church of England, and upwards of twenty Welsh nonconformist chapels, with flourishing congregations.

"Third. Are there any Welsh public schools in North and South Wales? There are no exclusively Welsh public schools, but Welsh is a statutory subject in most of them. To all the Welsh churches there are attached Welsh Sunday schools.

"Fourth. Are there any firms or corporations, or courts, or any line of business that transact their business in Welsh? There are few firms that conduct their business correspondence in Welsh, but there are thousands in which, over the counter and in the factory, Welsh is the only language used. Most of the county court judges and nearly all the stipendiary magistrates are Welsh speaking Welshmen, who frequently conduct the business of their courts in the vernacular. I am glad to say that the language is not dying out. (*Na y mae yn fwy byw nac erioed?*—No, it is more lively than ever.) Indeed, there never was a time when greater interest was taken in its perpetuation, or when it was more generally spoken.

"Yours respectfully,

"JOHN EVANS,

"JULY 22, 1909."

The following are the answers by Mr. L. Hughes, chief reporter of the South Wales *Daily News*.

"First. There are no statistics available.

"Second. Eighteen in the city of Cardiff.

"Third. There are about ninety-six secondary and intermediate schools established in Wales, and Monmouthshire, under the Welsh Intermediate Act of 1889. In addition, Welsh is taught at sixty per cent of the elementary schools of Wales.

"Fourth. Several public bodies (poor law guardians especially) transact their business entirely in Welsh and, very frequently, in public courts and county courts, cases are heard entirely in Welsh.

"Fifth. According to the last census (1901) Welsh was spoken by a larger percentage than English.

"Yours truly,

"L. HUGHES,

"Chief reporter of South Wales *Daily News*."

Now compare another statement of the brother's with the above answers of Messrs. Evans and Hughes: "I might also say no business transactions of any kind are done in Welsh, neither is any trial conducted in Welsh, English is taught in all our schools in Wales, no business or professional man would be of any use in Wales to-day if unable to speak or write the English language."

Yours for truth,

WM. LEWIS.

517 NORTH TWENTIETH STREET, SAINT JOSEPH, MISSOURI,
July 10, 1909.

Meditations on Things Wise and Otherwise.

Editors Herald: Of all men to whom authority has ever been delegated, none have ever borne a greater burden of responsibility than the man whose duty it is to "warn the world." He has to do with the eternal weal or woe of his fellow mortals. Dereliction of duty, either aggressive or defensive, may result in irretrievable loss to those to whom he is sent to minister and he himself may have to foot the bill. It is no trifling matter to contemplate.

On the other hand, no man ever enjoyed greater prerogatives than the true servant of God. Notwithstanding all this, the man who seeks to magnify his office and calling by teaching a strict observance of the letter of the law, no matter how clean his character or how pure his motives, does so at the risk of being called a "crank"; and a persistent effort to call attention to things detrimental to the peace and safety of the body only enhances his chances of obtaining the uncoveted title. If he is so bold as to attack worldly encroachments he will be classed a "hobby-rider" and his influence will be lessened to a large degree, and finally he becomes an object of ridicule. Now listen:

"Son of man, I have made thee a watchman unto the house

of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."—Ezekiel 3: 17-21.

I am persuaded that the principle involved holds good to-day, "For I am the Lord, I change not"; and whether or not we are willing to "line up," and no matter how strenuous we may argue and reason to evade the force of the divine edict, the cold fact remains that "every transgression and disobedience" shall receive a "just recompense of reward."—Hebrews 2: 2. The application of such epithets as "radical," "crank," and "hobby-rider," to those who complain of the existence of certain "evils," and who cry "repentance," does not disprove the existence of the "evil" complained of, nor do they relieve the responsibility to pay heed to those whose duty it is to preach with the "warning voice."

Jeremiah continually prophesied of the destruction of Jerusalem and the captivity of the Jews, and his "hobby" carried him to prison. John the Baptist had the audacity to tell a rich ruler that he was living in adultery. He was a "radical" on the divorce question and his "hobby" cost him his head. For preaching the resurrection from the dead Paul was "called in question," and branded as a "heretic," a "pertinent fellow," and a "word of sedition." His peculiar ideas ran counter to the popular understanding of things, and he was a "crank" in the estimation of popular opinion. He rode his "hobby" to prison and to death.

What might be said of Nephi, Alma, and Moroni? They were "cranks" and "radicals" par excellence. Nephi was a visionary "crank" to such an extent that his own brothers hated him. Moreover, he was "radical" on secret societies, going so far as to say the Devil was the "foundation of all these things." He had no hesitancy in voicing his sentiments, choosing to obey the command of God by lifting the warning voice rather than cater to the popular clamor to the disparagement of the right.

It may be that that which was of paramount importance anciently has become a modern fanaticism, but I fail to see how or why. My comprehensive powers may be deficient, but that is no reason why I should be called a "crank" or a "hobby-rider."

By what system of logic can it be shown that that which was under the ban of inspiration in Book of Mormon times is to be winked at to-day as a harmless institution? Do not like causes produce like effects? It may not be wise to legislate restrictive measures to govern the personal conduct of the members of the body outside of the revealed "code of good morals," but should that fact be used as a bar against the use of that which is revealed as an educational factor? I think not. Does preaching the gospel imply *only* an aggressive proclamation of the plan of redemption as comprehended in the "first principles"? If no attack is to be made on existing "evils," what becomes of the command to "say nothing but repentance to this generation"? To my mind the above is susceptible of a very broad application.

If the gospel is a perfect system of faith and morals, com-

prehending all the elements essential to our happiness here and hereafter, can we by any possible means enhance our condition by affiliating with organizations aside from and which form no part of the gospel scheme? I think not.

If the Book of Mormon contains the "fullness of the gospel"—the "new covenant," are not the prophetic utterances concerning secret organizations that should exist in the "last days" as much a part of the message to be delivered as anything else in the book? If the above proposition is true, and I believe it is, will not a failure to deliver the message entire bring us under the anathema of God as announced to Ezekiel quoted above? Why should we shun to declare the whole counsel of God? If we remain silent while this "evil doth pollute my estate," with our eyes open to the situation, will not the blood of those who fall victims of the evil be upon our heads? I am fearful of it. If we announce to the world that the "Lord doth not work in secret combinations," are we any more a "crank" than Moroni was for teaching the same thing? If we teach men in the church that they should not be "unequally yoked together with unbelievers," are we any more "radical" than Paul was who taught likewise?

Secret oath-bound societies are a positive injury to the growth and development of the body of Christ, and Almighty God has, in both ancient and modern times, spoken his disapproval of them, and has plainly foretold their predominating influence in the "latter days." Again we repeat the question: "Shall I be content while this evil doth pollute my estate?" Shall we be a party to the "evil" by our silence? Would it not be the better part of Christian fortitude to stand boldly in defense of that which is "written for our learning"? Will I be justified in the sight of God if, when I see a brother being lost to the church by the influence of the "lodge," I refuse to warn him simply because the lodge in no way interferes with my personal liberty? Am I my brother's keeper? Because my personal liberty is not being hampered, will I be excused in the final summing up of human affairs when I have witnessed others being ruined by the "evil" and refused a helping hand? Would I be justified in voting "wet" in a crusade against the liquor traffic simply because *my* personal liberty is not in jeopardy? If the body is composed of many members and one member does that which results in injury to himself, am I not compelled to suffer also even though my personal liberty may not be infringed upon?

When the body legislates corrective measures, in harmony with the divine order of things, is it not the duty of every authorized servant of the body to diligently seek to carry out the will of the body? Is it right to class a man as a "hobby-rider" simply because he endeavors to carry out the expressed will of the body? Does not the application of such terms as "hobby-rider," "crank," and "radical" have a tendency to cripple the man's influence for good among those whom he may be called upon to labor? Did the Lord make "constructive criminals" of the ministry by saying they should avoid the use of tobacco and strong drinks? (Doctrine and Covenants 119: 3.)

For all that pertains to the peace and development of Zion's conditions.

E. E. LONG.

CRABTREE, OHIO, July 2, 1909.

Extracts from Letters.

J. C. Foss, writing from Machias, Maine, July 16, says: "We are having a warm time of it here. Find them in squads discussing the doctrine. Last Sunday I baptized two more; others to follow."

"The most heavenly pictures seen on earth are men and women doing common loving kindnesses."

News From Branches

BURLINGTON, IOWA.

Burlington is "still here," if we haven't been heard from for some time.

There has been little change in the branch since last report. One has been lost by death, and four added by baptism.

The Religio maintains a reasonably good attendance, and the Sunday school is doing well. June 27, children's day, was observed and as a whole proved a success. An attendance of seventy was reported for the regular Sunday school session, and the house was well filled for the special service and program time. We are pleased to say that in connection with this program we introduced fourteen cradle roll members, one of them being blessed during the service. Sr. Callie B. Stebbins, of Lamoni, who is visiting here, gave us a short talk about the cradle roll, and our pastor, Bro. Charles Fry, spoke to the children for a few minutes, after which the ordinance of baptism was administered, four of the children having given their names. Neat little souvenir programs were prepared for the children, giving the present corps of officers and teachers, the program, the cradle roll, and the names of those baptized. A very good feeling was manifested, and we trust is indicative of an even brighter future for the school.

Letters of removal have recently been received from Brother and Sister Morgan, of Medea, Illinois. We are glad to welcome any new workers among us.

The members of the North and South Hill Aid Societies met together recently at the home of the pastor and enjoyed a social afternoon. On account of living at a considerable distance from each other, this is rather infrequent.

A number of our Burlington people are planning to attend the reunion at Bluff Park, from July 30 to August 8.

LONDON, ONTARIO.

Sr. Lizzie Evans, of Toronto, has been spending a few days here visiting Saints and friends.

Bro. Ed Moore, who has been in the hospital several weeks, suffering from a broken leg, is able to be around again.

Bro. George Latt met with a very painful accident last week while at work. While assisting in the erection of a large warehouse, one of the heavy beams fell on his foot, crushing it badly.

The following officers were elected to have charge of the Sunday school for the next six months: Superintendent, Frank Gray; assistant superintendent, P. H. Philippin; secretary, Lily Gray; treasurer, Mamie Harrison; library representative, Bert Richardson; organist, Maud Cambridge; chorister, Ethel Gray; assistant chorister, Elder Henley; janitors, Joe Heaslip and Norman Winegarden.

A new Sunday school has been organized in West London by assistant district superintendent, O. W. Cambridge.

The local ministry, under the direction of Elder Fligg, are holding open-air services in several parts of the city. Elder Henley spoke last Sunday at Knolwood Park, an opening made by Bro. C. Insell.

The Religio local elected the following officers for the ensuing term: President, James Winegarden; first vice-president, Edith Pope; second vice-president, R. J. Farthing; secretary, Bessie Talbot; treasurer, Ruth Greer; library representative, Clara Hardey; organist, Lillian Pope; chorister, Ethel Gray; janitor, W. Willis.

W. A. HARDEY.

"Days are sacred in proportion as they serve high ends."
"If your faith possesses your heart it will propel your feet."

TOPEKA, KANSAS.

We have Bro. H. E. Moler, of Independence, with us at present, holding forth on the street with fair interest. Saints are feeling good and seem desirous to help and put forth a more determined effort. Hoping and praying for the spread of the gospel, I am,

Yours in the faith,

J. S. ROBINSON.

134 NORTH LOCUST STREET.

OMAHA, NEBRASKA.

We are trying to keep moving while this hot weather lasts. This is the hard season of the year to keep up interest in city work. There have been a number move away lately; some to Independence, some to Alaska, some to Grand Island, and some to Hastings, Nebraska. In all about thirteen. We have gained one by baptism and three by letters.

On June 20 we observed children's day; had program morning and evening, which was very good. One baptized.

F. A. Smith, on his way to his field, stopped and gave us two sermons. After being city missionary here for six years, his visits are always enjoyed by the Saints.

Sunday, July 4, was election of officers for the Religio, and resulted in the selection of almost a new set of officers, and two new teachers. We expect new officers and teachers will bring new energy.

An ice-cream social was held at Hanscom Park for the benefit of branch expenses, July 15. Quite a nice little sum was realized. A basket social, to help the building fund, was held recently and was very encouraging.

We have a soliciting committee to raise means to either buy or build a new church, as a better building and location is badly needed. The committee is meeting encouragement, almost everywhere they have been.

Lots of rain, but no serious damage has yet been done in the city.

The general health of Saints is good. Some are looking forward to the Council Bluffs reunion, for a spiritual feast, which is August 21 to 29.

A good deal of the preaching of late has been by the branch officers, other than the president, and very acceptably, too.

Bro. James Huff, one of the old veterans of the church, and also of Uncle Sam, has just received the appointment of chaplain at the state penitentiary of Nebraska.

A number of Saints have received wonderful blessings of late through administration. Three cases of appendicitis have been almost instantly healed. May God be praised.

Sunday, July 18, the preaching morning and evening was done by two branch teachers. Good instruction was given and all will be blessed if it is put into operation.

Not many out. Hot weather we suppose is the cause. Maybe it is a justifiable excuse, but time will tell.

Sr. Florence Calhoun, of Sioux City, visited a few days very acceptably at the missionary's home.

August 5 there is to be a joint picnic of the Omaha and Council Bluffs Sunday schools to be held in Hanscom Park, Omaha.

J. M. BAKER.

3015 FRANKLIN STREET.

Request for Prayer.

Bro. Joseph and Sr. Lillian Muir, 1319 Tenth street, Port Huron, Michigan, request the prayers of the Saints in behalf of their little daughter, Doris, who is very sick.

Addresses.

Elder Leonard Houghton, home address, Clitherall, Minnesota.

H. O. Smith, 14 Congress street, Buffalo, New York.

Charles E. Crumley, Box 442, San Bernardino, California.

Miscellaneous Department**The Bishopric.****APPOINTMENT OF BISHOP'S AGENT.**

The Saints and friends of the Eastern Maine District of the Reorganized Church of Jesus Christ of Latter Day Saints, please take notice that upon the removal of Bishop R. Bullard from the territory of Eastern Maine and assignment of field of labor in the Rocky Mountain Mission, it has been necessary to select a Bishop's agent in and for the territory of Eastern Maine District. By recommendation of the conference at Jonesport of June, present year, Elder Samuel F. Cushman, of Jonesport, Maine, is hereby duly appointed and authorized to act as Bishop's agent in and for said district in place of Bishop R. Bullard, resigned.

We commend Bro. S. F. Cushman to the Saints of the Eastern Maine District and ask for him the cooperation and special help of all the Saints and friends of the cause of Christ in and for said district. We also take pleasure in commending the excellent work of Bishop Bullard in said district the past two years, and commend him as a bishop in financial work in his new field of Rocky Mountain Mission and any field where he may be called to labor. We trust that Bro. R. Bullard may be blessed and prospered in his labors in the new field as fully as in his former.

We shall hope that all who are members of the church or who are special friends of the cause of Christ in the Eastern District of Maine, will contribute to the interest of said district during the present year.

May peace and the blessings of the Lord attend every worker and helper. In behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

Pastoral.

To the Saints in North and South Dakota and Minnesota: Having been appointed in charge of the above-named States, I would like to hear from those who desire to have missionary work performed in their neighborhoods. A number of missionaries have been assigned to this mission and we desire to keep in touch with each other, so we can work systematically together and accomplish the greatest amount of good.

At the June conference held in Clitherall, Minnesota, I was chosen district president of the Minnesota District, and as the assistant district president has resigned, it will be necessary for me to spend most of my time in Minnesota.

I hereby notify the Saints in said district that an assistant district president will be chosen at our fall conference.

The prospects for a successful year's work are good and I hope each Saint will make a special effort to assist the cause we love so much.

My mission address is 427 Knox avenue, Minneapolis, Minnesota, care of Elder Charles Lundeen.

W. E. PEAK.

LOMA, NORTH DAKOTA, July 20, 1909.

Resolution of Appreciation.

Whereas, after many years of untiring, faithful, and efficient service, and when having labored beyond his strength, the resignation of Elder A. Barr, as Bishop's agent, has come, be it

Resolved, That while we regret to lose him from the place he has filled so long, faithfully, and well, we rejoice that from the Lord and the church he has won approval as a faithful servant. We desire hereby to express our deep appreciation of the long-continued and valuable service rendered, and extend him our heartfelt thanks for the same.

Further: We are mindful also that Sister Barr has nobly aided him in his labors. We pray the Lord to care for and bless them their remaining days, with all his wisdom elects for their good.

R. ETZENHOUSER,
D. MACGREGOR,
E. K. EVANS,

Committee.

Approved by Eastern Michigan district conference at Detroit, Michigan, June, 1909.

F. O. BENEDICT, Secretary.

"An honest smile is worth ten million sunless sermons."

"Every time you serve a superstition you enslave your soul."

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For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Two-Day Meeting.

There will be a two-day meeting held with the branch at Shabbona, Michigan, August 7 and 8. As no meals will be served, the Saints are requested to bring well-filled baskets. W. M. Grice, president.

The Bell River Branch will hold a two-day meeting at Bell River, Michigan, August 28 and 29. A cordial invitation is extended to all. W. M. Grice, president.

Conference Notices.

The Central Nebraska District will convene with the Clearwater Branch, August 28, at 10 a. m., to last two days. We have the promise of Elder J. W. Wight, of the Twelve, to be with us; and as we have not arranged for a reunion this year, think it a good plan for Saints to come to this conference, prepared to remain a few days after the adjournment and continue for mutual benefit and to extend the light to those not of the faith. We hope all branch clerks will have statistical reports prepared and sent in due time to W. E. Kester, Clearwater, Nebraska, or the writer at Inman. Levi Gamet, president.

Convention Notices.

Convention of the Central Nebraska District will convene at Clearwater, August 27, 1909, at 2 p. m. All the schools in the district are invited to attend and help make this the most profitable convention ever held in the district, and please remember that every school in the district is expected to send a report of its school, that we may know what you are doing along Sunday school line of work. W. E. Kester, secretary.

The semiannual Sunday school convention of the Seattle and British Columbia association will convene during the first part of the reunion, held in Seattle, commencing August 13, 1909. Mrs. H. A. Briggs, secretary.

The Northern California district convention of Zion's Religio-Literary Society will convene at Irvington, California, September 7, 1909, at 2 p. m. Secretaries of locals please send in your reports and credentials before August 12, as I expect to start on a visit to New York shortly after that date and will not receive them in time for this conference if reported later. There will be election of district officers. All come and help make this conference a success.—Pauline O. Napier, district secretary, 2130 Jay street, Sacramento, California.

Reunion Notices.

The Far West District and northwestern Missouri reunion will convene on the old camp grounds at Stewartville, Missouri, August 20 to 29 inclusive. Come and bring the Spirit of the good Master with you and you will have a good time and be rewarded for your trip. Those wishing to rent tents will please notify B. J. Dice, not later than August 14. Prices, 10x12, \$2; 12x14, \$2.50. Will get other sizes if possible. Price according to size. Meals can be had at the dining tent at low rates by day or week. Mail and telephone service on the grounds. T. H. Hinderks, secretary.

Notice.

The Twelfth Quorum of Teachers are requested to meet August 7, 1909, with the New Philadelphia reunion for the purpose of transacting the business of the quorum, and perfecting it as an organization. All teachers' names in the three districts are wanted; present yours for membership. The church wants active men.—L. Davison, secretary, R. F. D. No. 2, Box 31, Willoughby, Ohio.

Died.

LARSON.—John Peter Larson was born at Malm, Sweden, May 28, 1836; baptized March 2, 1882, at Omaha, Nebraska, by Elder Jens Anderson. He was married to Miss Bengta Nelson, to which union were born seven children, five of whom with their mother survive him. The gospel was a comfort and stay to him in his suffering and sustained him in his parting hours. Funeral services in the M. E. church, at Page, Nebraska, by Elder Levi Gamet.

HAMPTON.—Homer Alma, child of Elder W. H. and Anna N. Hampton was born January 21, 1909, blessed February 21, 1909, by J. T. Riley and J. W. Jackson, and died June 29, 1909. Funeral in charge of Elder J. S. Moore. Sermon by Elder J. M. Smith.

RHODES.—Howard, the infant son of Bro. and Sr. Josiah Rhodes, on the morning of July 10, 1909. For such a little while (three months and fifteen days), as men count time, was he permitted to linger here; but counting it by "heart beats" who can measure it, or the aching void left in the hearts of those who loved him, which nothing but the love and mercy of God can ever fill. Funeral was held at the home of Elder D. W. R. Davis, grandfather of deceased, where Elder William Johnson poured the oil of consolation from the cruise that never fails. Amid showers of fragrant white blossoms, sweet emblems of the sinless soul, loving hands laid the little form away to await the resurrection.

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THE SAINTS' HERALD

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

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

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



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

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something grafted upon original Christianity by later thinkers, particularly by Saint Paul. Veit says, "Dogma is something decidedly inferior to the gospel, and we deny that dogma has any right to claim to be the reproduction of the gospel correctly and historically understood."

In the second place, it is argued, dogma and gospel are intrinsically opposed to each other. The gospel and Christianity are life itself.

Dogma is the formulation of a proposition, of a theory, and belongs rather to the intellectual part of man, while religion is decidedly a matter of the heart. Dogma leads consistently to a dead and formal orthodoxy. It can not produce a religious life. Baars says: "Christianity is a religious doing. It is not thought, nor formula of thought. We need no dogma; we must live our Christianity independently of the particular forms and molds which Christianism may happen to have assumed."

Thirdly, dogma and science are represented as mutually exclusive. Professor Harnack, for instance, maintained that the Christianity of the primitive church was largely the outcome of Greek philosophy coupled with oriental mysticism. The researches of many modern critics have undertaken to demonstrate that generally accepted Christian views developed under the influence of dogma are incorrect, and must accordingly give way to the more reliable results of modern independent science.

These and similar arguments in favor of a creedless Christianity are discussed with great skill by Dr. M. O. Stammer, in a recent issue of the well-known apologetical journal *Glauben und Wissen*. It is a psychological impossibility and self-deception on the part of the champions of an undogmatical Christianity, he declares, to claim that there can be such a thing as a creedless Christianity. All religions consist of certain principles and ideals, and these are simply other terms for creeds and articles of faith. The lives of all of us are spent in efforts to realize certain things considered desirable, and these things are what we believe in and what we hope for. The Monist or the advanced religious thinker does not really try to abolish creeds; what he is attempting to do is to stamp out the old faiths and put in their place his own convictions. He has a new religion to offer the world. He wants to substitute one creed for another. He would abolish the article of faith which tells us that man was made by the creative act of God, and would substitute a statement that he came into existence by the slow process of natural development. Just as agnosticism is really a self-contradictory term, Doctor Stammer contends, so a creedless Christianity is also self-contradictory.

It is plain, the same writer continues, that the original teachings of Christ and Christianity were anything but creedless. Even after such elements as the chief contents of the Fourth Gospel or of the Pauline Epistles, now challenged by the radicals as something grafted in later years upon the primitive teachings of Christ, have been eliminated, there still remains practically nothing in this Christianity but a

Editorial

CREEDLESS CHRISTIANITY SELF-CONTRADICTORY.

It would appear that Professor Elliot, late of Harvard, has turned prophet, and in the exercise of his prophetic calling he declares that there is approaching an era in the religious life of the churches in America, if not in the world, in which there will be an aggregation of religionists without a dogma or a creed. The basis of Professor Elliot is similar to that held by others, a digest of which appears in *Current Literature* for August, 1909, pages 178, 179, from which we quote the following:

An analysis of the arguments made by these advocates of the "Away from dogma" crusade, shows that they base their claims on three main grounds, namely, that creeds are opposed to the spirit and original character of the gospel; that they are contrary to real Christian faith; and that they are out of harmony with the best results of scientific research.

The first claim is founded on what is regarded as the result of the critical study of the New Testament made by Harnack, Pfleiderer and others. According to this point of view, the teachings of Christ were originally a system of simple ethical principles, such as are incorporated in the Sermon on the Mount and the synoptic gospels. Dogma, it is contended, is

body of teachings or doctrines. The synoptic Christ is not a creedless Christ, as is seen by what he is constantly teaching concerning the kingdom of God, the Son of Man, and other matters of equal importance. Particularly in his opposition to the thought of his age Christ is seen to be a teacher of doctrines. Over against the false teachings of his day he set up a new system, and in the very Sermon on the Mount, to which the advocates of an undogmatical and purely ethical Christianity so frequently refer, the higher religious principles, or doctrines, of the New Testament are contrasted with the inferior dogma of the Old.

Dogma, Doctor Stammer affirms, is a religious necessity. The important thing about a man is his life, and he lives what he believes in. He can not lead a Christian life unless he purposes to realize certain principles or truths that his faith as a Christian makes him think are necessary. Without dogma and doctrine, the Christian life would lack a guiding star, a directive principle; it would be like a boat without a rudder. The church, even more than a political party or a school of philosophy or sociology, must have a special creed and fixed principles as an expression of its ideas and ideals. A creedless Christianity, Doctor Stammer says in conclusion, is an impossibility.

We commend this criticism of Doctor Stammer to that class of minds that are so prone to hunt for something in the philosophy of things that will help them to get away from the absolute facts taught in the New Testament scripture by the great Teacher. We believe Doctor Stammer to be right, and we publish his refutation of what these would-be advanced thinkers are presenting with a view to substitute their dogma for the absolute teachings of Christ, as being legitimate, the fighting of fire with fire, or to confound any false philosophy by the teaching of sound reason from the ranks of the philosophers themselves.

A FAIR INFERENCE.

It is a fair presumption that when God calls men for the accomplishment of any purpose, whether it be of a national, or political, or religious character, he selects those who are by natural gifts qualified to perform the duties which attach to the position which they are called upon to fill; or, that after he has called them he, by virtue of the Spirit which he puts upon them, qualifies them to understand and perform the duties of the office to which they are appointed. This is a fair inference. Is it not an equally fair inference that all others who are not called to those positions, are not so well qualified, either by natural gifts or by the gift of the Spirit, to act in the positions as are those whom God calls?

Granted that all other things are equal, and that these persons respectively have received a degree of the Spirit commensurate to the several positions which they occupy in life or in any associate work to which they are called together by the Lord, is it not then a fair inference that those whom God has called and qualified should be considered the better judges of those things which call for their considera-

tion, judgment and decision, and action, than those whom God has not called to such positions? Is it not a fair inference that those whom God has called for the performance of specific duties are the better judges of what their action should be within the lines of the responsibilities placed upon them and for which they are to answer unto him who called them? If those who are called are to be held responsible for that which they do within the province of their calling, which responsibility does not rest upon those who are not called, and for which those not called will not be required to answer, ought not those who are called and who are responsible be left to discharge the duties of their calling without factious opposition upon the part of those are not called?

THE LAMONI "CONFERENCE" AGAIN.

In last week's issue we called attention to the failure of the Utah church papers to mention the effort some of their elders made at Lamoni in June. So much time had intervened we concluded that they were not going to say anything about it; but after going to press, the *Deseret News* for Saturday, July 31, reached us, in which we find the following from W. D. Van Dyke, jr., one of the elders who visited Lamoni:

ELDERS CARRY GOSPEL TO REORGANITE HEADQUARTERS.

CHICAGO, ILLINOIS, July 21.—A group of sixteen elders of the Northern States mission visited and held meetings in Lamoni, the headquarters of the Reorganite church, on the 12th, 13th, 14th and 16th of June, 1909, under the direction of Elder German E. Ellsworth, president of the mission.

The Reorganized church was placed at our disposal for our services and priesthood meetings with the understanding that they should follow in defence of their claims. For this courtesy we expressed our appreciation as there was no other suitable place where we could have held forth.

There is only one other house of worship in Lamoni, the Methodist church, which was too small for our services. During the day our elders visited every home in Lamoni, distributing tracts and literature, finding many good, honest-hearted people, sincere and honest in their religious convictions, who, of course, have been misguided from the path of the great latter-day work. We found some of the old people who freely broached the question of polygamy and voluntarily expressed to us that they knew that it originated in Nauvoo, and that it was taught and practised in Nauvoo long before the exodus of the main body of the church. We did not appear in their midst for the purpose of controversy as that is contrary to our method of doing missionary work and also to the spirit of the gospel, but to deliver to them the fulness of the everlasting gospel as restored to the Prophet Joseph Smith. However, we were attacked by Mr. Heman C. Smith, their church historian, in his addresses on the evenings of June 15, 17, and 18. He made an effort to prove the apostacy of the church even as early as 1841, during the life time and presidency of the prophet. He also attacked us as usual on polygamy, blood atonement, reconfirmations and a reorganization of the church in the valleys of the mountains quoting from various authorities what he saw fit to suit his

purpose and to bolster up his assertions. His remarks carried the same spirit as is characteristic of all their elders, that of abuse and attack of personal character of President Young and other early church officers.

In an editorial in the SAINTS' HERALD of June 23, in commenting upon our visit to Lamoni, that paper has the following to say: "We wish now to pass some criticisms on the men from Utah. We do not wish, however, to criticize them in any harsh, unfair, or captious spirit. First, we will say that their deportment (with possibly one exception) was such as to be creditable to them as men and to their church. So far as we observed they conducted themselves in a gentlemanly manner and in their attack upon us as a people, they were for the most part open and frank and evinced a care for our personal feelings that was commendable. Our elders may, and we trust do, profitably pursue a similar course toward all antagonists."

We do not know what the "one exception" was which they have reference to.

In behalf of the elders who visited Lamoni we desire to express our appreciation for the courteous treatment which we received at the hands of the people generally.

W. D. VAN DYKE, JR.,

President North Illinois Conference.

As usual, whenever their leaders are quoted, or well-known and authenticated facts are produced in connection with Brigham Young and others, they at once set up the claim of persecution. In a general way, Bro. Heman C. Smith brought forth much the same matter already presented in his reply to Elder B. H. Roberts; but in his answer to the extraordinary speech by Elder German E. Ellsworth, he exposed the absolute fallacy of argument in what was nothing more nor less than an attempt to justify and uphold the doctrine of polygamy.

DECADENCE OF LATIN RACES.

A good deal of interest is existent as to the decadence of what are called the Latin races, and the philosophers are seeking for the reason of it. This interest in the apparent decay in those states of the Continent which are the representatives of the Latin origin, is of a varied character. We give below a portion of an editorial appearing in the *Kansas City Journal* for August 3, in which we believe a very fair conclusion is reached by the editor as to the more reasonable and more apparent cause of the decadence in these Latin races:

The causes of the decline of the Latin races are open questions concerning which sociological scholars will find room for wide differences of opinion. It might be said of Spain and Italy that poverty and oppressive taxation had crushed the spirit of the people, but this does not apply in the case of France which is still one of the richest nations in the world. The Bank of France is undoubtedly the soundest, strongest financial institution in all Europe. It has repeatedly come to the assistance of the Bank of England at critical periods, probably saving the entire world of finance from disastrous shocks. The French people, too, are probably the richest, per capita, in the world; at least wealth is more equally distributed among them. The stocking of the French peasant is seldom empty, and it was from this well-filled hoard that the war indemnity of a billion was paid to Germany even before it was due, so great was the desire of

the French people to remove the hated foot of the invader from their soil. In the opinion of many careful observers, the most potent factor in the decadence of the Latin nations is the growth of the irreligious spirit which is widespread and bitterly hostile to all forms of religious worship. France still numbers many thousands of devout Catholics actively loyal to the church, but as a whole the nation is pronouncedly irreligious. In Italy and Spain religion is largely confined to the highest class, while in many localities the common people manifest a ferocious hatred toward the religious orders. Atheism has become the rule in both countries, and is rapidly gaining ground in France owing to the insidious teachings of the socialist leaders. It might well be inferred that patriotism, courage and every other virtue can not long survive in a country without religion. A nation without a God is a people without a guide.

It may be that we agree with the conclusion of this lay preacher upon the same hypothesis that Elder Elijah Banta one time expressed himself in regard to the orthodoxy of one of the elders of the church whom he heard preach. His comment was this: "The brother is sound in the faith. Why do I say he is sound in the faith? Why, because he believes with me." We believe with the editor. One of the strongest reasons why we believe with the editor is that we have been assured in divine writ through revelation that we are to have no king in time on this land. And further, that the nation on this land that will not acknowledge God will not prosper, but will in time be destroyed. From this we conclude that this can never become a godless nation, using the word *nation* to represent the Government. Efforts may be made, as they have been to take God out of the Constitution, to prohibit the Bible from being read in the public schools, or to take the motto, "In God we trust," from the national coin, but from the fact that God has assured us through the revelations of his inspiration that wise men were inspired to draft the Declaration of Independence and the Constitution, we may safely conclude that as long as we as a people maintain our faith in God's revelations to us, and as he has left them for the government and guidance of mankind, Christ will find a people here who honestly acknowledge the existence of God. We concur with the conclusion: "A nation without a God is a people without a guide."

CAUSE FOR DIVORCE.

Cardinal Gibbons, the head of the Catholic Church in America, is credited with having made the following declaration on the subject of divorce, at Omaha, Nebraska:

I am thoroughly opposed to divorces, especially with the privilege of remarrying. Divorce in the family is what anarchy and sedition are in the State. Every good citizen is opposed to sowing the seeds of anarchy in the community, and he ought to feel the same way toward divorce which breaks up the family and thus attacks the life of the State.

When young married people know that it is easy to secure a divorce they will often rush to the courts to seek them, while if the law did not allow it they would live together and mayhap forget their differences and love each other. Look

at South Carolina where there are no divorces. People live happily there, all of which shows that the laws of the country need changing.

This declaration of the prelate is characteristic of the attitude of the Catholic Church towards a disrupting of the marriage bond, and we are inclined to agree substantially with this view. It is to the credit of South Carolina if the statement of Cardinal Gibbons is correct. If similar laws existed in other States, it would be quite apt to check the mania for hasty marriages.

There can be but one just cause for disrupting the marriage form, and hence the only difference of opinion is to the point whether an actual crime must be committed, or whether there is a possibility for what may be termed constructive criminality. On this point there is considerable difference of opinion, and we have been lately criticised for having expressed a dislike to the impeachment of individuals who have apparently gone wrong, and whose acts have been construed to be acts of wrongdoing when there was extreme doubt as to any intention of committing wrong. It is clear that motive has largely to do with criminality, and in the absence of motive, clearly ascertained, there is, in our opinion, strong reason for avoiding extreme punishment. The Master has said, "Ye are commanded to forgive all men; I will forgive whom I will." The apparent intention of this is to remind us that being finite we are scarcely qualified to sit in correct judgment upon our fellow-men; that He only whose province it is to know the act and the hidden motive behind the act, is qualified for correct judgment. It is well that the thought be impressed upon us all that there is but one just cause for divorce.

NOTES AND COMMENTS.

We have a letter for Mrs. H. W. Preston, Stockport, England, which we will hold until some one supplies street address.

Original contributions and articles of general interest have usually limited our letter department, but there being an unusual number of letters on hand, we have decided to make this issue a special letter number. Those writing for this department should be brief and newsy without going into details so purely local in interest that our readers will not care to read what they submit. Kindly remember this. The Saints are glad to read of the progress of the work. All are interested in it. Dwelling too much on local affairs will lessen appreciation of your communications, and, besides, may cause the editors trouble in deciding what part, if any, should be used, keeping in view, as they always try to do, the greatest possible good for everybody. We consider our letter department as a most important one, and want to please everybody, if possible. However, we have a great deal of difficulty in getting some of

the letters in suitable shape for publication. We realize that letters are like testimonies: quite often the simple, humble letter bears a stronger message than more pretentious ones.

The next number of the SAINTS' HERALD Historical Series will be by Elder T. W. Williams, pastor of the church in Los Angeles, California. The Saints are well acquainted with Brother Williams, both as a speaker and a writer. They know his style to be concise, vigorous, and pleasing. We are sure that they will enjoy and appreciate the forthcoming article which will be entitled, "Joseph Smith's first vision."

In last week's issue the article, "The proper course in the preparation of sermons," failed to show the writer's name. This was a paper prepared by Bro. Hyrum O. Smith and read by him at a meeting of the Third Quorum of Seventy.

A sister writes us from Chetek, Wisconsin, that certain Methodists of that place make the statement that on a recent visit to Salt Lake City they went to see the Mormon Temple and that thereon they saw inscribed these words: "Reorganized Church of Jesus Christ of Latter Day Saints." The sister has denied the truth of such statement and wants us to make it clear that there is no connection between us and the Utah church. It seems incredible that anyone making any claim to a knowledge of the situation, would not know that there never was any connection between us and Utah Mormonism, and never can be under conditions existing in Utah. If the word *Reorganized* is inscribed on the Mormon Temple in Salt Lake City we have never before heard of it; it is there contrary to the will of every true Latter Day Saint, and we brand the statement as false; because in the nature of things it could not be there, and such a thing would be just as distasteful to our people as it would be to anybody else. If Chetek Methodists or other citizens wish to inform themselves, let them inquire of Governor Carroll, of Iowa, or of Senators Dolliver and Cummins, of Iowa, or of Senator Burrows of Michigan. These men are prominent and know the differences between us and Utah Mormonism.

By report from Elder J. W. Wight we learn that the baptisms for the last quarter in his field number one hundred forty-eight. A pretty fair showing.

LAMONI ITEMS.

Elder A. Carmichael, business manager of the Herald Publishing House, arrived last week from California, bringing his family. He preached Sunday morning.

Full equipment has been installed and Lamoni's waterworks system is in operation. Homes are being connected as fast as possible.

The Straight Road

PURE AND SPURIOUS CHRISTIANITY.

The crying need of the world to-day is the application in and to their lives of the true principles of the religion of Christ. True Christianity is that system of moral and spiritual ethics revealed through and taught by Christ and his ordained ministers, a record of which is written in the Bible—God saw the world under the bondage of sin and so loved mankind that he sent his Son that whosoever believed in him might obtain a freedom from this bondage of sin.

Socrates said: "We must wait till some one comes from God to teach us." Plato, another heathen philosopher, said: "It is necessary that a law-giver be sent from heaven to instruct us." Nicodemus said: "We know thou art a teacher come from God." So we present in harmony with the Bible Jesus Christ as the greatest teacher, law-giver, leader, witness and commander that ever trod the earth.

Jesus emphasized the thought that strict and complete obedience is necessary to a fullness of life hereafter: "Man shall live by every word of God." Also in sending his disciples as teachers to the world, he said: "Teach them to observe all things whatsoever I have commanded you." He said again: "If ye continue in my word ye shall know the truth and the truth shall set you free."

Jesus was an innovator in that he introduced a strange and novel doctrine. He was an exclusionist in that he did not accept the churches and creeds of this day, stating: "You make void the commandments of God by your traditions." Told them to "repent and believe the gospel." There are creeds and systems of religions to-day by the hundreds, each differing from all others in some doctrinal point. The thinking mind is bewildered as it goes out to find a church home. If Jesus was to appear in Oakland to-day at which church would he worship—under which creed would he find a welcome? The logical answer would be that church and under that creed that would most closely harmonize with the creed or doctrines he taught and in whose pulpit and pews there would be a welcome to the same divine Holy Ghost that was poured out on the ancient church. So let us take the blessed Bible as our guide book and go in search of such a church.

Jesus said, in John 14:21: "He that hath my commandments, and keepeth them, he it is that loveth me." Jesus as a commander gave commands and we must obey them else we love him not. In sending out his apostles he said, Mark 16:15, 16: "Go ye preach the gospel to every creature; he that believeth and is baptized shall be saved." Baptism was then a command. Again we read, Acts 2:37, 38: "They said, Men and brethren, what shall we do? Peter

said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the Holy Ghost, for the promise is for all." Peter held the keys of the kingdom and he taught the way into said kingdom was by faith, repentance and baptism for the remission of sins. If Peter is to be the doorkeeper of the New Jerusalem he will either have to change his creed or exclude those who do not comply with the law as given by himself on Pentecost when under the spirit of inspiration. It may be possible to find churches that teach the above but let us look again at our guidebook, Hebrews 6:1. Paul enumerates the principles of the doctrine of Christ, as repentance, faith, baptism, and the laying on of hands. This last doctrine was taught and practiced in Christ's church for the reception of the Holy Ghost, as may be found in Acts 8:17; 19:6. Why do we not hear the clergy preach as did Peter on Pentecost? Why not practice as Peter and John and Paul did anciently? These doctrines and ordinances were essential then and are just as binding to-day.

How can we preach Christ as a divine teacher without teaching these, his doctrines? How can the clergy of our day represent Jesus as the commander and fail to tell the world about these doctrines that were revealed through him and perpetuated by his apostles? Why ostracise the name of Joseph Smith and cast aside those who believe in the message he bore to the world when we discover the church he organized, the doctrine he taught, the Spirit bestowed upon the church, are each and all an exact counterpart to the church and doctrine and spirit of the church of Christ? For what false doctrine are we condemned? For what sin was he slain? The angel of Revelation 14:6, has come, the church is once more established with all the ancient officers and doctrines and the Lord is recognizing his church as formerly. A further investigation of this doctrine is solicited.

J. M. TERRY.

[Pastor Reorganized Latter Day Saints' Church; also president of Northern California District; church, Sixteenth and Magnolia streets. Residence, 1230 Magnolia street, Oakland, California.]

—*Oakland Tribune*, July 24, 1909.

God is salvation.
 Work is success.
 Labor is happiness.
 Doubt is destruction.
 Knowledge is success.
 Stolen sweets are sour apples.
 Idleness is the mother of crime.
 Honesty is a perpetual victory.
 A great philosopher is alive when he is dead.
 Love and laughter are splendid companions.
 Sin develops deformity, disease, and destruction.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER D. R. BALDWIN.—NO. 3.
EXPERIENCES IN REAL PIONEER MISSION WORK.

On September 9, 1899, I entered into my first debate with Binum Black at Ravenden Springs, on the subject of continued revelation, at which time all their arrangements to erect a house of worship at that place were abandoned after the matter was well under way. Again, on November 20, of the same year, we held a week's debate on church propositions at Martin Creek and Black had a lying report of the debate published in his paper, the *Eye Opener*, at Ravenden Springs, whereupon said paper died in spasms.

On August 13, 1900, Sr. Ella F. Reeves, of Martin Creek, Arkansas, was healed of a cancer by the power of God under the hands of Elder Joseph Ward and the writer.

December 23 to 28, 1901, I was in debate on church propositions with Prof. John L. Fry, a Campbellite, at Oconee, Arkansas, during which time I ate with my opponent at his own table, and slept by his side in the same bed. I was among strangers and could secure no help. I had to be governed by his moderator who acted the gentleman from start to finish, but I can not say so much for the professor. This debate marked the turning period of his life along political lines, from overwhelming successes to ignoble defeats.

In November, 1902, I was on my way to the vicinity of Center, and at four o'clock on Friday morning, the 21st, in open vision, I seemed to be covered with dirty, ill-favored, blear-eyed, little black cats. I picked them off one by one and made them turn lively somersaults as I threw them from the high porch. I understood these unsightly feline parasites presaged something unusually unpleasant, but I knew not what. On the 23d I preached at Cove schoolhouse. At the close Elder W. H. Hulett, of the Campbellite Church, asked a few questions in a kind way. I at once recognized the soft fur of the little cats against my cheek.

This night I dreamed of seeing a large man in a stooping attitude gazing steadily at the people through an opening in a large black hood which he held over his face. A voice said to me, "He is practicing the black art." I then noticed that the people were passing under his influence and seeing things through his eyes. I stepped forward, broke the spell, and exposed his wicked work. This greatly enraged him. Advancing, he fixed his glittering eyes upon me and made a threatening, vehement address. His dark complexion, bloated face, and white, projecting tusks formed an aspect long to be remembered. I waved him back and he retreated

from the motion of my hand. A break now occurred in the drama. The next play was concise and vivid. I held the floor and was addressing the audience, with untold liberty, while my opponent had stretched himself at full length on a bench over near the wall.

At the close of my meeting on the 26th, Hulett got very boisterous; he raved and pitched and bawled like a wild broncho. He inferred that I was a lying hypocrite because I had called him brother, and swore that we were not forty-seventh cousins. On the 27th, he filed objections in a rapid manner for thirty minutes, during which he called me brother three times. He had mellowed down considerably. At the beginning of my meeting on Saturday night, the 29th, Elder Hulett entered with a small posse of men. He came forward to the stand, while his companions found seats back close to the door. I perceived clearly that their intent was evil; but I felt strong and secure. After the sermon (which was a stirring one) Hulett commenced to rave in a noisy, angry manner, and used but little reason. His menacing, vicious nods, wicked, glaring eyes, and impudent sarcasm reminded me vividly of my dream. I made no reply to him, only sang in full note a few verses of No. 1116, Saints' Harp.

"The pure testimony poured forth in the Spirit
Cuts like a keen two-edged sword,
While hypocrites now are most sorely tormented,
Because they're condemned by the word."

I announced a lecture at eleven o'clock the next day on the Book of Mormon, and as Hulett had said mean things about the book, I asked him to occupy half of the time. He promised to be on hand. I noticed that Bro. Armand Nuckles stayed right by me and that a young man rode his horse close behind the wagon, and stayed over night with others, where I did; but not until two days later did I learn that the young man was one Mr. Edwards who overheard Bennett and Wiggs, who accompanied Hulett, threaten to do the old man up. It was all clear to me now that the presence of my alert bodyguard that I was not aware of, prevented mob violence; for they were heard to say, "Those eyes of Nuckles' give the whole thing away." On the 30th I enjoyed unusual liberty in my lecture, which lasted ninety minutes, but neither Hulett nor his cohorts were present. On my way from meeting I again thought of my dream. My opponent had retired.

Heavy rains now boomed the streams to danger point, so we opened meeting on the 1st of December at Bettis Schoolhouse on our side of Big Creek. On the 2d I was powerless to maintain order. Several times some went to the door and whispered and eyed me closely. I knew the mob spirit was rife. Soon "Joe Bob" Hulett, a brother of W. H. and also a Campbellite preacher, bobbed up and poured in a

growsome mixture and broke up my meeting, giving me no chance to dismiss. I was alone and in the presence of a dangerous crowd. The night was exceedingly dark. I was inclined to slip into the brush out of their sight, but the brooks were raging and gurgling among the rocks and I was nearly five miles from my stopping place. I would have to lay in the woods or stay with the lantern until I got across the creeks. At this juncture the Lord flashed into my soul a positive but jovial attitude, so that I mingled freely with the coarse crowd and was not harmed.

The next night I was not alone. Brother Nuckles' presence carried much weight. I sternly refused to be disturbed, enjoyed good liberty, and after dismissing orderly, we all sat down and listened to Hulett's hateful thrusts for nearly thirty minutes. When he sat down I related the vision of black cats, showing with what velocity I made them change ends, and said, "Now in like manner do I propose to jerk the hides from the last one of these filthy little cat-like objections this man can urge against the work of God." Then I dispatched a few after the short order method, much to the amusement of the crowd. Hulett fairly boiled over and gave vent to the following furious poem:

"He calls me a cat.
He's a little, lousy, lop-eared, hound pup;
This an educated imported-foreign-off-preacher
Is a low down, stinking liar.
He's a mangy, sheep-killing dog," etc.

In a short, audible prayer, I asked God to forgive the man, "for he does not know what he is doing." One Mr. Hurst took me to one side and congratulated me for my "gall." He plead with me to leave a regular appointment, "for" said he, "the Campbellites have made a practice of running all other ministers away. I am so glad that at last they have run up against one that they can't budge."

On Friday and Saturday nights Hulett made savage runs at me, but on both occasions I singed his nose closer than ever before. After my sermon on Sunday, a third champion, one Elder Wiggs, appeared on the arena and did his do, but failed to strike fire. Monday night I rode Brother Lock's young mule who was baffling the young men of the neighborhood with his bucking proclivities, and the enemy laid another plan to get rid of me. They drew my rope reins into so many knots that while I was untying it all the others rode off down the hill. Of course this set my mule all on nettles. They had cut my stirrup strap almost in two in a place where I failed to see it.

When I finally got mounted and started down the hill they rushed out from the brush behind me, slapping their sides and stamping their feet, expecting to see the old man hit the ground, for they

knew that the mule became unmanageable if any dashed up behind him.

Now, for some cause not known to either them or myself, I had perfect control of the animal, and rode off smoothly, knowing nothing of the condition of my stirrup strap until the next day. I could then see clearly how that a higher power than man had been present and forestalled the deep-laid plans of men and devils.

I was not bothered again until the 13th. They had tried to bluff me with a challenge for debate, and I had submitted fair propositions. They had fixed up another on the back of the original paper, leaving great loopholes out of which to slip. They now brought them forward with a great bluster, daring me to sign my own paper. I showed up their crooked work and when Hulett saw all his plans turned against him, he grew desperate so that on the 15th he waylaid me and swore that he would "spoil" my face. A higher power stayed his vengeance, so that I walked away in peace.

Thus ended a three weeks' siege and as I walked away from that part of the country I soliloquized as follows: "No less than one dozen times I have been chewed up and spit out in quick succession by three of their carnivorous beasts, and still I live. I think that in all my days I have not been called a liar so many times as within the last three weeks. That does not hurt me, for I know I am innocent. It rather helps me to feel my relationship with the Holy Nazarene. Oh, Lord, lay not these gross insults to the charge of these men, for they are blinded by the influence of him whom they serve! Deal gently with them. Thy will, and not mine, be done."

I blush when I think of refined people reading some of these coarse, vulgar expressions, but I do not know how to depict to your understanding the disgusting scenes of an Arkansas bullfight without using some of their brutish forms. I would prefer not being grizzled with such stock, but the few Saints there were lonely, being mistreated, persecuted, tormented.

The next time I did ministerial work in that country was in February, 1904. I found both of these schoolhouses in ashes; so I did my preaching in Center, known to be the hotbed of Campbellism of that country, and again W. H. Hulett was present and did very wickedly. But in two weeks' time the poor man lay a corpse. His brother, "Joe Bob," and also their sister who had opposed the work and boasted of having tried to poison Elder C. J. Spurlock, soon followed on, all in the prime of life. The Saints did all that lay in their power to administer relief and comfort to the afflicted and their bereft families.

From September 24 to October 13, 1903, I opened up the work on Cove Island, Arkansas, where the

members of the Christian Church sent after their champion, Elder George Kirk Patric, whom Satan entered and caused to kill his own cause and his individual influence, so that the following was spread on their public blackboard.

SUICIDE.

We the Jurors who sat in the case of Elder George Kirk Patric, deceased, do find that he came to his death by his own hands. (Signed) Citizens of Cove Island.

The man stopped preaching, nor did the Christian Church have another sermon preached on the island for four years.

March 12 to 17, 1905, engaged in a debate with Reverend Lawrence, of the Baptist Church on Cove Island, Elder W. P. Pickering acting as my moderator, and I baptized five at the close of the debate. But as Elders Moler and Pickering had done able work there the debate should be considered as the last straw that broke the camel's back, for the best citizens on the island and the backbone of Campbellism were baptized. The Baptist people closed the schoolhouse against us at the close of the debate. Elder Pickering predicted that inside of three years the Latter Day Saints would preach to larger crowds at the schoolhouse than the Baptists would get out of their church, and that very season their pastor was deposed for being too familiar with the sisters, their congregation was thrown into a seething turmoil, and the third year they had no minister, no influence, and no congregation, while our elders preached to good crowds in the schoolhouse.

From March 5 to 11, 1906, by the help of the Lord and Elder W. P. Bootman, we withstood the slanderous torrent of misrepresentation and vanquished the enemy again at Center, in a debate with F. M. Strickland, of Batesville, Arkansas.

Passing many stirring events that occurred at Salem, Cedar Bluff, Portia, Coal Hill, Imboden, Black Rock, and various other places where I was several times threatened with personal violence, I will mention one in this connection that occurred at Dagonio, Missouri, where in company with Elder C. Quick I preached in August and September, 1908: One Lemreaux Hart, a young man of the baser sort, tried to work up a mob to "rock" us, but his career was soon brought to an end. On about the 15th of August at our meeting, a contention arose over which he got stabbed with a knife. On the night of the 23d he became a raving maniac with fever, so that it took strong men to hold him onto his bed, and the poor fellow died a most wretched death on the 4th of September.

It must not be thought that the writer takes any undue glory to himself because of the foregoing plain summary of facts, for there is another fact that belongs with them; many, many times have I

been confronted in the most humiliating manner by my own weakness. I am so thoroughly imbued with a knowledge that the hand of Omnipotence is in this work that when in line of duty I have no fears. I want to express my gratitude that our loving Father has not suffered defeat to come to this wonderful work when entrusted to one so much inferior to his opponents along visible lines. I want to magnify the prophetic statement that "no weapon framed against this work shall prosper." They may seem to so far as human eyes can see, but before God they are honeycombed with their own destruction.

I will here mention a peculiar physical experience of my own: No matter how sweltering the temperature, or how uncomfortably warm I may be clad, I have never suffered inconvenience from heat when speaking in public, if I enjoy enough of the Spirit to give me liberty. I need no handkerchief when speaking, for I never perspire one drop; but when my discourse ends the pores open and I sweat freely. If, however, from any cause the Spirit be withheld and I try to preach, I can come about as near spoiling with the heat as anyone else.

I no longer chafe under the harness if things fail to come my way. I may illustrate this thought by copying a little from my notebooks.

Saturday, March 15, 1902.

"Lord, some refused to listen
And whistled while I talked;
And of your sacred message
Made faces, sneered, and mocked.
I will leave it all with thee, Lord,
I will leave it all with thee,
I will do my duty promptly,
And leave them all with thee."

Preaching at Catalpa, January, 1908.

One Mr. M. lives hard by; he is a conundrum, for he refuses to answer a civil question without trying to insult me. This makes me curious, so I seek opportunities to speak to him and study his nature. Three days later. I am growing more curious every day to discover his sunny side while he grows sour and more sour. He sees me coming and hies into the house to prevent me speaking to him, but at the door he caught up his year old baby and warmly embraced it as he disappeared. I love that man because he loves babies.

My! Isn't this mud and slush just horrid? Yes, love, just horrid enough to make our home all the more cheerful when we reach it. Let me set you across.

Hello, there, my little man, who are you going to be when you are a man? Oh, come along there. What in this world is there about that dirty, little scamp that attracts you so?

"Yes, dear, his face is grim with dirt,
He has old clothes and ragged shirt,
But see that twinkle in his eyes.
I think of when I was just his size;
Everybody turned up their nose,
And I thought the world was made of prose.
Now I read a poem in every face,
Hatred is gone and love has its place."

On meeting my old friend Professor Fry with whom I have had warm debates:

B. "Hello! I am glad to shake your hand again. What are you doing for the world these days?"

Fry. "Well, sir, I am working for Uncle Sam; getting over a hundred dollars per month and all expenses paid. Are you making that much out of your preaching?"

B. "I see you have not found the Lord's measuring line yet; he estimates manhood by what we give to our fellows, not by what we take from them. You need to study your Bible yet."

I spent a part of the winter of 1907 and 1908 in the Boston Mountains, a good day's drive from railroad, where a heavy percentage of the doors fasten with a string or possibly a wooden latch. I learned that the day of wild-cat distilleries is not a thing of the past, for one was found in operation right in the vicinity where I was preaching.

Monday morning of Christmas week I walked several miles through a fresh snow, borrowed an ax and cut and carried enough wood to do me a week and piled it in Patterson Spring Schoolhouse where meeting had been appointed. The stovepipe just reached the joists and vomited the smoke into the loft. I swept out the snow and there put in the most of my daylight hours working on my manuscript of history and preaching at eleven a. m. I had agreed to spend Christmas night with one of my hearers, and got to the place just at dark; my host had taken his bed in consequence of having imbibed too much wild-cat whisky. The house was old and low and smoky. A flickering glim from two green sticks in the shabby old fireplace was the only light. From this I saw the floor was made of broad, rough boards, minus one, forming a dangerous chasm. Part of the loft was gone, and some kind of a human was humped down on the hearth. Four grown daughters and their mother were trying to get supper in the lean-to kitchen without fuel. Now my companion turned out to be deacon of the Baptist Church whose tongue, from some cause, was loose at both ends, but I was feeling unusually grum and did not care to talk. The deacon "knowed" all about "Old Joe Smith who fixed posts and planks across Grand River and bragged how he could walk on the water, and seed him pull letters out of the top of a sycamore tree with a string and claim they come from heaven," etc., etc.

After a long time and he had run down, he wanted to know what I thought about it? So I growled out, "I don't care how many times Mr. Smith walked on the water, or how many letters he got from heaven either. What difference does that make to me?" But his tongue wagged on for an hour or so during which time he had told what a sharp smart man "Old Joe" was. Finally I awoke out of my stupor and said, "Now, sir, don't you know that all of your yarns can not be true? A boy six years old would know that others could see posts and planks as well as he. Joseph Smith was a fool or he never

undertook such fool pranks as that. You say he was a sharp man. So your other stories are not true."

I never learned whether it was this bit of logic that silenced the deacon, for at this juncture the man of the house got up from his drunken swoon and they had a hilarious laugh over the effects of his grog. Supper was called and we filed out of one dark room into another. The smoking, flueless lamp sat to one side of the room; the corn pone, fat meat, molasses, and coffee were disposed of, and we were glad enough to get off to bed.

On the night of the 27th I took the following observations of the quarters where I was domiciled: A single log house, twenty-one feet square, six logs high; no upper joists and of course no loft. A partition runs east and west and reaches halfway to the roof. Floor in south room fourteen inches lower than in the front room. Door in south eight inches too short and three inches too narrow to fill the opening. Board eight inches wide, on the outer edge of the front door, swings by one nail to the upper cleat and fastens with a cloth string wound around a nail. A piece of a chair, a trunk, and an old ox yoke are the only seats. Pigs run in and out at leisure. Spring twelve feet west of the house, boxed with lumber four feet square, covered loosely with rails, each end resting on the ground, surface water drains in from three sides. The top that has been cut from a large oil can, with a wooden plug in the nozzle, serves all purposes of a wash pan. There is no door to the cook stove, and the wood for the fireplace is sixteen inches too long. I have great relish for this frugal meal of crackling bread and milk. The cow stands with her head in the front door chewing her quid with great content. Here lives a young couple comparatively happy. The husband is tanning a cat skin for a head to his homemade banjo. The spirit of the gospel is not found here, still I enjoy this night's lodging as I count forty holes through which the lunar orbs play peek-a-boo with the inmates, who so joyously share with me the little they have. They are renters living in a tenement house (?) that belongs to a rich farmer with whom I have also lodged, so

I ate of the cream
And supped of the whey,
Wealth brings peace it may seem,
But it will not stay;
For it layeth a snare
At the rich man's door,
Who refuseth to share
With the needy poor.

There is nothing flattering connected with my work in this State. I have traveled many thousand miles in numerous counties; have preached in over a hundred places; met with opposition, and by the help of God I have vanquished my enemies with the

powerful weapon of love. I have allayed much prejudice, made many warm friends, and baptized a few. I was led one season to deliver lectures on the Book of Mormon in many places. After the lectures it would often seem to me that the people did not know what I had talked about, but the Lord had directed me and given much liberty and the people had listened with all attention. The sequel was the Lord's and not mine. Many of these experiences seemed more like dreams than like realities, still I gained the reputation of being intensely awake.

I have thrown my whole soul into the Master's cause in a patient, prayerful, unreserved manner; and having done my best, I am not uneasy relative to the outcome. Time has wrought important changes. A new college has brought good schools to our door. Our home is again blessed with babies. We are in love with nature and enamored of our mountain home. Four of our sons are earnest, prayerful, spiritually-minded church workers.

Hoping the world will be made better on account of our lives, I bid you a hearty God-speed. Adieu.

D. R. BALDWIN.

(The end.)

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler Avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric Street, Independence, Missouri.

A Woman's Letter on Motherhood.

[Will not those who have the privilege of casting their vote either for or against the terrible scourge of our land find food for thought in the following, taken from the *Cleveland Press*, May 24, 1909?—EDITOR.]

To the Editor of The Press: It is becoming more and more common to hear the charge made against the American woman that she has lost or crushed out the God-given desire to become a wife and mother.

Various reasons are assigned for this, but I have seen no mention of what I believe to be the principal cause. I believe it is because our nation has refused to protect the home that the American woman refuses to become a wife and mother. She has wept, prayed, and petitioned our national and state governments to throw around the homes of the country some protection from the greatarest curse this world has ever known; but instead of granting her request, this "land of the free and home of the brave" has gone into partnership with the home destroyer; so the only reply weeping, petitioning womanhood receives is: "Go, make homes; be patient; bear children and each year we will lay only about one hundred thousand of them in drunkard's graves!"

Besides the toll of death the mother knows that other hun-

dreds of thousands of our children will be brought by drink to almshouses, county jails, penitentiaries and asylums.

It is not that a woman loves a poodle dog more than a baby that she chooses the dog.

Does not society itself place the higher value on the dog? If the woman pays her dog tax and puts a collar on the dog, the law protects her pet from theft and slaughter; but tell me, if you can, how does the state protect her boy?

At best the state JAILS the boy and breaks his mother's heart when he falls into temptation and yields.

How can the mother protect her boy when society places the stamp of its approval upon drink and drinking places?

Don't you know that when a woman brings a child into the world she gambles a life for a life? She deliberately turns from health and goes alone down far into the valley of the shadow of death, not knowing if she shall remain there or if she shall come forth leading by the hand another tiny little life.

Do you realize that thereafter her life and her aims are submerged in the loving service and care that shall rear a new human being to carry forward the marvelous chain of human life?

Ought not the whole world love and protect her when she, counting the agony and the travail as naught, rejoices that she has brought forth a child?

Yet, and especially if it be a man child, there is from the first one haunting fear. The fear that her boy may fall to the level of the brute through liquor. The fear of that curse which of all things can make him lose his love for his fellows, his mother and his God. And yet you collect a tax from saloons and say that you are "not the guardians of our brother."

I know, Mr. Editor, I know. I know how the mother watches over the baby, the child, the youth, and the son grown to man's estate. How she watches over him sleeping and waking; warns him of the dangers of drink, but too often it availeth not. Ere the blush of youth has left his cheeks she has seen him offered as a sacrifice on the altar of a nation's greed. What wonder that a woman buys a ranch, goes into sheep raising, instead of raising boys?

Wool growers are protected, and if the wolves should abound our government would pay so much a head for their destruction; but the destroyer of our souls is protected by law—his business is legalized.

When the voters of the country make the raising of children a safe business, then will our daughters become wives and joyful mothers of children; and there will be great rejoicing throughout the land, and may that day come soon.

MRS. E. K. L.

"Chief of sinners though I be,
Jesus shed his blood for me;
Died that I might live on high,
Died that I might never die.
As the branch is to the vine,
I am his, and he is mine;
Chief of sinners though I be,
Christ is all in all to me."

An important feature of *Woman's Home Companion* this summer is the reminiscences of the late venerable Edward Everett Hale. The August issue contains, in place of the regular monthly chapter of the reminiscences, the publication of which commenced before Doctor Hale's death, a beautiful tribute to the eminent writer and minister by his personal friend, W. H. McElroy.

Letter Department

SOUTH ADDISON, MAINE, July 12, 1909.

Editors Herald: I will try and give you a brief outline of how the Saints in Eastern Maine celebrated the Declaration of Independence and are rejoicing before their Lord and Master.

We have had the pleasure of entertaining Bishop Bullard and listening to his instructive and spiritual sermons, which are indeed food for the soul. Through his faithful service two precious souls were born into the kingdom of God on that day of liberty (my husband and oldest boy). It was indeed a day of rejoicing among the few Saints here, as well as the angels, (but not among the friends). Although the enemy was and is busy, we had the peace and recognition of the Master which passeth all understanding.

On July 5, Brother Bullard informed us that he wanted to go to Jonesport before leaving for his field in the West, July 6. "God's ways are mysterious, his wonders to perform." He was directed there to celebrate another day of liberty by leading two of the sisters' husbands into the waters of baptism, amid the noise that usually salutes the ear on that day. We realize whose hand is over the honest in heart, and may the good work roll on till all are gathered in who are willing to take upon them the meek and lowly Christ for their guide.

May we all try to serve him better each day. He is worthy of a whole-hearted service and a walk of uprightness before him. We will be abundantly rewarded here and life eternal in the world to come.

We all feel sad for not having Bishop Bullard here in this mission, but time may reveal the wisdom of the change.

Your sister in Christ,

BLANCHE REYNOLDS.

WILBURTON, OKLAHOMA, July 12, 1909.

Dear Herald: My heart has been made to rejoice, many times, that I am a Latter Day Saint. How much joy and comfort we find in this great work, if we will only live it, be faithful, and do our duty! When dark clouds hover over us, we can exercise so much more faith in our prayers; then when we have done our duty we are entitled to the blessings God has promised. His promises are binding and this is why a great many of us do not receive the blessings that we often ask for. Pray and be humble when everything is bright, and when darkness comes our prayers will be answered and the darkness will turn away. Take courage, there is nothing to discourage us if we will keep this beautiful and soul-saving gospel ever present in our minds. Do not forget you are a Latter Day Saint. Keep this in mind, that you are a child of God and that he watches and cares for you every minute and hour. You may seem lonely but you are never alone. God is always with you. In trials and troubles you have a strong arm to lean on.

All of us have trials, troubles, and disappointments along our life's road, but who expects to inherit this earth in its redeemed condition, on flowery beds of ease? God's people must be a tried people. The trials make it easier for us, though they may be hard. They keep us meek and lowly. Look at the life of Christ, the son of God. How rough was his road? Do not think that you have a hard time, and do not go around murmuring about your troubles. Take them to God in faith and prayer. He can help when nobody else can. Remember some one else may have a more rugged way than you. Study to help brighten others' pathway and you will get returns for it. It will make you rejoice. You are only one of multiplied thousands, but you can do countless good. Put your life to service. God sees every little frown that you allow to creep over your face. Make the world better by you

living in it. Count your time precious. Be kind, patient, ever ready, up and doing. Put your whole life in this work. Do not sleep and drag around half dead in this great work. I do not see one moment for waste. Get up and hustle. Do not depend on the poor, sacrificing missionaries. You—every one of us has just as much to do as they. Our work is just as great as that of the missionaries. The mother's work is very wide and great, to teach and raise the little ones and live a righteous, noble life; to set a good example for the little ones to follow, especially if she is a missionary's wife. My father is a missionary, but mamma has just as much work to do as papa. Her sacrifice is just as great. We are all preachers. We can talk the principles of this glorious work. Wherever we are, teach it to our playmates and neighbors.

The work here at Wilburton is progressing. We have a good Sunday school well attended.

Last Sunday we had an outing at a nice spring near Wilburton which was enjoyed by all. Several nice speeches were made.

Our Religio society is very interesting and educational. We had a good Book of Mormon lecture last Friday evening by Bro. Willie Peacock. May God bless all his children, is my prayer,

Your sister in the one faith,

RUTH ERWIN.

NIANGUA, MISSOURI, WEBSTER COUNTY, July 26, 1909.

Dear Herald: I wish to inform you of a medical spring on our farm. It lays one mile from the Frisco depot of this place, which is thirty miles east of Springfield, and six miles from Marshfield. We would give some one a good show to open up a health resort, but had rather give the Saints a chance; so thought this the best way.

The spring lies out in the meadow about three hundred yards from the spring branch; there are several springs on the place, but this one we dug down about three feet and there seemed to be a lake of water. As we could not dip it dry we began to haul the water to use, in May of last year. We live at Niangua and my husband and myself have had better health than for years. He has had miner's consumption, catarrh, chronic bowel trouble, and other ailments. We sent the water to Columbia, Missouri, before the spring was sunk down. They only put the tests on; said "the water is so extremely pure that I would doubt it to be a natural water, if you had not said it came from a spring. It contains but 3 2-10 grains of aquite of mineral residue per gallon, and is free of organic matter. That this water should benefit you should be expected, as it will dissolve and remove from the human system detentions, substances which a harder water does not act upon." I have copied a part of the letter I received from Prof. Paul Schweetzer, Ph. D., Columbia, Missouri.

Hoping this may be a help to others as it has been to us, with best wishes to all, I am,

Your sister in the one faith,

MRS. R. M. BRADLEY.

FOSSTON, MINNESOTA, July 18, 1909.

Dear Editor: I would like to ask the Saints who take the *Autumn Leaves* and *HERALD*, if there are any Saints living at North Yakima, Washington. There is land to be opened up in 1910. If there are any Saints living there or any that are acquainted with the country, would you please write me, giving the bright and dark side of the country? They tell me it is a fine place and that it does not rain there in winter.

Thanking you for your kindness, I am,

A sister in the gospel,

MRS. ALVEE MEEHEN.

COLORADO SPRINGS, COLORADO, July 10, 1909.

Dear Herald: For many months my pen has been silent to our publications. Have resolved many times to renew my efforts along this line, but when I do make an effort, it to me seems so weak I consign it to the wastebasket before the editor gets a chance. Nevertheless, I want the dear old friends of Des Moines District to know we have not apostatized, neither have we forgotten them.

After journeying westward, we did not lay down our weapons of Christian warfare, but we have tried to make ourselves useful instruments in His hands ever since our arrival in this beautiful mountain city. The work in this part of God's vineyard is advancing, though sometimes quite slowly.

This is touring season here and the going and coming greatly interferes with the church attendance at times. Some street efforts are being made now which we trust may result in good to God's work here, or perchance elsewhere. At the street services, the speaker little knows to whom he is speaking. Some of his most attentive listeners may be here to-day, but many miles away on the morrow. God alone must water and nourish the seed sown, and surely he will, for so he has promised.

As August days draw near, we are made to keenly recall those dear old days when we were permitted to meet with his people at reunions. The incidents of those days are as jots placed upon the most precious pages of memory's tablet. The people of the West, in this country at least, surely do not know how to have reunions, and in fact I believe they are a thing of the past here. How we miss them and the good reunion spirit that must always prevail to make them a feast to the hungry souls present!

May God bless in abundance his children, wherever they may be, who are striving to attain to greater heights.

Your sister,
ELSIE RUSSELL HARRIS.

MYFORD, CALIFORNIA, July, 14, 1909.

Dear Saints: Being one of the isolated ones I enjoy every line of our dear HERALD, but if one part more than another it is certainly the letters.

So far I have seen no word of special commendation for that most excellent editorial, "Preach the word." I, personally, was well pleased to know that "those in authority" held that conception of the truth, and I most earnestly pray that it might soon be comprehended among the members. For, it was believing that such understanding moved the priesthood that I received baptism by the Latter Day Saints. The people have heard of Jesus, and of religion, and of theories, but, oh, we do need to have repentance preached to this generation—repentance and baptism, the simple saving ordinances of life eternal. We should be taught in our local services that it is not outward manifestations but the interior dispositions of the heart that our Father looks upon and into. "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22), exercised as toward our Father who ordains the daily circumstances of his children. That the works of our hands are for this material world only and that our labors of love are to develop character, that we may become able to abide in Zion, the city of the Saints.

Jerusalem, the city without foundations, whose builder and maker is God—the city of the Great King, the seat of the true spiritual church, the mother of us all and not the city of the Jews, but a heavenly city of the *living*—the *now living* God. (Galatians 4:26; Hebrews 12:22.)

Zion, the city of the gospel children under the Christ, the Prince of Peace. Zion that now is unseen but real. Zion is

now; for Zion was taken up into heaven—that is made invisible to fleshly eyes. (Isaiah 8:18; Psalm 48:1, 2, 12; Psalm 50:2.)

Remember, I beseech you, the appearance of our Lord Jesus Christ to the disciples assembled when he took fish and honey and did eat, and said, "See and feel; a spirit hath not flesh and bones." (Luke 24:38-43). Can we not yet realize a resurrected body? And that they are often near us though unseen? Did not Paul say, "Behold, I show you a mystery"? Saints, these things are all *now*, but the veil of the flesh stands between us and them. So, likewise, is there an evil spiritual world.

Babylon, the Great, the city of Satan, the seat of the false spiritual church. The mother of harlots and all abominations. (Revelation 2:13.) Harlots, false organizations among men?

Sodom and Gomorrah, the twin cities of the evil children, under Beelzebub, the prince of devils and of this present evil world. (Revelation 11:8; Matthew 9:34.) These things are all in existence now. Realities, but unseen by us, and they do not refer to organizations nor to cities among men. Read your Bibles, Saints. How can we denominate any organization as being of the Devil? Are we not told the world is the field and that the tares are sown broadcast among the wheat? Again, how can we say that any church is the only church of Christ? The Saints are in all the world, both in and out of organizations. We read that the Lord has sent forth servants at various times to call the world to repentance and baptism. Organizations have grown up out of necessity for the carrying on of the work, and, in the process of time, become burdened with rules and regulations and the ordinances of men—just as we are in danger of doing and as the Lord has said would happen except that the days shall be cut short. "When the Son of Man cometh, shall he find faith on the earth?"

In our papers have appeared some very severe remarks concerning the Catholic Church. I wonder if these writers have never read: "With what measure ye mete it shall be measured to you again"? and Michael . . . durst not bring against him [the Devil] railing accusation"? (Jude 9.) I wonder if they have never read the terrible curses and plagues that have been pronounced by God himself and by men of God. Let us take heed. For our God says there are no powers over us, but such as have been ordained of him. (Romans 13:1.)

Who shall say that the Catholic Church has not carried the knowledge of Jesus and the simple sacraments farther and longer than any other, and I, personally, having borne testimony of the Spirit of truth and officers of the latter-day work, desire now and here to bear testimony to the power of the Catholic priesthood, to the grace and blessing I have received at the hands of the sainted Leo XIII, and I verily believe that except for that blessing I would have been unable to receive the latter-day work, but would still be in the dense darkness of the Protestant world. I was raised a Protestant and was, for about twenty years, a member of the Christian or old fashioned Campbellite denomination, and until I received the latter-day baptism. Why? Because they held no creed and I was free to read my Bible by the Spirit's guide; and after receiving the spiritual blessing of the Catholic Church, I was advised to continue as I was until I should receive more light.

Many persons view with alarm the chances that the Catholic Church will perhaps rule this country. Has our God not said that the true Saints can live and abide under any law? What do our books teach us? Does rebellion rise up in your hearts? Put it down and out. They teach us that we must obey the powers under which we chance to live—that they

are all ordained of Him—and that we can be children of light and bear the fruits of the Spirit, the peaceable fruits of righteousness, and dwell in Zion, purity of heart, in safety, under any laws. It is said of those who bear the fruits of the Spirit (Galatians 5: 22), "Against such there is no law." "But, and if ye are persecuted, happy are ye."

What is persecution? The brightest saints of all ages have been persecuted by the church itself, before and since the day of our Lord.

When will we cease to war after the flesh, and strive more faithfully to bring into subjection our selfish minds and imaginations. Our weapons are not carnal, therefore how or why should we war against carnal organizations. It depends upon each soul of us to bring our thoughts under obedience to Christ. (2 Corinthians 10: 4, 5.) Let us bring forth the fruits of righteousness, and offer the sacrifices of righteousness, even a broken heart and a contrite spirit, then all our material labors to establish a "family reunion" here in this present world, until we shall be called home, will strengthen our characters and develop our understanding and give us ability to dwell obediently in the heavenly Zion; for not the least trace of rebellion can enter there.

Let us walk in the Spirit here without fear, for, as the mountains are around about Jerusalem, so the Lord is around about his people (Psalm 125: 1), and as a wall of fire about us. "In returning and rest ye shall be saved; in quietness and confidence shall be your strength."—Isaiah 30: 15. Let us have more confidence. There is no law against the faithful Saint, for God dwelleth in Zion, and this is Zion in this visible world, even purity of heart. Read that ninety-first Psalm: No evil shall befall thee; no plague come nigh thy dwelling; nor pestilence; nor destruction. No deadly thing can harm us (Mark 16: 18), and that words shall even be put in our mouths (Matthew 10: 19), if we will keep quiet. No harm can befall us; persecution is the saint's heritage—the Father's chastisement of his own children (Hebrews 12: 5-9). Perfect love casteth out all fear. Let us have confidence.

So many beautiful, saintly lives have been lived in the Catholic Church and their record left for us—a precious heritage. Thomas a Kempis, Mme. Guyon, Brother Lawrence, and many others; let us not judge and condemn lest we be judged and condemned after the same manner. With all her faults and errors the Lord has declared that she shall be purged of all her sins and made pure and white. Notice, that the church, the New Jerusalem, is spoken of as a woman, also the false church, Babylon, as a woman, but not the same woman. The Catholic Church occupies the same position in the world to-day as that of the Jewish church at the time of Christ, and has true and faithful priests, even as the Jews still have, although the royal commission of the gospel has been taken from both and intrusted to another, because of the corruption of the official organization, and if a Catholic should so desire, they should receive baptism and confirmation and still remain with the church, even as the Jews did, even as Jesus Christ has set the example, having received the Melchisedec priesthood, being of a higher order, yet submitting to the lower, for there was found no rebellion in him. Blessed be his name.

But now has come a time when again the traditions and ordinances which organizations acquire through the fallen nature of man, permitting evil to work, must be laid aside and the simple gospel preached as a forerunner of our coming King and the rending of the veil of the flesh as typified at the crucifixion.

These apparent errors are the accumulations of time, the results of ignorance and darkness. Many of them being wise provisions against the enemy of our souls at the time and

among the people given. But the enemy is wiser than the children of light, so he subtly takes our weapons and trains them on ourselves, and we, in our mistaken zeal and loyalty, fail to discern between the enactments of men and the principles of the gospel. Praise the Lord that he understands the heart, and though many works be burned, yet the faithful, believing souls shall be saved. Let us be workmen that need not to be ashamed. (1 Corinthians 3: 12-15.) Look at our own conference; see how quickly we could be overburdened with rules and enactments and statements of doctrine; that, as we see on every hand, each new set of people would desire to change to suit new conditions.

I beg of you to receive these things into your minds and to lay them up against a time of need of understanding, when the Spirit will teach the truth as applicable at the time. There is still so much prejudice and rebellious spirit among us—and I plead guilty, and pray that our Father may search and cleanse to the inmost depths.

May the Lord bless us all with the faith that is the *substance* of things hoped for, the *evidence* of things not seen. (Hebrews 11: 1.)

Box 3.

HARRIET M. SMITH.

DES MOINES, IOWA, July 27, 1909.

Dear Herald: A report is current the past week that a discovery of the skeletons of mastodons and prehistoric horses has been made along the bluffs of the Missouri River in Harrison and Monona counties. The remains are said to be of a species never before discovered in Iowa, and indicate that this region along the Missouri River was once the home of gigantic creatures, partly resembling horses and partly elephants.

The ninth biennial report of the Historical Department of Iowa, issued by Edgar R. Harlan, assistant and acting curator of the department, appeared from the press early in the year. Speaking of the mound at Boone, which has been referred to in the *HERALD*, the report says: "In the spring of 1908, the department explored a mound in Boone County, Iowa. It was ninety by one hundred and ten feet in extreme dimensions, and fourteen feet high. Every precaution was taken to accurately record its original appearance and its every disclosure. Prehistoric stoneworks and other marks of the intelligence of the unknown race were of great interest. A detailed report is in course of preparation by Mr. Van Hynning who has immediate charge of the work. We wish to publish this as soon as the time can be spared from the pressing duties of installing the new museum. The Historical Department should have authority to acquire and hold in trust for the people of the State options on the right of exploring, if not the title to, all such works. Prompt survey of them should be made. Such works are being leveled rapidly and the expense of thoroughly exploring them is so great that science must certainly lose a vast opportunity. Already a number of the burial grounds and town sites of the prehistoric inhabitants of the State of Iowa, which are known to have been situated in the rich alluvial plains of our streams, have been obliterated by the processes of agriculture. Those on the hills will not much longer remain."

In this we find that science tells us that an intelligent and unknown race of people inhabited the State of Iowa. From the above mound were taken several skeletons of human beings, one skull being in an excellent state of preservation. The mound delver assured us, as we stood and looked upon the skull, that it was of a type of man above the Lamanite. But science stands mute before the remains of this intelligent and "unknown race," as to who they were, and when they were here. We patiently await the time when science will find the key which will unlock the mysteries of this unknown race

to the world, and which will certainly confirm every statement of the Book of Mormon in regard to the intelligent race of people who inhabited this part of the country.

The report from which we quote in listing the printed matter in the department, and that received during the biennial period, gives the following: *Autumn Leaves*, Lamoni, Iowa; *Journal of History*, Lamoni, Iowa; SAINTS' HERALD, Lamoni, Iowa. Of books and pamphlets now in the department it gives: *Autumn Leaves*, vols. 2 to 5, 18 and 19 (1889-92; 1906-07). SAINTS' HERALD, 1880, 1882, 1883, 1885, 1886, 1890, 1907. Odd newspapers; "*Nauvoo* (Illinois) *Independent*, August 9, 1908, "containing an account of the Battle of Athens." Under the head of autograph letters, manuscripts, portraits from Mrs. Mary M. Gilham, Des Moines, "Mormons, newspaper clipping relating to." Among the donors and contributors is listed Zion's Religio Society, Des Moines District.

The report says, "Files of two hundred and eighty-six Iowa newspapers, and of twenty-nine from outside of the State currently received, have been regarded the most valuable feature of the department. They are regularly bound, indexed, and filed in an easily accessible manner. Not a question of importance in any part of the State escapes discussion and record here. The files are consulted daily throughout the year by students, editorial writers, and statisticians. Very frequently calls for their use are made by litigants."

The interest manifested in the Historical Building is shown by the fact that for three months during the latter part of 1908, ten thousand persons visited the department.

Yours with an interest in all that the study of history affords,
A. A. REAMS.

THEODORE, ALABAMA, July 13, 1909.

Editors Herald: It is a great pleasure to me to write or speak or to do whatever is in my power to do for the advancement of this glorious message to man. One who is fully and completely enthused with this wonderful light from heaven to men is made to feel that his or her mission upon earth is not in vain, but there is hope and an assurance that is continually growing brighter and stronger which makes one have a longing desire for the time to come when the trials and hardships we are so accustomed to meet here, will all be over; when we shall meet in the streets of gold where no death nor sorrow shall be.

The writer is still hoping and trusting, praying and working to be counted one among that number who have overcome. The battle is still on and the conflict against sin and Satan must continue until we hear him say, Well done. We feel hopeful and happy in the conflict. I have a rich and lasting experience in the work, just to that extent that I am faithful and diligent in service, and I find that the kind Father has required of me to work diligently and faithfully in order to receive blessings that have come to me in the past. By this, I have comprehended to some extent the great responsibility that has been placed upon man and I am thankful that so much is required of him to do which gives him a chance to rejoice and be happy as a result of having done good service in the Master's cause. I thank God that I have a work to do and that I feel so keenly the great responsibility of doing that work, which I began to perform when I started in obedience to the gospel message and this work of obedience is required of all.

I know by experience that the true, genuine member of the church feels that there is a great responsibility resting upon him, just as soon as he complies with the rules of initiation, by which he becomes a member of the church. After I became a member I learned that the law of tithing was a part of the gospel law and while there was strong opposition against it

in that district where I was baptized, I went to work and complied with it, and have kept it up ever since, when I had anything to tithe.

Last spring when I arrived home, the last of March, after making out my annual account to the bishop of the stake, I discovered that I owed twenty-five dollars as tithing and no means with which to pay it, so I secured employment as a common laborer and went to work for one dollar and seventy-five cents per day, until I secured enough money to square the account.

I do not speak of this boastingly, but for the purpose of encouragement to those who are weak or negligent in duty along this line. I felt that I could not feel free away in the mission field as a representative of Christ if I had not kept this part of his law. Now I can speak of that law when necessary with a clear conscience, both publicly and privately, knowing that I have tried to keep in complete harmony with it. Those who are willing to comply with the law, can find a way to comply if they will make an effort.

I have been busily engaged of late in ministerial work along the Gulf Coast of the States of Alabama and Mississippi and I felt well spiritually, but a little on the background physically. I am still able though to make almost a continuous fight against gnats and mosquitoes which are very thick. I sometimes wish I had all the little, old, pesky creatures in a big cannon so that I could send them whirling into the Gulf of Mexico and make quick work of them, and not have to kill them one at a time, and not get them all killed either.

Any of the Saints or friends of the cause who may desire to correspond with me in regard to the work, can reach me by letter addressed to McKenzie, Alabama, my field address. I am in the field in the interest of the Lord's work with a desire to push the interest of the work into every nook and corner that I can, and I ask the prayers and assistance of all in this important matter. We can not be idlers in the Lord's work and retain a good conscience, so let us be faithful and diligent in our work and the Lord will give us a rich reward. I trust that I may have the consolation of knowing that I have done the best I could, when the struggle here upon earth is ended. I pray the Lord to bless his children in every place that they are working to establish the cause of Zion.

F. M. SLOVER.

WEST SOMERVILLE, MASSACHUSETTS, July 14, 1909.

Editors Herald: Have mailed you sometime past, since I have been in New York, the daily papers, of much interest no doubt to you, of passing events, which can only be discerned by the Spirit of the Master. To us they are the fulfillments of God's servants' writing, as they were moved upon by the Holy Ghost. The eyes of our understanding have been opened; we appeal to the prophets in former and latter days. The Book of Mormon has been made plain through the new covenant made to us of God. Has given us great enlightenment and settled convictions of plain, unvarnished truths. Shall God's word prevail? It should make Saints faithful to the covenant vows.

We are surely finding favor upon every hand; willing listeners eager to read our claims. Ere long fireside preaching will be the great lever to move the work. I have mailed you for five weeks the *Sunday World*. My reaching people with our work is not limited by any means, as I go from city to city.

Fraternally yours,

41 LOWDEN AVENUE.

A. N. HOXIE.

"I have troubles of my own," is a slang phrase, but it fits the universal facts. No young man or woman need expect to escape trouble and trial. Somewhere on the road it will come, and the only point is to be prepared and courageous.—*Forward*.

TRAVERSE CITY, MICHIGAN, July 14, 1909.

Editors Herald: I want to say that I am interested in the Religio work. I can see how God is working through it in preparing his people for more efficient work in the church. Through past years I can see where I have made many mistakes and neglected many opportunities I might have taken hold of and received strength thereby. I desire to profit by the past and not let good opportunities go by unnoticed. Day by day I am brought face to face with the fact that there are many honest people who have not yet heard of the beautiful plan God has ordained to save man by, and realize there is a certain responsibility resting on every Latter Day Saint to bring the gospel to them. I desire to so live and prepare myself that when opportunities present themselves to me, I may say something to further the gospel work, that I may be able to do it in an intelligent manner, that honest people may be able to see the beauty of the gospel brought back by the angel of God.

Dear Saints, I have a testimony to bear of this work wherever I am, that it is of God and that he is working in it. This testimony I received of God and not man. O, I feel so thankful that God has seen fit to reveal himself to me as he has. I have had many spiritual dreams that have helped me much and I have seen visions several different times, when I was wide awake as I am now.

One Sunday last winter when the Saints had met for prayer meeting, God saw fit to send a goodly portion of his Spirit; I was feeling borne down almost to giving up. It seemed that I could not continue longer, but when I arose and bore testimony God saw fit to send a goodly portion of his Spirit and when I sat down, one brother and sister sung a verse of a hymn that no one else seemed to know. While they were singing, I could plainly hear at least four voices of angels singing with them, and it was the sweetest harmony that I ever heard. The verse I will give here.

"Take time to be holy,
Speak oft with thy Lord;
Abide with him always
And feed on his word.
Make friends of God's children,
Help those who are weak;
Forgetting in nothing
His blessing to seek."

Those words have given me much strength and consolation.

I am rejoicing in the gospel and wish I were able to do more to advance the gospel of the Son of God. Saints, the time is short that we have here before we will see the Son of God coming with power and great glory. So let us be up and doing while the day lasts, for the night is coming when we can not work. When it is well with you, remember me in your prayers to God, that I may be able to do what he wants me to do, and say what he wants me to say. The work is on the gain here, there having been several baptisms in the last year. The Sunday school is doing nicely, also the Religio.

Tell Elder David Smith that I would much like to hear from him and get his address; and if this finds its way to the columns of the HERALD, I may write again sometime.

Your brother in the bond of the gospel,
411 NORTH SPRUCE STREET. D. D. DUNCAN.

KNOX, INDIANA, July 20, 1909.

Saints' Herald: Elder Samuel Stroh began preaching services here on the evening of July 2, and continued to and including July 13. Services were well attended for this place, considering the busy time of the year. There seemed to be a greater interest among nonmembers than there has been for a long time.

On July 4, besides having two services at the church, there were services held at the county farm in the afternoon, about one half mile from town, by request of the lady who oversees the home there. Sr. F. J. Mock was at the time staying there until arrangements could be made to take her to some other home. Her desire was to go to the Saints' Home, and Bro. Stroh, being president of the district, was making arrangements while here to get her into the Home when she was taken sick very suddenly and died in about twenty-four hours. She was near seventy-six years of age and almost blind. We believe the Lord saw fit to take her to a better home. Funeral services were held July 8, in the county house parlor, in charge of Bro. Stroh. Sr. Mock, we believe, was well taken care of at the county home. Her husband, Henry Mock, died about a year ago.

There are a few good, faithful Saints here who are trying their best to keep the church work moving, also some not of the church who are helping us, and we hope they will see the need of uniting with the church, for in so doing they will receive greater blessings, providing they live for them.

In the faith,

MISS B. E. LOHSE.

HOWELL, MICHIGAN, July 19, 1909.

Editors Herald: As I take my pen in hand to write a few lines to your valuable columns, it is with a silent prayer in my heart that God will direct my thoughts that what I may write may be of some help and encouragement to some one, for I truly feel my weakness and inability along these lines, and the HERALD is too full of precious things to waste even the space my letter will fill.

Our hearts have not grown cold in the work; indeed we are very much interested and are striving our best to let our lights shine. Though there are only nine or ten of us in number, yet we have our Sunday school and prayer meeting every Sunday morning. They are truly peaceful meetings, and we are sure that God's smile of approval rests upon us, for "our hearts do burn within us."

Isn't it grand, dear Saints, this sweet assurance that we truly are the children of God, who has said he is the beginning and the end, the first and the last, the only Savior of men, beside whom there is no other? Surely his love for us passeth all understanding and we, as weak creatures of the dust, can not fathom the great depths thereof, for though, as it is written, his thoughts and ways are as far above our thoughts and ways as the heavens are above the earth, yet he never forgets us, who are many times ungrateful and thoughtless; never wearies of showering rich blessings upon us and has promised "with everlasting kindness will I have mercy on thee." We can always trustingly rely on his promises, for he has told us many times, though "the mountains shall depart, and the hills be removed," yet his words shall never pass away. How beautiful and precious are the precepts and teachings of Christ!

The Bible becomes more interesting and this latter-day work more dear each day of my life. I have always read my Bible more or less, but now I can read over the same passages I read, even a year ago, but what a difference! What then seemed of passing interest now seems so grand and beautiful. I am so thankful for this, and any other change by which I may discern that I am getting nearer to my Savior. Oh, dear brothers and sisters, we, as Saints, the chosen children of God, are living far beneath our privileges; for look at the wonderful blessings God has promised us, if we do our part. His words never fail, so if we are not receiving, it is plain we are not doing our part, and therefore not deserving.

The Devil is always closely watching our every weakness,

ready to strike at that point where we are the weakest; but thanks to our heavenly Father, he can only tempt us; he can not compel us, but if we give him our little finger he will take our whole hand, and if he finds the door of our hearts ajar, he needs no invitation to enter; for by so doing, we invite temptation.

It is sad to see so many, many, and especially among the young, who are of the opinion that there is nothing to our life here outside of the world and its pleasures. It brings to our mind the thought, "What shall it profit a man, if he shall gain the *whole* world, and lose his own soul? Or what shall a man give in exchange for his soul?" How many times it is recorded, "There is no peace for the wicked." If they would only remember that Jesus said, "My yoke is easy and my burden is light, for great peace shall the righteous enjoy." "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

I feel my great weakness, dear Saints, and how very apt I am to stumble by the way; and I do need your prayers so much, for sometimes I am inclined to feel rebellious because my physical condition does not improve more rapidly. May our loving Savior who, "though he were a Son, yet learned he obedience by the things which he suffered," help us afflicted ones to put our whole trust in him, who doeth all things well, patiently submitting to all things which may be for our good and his glory. God has said in his record, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." May it burn the dross away and we come forth as gold.

I wish to thank Bro. J. G. Severin for the year's subscription of *Autumn Leaves*, which I greatly appreciate and enjoy. Mamma takes the *Ensign* and my sister the *HERALD*, and we feel we could not do without any of them. They are always welcomed with delight at our home. My heart is in this great work and my prayers are always for the advancement of it and the welfare of God's children. I often think what a responsibility rests upon the ministry of this, the church of God. I know there is much sacrifice and great trials for those who are called to proclaim the angel's message, but what a grand thing it is to be chosen by Almighty God to be his servant.

My prayer is that such may be strong and live pure lives that God may, through them, pour out his great blessings upon the children of men; and that they will use the talent God has given them, for God has said, if they (his servants) hide or bury their talent, or will not open their mouths, his anger is kindled against them, and with them he is not well pleased. What a great reward will be theirs, if they go where he wants them to go, and do what he wants them to do!

We are to have a reunion here in August (14 to 23) and we are anxiously awaiting the time, praying that much good may be done, and that some honest souls may be added to our number. Remember us in your prayers, dear Saints, that we may remain steadfast and at last be numbered among that great gathering of the faithful.

Your little crippled sister in Christ,
DESDE DALEY.

ALLENDALE, MISSOURI.

Editors Herald: For the first time I will try and write some. I enjoy reading the letters in the *HERALD* very much. I have learned many good things I think.

I live twenty-four miles from Lamoni. I have two farms and want to get some good elder to locate here to preach for us. Should any elder want location on farm, if they will write me I will help them to get located. Write at once.

Yours for the good of the cause,
E. M. CARR.

SASKATOON, SASKATCHEWAN, July 20, 1909.

Editors Herald: The organization of the Saskatchewan District with the auxiliary societies, Sunday school and Religio, marks an epoch in the forward movement of church work in the northwestern part of Canada, and if energy and the spirit of righteousness are any indications of what will be, the hope of a bright and successful career of the church can be safely indulged.

This is a large territory, Alberta and Saskatchewan, and traveling very expensive; yet there were quite a large number gathered to take part in the work of organizing and to participate in the meetings generally. There is no branch at Saskatoon, and only a very few Saints, only one family in a position to do anything in the way of entertaining the delegates, and that family did nobly; never the visiting members were under the burden of self-sustenance which they seemed to cheerfully bear, for the sake of the enjoyment and benefit derived from the gathering.

The preaching, prayer meeting, Sunday school, Religio, and even the business meetings, were pronounced to be good and interesting. There were some fifteen of the priesthood present, Apostle R. C. Russell, minister in charge; Elder J. L. Mortimer, missionary in charge; and Elder T. J. Jordan, president of the district; are all men of ability in their respective positions. The local ministry seem to be alive in their line. Bro. J. A. Gunsolley did a good work in behalf of the Sunday school and Religio, and has added a good number of workers to the general associations.

Tent meetings will be continued in the district until cold weather or other circumstances prevent. The missionary force will then occupy in the schoolhouses and hall to which they have been invited.

Individually I am contented and happy in this mission field, and hope that conditions, including the climate, will be as favorable during the winter as they are proving to be during the summer months.

Some reforms are being agitated by the priesthood, by which better conditions may obtain along certain lines, which will appear in another form.

My address for some little time will be as above. Glad to learn that Elder Macgregor has gone to Nova Scotia. Hope he and Brother Buschlen will be permitted to do good there. I have no particular instruction as district president to give, other than what has already been given to the other officers.

Hopefully,
H. J. DAVISON.

LOXLEY, ALABAMA, March 29, 1909.

Dear Herald: The work here is growing slowly, but we must not give up. I have felt somewhat discouraged for some time, but the Lord has blessed me so much more than I am worthy that I feel like I ought to do something for him.

My father was taken sick and I called in a doctor, but he did him no good; then I sent him off to another doctor, and every time I would hear from him he was no better. One day I studied about him all day and felt that something had to be done and that we had not done our duty. When I came in my mother told me that father was worse. I knew something had to be done and I went to the Lord in prayer and asked him if it was possible to let him come back to our home. Just three days from this he drove up and nobody knows how I felt. The first thing I thought of was that God had answered my prayer.

Dear Saints, let us press on. Pray for me that I may be worthy of the blessings God has promised.

Your brother in Christ,
ROBERT E. BANKESTER.

FANSHAWE, OKLAHOMA, July 16, 1909.

Dear Editor: We wish to present to the Saints our story of distress down here in this new country. Those of our brethren in the older States where the great angel message is better understood, do not know what we poor Saints have to undergo. Some five years ago the gospel was preached here by Elders S. W. Simmons and E. A. Irwin and others in a schoolhouse built by myself and others. All the sects used it as well as the Saints.

Time went on and the sects almost died away, and our opposers went to work to turn us out of doors. Every effort failed them until our state officers were elected. The opposers commenced lying about us to the powers that be, and on Sunday last got an order for the Mormons to stay out of the school building; hence the church and Sunday school of about fifty or sixty children have to go to the woods to worship and hold Sunday school. You can imagine the sadness of our hearts when we view the grand army of Latter Day Saint children and their parents turned away from a schoolhouse where they have loved and embraced the truth so precious to them; where we have made the school building and paid for the lot on which it stands, and are not allowed to use the labor of our own hands and our own money.

But this is not all. We are going to build a Latter Day Saint church house and we are very poor and have not a dollar to build it with, and it is going to take at least five hundred dollars to buy a lot and erect our building where we can worship God. We have a building committee appointed, five of our best members, with Bro. W. O. Brannon as chairman, to solicit money to build a church to be completed and deeded to the church and in the custody of one of the bishops.

Now, dear Saints, you who are wealthy and whom God has blessed with an abundance, please come to our aid. Every dollar sent Brother Brannon will be acknowledged and a strict account given in erecting a building to worship God in and to teach our children the great truth restored in these last days. Brethren and sisters, send us what you can, if it is only a penny, it will help us. We can raise about one hundred and fifty dollars among our members.

Praying God to move upon the hearts of every Saint to do something for us in this our time of need, we are,

Your brethren,
 W. O. BRANNON, *Chairman*,
 J. H. LEWIS,
 BAXTER HOOKS,
 J. F. GOSS,
 J. B. BOURLAND,
Committee.

LINEVILLE, IOWA, ROUTE 3, July 22, 1909.

Dear Herald: The little birds are singing so happily, and seem to be enjoying the beautiful world on which we dwell. It makes me feel happy to hear the sweet little things. We all ought to try and be as happy as the birds and give praises to our heavenly Father more than we do. The trouble with us I think, is, that we are not as patient as Saints should be. I know by experience, but I am getting along better than when I wrote to these pages before. Let us pray more for one another and see how much better we will all feel. I think the prayers of the Saints are much availing and a great help to those who are trying to do as the Master desires us to do. If we are faithful and earnest he will answer our requests, if we are worthy.

The letters are fine in the dear HERALD, also the sermons. I just could not get along without the HERALD. I wish it came twice a week, but since such is not the case, I only wish more could see the true light and accept it. It is a pleasure for me

to go to church. I can hardly wait for Sunday to come. We haven't gone much this summer, as it is so far to drive a team after they work all week, so we have our Sunday school lessons at home and call it meeting. I think I have been helped a great deal in the past year, as my health has improved quite a bit. I ask an interest in the prayers of the Saints that I may be restored to health again.

I will close by sending a receipt for erysipelas. It has cured our boy of it when he was three years old: Take peach tree leaves and boil in sweet milk and bind on. Keep it so it will not spread any worse, and give a light dose of salts, and don't let the patient have greasy food to eat. Let them eat bread and milk all they want.

I hope this will never have to be used by any one, but if it should, I know it will cure. I hope I may be faithful and endure to the end, and that all the Saints will be more patient.

Your sister in the one faith,

MRS. LILLIE BAILEY.

News From Branches

SAINT LOUIS, MISSOURI.

On July 4 our regular sacrament service was held and many prayers and testimonies of appreciation for the freedom of our country were expressed.

The past month Brother Tanner has been holding a series of lectures on early and latter-day history, which have been very interesting and instructive. Others who spoke to our edification were Brethren Masten, C. J. Remington, and Ivor Davis.

A series of meetings were held at Oak Hill, Brethren Madden and Paxton of the missionary force having charge. Bro. S. A. Burgess, president of the Oak Hill Branch, was also at his post of duty.

Our regular priesthood meeting was held July 19. One question under consideration was divorce.

We are pleased to report the baptism of a promising young man, Fred, the son of Bro. Fred Elliott and wife. Brother Tanner performed the rite, and he with Bro. T. J. Elliott confirmed him the first Sunday of the month.

Our Sunday school and Religio election resulted in selecting officers who we believe are thoroughly competent to advance the work.

A very pleasant social was enjoyed by the St. Louis Religio and their friends recently.

The Cheltenham Branch and Religio are reported to be doing nicely. They had a nice social the evening of the 27th. Brother Archibald has been lecturing in Cheltenham the past month on Sunday evenings.

Our semiannual election resulted in electing the following to serve during the ensuing term: President, A. W. Smith; vice-president, Pauline Elliott; secretary, Sybil Burgess; treasurer, J. R. Lloyd; chorister, Rob Lloyd; librarian, G. Trowbridge; the undersigned correspondent.

Our local has purchased a printing press and is now in a position to attend to printing announcements, notices, etc.

The social committee gave a very pleasant ice cream social the evening of July 16, on the church lawn.

The Religio with the Sunday school voted to buy a scholarship in Graceland College.

On July 20 a Religio was organized in Oak Hill with S. A. Burgess president.

We have gained one new member since last report.

Your sister in Christ,
 2739 DEJONG STREET.

E. M. PATERSON.

"Health is a large part of happiness and happiness of health, while both are essential to holiness."

FIRST KANSAS CITY.

We are making progress nicely and gathering in some of the scattered members. At our last business meeting we received into our branch Sentilow and Alta D. Dempsey, Josephine N. Walker, C. W. Matson, Joseph W., Lora B., Viola M., James W., and Mary E. Stobaugh, Robert E., William O., Sarah E., and Robert L. Givens, May B. and John L. Isaacs, Frank P., Lucretia, and Alfred Hitchcock.

Brother and Sister Rewald are nicely located here with us. He is in the grocery business at Tenth and Forest avenue. We hope the Saints will remember him when in need of such things as he deals in. He will give you a hearty welcome.

Brother LaRue, our presiding elder, is agent for our publishing houses and through him you can get any and all the publications you may desire. His address is 811 Lydia avenue.

Mr. Smith and Sr. Ellen A. Wahlstrom, of Utah, were married, the writer officiating.

Bro. E. A. Ashbaugh, of Armourdale, died and the funeral was from our church. He was a highly esteemed, good man.

The Sunday school and Religio are holding their own this hot weather; also our preaching meetings have been well attended. Brn. W. E. LaRue, F. C. Warnky, and E. L. Kelley have been the speakers.

Sister Slocum is yet at Brooklyn, New York, and Sister Warnky at St. Louis, each of them caring for a grandson of very limited age.

My correspondents will please notice the change in my address, as I have sold out on Wabash avenue, and now live a little nearer Independence.

F. C. WARNKY.

6217 EAST FIFTEENTH STREET.

PLANO, ILLINOIS.

Thinking perhaps some one might wish to know what is doing here in church work, as this is a place long to be remembered by so many Saints that lived here when the Herald Office, with its help, and the Plano Harvester Company were here and when our church was well filled at every service. Many have gone to other parts where they might provide for the natural man, and many have gone never to return. Still we should be thankful that there is yet a nice little branch here; perhaps not as we all should be spiritually. Last week we were pleased to have Brother Hilliard call on us, who gave us a good talk along the line of duty to ourselves and to the church.

The Ladies' Aid Society served ice cream in the church yard to a nice crowd last week, with nothing left but a nice little sum and a good time long to be remembered. Many citizens of other faiths were with us and I think a gathering of this kind is a help not only financially, but also socially. This week we held our Sunday school picnic down on the banks of the Fox River, about two miles from town, where all had a good time bathing, fishing, pearl hunting, swinging, eating, and drinking, and being merry. The second load that went from the church with mostly children, numbered fifty-eight.

Our thoughts now are drawn out looking forward to the 20th of August, the time for our district reunion, where so many of the Saints are expecting to meet, perhaps more than ever before, as Brn. Joseph and Alexander Smith expect to be with us; also many others of the ministerial force.

CHARLES BLAKELY.

"Only to find our duty certainly, and somewhere or somehow to do it faithfully, makes us good, strong, happy, and useful, and tunes our lives into some feeble echo of the life of God," says Philips Brooks. The key of duty opens every door we have to pass through in life. Those doors which it does not open are far better left closed.—*Forward.*

CENTRAL CHICAGO.

Saturday, July 31, our Sunday school picnic was held at Manhattan Beach, a lovely place for bathing, and an ideal day and evening. All seemed to enjoy themselves, but not many children in attendance.

Sunday school was not well attended, we think some of the people must have enjoyed themselves too much at the picnic. Not as good attendance as usual at the sacrament service, although a good spirit was present to cheer and comfort. A request had been presented that Sister Sherman, who had been so badly burned, and Sister McKittrick, formerly of Omaha, Nebraska, be remembered by the Saints in fasting and prayer. It often seems strange that so many of the Saints do not avail themselves of the blessing received from fasting, at least on sacrament Sunday, as surely it is pleasing unto the Father. The Savior once told some of his disciples that certain blessings could only come by fasting and prayer, and surely we all want the choicest blessings. Many intellectual and musical people eat very sparingly, and sometimes fast, in order to have their brains clear and active when engaging in some difficult tasks, and how much more do we desire to have our intellects sharpened when in our devotions we request the Lord to recognize us. Elder Pement occupied in the evening.

August 4. Weather still continues very warm, and rumors of a street-car strike next week. Wednesday evening prayer meeting in charge of Brother Burwell, of Hammond, who gave us some good instruction. Bro. Henry Keir and family spent Sunday with his brother at Matteson, Illinois. Elder Allen spent Saturday night at Hammond, Indiana, preaching Sunday morning at West Pullman.

Bro. Fred Johnson has returned from his western trip, Sister Johnson having stopped at Lamoni to visit relatives.

Sister Durfee, mother of Sr. George Warlick, has been on the sick list for some weeks, but is reported slightly improved. May we never cease our praying for the sick and afflicted, and those in distress.

Bro. Arthur and Sr. Ethel Pement were supposed to return from their vacation this week, and trust they will favor us with their presence next Sunday. They have been missed from the Sunday school at least.

ALICE C. SCHWARTZ.

6549 MARSHFIELD AVENUE, FRIDAY, AUGUST 6.

Miscellaneous Department**Conference Minutes.**

BIRMINGHAM, ENGLAND.—Annual conference of the Birmingham, Eng., District, convened in Priestly Road Chapel, Birmingham, England, Saturday, April 10, 1909, with President William Ecclestone in the chair. Letter of apology from the secretary, Joseph Ecclestone, explaining his absence, was read. J. W. Taylor was elected secretary *pro tem.* Resolved, That Thomas Taylor, of Leeds, missionary, have voice and vote in the conference. Resolved further, That he be associated with the presidency of this conference. The following were chosen deacons: Howard Sneid, Frank Smith, and Edmund Norton. Letter convening conference was then read. Committee on credentials was appointed, consisting of J. E. Meredith and Robert Tabbiner. Statistical reports: Birmingham, Priestly Road 133, Summerfield 48, Stafford 36, Leicester 36. Spiritual reports were also received from above-named branches; the condition generally was reported to be good, though there was a lack of interest and attendance on the part of some. Elders reporting by letter: William Ecclestone, Charles Walton, W. N. Kemp, and J. W. Taylor. J. E. Meredith, president of the Seventh Quorum of Elders, asked permission to hold quorum meeting about noon. The request was granted. Business again resumed Monday, 10 a. m., with High Priest Thomas Taylor in charge. Credential committee here reported. A resolution carried adopting report and discharging committee with thanks. Further reports by letter from Elders George S. Greenwood, Joseph

Ecclestone, E. A. Webb, and J. E. Meredith. Treasurer's report: Total income £6 10s. 7½d. Total expenditure £2 13s. 7½d., balance on hand £3 17s. ¾d. Catering account for last conference £1 15s. 5½d. Auditing committee was appointed, consisting of T. Anderton and R. Tabbiner. Report of Elder J. E. Meredith as Bishop's agent was read. The brother also here read his letter of appointment by Bishop E. L. Kelley. A committee comprising C. Walton, J. W. Taylor, and E. A. Webb were chosen to audit Brother Meredith's account on behalf of this district. The following sent in licenses for indorsement as per district rule: Elders William Ecclestone, J. E. Meredith, George S. Greenwood, Charles Walton, W. N. Kemp. Elder E. A. Webb said he had lost sight of his, and Joseph Ecclestone had forgotten to bring his. Accordingly, the following was moved, That all licenses *sent in be indorsed*, and that Joseph Ecclestone's be indorsed by president and vice-president upon being forwarded, and that E. A. Webb have a new license issued, and that J. W. Taylor, who had only recently come into this district, also have his license indorsed. Auditing committee on treasurer's account reported books to be in a satisfactory condition. Auditing committee on J. E. Meredith's account reported auditing accounts to December, 1908, and found correct with two exceptions, viz, receipt for rubber stamp showed 3s. 1d., whereas 2s. 5d. only was shown in cash books and ledger, also a receipt for £1 paid through Brother Rushton was not entered in cash book or ledger. Resolutions accepting reports of both auditing committees were carried. Charles Walton, J. W. Taylor, and E. A. Webb were again chosen as committee to audit Bishop's agent's accounts for ensuing year. Recommendations for ordination: Summerfield Branch recommended F. Edwards, priest, for ordination to office of elder, but as the call did not come through the right channel, this was ruled out of order. Stafford Branch recommended Walter Taylor for the office of deacon. Resolution approving of the same was carried. Secretary to write Stafford Branch to that effect. New business: The court of elders appointed to sit on charge of apostasy preferred against Elder William Shepherd, of Nottingham, by his being baptized into the Utah Mormon church, and who had been duly labored with according to law of church. The court recommended that three months from date of holding court be granted for the brother to reconsider his position, after which expulsion, if unrepentant. Conference passed the following resolution: *Re* Elder William Shepherd, we approve the findings of the court and adopt the suggestion, with the following exception, *i. e.*, that we grant four months from date (April 12, 1909,) for the brother to put himself in harmony with his district; at the end of this time, failing repentance, he be expelled from the church. *Re* expenses of above court, that £1 10s. be debited by president of mission. This was considered excessive, seeing that only *one member* out of five who were tried at the same time was a member of this district; therefore it was resolved to pay 3s. only, as our portion. Resolved, That Heman C. Smith, Gomer T. Griffiths, J. W. Rushton (if present), and F. G. Pitt be appointed as delegates to represent this district at General Conference of 1910. Resolved, That Charles Walton, J. W. Taylor, and E. A. Webb be appointed to draw up and send letter of condolence to Sr. C. H. Caton. The following notices were given for next conference: To amend rules 2, 5, 9, 9a, and to bring forward new rules governing district expenses, etc. Appointment of officers: William Ecclestone was reelected president, together with Charles Walton and J. W. Taylor as vice-presidents; George S. Greenwood treasurer; and Joseph Ecclestone secretary, together with Robert Tabbiner as assistant. Unanimous resolutions sustaining the general authorities, together with mission and local authorities, were passed. Votes of thanks to catering committee who had so bountifully provided for all, were carried unanimously. Motion to adjourn until next Eastertide. On Sunday, services were as follows: Morning in charge of Elder Charles Walton; William Ecclestone, and Patriarch Joseph R. Greenwood were the speakers, the former discoursing in his usual fervent manner, whilst the latter dealt with his subject in his familiar, elaborate style, both giving words of comfort and encouragement. Afternoon service in charge of J. E. Meredith and H. Smith. J. W. Taylor gave a brief but bright and thoughtful address, after which the remaining time was spent in testimonies, interspersed with favorite hymns and songs which, together with experiences of old and young, made it a most enjoyable service. Evening service in charge of Presidents William Ecclestone and J. R. Greenwood. High Priest Thomas Taylor, missionary, was the speaker and discoursed upon the characteristics of God, his attributes and relation to the universe, a discourse of a

scientific character, affording abundant evidence of God as the Creator. Thus passed away a most peaceful and enjoyable conference. Joseph Ecclestone, secretary.

SPRING RIVER.—District conference was held at Fairland, Oklahoma, June 5 and 6, presided over by Apostle J. F. Curtis and district president, E. A. Davis. Statistical reports from the following branches: Pleasant View 110, Weir City 98, Webb City 233, Joplin 254, Travers 44, Scammon 46, Rock Creek 66, Galena 19, Columbus 81, Vera 41, Pittsburg 103, Fairland 197. Reports from the following of the ministry: F. C. Keek, E. A. Davis, R. W. Davis, R. E. Martin, J. W. Thorpe, H. J. Thurman, F. L. English, J. S. Mackie, J. M. Richards, J. D. Kelley, W. B. Gillen, W. S. Taylor, J. M. Robinson, W. E. Westervelt, H. M. Richelson, W. W. Shoemaker, W. S. Hawkins, F. M. Conner, M. T. Beck, W. H. Smart, B. F. Jones, S. N. Gray, N. R. Hickle, John Butler, J. W. Waldron, F. L. Freeman, O. Hempel, J. A. Faulk, John Bath, J. E. Carter, J. W. Foster, O. Nunamaker, Jim Lamons, Charles Kyser, B. F. Bowman, W. S. Stricklin, G. W. Leigh. A resolution was passed authorizing reunion committee to secure a tent for reunion services; the rent for the same not to exceed \$25. District officers chosen: E. A. Davis president, Mollie Davis secretary-treasurer. Brn. W. S. Stricklin and Jim Lamons were ordained to the office of elder. Preaching by Bishop G. H. Hilliard, Apostle J. F. Curtis, and Elder L. Quick. Adjourned to meet at Weir, Kansas, October 22. Mollie Davis, secretary.

Convention Minutes.

CHATHAM.—The Sunday School Association and Religio of Chatham District met in convention at Wabash, Ontario, on Saturday and Sunday, July 24, 25, 1909. On Saturday afternoon the business in connection with the two auxiliaries of the church was attended to. Saturday evening, a very instructive entertainment was given. Sunday morning, from 9 to 10.30, was occupied in prayer and testimony meeting and also in partaking of the Lord's supper. From 10.45 to 12 a Sunday school session was held. In response to an invitation a goodly number of the Methodist Sunday school attended this session. Their superintendent, Mr. Allan Hopper, gave an interesting address on Sunday school work. From 2.30 to 3.45, a Religio session was held in charge of district officers. At 7.30 p. m., preaching service, the speaker being Elder Arthur Leverton, Clearville, Ontario. The attendance throughout the meeting was good, the district being well represented. Convention was well pleased with the advancement and progress made. Adjourned to meet at Stevenson, January 29 and 30, 1910. Press committee, J. N. Munroe and Leslie Brown.

Conference Notices.

The Southern Wisconsin District will convene at Madison, Wisconsin, September 4 and 5, in the gospel tent, reunion grounds. Let all branch officers take notice and have branch reports on hand for the above date. Reports sent by August 20 should be mailed to the undersigned at Evansville, Box 76; later than August 20 to 2109 Dunning street, Madison, Wisconsin. Jasper O. Dutton, president.

Conference of the Eastern Colorado District will be held at Denver, Colorado, on September 4 and 5, 1909. We would be glad to see many of the Saints of this district in attendance. Branch and ministerial reports should be mailed to me not later than August 31. W. E. Wolfe, secretary.

The Northeastern Missouri District will convene at Higbee, Missouri, August 21, 1909, at 2 p. m. Election of officers and other business of importance to be attended to. Send all reports to William C. Chatman, secretary, Higbee, Missouri, Route 3.

Convention Notices.

The Seattle and British Columbia District Religio convention will be held at the reunion grounds in Seattle commencing at 10.30 a. m., August 13. We hope that all the Religians in the district will attend that can possibly do so, and thus give the work renewed vigor. Leonard S. Rhodes, secretary.

The Religio convention of the Eastern Colorado District will convene at Denver, Friday, September 3, at 10 a. m. Send all reports to Mrs. Fern McConley, 1112 Twenty-sixth street, Denver, Colorado. E. F. Shupe, superintendent.

The Sunday school convention of the Eastern Colorado District will convene at the Saints' church, Denver, September 3, at 2 p. m. Send all reports to Mrs. M. E. Everett,

129 South Logan street, Denver. A joint program will be given by the Sunday school and Religio societies in the evening, after the conventions. It is hoped those to whom parts are assigned for this program will put forth their best effort to make this part of the convention a success. L. A. Schmutz, superintendent.

The Northern California Sunday School Association will convene on Thursday, September 9, on the reunion grounds at Irvington. Reports will be required from all the schools and home classes in the district. A joint entertainment of the Religio and Sunday schools will be held on Friday evening following. Lizzie Day, secretary, 3031 Sixteenth street, San Francisco, California.

Reunion Notices.

The Northeastern Missouri district reunion will be held from August 14 to 22, 1909. The committee have decided to hold reunion at Higbee, Missouri. The same place having been secured on which reunion was held two years ago. All who attended then know the location is a good one. Elder A. H. Parsons has promised to be with us, and the missionaries, Elders W. S. Macrae, T. J. Sheldon, and O. R. Miller, and we earnestly ask the Saints to make special effort to attend. Those of you who have not attended one of our reunions will be well repaid for coming and it will not require much urging to have you attend in the future. Scattered members who are expecting to attend and desire the committee to order a tent for them, please notify the secretary of committee as soon as you possibly can. The Sunday school and Religio work will be made a special feature during reunion. All interested in the work of these auxiliaries, come. Tents, cots, and chairs will be obtained at usual prices. Orders should be in hands of secretary not later than August 5. Be prompt in your orders. F. T. Mussell, president committee; W. B. Richards, secretary.

The Northwestern Kansas district reunion will be held at Alexander, Kansas, beginning September 18 and continuing to and over the 26th. Conference will also convene at the same place at 2.30 p. m., September 18. Branch presidents, please take notice. Send reports to district secretary, Eva L. Teeters. John A. Teeters, president.

Northeastern Illinois District will convene at Plano, August 20, and close August 29. The prices for tents range from \$2.25 to \$4.25. For details see HERALD for July 14; *Zion's Ensign* for July 15. Meals will be served in dining tent for 15 cents per meal; children under eight years of age, 7½ cents. Please order the tents of the secretary of the committee, Bro. Joseph Blakely, at the earliest possible moment, and not later than August 5. If there are those who expect to attend but part of the time, and who do not intend to tent on the ground, they will please notify secretary of the committee so that arrangements can be made to care for all who come. President Joseph Smith has arranged to attend our reunion part of the time, if his health permits. We hope that as many of the Saints in the district as can, and those of adjacent districts as well, will make it a point to meet the venerable President of the church on his old home ground at Plano. This may be the opportunity of your life; don't throw it away. Bro. Alexander H. Smith, Presiding Patriarch of the church, has promised to be present during the greater part of the reunion. His presence and instructions will be appreciated. Either Bishop E. L. Kelley or Bishop Hilliard is expected to be present to educate the people along their lines of work. Apostles William H. Kelley and J. W. Wight, ministers in charge of the mission, will doubtless be present to supervise and aid in the success of the reunion. Elders Arthur Allen, of Chicago, W. A. McDowell, of Wisconsin, C. H. Burr, of Central Illinois, J. E. Vanderwood and Lester Wildermuth, of Northeastern Illinois, are expected to be present to aid in the services. All Saints and friends, both in and outside the district, will be made welcome to our reunion. We feel assured that all will come in that spirit of helpfulness and love which signifies so much to the cause of our Redeemer. Henry Southwick, F. M. Cooper, J. M. Blakely, committee.

The Florida district reunion will convene at Santa Rosa Church on Saturday, August 21, at 10 a. m. The reunion is expected to continue until Sunday evening, August 29. Friday, August 27, will be devoted to exercises by the children, conducted by Sisters Ruby and Bessie McArthur. Saints and friends are cordially invited to attend. We hope to have a profitable reunion. W. A. West for committee.

The seventeenth annual reunion will be held at Stewartsville, Missouri, in the Buxifull Grove, formerly occupied, commencing August 20, and will continue for ten days. The committee expects to make this effort the best, hoping to meet the Saints and have a spiritual feast. Let all come with that intent, hoping the heavenly Father will bless the effort. Plenty of water, hay, corn, and pasture can be had. Price of tents 10x12, \$2; 12x14, \$2.50; cots, 25 cents; springs about 50 cents; meals, 15 cents. Send orders for tents to B. J. Dice, Stewartsville, Missouri.

The Salt Lake district reunion and conference will convene August 28, 1909, at Provo, Utah; also the auxiliaries will meet at same time and place. The time allotted to each will be determined on convening. Please remember that every branch is expected to be represented and to have reports in shape. The conference will occupy the two last days of the reunion, September 4 and 5. All inquiries may be directed to L. G. Holloway, Provo, Utah, 210 West Forty-fourth South Street. A large tent has been secured in which to hold our services and good speakers will be in attendance. T. W. Chatburn, president.

Two-Day Meeting.

A two-day meeting will be held, if the Lord wills it, with the Hillman Branch on the third Saturday and fourth Sunday of August, 21 and 22, to which all are cordially invited; and we will not be offended if those so disposed tender us assistance. At least, we trust all neighboring Saints will assist with their presence. The work is the Lord's. A. S. Pushman, president.

Died.

SURRIDGE.—David Ammon, at his home eight miles south of Eureka, Kansas, of blood poisoning, aged twenty months. Burial in Fairview Cemetery. Remarks by Reverend Durham, of the Christian Church.

GREENWOOD.—George Greenwood was born October 22, 1832, at Preston, Lancashire, England. The deceased was baptized at the same place by his uncle, Joseph Fielding, November 25, 1840. He married Miss Mary Knowles, February 17, 1855, and they emigrated to America the same year. To this union were born six children; four died in infancy, two survive him, a son and daughter. May 16, 1870, he was baptized into the church by E. C. Brand, at Ogden, Utah, and soon afterwards moved to Gallands Grove, Iowa, where he spent his remaining years in faith and fellowship with the Saints. He was an affectionate husband and father, and a devoted follower of Christ. He died at the home of his son Joseph, July 17, 1909, aged 76 years, 9 months, and 15 days. His wife preceded him to the other side in 1904. Sermon at the Gallands Grove church by C. J. Hunt.

BUMP.—At Mount Sterling, Illinois, July 28, 1909, Bro. David H. Bump, aged eighty years, nine months, and twenty-four days. He was baptized in 1864 near Pleasanton, Iowa, by Bro. Joseph Speight. Of eight children, but one survives, Sr. Loverna Miller, of Mount Sterling. His body was brought to Lamoni by Brother and Sister Miller to be buried by his wife, as he requested. Bro. J. F. Garver had charge of the service and Bro. H. A. Stebbins preached the sermon.

MOFFET.—At Kellerton, Iowa, July 22, 1909, Sr. Ludia Ann Moffet, at the age of eighty-three years, ten months, and six days. She united with the church of Jesus Christ when a girl and in 1845 was married to Bro. A. W. Moffet in Hancock County, Illinois. In 1852 they came to Decatur County, Iowa, and in 1859 united with the Reorganized Church. Of eleven children four are living: Srs. Irene Madden, Mary Thomas, Nettie Carr, and the son, Judson. Bro. Moffet died in 1905. Funeral at Pleasanton, sermon by Bro. H. A. Stebbins, assisted by Bro. A. S. Cochran.

WINEGAR.—Bro. Mosiah, at the age of 70 years, 8 months, and 7 days. He was born near Nauvoo, Illinois. Was a member of the Reorganized Church and died firm in the faith. He was highly respected by all who knew him, which was fully demonstrated by the large congregation who attended the funeral. Sermon by Elder Thomas Nerrin, of Denver, Colorado. His beloved wife preceded him a little more than a year ago. He saw her beckoning for him ere his spirit took its flight.

WINEGAR.—Sister Catherine, at Burlington, Colorado, January 25, 1908, at the age of 68 years, 8 months, and 3 days. She was born near Nauvoo, Illinois; married Mosiah Winegar January 25, 1863. To this union were born six children, two of whom preceded her to the spirit world. She

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was a faithful Saint, always making the missionaries welcome in her home. She died as she lived, in full faith of coming forth in the first resurrection. Funeral sermon by Bro. E. A. Smith. The floral offerings were many and beautiful.

NUDD.—At the Printers' Home, in Colorado Springs, July 26, 1909, of a complication of diseases, Winne M. Nudd, aged 51 years, 7 months, and 6 days. He leaves a wife, one brother, and three sisters to mourn their loss, besides many friends among those of the same craft (printers). He had been sick for several months, and had been taken to the Printers' Home a few days before his death in hopes the excellent care of that institution would be of benefit to him; but disease had gained such a hold upon him that he only survived a short time. The funeral was from 2242 Emerson street, Denver, in charge of Elder E. F. Shupe; interment at Riverside, in the printers' plat. He was baptized and confirmed by Elder Charles E. Everett, June 19, 1909.

HANSEN.—At Denver, July 4, 1909, Mary Hansen, wife of Peter J. Hansen, aged 63 years, 3 months, and 3 days. Sr. Hansen was born in Aarhus, Denmark, April 1, 1846, and was baptized by Elder D. M. Rudd, at Rolfe, Palo Alto County, Iowa, August 20, 1889. She leaves a husband, two sons, and two daughters to await her return when the trump of God shall sound, bidding the dead awake. Her funeral was preached by E. F. Shupe at the Saints' church, and the

interment was at Fairmont. Both Sister Hansen and Brother Nudd had expressed a wish that the writer should preach their funeral sermons, which he did as best he could. May their rest be glorious.

SEARLES.—At Cranston, Rhode Island, April 27, 1909, Ransom J. Searles. He was born October 27, 1843, on the old homestead on which he died. He united with the church many years ago, and was ordained to the office of teacher. He departed this life firm in the faith; his life and good works testifying that he was indeed a child of God. Funeral sermon Friday, April 30, by Elder J. D. Suttell. "I have fought a good fight, I have finished my course, I have kept the faith."

Addresses.

Elder I. N. White, 811 Bell street, Seattle, Washington.

Great Increase in Cement Production.

The growth of the cement industry in the United States has been one of phenomenal rapidity. Ten, even five years ago, the business of making cement was confined to a number of comparatively small mills. To-day the output and consumption is upward of 50,000,000 barrels annually, valued at a little over \$1 a barrel, and cement constitutes one of the ten leading mineral products of the United States. Concrete is coming into general use in great building structures and huge office buildings, aqueducts, bridges, etc., for which purposes it is reinforced with steel wires or rods, while for houses and similar structures it is used in the form of hollow blocks, several times larger than bricks. It has replaced, in hundreds of thousands of miles, flag-stones and bricks for sidewalks; it is used to line sewers, conduits, irrigation canals, for building dams, silos, for making sanitary barn and stable floors, and in a hundred other instances where stone or brick might be used were they not too expensive, or where they can not be used to advantage. Concrete replaces stone because it is cheaper and better than wood, because, although its first cost is greater, when properly proportioned, it is practically everlasting.—From "New tests for building construction," by Guy Elliott Mitchell, in the *American Review of Reviews* for August.

Bodily exercise is necessary at all periods of life, for without it the circulation of the blood in the interior of the body, especially through the liver, becomes feeble; the heart grows weak, and the lungs expand and work less perfectly. Diseases of the liver, lungs, and heart may be produced or favored by too sedentary habits.—Dr. E. A. Parkes.

CHILDREN'S HOME FUND.

Receipts.

By Mrs. M. E. Hulmes, General Treasurer of Daughters of Zion Society, from April 2, 1908, to March 30, 1909. Interest on deposits\$ 2 16

AUSTRALIA, SOUTH.

Daughters of Zion local, Goodwood Park 2 40

CALIFORNIA.

Flory, Joseph, for deceased daughter, Mary A. 50 00
York, Sylvan and Charley 1 00
Sister H. B. G., Riverside 5 00

COLORADO.

McPherson, Elizabeth 5 00
Tabor, Ellen E. 2 50
Tabor, Harold A. 2 50

ILLINOIS.

Brunson, by Mrs. Hiel for deceased son, Marion Hiel 1 00
Dayton, Mrs. J. M. 5 00

IOWA.

Evergreen Sunday school and branch 15 00
Sunday school of Cleveland 16 80
Fish, Mary 1 00
Martin, Lulu M. 1 00
Martin, Esther M. 1 00

MANITOBA.

Arnold, W. I. 1 00

MISSOURI.

Coleman, Mrs. J. A. 1 00
Curtis, Rachel 1 50
Daughters of Zion local, Bevier 6 75
Daughters of Zion local, Independence 14 00
Harvey, W. H. 10 00
Jones, George and Mattie 2 00
Kern, George, Jr. 1 25

MONTANA.

Fullerton, Grace and Arthur 1 00
Whitney, N. C., family... 2 50

NEBRASKA.

Hardman, Mrs. E. V. 2 00
Kilmer, Millie J. 1 00

NEW MEXICO.

Crow, Mrs. David 10 00

OKLAHOMA.

Trego, Pearl 1 00

OREGON.

Gordon, Mrs. George 3 50

PENNSYLVANIA.

Daughters of Zion local, Sharon 5 00
Thomas, Sarah A. 5 00

KANSAS.

Branch Sunday school, Topeka 8 14

WISCONSIN.

Runkel, Miss A. E., Ashland 2 00

Total\$190 00

March 30, 1909, money deposited in bank \$190 00
Mrs. M. E. HULMES, General Treasurer, Daughters of Zion Society.

INDEPENDENCE SANITARIUM.

Collected by the Laurel Club.

Adams, Mrs. Samuel, Mo \$ 1 00
Aylor, Lillie, Mo. 1 00
Aylor, Mrs. William, Mo. 1 00
Atkinson, Mrs. James, Mo. 1 00
Anderson, Nellie, Io. 1 00
Andrews, Blanche, Nebr. 1 00
Austin, Pearl, Mo. 1 00
Austin, Elbert, Mo. 1 00
Austin, Fred, Mo. 2 00
Austin, Arthur, Mo. 1 00
Alley, Minnie, Mo. 1 00
Atwell, Mrs. E. T., Mo. 1 00
Atwell, Mary, Mo. 1 00
Allen, Blaire, Mo. 1 00
Booker, Daisy, Mo. 1 00
Booker, Mrs. J. L., Mo. 1 00
Bean, Mrs. J. W., Ill. 1 00
Bradford, Mrs. J. B., Ill. 1 00
Briney, Mrs. Cady, Kans. 1 00
Briggs, Clara, Mo. 1 00
Briggs, Pearl, Mo. 1 00
Blatt, Mrs. E. J., Mo. 1 00
Brackenburg, Jos. A., Mo. 5 00
Blair, Mrs. C. W., Cal. 75
Blair, Mrs. W. A., Mo. 2 00
Bailey, Geo. and wife, Mo 2 00
Bushnell, Mrs. William, Mo 1 00
Binkley, Mrs. Mo. 2 00
Barto, Herbert, Mo. 1 00
Bullard, Mrs. Will, Mo. 1 00
Bailey, Don, Mo. 1 00
Berg, Mrs. S. R., Mo. 1 00
Boswell, Joseph H., Io. 1 00
Buschaw, Rose, Kans. 1 00

Braidwood, Julia, Mo. 1 00
Briggs, Mabel, Mo. 1 00
Bartholomew, Mrs. Will, Mo 1 00
Budworth, Mrs. W. W., Mo 1 00
Brackenburg, Myra, Mo. 1 00
Bailey, Edith, Mo. 1 00
Bailey, Mrs. Allen, Mo. 1 00
Bartholomew, Geo. and wife, Mo. 2 00
Ballinger, Mrs. B. L., Mo. 1 00
Bowen, Clinton, Mo. 1 00
Briggs, Mrs. J. D., Mo. 1 00
Bean, Anna, Mo. 1 00
Batchelor, Mrs. Wm., Mo. 1 00
Bullard, Mrs. C. A., Mo. 1 00
Ballinger, H., Mo. 1 00
Beaman, Mrs., Mo. 1 00
Bailey, Eva, Mo. 1 00
Closson, Mrs. A. V., Mo. 1 00
Closson, Mrs. Wm., Mo. 1 00
Closson, Stella, Mo. 1 00
Chapman, Deborah, Mo. 5 00
Cook, Hattie, Mo. 1 00
Cook, Bessie, Mo. 1 00
Curtis, Mrs. W. A., Mo. 1 00
Curtis, Mrs. J. C., Mo. 1 00
Criswell, P. M. and Grace, Wash. 5 00
Crick, Thos. and wife, Mo 10 00
Craig, C. N., and wife, Mo 2 00
Calderwood, Mrs. S., Cal. 50
Clark, Mrs., Mo. 1 00
Carson, Mrs. C. D., Mo. 1 00
Criley, Mrs. Frank, Mo. 1 00
Criley, Alice, Mo. 1 00
Crull, Edith, Mo. 1 00
Clow, Mrs. J. W., Mo. 2 00
Clow, Mrs. W. J., Mo. 1 00
Crandell, Mrs. Ben, Io. 1 00
Chatburn, Mrs. T. W., Mo 1 00
Chatburn, Helen, Mo. 1 00
Cooper, Mrs. I. N. W., Mo 1 00
Chick, Mrs. L. W., Tex. 1 00
Coe, Thomas, Mo. 1 00
Crick, Mrs. D. H., Mo. 11 00

Crick, Mrs. J. E., Mo. 1 00
 Crick, Mrs. J. V., Mo. 1 00
 Campbell, Mrs. Frank, Mo 1 00
 Campbell, Maud, Mo. 1 00
 Campbell, Mrs. Willis, Mo 1 00
 Corthell, Mrs. Earl, Mo. 25
 Crum, May, Mo. 1 00
 Daugherty, Mrs. Will, Pa. 1 00
 Diamond, Ella, Io. 1 00
 Duncan, Mrs. E. E., Io. 1 00
 Dilley, Mrs. A. K., Mo. 1 00
 Daniel, Mrs. Arthur, Wyo 1 00
 Danielson, C., Ill. 5 00
 Drown, Mrs. Alma, Mo. 1 00
 Dooley, Hattie, Mo. 1 00
 De Jong, Anna, Mo. 1 00
 Durkee, Sadie, Io. 1 50
 Dancer, Cora, Io. 1 00
 Duncan, Grover, Mo. 1 00
 Dunne, Mrs. Fred, Mo. 1 00
 Etzenhouser, Emma, Mo. 1 00
 Etzenhouser, Mrs. M. A., Mo. 1 00
 Etzenhouser, Mrs. Eli, Mo. 1 00
 Etzenhouser Bros., Mo. 1 00
 Etzenhouser, Mrs. Rudolph, Mo. 1 00
 Elliott, Elizabeth, Colo. 1 00
 Edwards, Julia, Mo. 1 00
 Erickson, G. E. and wife, Mo. 6 00
 Erickson, Mrs. Will, Mo. 1 00
 Eley, Mrs. John, Mo. 1 00
 Eastwood, G. W., Mo. 1 00
 Esgar, Mrs. R. S., Mont. 1 00
 Emmetts, Mrs., Mo. 1 00
 Fousthe, Mrs. Wm., Pa. 1 00
 Ferguson, Ethyl, Iowa. 1 00
 Flanders, Mrs. Oliver, Mo. 1 00
 Frederickson, Mrs. P. W., Iowa 8 00
 Frederickson, P. W., Io. 5 40
 Faunce, Mrs. Thos., Mo. 1 00
 Ferris, Mrs. Joseph, Mo. 1 00
 Farrow, Crum Catharine, Mo. 1 00
 Farr, Mrs. F. B., Mo. 1 00
 Friend, Fred, Mo. 1 00
 Freyberger, Amy, Mo. 50
 Fisher, Jessie, Mo. 1 00
 Faunce, Lily, Mo. 1 00
 Friends, Independence, Mo. 5 50
 Glassford, Edith, Ohio. 1 00
 Gerber, Mrs. Theo., Mo. 1 00
 Gerber, Myrtle, Mo. 1 00
 Gerber, Mrs. F. J., Mo. 1 00
 Gish, M. A., Io. 6 40
 Green, J. F., Io. 1 00
 Green, Fred, and wife, Mo. 5 00
 Green, Mrs. Geo., sr., Mo. 1 00
 Green, Geo., jr., Mo. 1 00
 Green, Carl, Mo. 1 00
 Grenawalt, Mrs. W. A., Io. 1 00
 Geisch, Mrs. A., Mo. 1 00
 Gunsolley, Mrs., Mo. 1 00
 Gould, Mrs. C. G., Mo. 1 00
 Gould, Minnie, Mo. 1 00
 Gould, Mrs. Geo., Mo. 1 00
 Grigsby, Cloe, Io. 1 00
 Guinand, C. E., and wife, Mo. 2 00
 Griffen, Dora, Mo. 1 00
 Goodrich, Mrs. J. A., Mo. 1 00
 George, Alma, Mo. 1 00
 Garrett, Mrs. Edward, Mo. 1 00
 Gardner, Mrs. John, Mo. 1 00
 Holmes, Mrs., Mo. 1 00
 Holmes, Mrs. W., Ill. 1 00
 Holmes, Mrs. L. W., Ill. 1 00
 Hattey, Mrs. Thos., Mo. 1 00
 Hattey, Mrs. Harry, Mo. 1 00
 Hershey, Jacob and wife, Okla. 5 00
 Henson, Mrs. J. W., Mo. 1 00
 Harlow, Susie, Cal. 50
 Haberlein, Mrs. G. E., Mo. 1 00
 Heflon, Fred, and wife, Mo. 2 00
 Hayes, Mrs. L. W., Mo. 1 00
 Hougas, D., and wife, Io. 2 00
 Hougas, T. A., and wife, Io. 2 00
 Hougas, Ward and Almon, Iowa 2 00
 Hulmes, Mrs. M. E., Mo. 1 00
 Hulmes, Mrs. Geo., jr., Mo. 1 00
 Hawley, Adele, Io. 1 00
 Hawley, Mary, Io. 1 50
 Haskins, Mary, Mo. 1 00
 Haines, Mrs. J. E., Mo. 1 00
 Hilliard, Frances, Mo. 1 00
 Hulmes, Mrs. Alice, Mo. 1 00
 Hands, Mrs. W. O., Mo. 1 00
 Hanson, Mary, Mo. 1 00
 Hildreth, Mrs. John, Ont. 1 00
 Inman, Mrs. J., Mo. 1 00
 Jorgenson, Mrs., Cal. 1 00
 Jones, Iva, Mo. 1 00
 Journey, Hazel, Cal. 1 00
 James, Edna, Mo. 1 00
 James, Mrs. Thos., Mo. 1 00
 King, Anna, Ohio. 1 00
 Keck, Mrs. R. A., Ill. 1 00
 Kemp, Mrs. Francis, Colo. 1 00
 Kemp, Robt., and wife, Mo. 4 00

Kemp, Mrs. Henry, Mo. 1 00
 Kelley, Laura, Mo. 1 00
 Kelley, Grace, Mo. 1 00
 Kelley, Mrs. E. L., Mo. 1 00
 Kelley, Mrs. Winfred, Mo. 1 00
 Kelley, Cora, Mo. 1 00
 Kelley, Mrs. T. C., Mo. 1 00
 Knisley, Alice and Elizabeth, Mo. 1 00
 Ketchum, Geo., Kans. 1 00
 Koele, Birdie Caster, Mo. 1 00
 Kelley, E. L., Mo. 1 00
 Loar, Mrs. W. S., Mo. 1 00
 Loar, Mrs. B. C., Mo. 1 00
 Loar, Delbert, Mo. 1 00
 Lentell, Anna, Mo. 1 00
 Lanfried, Mrs. Philip, Mo. 1 00
 Lentell, Mrs. V. M., Mo. 1 00
 Lentell, John, Mo. 1 00
 Lee, Mrs. Maggie, Mo. 1 00
 Lee, Jennie, Mo. 1 00
 Luff, Mrs. J. W., Mo. 6 00
 Luff, Mrs. John, Mo. 1 00
 Luff, Mrs. Joseph, Mo. 1 00
 Luff, Mittie, Mo. 1 00
 Lingo, Mrs., Mo. 1 00
 Lytle, Mrs. Ira, Mo. 1 00
 Leonard, Mrs., Cal. 1 00
 Layton, Lawrence, Mo. 1 00
 Leeka, Ruth, Okla. 1 00
 Lewis, Mrs. J. E., Mo. 1 00
 Lewis, Mrs. C. E., Mo. 1 00
 Lewis, Jennie, Mo. 1 00
 Latta, Mrs. John, Mo. 1 00
 Miller, Mrs. C. Ed., Mo. 1 00
 Manning, Mrs., Pa. 1 00
 Martin, Mrs., Mo. 1 00
 Mossop, Mrs., Cal. 1 00
 Mills, Mrs. Frank, Mo. 1 00
 Mills, Mrs. Arthur, Mo. 1 00
 McKee, Essie, and daughter-in-law, Cal. 1 00
 McQueary, Nellie, Colo. 1 00
 McKenzie, Mrs. Cady, Io. 1 00
 McDonald, Mrs. F., Cal. 25
 May, Alvin, Mo. 1 00
 McConnelly, Miss, Mo. 1 00
 Miller, Lizzie, Mo. 1 00
 Murphy, W. H., and wife, Kansas 2 00
 Murphy, Mrs. A. L., Mo. 1 00
 Moore, Mary, Mo. 1 00
 Moore, Mrs., Mo. 1 00
 Moore, Ross, Mo. 1 00
 Martin, Nellie, Io. 1 00
 McCoy, H. A., Io. 1 00
 McCauley, Mrs., Mo. 1 00
 May, Mrs. R., Mo. 1 00
 Messenger, Mrs., Mo. 1 00
 Munn, Elizabeth, Mo. 10 00
 Mathews, Mrs. John, Mo. 1 00
 Mills, Lauretta, Mo. 1 00
 Muse, Mrs. M., Mo. 1 00
 May, Mrs. J. Chas., Mo. 1 00
 Martin, Martha, Io. 1 00
 Martin, Elizabeth, Io. 1 00
 Mather, Mrs. Dr., Mo. 1 00
 Newkirk, Mrs. Roy, Mo. 1 00
 Napier, Newton, Cal. 1 00
 Nesbitt, Mrs. Geo., Mo. 1 00
 Nunn, Mrs. J. C., Mo. 1 00
 Neiland, Mrs., Mo. 1 00
 Osler, Minnie, Io. 1 00
 Oliver, Rose, Mo. 1 00
 Oman, Mrs. D. J., Cal. 50
 Olsen, Sam, Mo. 1 00
 Odell, Anna, Mo. 2 00
 Preston, Mrs. Sidney, Mo. 1 00
 Peterson, Mrs. Bert, Mo. 1 00
 Pickles, Mrs. F. B., Mo. 1 00
 Parker, Mrs. R. J., Mo. 1 00
 Parker, Amy, Mo. 1 00
 Peterson, Mrs. P., Mo. 2 00
 Pitt, Wm., and wife, Mo. 3 00
 Prewitt, Mrs. James, Mo. 1 00
 Parsons, Mrs., Mo. 1 00
 Pointer, Mrs. J. G., Mo. 1 00
 Rosson, Wm., Mo. 5 00
 Rolands, Clara, Cal. 1 00
 Roberts, Ada, Mo. 1 00
 Roberts, Earle, Mo. 1 00
 Roberts, Mrs. Horace, Mo. 1 00
 Roberts, Mrs. Jessie, Mo. 1 00
 Roberts, Eva, Mo. 1 00
 Roberts, Mae, Io. 1 00
 Roberts, Mrs. W. D., Mo. 1 00
 Robinson, Mrs. H. H., Mo. 1 00
 Riggs, Mrs. O. H., Mo. 1 00
 Redfield, Mrs. C. A., Mo. 1 00
 Reese, David, and wife, Mo. 2 00
 Resch, Mrs. Fred, Mo. 1 00
 Resch, Clara, Mo. 1 00
 Resch, Mrs. Ora, Mo. 1 00
 Roel, Mrs. M., Mo. 1 00
 Reynor, Mrs. G. E., Mo. 1 00
 Simmons, John, Kans. 1 00
 Soderstodt, Anna, Mo. 1 00
 Sterritt, Anna, Mo. 1 00
 Sterritt, Mrs. C., Mo. 1 00
 Sterritt, Birdie and Lilla, Mo. 1 00
 Salebury, Mr., Mo. 2 00
 Salebury, Jewel, Mo. 1 00

Slover, Julia, Mo. 1 00
 Slover, Clara, Mo. 1 00
 Sloan, Ida, Mo. 1 00
 Smith, Edith, Mo. 1 00
 Smith, Mrs. B. C., Mo. 1 00
 Smith, Roy, Mo. 1 00
 Smith, Mrs. J. C., Mo. 1 00
 Smith, Mrs. W. A., Mo. 1 00
 Smith, Mrs. E. F., Mo. 1 00
 Smith, Maud, Mo. 1 00
 Smith, Mrs. Rufus, Mo. 1 00
 Smith, Mrs. F. M., Mo. 1 00
 Smith, Tessie, Mo. 1 00
 Smith, Mrs. Joseph, Mo. 1 00
 Smith, Mrs. Hale, Mo. 1 00
 Schweers, Fred, and wife, Mo. 2 00
 Schweers, Henry, Mo. 1 00
 Shakespeare, Mary, Io. 1 00
 Shakespeare, Mrs. Samuel, Iowa. 1 00
 Sturges, Mrs. Joseph, Mo. 2 00
 Scott, Mrs. B. J., Mo. 1 00
 Scott, A., Mo. 1 00
 Sherman, Mattie, Mo. 1 00
 Sherman, Plinn, Mo. 1 00
 Skinner, Arden, Mo. 1 00
 Skinner, Ruth, Mo. 1 00
 Sneed, Mae, Mo. 1 00
 Steele, Mrs. J. W., Mo. 1 00
 Steele, Mary, Mo. 1 00
 Sears, Emma, Mo. 1 00
 Smart, Margaret, Mo. 1 00
 Shale, Mrs. S. C., Mo. 1 00
 Stahlie, Mrs. Henry, Ill. 1 00
 Smith, Mrs. T. J., Mo. 1 50
 Short, Mrs. M. T., Mo. 1 00
 Shinn, Hulda, Cal. 1 00
 Snow, Mrs. S. M. C., Wyo. 1 00
 Shaver, Mrs. L., Mo. 1 50
 Stover, Mrs. J., Mo. 1 00
 Stubbart, Mrs. J. M., Io. 1 00
 Sargeant, Mrs., Mo. 1 00
 Thurritt, Mrs. J. M., Pa. 1 00
 Trotter, Mrs., Cal. 1 00
 Thompson, Mary, Colo. 1 00
 Thompson, Mrs. Geo., Mo. 1 00
 Turnour, Jennie, Mo. 1 00
 Tankard, Mrs. James, Mo. 1 00
 Twaddle, Mrs. E. S., Cal. 2 00
 Tonnehill, Cora, Mo. 1 00
 Tilton, Aletha, Io. 1 00
 Trowbridge, Mrs. R. B., Mo. 2 00
 Trowbridge, Myrtle, Mo. 4 00
 Tousley, Geo., Mo. 50
 Tousley, Jos. E., Mo. 1 00
 Uncafer, Juliette, Mo. 1 00
 Van Dran, Kate, Mo. 1 00
 Van Dran, Grace, Mo. 1 00
 Westfall, Retta, Cal. 1 00
 Ward, Mrs., Ohio. 1 00
 Ward, John and wife, Neb. 2 00
 Ward, Kate, Mo. 1 00
 Word, Amanda, Io. 1 00
 Word, Julia, Io. 1 00
 Word, Edith, Io. 1 00
 Woods, Mrs., Io. 1 00
 Williams, Esther, Io. 25
 Williams, Lottie, Mo. 2 00
 Williams, Lizzie, Mo. 1 00
 Watkins, Mrs. T. J., Mo. 2 00
 Woodford, Mrs. C. H., Mo. 1 00
 Westwood, Mrs. J. T., Mo. 1 00
 Westwood, Mrs. J. W., Mo. 1 50
 Warren, Maud, Mo. 50
 Wilson, Alice, Colo. 2 00
 White, Ammon and wife, Mo. 2 00
 White, Mark, Mo. 1 00
 White, Leonard, Mo. 1 00
 White, Mrs. J. D., Mo. 1 00
 White, Mrs. Alma, Mo. 1 00
 Weeks, John, Mo. 1 00
 Watson, Fannie, Mo. 1 00
 Weldon, Mrs., Mo. 1 00
 Wilson, Mrs. Frank, Mo. 1 00
 Wolf, Mrs. J., Mo. 1 00
 Warnky, E. H., Mo. 1 00
 Warnky, F. C., Mo. 1 00
 Wilson, Bessie, Mo. 1 00
 Williamson, Ida, Mo. 1 00
 Williamson, Mrs. C. H., Mo. 1 00
 Weston, Tessie, Mo. 1 00
 Warnock, Robt., Mo. 1 00
 Whitaker, Anna, Mo. 1 00
 Wells, Mrs. L. R., Mo. 1 00
 Yingling, A. L., Mo. 1 00
 Zerr, Chas., and wife, Mo. 2 00
 Zealand, Mrs. H. J., Colo. 1 00
 No Name 1 00
 Total \$506 30

AUSTRALASIAN MISSION.
 George Lewis, Bishop. Expenditures.
Victoria District.
 McIntosh, Sr., a. \$14 61
 should read
 John Jones, e, in connection with Mackie case. 14 61

IOWA.
Lamoni Stake.
 William Anderson, Bishop. Receipts.
 Anderson, Oscar and wife (note) c \$500 00
 should read
 Anderson, Oscar and wife (note) c \$500 00
 Anderson, Oscar and wife, c500 00
 Kelley, E. L. Bishop. \$65 00
 should read
 Kelley, E. L. Bishop. \$63 50
 Balance, cash \$843 05
 should read
 Balance, cash \$841 05

MICHIGAN.
Eastern District.
 Andrew Barr, Agent. Receipts.
 Brown, Ida M., t. \$ 2 00
 should read
 Brown, Ida M., t. \$200 00
 Due Church \$658 62
 should read
 Due Church \$856 62

MISSOURI.
St. Louis District.
 Russell Archibald, Agent. Receipts.
 Crowson, Sr. E. J., t. \$10 00
 should read
 Crowson, Sr. E. H., t. \$10 00

WASHINGTON.
Seattle and British Columbia District.
 Frank Holmes, Agent. Receipts.
 Davis, Thomas R., o. \$55 05
 Davis, Thomas R., t. 5 00
 should read
 Davis, Thomas R., t. \$55 05
 Davis, Thomas R., o. 5 00

Accounts with Elders.
 Page 29.
 Madden, S. J. Rec'd, Bish-ops and agents. \$60 00
 Balance due church 42 90
 should read
 Madden, S. J. Rec'd, Bish-ops and agents. \$30 00
 Balance due church. 12 90

Saints' Home Fund.
 Offerings.
 Dancer, Anna \$ 5 00
 should read
 Dancer, Alice P. \$ 5 00

Independence Sanitarium.
 Herald issue June 10, 1908, page 571.
 Receipts.
 Green, Hermina \$100 00
 should read
 Green, Hermina \$50 00
 and
 Children's Home Account
 Green, Hermina \$50 00

CORRECTIONS.

BISHOP'S ANNUAL REPORT.

Expenditures.
 Page 6.
 Madden, S. J., e. \$50 00
 Madden, S. J., f. 30 00
 should read
 Madden, S. J., e. 20 00
 Madden, S. J., f. 60 00

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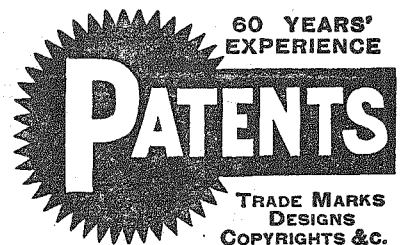
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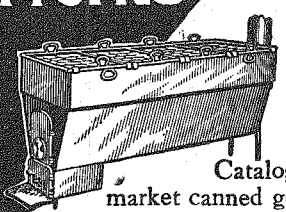
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 56

LAMONI, IOWA, AUGUST 18, 1909

NUMBER 33

Editorial

PRESIDING PATRIARCH ALEXANDER H. SMITH CALLED HOME TO REST.

The Saints used to sing, "Joseph, Alexander, David, three remaining pillars still; like the three remaining pillars of the temple on the hill." Only one of the three pillars now stands. David and Alexander have passed to the beyond.

It is our sad lot to chronicle the death of our beloved Patriarch and Father to the Church, Alexander H. Smith. He passed to his rest Thursday, August 12. Full particulars of his sickness will be found in the paper read at the funeral, published in another column. By a strange dispensation of providence he died at the old Mansion House in Nauvoo, the home of his boyhood and early married life. He had often expressed the wish that when his time came to depart he might pass away in the old city of Nauvoo.

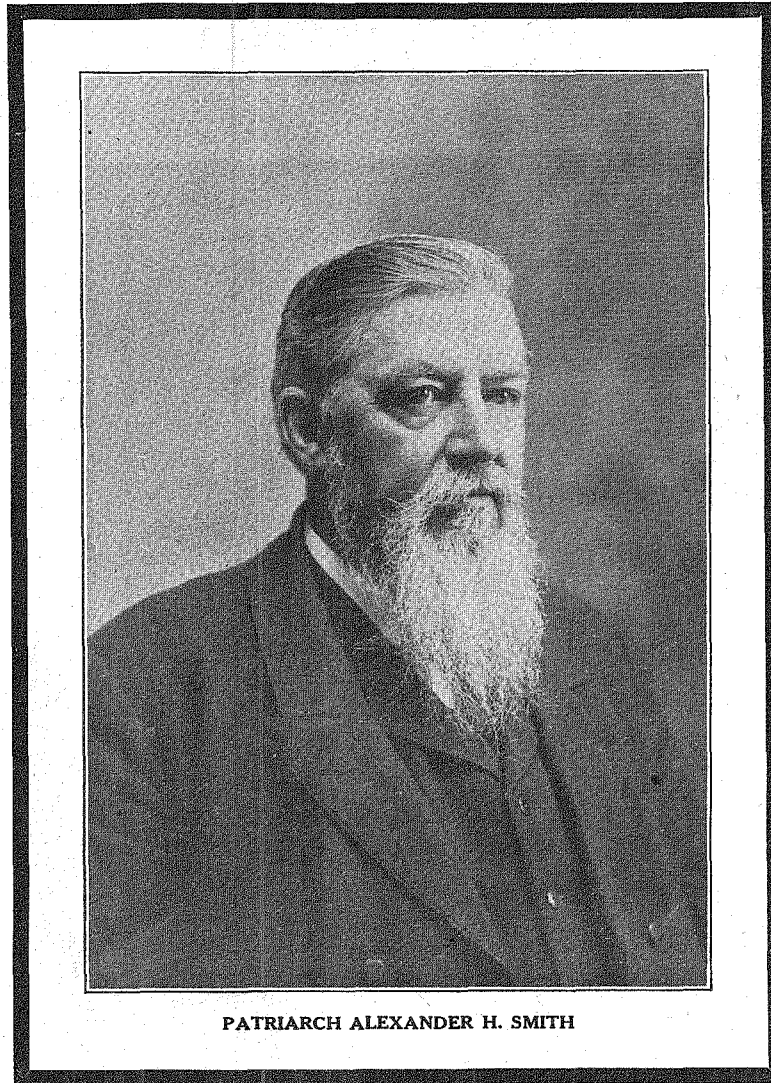
The remains were brought to Lamoni Saturday. Services were held at the home Sunday afternoon at

two o'clock, prayer being offered by Elder Richard S. Salyards, and the funeral was from the Brick Church at half past two. Patriarch Joseph Lambert presided at the services at the church, the prayer was offered by Bishop E. L. Kelley, and the sermon was by Elder Joseph Luff. We will publish the sermon in the near future. The task placed

upon Brother Luff was very hard and he labored under deep feeling. He did not attempt to preach a doctrinal sermon, his talk was simply an expression of the feeling of a man who has lost a choice friend. At the cemetery prayer was offered by Bishop May.

Brother Alexander has lived a long and useful life. He lived absolutely without blame, a spotless and honorable life. Our sadness at parting with him is swallowed up in the thought of the reception that awaited him on the other side. His martyred father, his beloved mother, his uncle Hyrum, his younger brother David, and many others of the family welcomed him home and he is now

with his blessed Lord and Master whose servant and friend he was.



PATRIARCH ALEXANDER H. SMITH

Rest, cold form, thy spirit cleaveth with swift speed the upper air;
Lone the hearts which here it leaveth, but how glad its welcome there.

OUR BROTHER.

The readers of the HERALD will read of the death of Patriarch Alexander Hale Smith with great regret. Having been acquainted with the brother for a great many years we are able to write of him aside from any consideration of our relationship in the flesh. Our association with him in church work began at an early time after becoming connected with the Reorganization.

No man of our acquaintance and associated in our labors for the church has been more uniformly staid, considerate, and persistent in effort than he. No man leaves a more unsullied record for honorable and consistent dealing with his fellow-man. He has gone wherever his service was demanded by the church without hesitation, and while in the field of his duty has filled the meaning of the statement made of another in the New Testament time, He hath "done what he could."

Whatever differences of opinion may have existed between us, there was never a break in our Christian regard and our affection. He was without fear and maintained his opinions earnestly, but without rancor and without leaving anything for remorse.

A fitting word of praise from us as a coworker would be that a truer man never lived.

The attitude of our brother in his first mission to Utah was one of unyielding fortitude to anything that might compromise the faith of the church or lower the standard of the morality of a Christian gentleman. The opposition he met there was such as would try the nerves of an ordinary man, but neither intimidation, threats, nor cajolery caused him to swerve from what he held to be the course of right and duty. He met President Brigham Young frankly but without fear, and maintained himself as the son of his father should do. In each position which he was called upon to occupy in the church, he occupied with the same untiring energy and devotion to principle which knew no abatement in zeal. On the Sunday before his death it is stated that he preached the closing sermon at the Bluff Park Reunion, thus virtually closing his life in the active discharge of his duty as the servant of the Master.

Of such a death his associate workers each may say, "Let me die the death of the righteous and let my last end be like his."

HIS SICKNESS AND DEATH.

(The following statement of Brother Alexander's sickness and death was read by Brother Luff during his address):

He attended the reunion at Bluff Park, and took part with pleasure in all meetings, greeting Saints and old friends with his usual good cheer and genuine delight. Sunday night he preached the closing sermon of the reunion with usual vigor and was apparently feeling well, and in excellent spirits. Monday he crossed to Nauvoo and visited old acquaintances, expecting to go Tuesday to Burlington,

stopping at the mansion, still his property, but occupied by his wife's brother, John Kendall. In the afternoon he complained of feeling unwell, and his niece, Mrs. Ross, brought home remedies to his aid, but he grew worse and continued to grow worse through Tuesday and Tuesday night. Bro. and Sr. Mark Siegfried adding their attentions to those of the family, and these joined now by the help of Brother Smith's stenographer, Bro. William Dexter.

A physician was called who gave them no hope, and his family was called. His oldest daughter, Mrs. Heman C. Smith, reaching him on the morning of Wednesday, the 11th. She immediately dispatched for her mother. Accompanied by her grandson, Glauud, and daughter, Mrs. Coral Horner, Sister Lizzie reached Nauvoo Friday morning, but found another messenger had gone before, and she must meet the first bitter hours of widowhood in the home of her bridal days. Amid the wreck and ruin left of former happy and beautiful scenes, she looked upon the silent form of one who had never before failed to answer when she called him.

Brother Alexander died at five minutes to eight on the evening of August 12, 1909, after a constant and unceasing struggle with pain and sickness from Monday evening until late Thursday afternoon.

Bro. Lester Haas with his auto brought Bro. George Lambert from Rock Creek to administer on Wednesday, and again Thursday he went for Brother Lambert, but he came only in time to help prepare the body for the journey home, for a great peace had fallen upon him, and rest and coolness where had been struggle and fever and wearing pain.

At six o'clock on Friday, August 13, they placed the casket in the south yard of the mansion and the little band of Saints stood near him, and gave with broken voices a little service of song and Bro. George Lambert offered a prayer full of sympathy and tenderness. The sun was low, almost down, as the ferry boat carried the body and its attending friends over the rippling Mississippi to the Iowa side where they took train for Lamoni.

He leaves a widow, three sons, and four daughters; one son, Don A., and his daughter, Eva Grace, awaited him in the beyond. Fred A. is in his mission field in Oregon. Ina, the second daughter, lives in Australia. Vida, Emma, Joseph, Arthur, and Coral, and their children, and family of Fred A., and the widow of Don A. with six children, and Lamont, the son of Eva Grace, are all present. In addition to these he leaves a brother, our venerated president, Joseph Smith.

BIOGRAPHICAL.

We can furnish HERALD readers no clearer or more concise biography of our lamented Patriarch than by reproducing the following sketch from the pen of his daughter, Sr. Vida E. Smith, published in volume 4 of our Church History:

Alexander Hale, fourth son of Joseph Smith, the Seer, and Emma Smith, was born in the town of Far West, Caldwell County, Missouri, June 2, 1838.

The scenes following in cruel rapidity, are seen only dimly through a child's fitful recollections, until the establishment of a home in Nauvoo had been effected for some years. For him the dearest and the saddest events that come into a man's life, center in the happy old city of Nauvoo. His first memory of home; his fondest memory of mother in life and death; his only memory of father, a dimly sweet and vividly sad one, were here on the hill-slopes of Nauvoo. Though but a lad of six, he remembers with clearness the exodus from Nauvoo after the tragedy in Carthage. The scene was too full of woe to escape in many details the grasp of his sensitive, tender nature. Clinging to his mother's hand, with her he left the home on the banks of the Mississippi, his young heart excited by the firing of guns and the sad-faced, hurrying throng, pushing through the streets to the ferry. On the *Uncle Toby*, a north-bound steamer, they passed up the river to a village on its eastern banks, called Fulton City.

The return to Nauvoo in 1847 was almost as sorrowful and dangerous as the exodus had been. Happily for him, a brave-hearted mother held the helm, and his life was steered through the varying waters of youth until 1857. Quickened by the excitement consequent upon the discovery of gold in Pike's Peak, the spirit of adventure caused him to join a party starting for that promising field. The venture did not prove a success; and from the plains of western Kansas they returned homeward. This was a disappointment; but subsequent events bear out the thought that the hand of God overruled.

In the year when his brother Joseph took his place in the church, the home circle was much agitated. A mighty force tugged at the bonds of peace. Alexander was not religiously inclined. His experience with religion had not been of a character to induce him to give it much thought. The fundamental principles of the gospel must first awaken him to a love of God. His mind was in a tumult. His adored younger brother, David, joined himself to the church; while the mother stood stoutly by them. It was a serious outlook. Already friends were turned against them. A warning had come to his brother Joseph from the citizens, that he must neither preach nor pray in public, nor in any way attempt to promulgate his doctrine in the county in which he lived. The popularity of the Smith boys was on the wane. This threat did what nothing else had done for Alexander. He began to search such books as were at his command, and began to believe the principles therein. Their beauty and power appealed to his mind as true and desirable. Still he lingered.

In 1861 he married Miss Elizabeth Agnes Kendall, a daughter of Elder John Kendall, of England, who was killed by falling from a scaffold while endeavoring to save a fellow workman.

In April, 1862, Frederick G. W. Smith, third son of Joseph and Emma, died without baptism. This perplexed Alexander, and caused him days and nights of sorrow. That his beloved brother was lost was a horror such as has filled many hearts; but to his there came a balm, the testimony of the Spirit, the first communication direct from the Comforter, saying, "Grieve not; Frederick's condition is pleasant; and the time shall come when baptism can be secured to him," admonishing him to do his duty and all would be well. Satisfied of the necessity of baptism for the living, and comforted by the evidence of its possibility for the dead, on May the 25th, of the same year, his brother Joseph baptized him in the grand old Mississippi, confirmation following under the hands of the same, assisted by Elder Nathan Foster. In July of the same

year his wife followed him, receiving baptism by Joseph Smith and confirmation by his administration the same day.

In September, 1862, his ordination to the office of teacher took place, Joseph Smith, I. L. Rogers, and John Shippy officiating. The following year at the April conference at Amboy, Illinois, he was approached by Bro. W. W. Blair with the question, "Are you willing to accept an ordination to the office of elder?" assuring him that it was his calling to minister in gospel things as an elder. The thought suggested to him was, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Ready always to do the will of God so far as able, he resolved to keep himself in condition and wait until it was made known to him, claiming his right to receive light from God direct, and trust no man. That night God sent to him a vision; to him it was and to us it is, beautiful and significant, more so than even he to whom it came then realized. In his own words we give it:

"I saw myself standing on a cone-shaped hill. I could see for a long distance in every direction; and so far as I could see there were multitudes of people. I looked to the top of the hill and saw a speaker's stand, built strong and substantial; I even noted the material of which it was constructed, and wondered at its strength. I saw two men upon the platform. One had two books in his hand, and looked as if he had just ceased speaking to the multitude. As I gazed, wondering, I was possessed of a strong desire to get closer. I began to push through the crowd to get near and hear what the two men had to say. As I was thus engaged, they left the platform, stepping down and coming directly toward me. I noticed the people stepping aside, opening a pathway wide enough for them to walk side by side without crowding. As they came toward me, chatting and talking to those on either side, I recognized them. They were my father and Uncle Hyrum. My uncle was slightly in advance of my father. As he met me he took me by the hand and said, 'How are you, Alexander?' Then my father took my hand in his, a good strong clasp, and held it till he turned and pointed with his other hand to the speaker's stand and said, 'Alexander, you go up and take your place. We are going away; we will be gone for a season, but we will return again.' He then bade me good-bye, and the two walked on towards the east, and as they walked they gradually left the earth, and I watched them till they ascended out of sight. I turned and looked towards the stand. The people still stood as before, but there was the pathway open to the stand, not a man had moved into it. The interpretation was plain. When I came to my sense of surroundings, I was sitting upright, bathed in tears, and the Spirit did not leave me for hours; and on the next day, the 8th day of April, 1863, I was ordained an elder."

He at once began missionary work, spending the summer, fall and winter of 1863 and 1864 in western Iowa, in company with Elder W. W. Blair. His next work was along a new and in many ways trying line, as president of the branch of his home town.

Near the close of the summer of 1864, accompanied by Henry Cuerden, he was sent to the Saint Louis District. In the spring of 1865 Elder Cuerden was released, and Elder William Anderson, of Iowa, became his companion. Of this friend and brother, there are remembrances delightful to recall, God's rich and wondrous feasts spread for them by his Spirit as they journeyed together, binding them in bonds of love to the gospel, and in bonds of friendship in life. This season of blessing was followed by an appointment from the fall conference to the Pacific Slope. He was given the choice of associates, and he named William H. Kelley, and William Anderson, of Montrose, Iowa. Elder Kelley could not go.

On April 12, 1866, he was ordained a high priest by Joseph Smith and J. W. Briggs.

In company with William Anderson and James Gillen, he endured the hardships of a trip by wagon across the dreaded plains. At one time he left the wagon and lay down on the desert as he feared in his death agonies; but was raised by the Spirit to finish his work. He spent twenty-one months in his mission in California.

In 1870, with W. W. Blair, he again went west to Utah, remaining there while Brother Blair went over to California.

On April 10, 1873, he was called to the apostleship at Plano, Illinois, being ordained by J. W. Briggs, Joseph Smith, and W. W. Blair. In 1875 he was again appointed to the Pacific Slope Mission, having charge of that then distant field. He was accompanied on this mission by his brother, David H. But what had promised to be a bright and pleasant mission, terminated in the saddest and most anxious time of his life. A message that his wife was near to death at their home in Plano, brought him from his mission field with his brother sick and broken at his side. Upon his wife's recovery, he again took up his work, this time in northern Missouri and southern Iowa.

In the fall of 1877, upon his request he was released and permitted to labor as circumstances would permit, increasing family care making missionary work more arduous, he thought thus to be less of a burden. But his soul was not satisfied; the service seemed half-hearted, though it was not. In 1878 he again received conference appointment, being burdened with the charge of his former appointment, northern Missouri and southern Iowa. In 1879 the whole of Missouri was added. From October, 1880, it was simply Missouri until the following April, when he was given Illinois in addition. In 1883 he was still retained in charge of his birth-state, Missouri, and the State of Kansas.

The time came for another distant mission. Leaving his family (wife and nine children) in their home in Independence, Missouri, in 1885, he took charge of the Pacific Slope, returning in the spring of 1886. From this sunny field he was directed to minister to the Saints in a field comprising northern Illinois, Wisconsin, Minnesota, the Dakotas, and Manitoba. His charge kept him in touch with the people of the North until 1890. Then in connection with Elder E. C. Briggs, there were added northern Indiana, Michigan, and northwestern Ohio. He returned to the Rocky Mountain Mission in 1892 with Elder Joseph Luff as associate. In 1893 he was associated with Elder William H. Kelley in the Eastern States.

In 1890, April 15, he was ordained president of the Quorum of Twelve, by Joseph Smith and W. W. Blair, which office he held until 1897, when he was called as counselor to the President of the church, and patriarch and evangelical minister unto the church. Acting in the office of such calling and ordination, and in the discharge of obligations imposed by revelation to the President of the church, April, 1901, he left his home in Lamoni, Iowa, for a mission to Australia, the Society Islands, and Hawaii. Spending some months in the islands, he proceeded to Australia, where in April, 1902, he received a cable message to ordain C. A. Butterworth to the office of apostle, the revelation authorizing such ordination, also lifting from him the responsibility of counselor to the President of the church by placing another in his place, thus leaving him free to act in his evangelical calling and his work as Patriarch to the church. This position is one to which he is well suited, being of a sympathetic and affectionate nature.

As a man he has a height of five feet ten inches; an eye large, clear, full, and blue; hair dark, almost black, soft, fine, and abundant, even now when he is growing old; a forehead square and full. A facial index of his tender heart is shown by a deeply cleft chin. As a speaker, he appeals to the heart at once. He is himself quickly moved to extremes of sorrow

or merriment, and has the gift of enjoying the good and beautiful things of life to a remarkable extent.

There were born to him nine children, four sons and five daughters: Frederick, now an apostle, living in Lamoni, Iowa; Vida E., wife of Heman C. Smith, of Lamoni, Iowa; Ina I., wife of S. G. Wright, of Australia; Emma B., wife of William F. Kennedy, of Independence, Missouri; Don A., of Lamoni, Iowa; Eva G., wife of F. L. Madison, who died in San Bernardino, California; Joseph G., a priest, of Lamoni, Iowa; Arthur M., of Lamoni, Iowa; Coral C. R., still residing with her parents. All are members of the church except Don A.

From his first home in Nauvoo the subject of this sketch went out to his church work except two years residence in Plano, Illinois, from where he returned to Nauvoo, in 1870. Thence he moved to a farm in Colfax Township, Harrison County, Missouri. Here for two years he acted as post-master at a post office called Andover. In 1882 he left the farm, going by team to Stewartsville, Missouri; and in March, 1884, he went further south to Independence, Missouri; and in 1887 removed with his family to the farm in Missouri, and then in 1891 to Lamoni, where he, his wife, and two younger children still reside.

FUNERAL ITEMS.

President Joseph Smith, wife Ada, son Reginald, and daughter, Sr. Emma McCallum, came from Independence on Saturday. With him came also his daughter, Sr. Carrie Weld, and granddaughter, Sr. Rebecca Weld, who had been visiting in Independence.

Bro. Fred A. Smith was reached by wire with difficulty, he being in Washington. The great distance made impossible his attendance. His family expect him on Wednesday.

Bro. Heman C. Smith was finally located at Davenport, Iowa, and arrived a few minutes before the funeral.

Brn. Joseph and Arthur Smith, sons of Brother Alexander, formerly of this place, but now of Wray, Colorado, reached Lamoni, Saturday. With them came Lamont Madison, a grandson.

Bro. Elbert A. Smith reached Cleveland from Buffalo just in time to learn of his Uncle Alexander's death and get a train for Lamoni, arriving at noon Sunday.

Bro. Heman Hale Smith, son of Sr. Vida E. Smith, and editor of *Zion's Ensign*, arrived from Independence on Saturday.

Bro. Joseph Luff was communicated with late on Saturday and arrived in time to take part in the services.

Bishop E. L. Kelley arrived on Saturday, and Bishop Roderick May came on Sunday.

Bro. B. M. Anderson arrived from Omaha on Sunday noon, and left for his home in Independence on Monday.

Bro. Joseph Luff returned to Independence Monday morning.

In spite of extremely hot weather the attendance was large, the church being filled to its greatest capacity, showing the universal love and respect felt by all for "Uncle Alex," as he was called by nearly everyone.

CONCERNING CHRISTIAN SCIENCE.

From a clipping taken from the *New York World*, sent by Bro. A. N. Hoxie, sr., it would appear that all is not well in the Christian Science camp under the leadership of Mrs. Mary Baker G. Eddy. It appears that one Henry Pennington Tolar, once a leader in the Christian Science Church and a millionaire, has either fallen into disgrace with the leading spirit of the movement, or the wonderful mystery of the philosophy taught by Mrs. Eddy has turned the man's head, as it has done with hundreds of others. He now charges that Mrs. Eddy and Mrs. Augusta A. Stetson, evidently joint leaders, have been treating him with what he calls "malicious animal magnetism," and which they have exercised against him. It appears from the clipping in our hands that this Mr. Tolar has sacrificed the greater part of his fortune, estimated at a million of dollars, in forwarding the interests of Christian Science. He was a successful business man up till 1901, when he accepted the Christian Science philosophy. He was looked upon as a rising genius, and entered heartily into projected schemes for the advancement of the church of his acceptance. It is further stated that unless his friends come to his rescue he would be sent to Ward's Island to be taken care of as a public charge for insanity.

It is fair to presume that had not this man been wealthy and of some note in business circles his loss of sanity would have been covered up and he would have been lost from observation in the confines of the hospital, without further mention or notice. While we have no desire to make any particular war upon the effort of the Christian Science Church to do good, we have lately read in that popular work, *Masterpieces of the World's Literature*, a chapter devoted to Mrs. Mary Baker G. Eddy and her work, which chapter includes a sermon in laudation of Christian Science and the church as being the new evangel into which would be swept all the forms of Christian philosophy; the presentation of which did not impress us favorably as it appeared to be too largely a play upon the words *God, good, will, wisdom, mind*, and the final conclusion that material things were not material, but immaterial, or as existing things, nothing, and hence, man being material, was nothing; hence, he was spiritual, practically a play upon the words which to anyone who accepts the firm establishment of man's hope upon the development of Christianity through Christ and his apostles, has no meaning.

In the article in the masterpieces referred to, Mrs. Eddy made the statement that up to that date out of five thousand adherents to the faith there had been but seventeen deaths, the argument being that the devotees of Christian Science Health Science, would neither be sick nor die. Either this is a rank

mistake upon her part amounting to a misstatement, or she has been kept in a state of ignorance of what is happening among her devotees, as it is not hard to believe that more than that number of deaths have taken place among Christian Scientists in Kansas City, Missouri, alone, during a similar period of time.

The compilers of these *Masterpieces of the World's Literature*, in the introduction of the author to the reader, almost invariably give the particulars of the birth, place where born, and the time when born, at the opening of their notice, and then give the peculiar work in which the individual is engaged and for which they have been noted; but the introduction of the chapter which we read and to which we have referred, occurring in the eighth volume, page 4055, does not give the date of her birth. Tells who she was, who some of her predecessors were, but is silent as to when she was born. It states of her, however, that she was married in 1843 to Col. George W. Glover, of Charleston, South Carolina, and that after his death she was married to Dr. Asa G. Eddy, of Chelsea, Massachusetts, who also died in 1882. It would appear from this that she has lived twenty-seven years a widow.

Allowing a fair presumption that she was twenty years old when she was married to Colonel Glover, Mrs. Eddy would now be something like eighty-six years of age, if she is still living. There have been rumors in the press in reference to her feebleness in old age and some suppositions as to her having departed this life. Of these we know nothing, but, as John Alexander Dowie finally succumbed at a less age than Mrs. Eddy has attained to, it will not be strange if Mrs. Eddy will depart this world in due time. We can respect her fidelity to her opinion, and have regard for the good which she has done, but we are not prepared to yield faith in the mission of Jesus Christ and his philosophy as told by himself and his disciples for any of the mysticisms which may now be urged upon us from the old mysticism of metempsychosis to the latest development of health science under the remarkable energy of Mrs. Mary Baker G. Eddy.

'Serving God' is doing good to man; but *praying* is thought to be an easier 'service,' and therefore is more generally chosen.—B. Franklin.

We thirst for the invisible mystery, whose voice floats above the veils of the world, and we would drink again of the old wonder.—Fiona Macleod.

If a man lives entirely on the physical plane, he can never be permanently satisfied, because the other sides of him are inactive. Though he devour the finest dinners, the *best* part of him remains *unfed*.—Carlyle.

Original Articles

THE SAINTS' HERALD HISTORICAL SERIES.

II. JOSEPH SMITH'S FIRST VISION, BY ELDER T. W. WILLIAMS, PASTOR OF THE CHURCH IN LOS ANGELES, CALIFORNIA.

[EDITOR'S NOTE.—Elder Williams' article deals in part with both the vision of 1820 and the later manifestation or manifestations of 1823, but it is directed more especially to the former. We introduce his article with Joseph Smith's own account of the occurrence. It will be remembered that Joseph was then about fifteen years of age. A very exciting religious revival had been held in his neighborhood in which various churches were united. When the revival ended unity ended and each church began a struggle to secure the major portion of the converts. Joseph had become anxious to be saved and desired to know which church he should join. Each denomination was loud in its demands for his allegiance—until he became confused and distressed. While in this condition he was reading the Bible and came upon James, chapter one, verse five: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This commandment was like a ray of light and he obeyed it immediately.]

JOSEPH SMITH'S TESTIMONY.

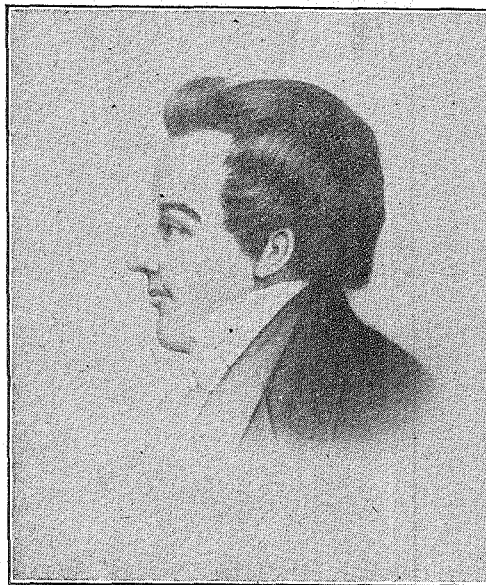
"It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind by tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in my being,) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son, hear him.'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to

join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them; and many other things did he say unto me which I can not write at this time. When I came to myself again I found myself lying on my back, looking up into heaven.

"Some few days after I had this vision I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the Devil; that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution; and this was common among all the sects; all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to



JOSEPH SMITH AS A BOY.

"Never did any passage of scripture come with more power to the heart of man than this [James 1: 5] did at this time to mine. It seemed to enter with great force into every feeling of my heart."

create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he 'saw a light and heard a voice,' but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make

him think or believe otherwise. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision, and 'Who am I that I can withstand God,' or why does the world think to make me deny what I have actually seen; for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation."—Church History, vol. 1, pp. 8 to 11.

Whether Joseph Smith, the acknowledged leader of this distinctive American religious cult, did or did not see an angel, is not to be determined by mere superficial analysis or even by the rules of logic applied to the everyday affairs of life. The law of evidence relating to things purely mundane, and which permits of universal physical demonstration, is inoperative here.

If you would hale me before one of our leading jurists, and he would propound a question looking to the discovery of what I knew in relation to the claim of Joseph Smith, it is very probable my testimony would be thrown out as irrelevant. If the question was put directly to me, "Did Joseph Smith see an angel?" I would be forced to say, "I do not know." I was not there. I was not born when this event is said to have transpired. I have never seen an angel, much less the one which he claimed appeared to him. Even though I had received an angelic visitation it would not confirm beyond all doubt his assertion or authenticate his story to anyone but myself, and even then it would be hearsay evidence. I might believe the angel, but his mere affirmation would not "cause me to know." In answer to every query along this line I must simply say, "I do not know." Courtesy and fairness compel me to withhold judgment as to the information possessed by others.

So far as my own consciousness is concerned, I have been content for thirty years to believe his message, to entrust all my temporal and spiritual hopes to this frail craft, conscious at times that the atmosphere was hazy and the light largely obscured, occasionally groping absolutely in the dark, yet again buoyed up by the confirmation and spiritual intuition which, to me at the time, was absolute. I have heard thousands testify they knew Joseph Smith was a prophet of God, and far be it from me to

impugn their motive, question their integrity, or reflect upon their sanity. I have been content to permit each and all to follow the even tenor of their own way, satisfied with the privilege of following my own. It takes much less to satisfy some minds than others: the mere manifestation of some occult power has been sufficient to sway the mass and to for ever banish doubt and fear in the breasts of religious devotees. This is equally true of all religionists. It is universal. It is one manifestation of that indefinable quality of the mind or soul which, in its accentuated form, is called superstition or credulity.



JOSEPH SMITH, THE PROPHET.

"Though I was hated and persecuted for saying that I had seen a vision, yet it was true. . . . I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it."

Environment and heredity, the two great forces which have ever played a part in furnishing the mold in which human personality is cast, must be reckoned with in arriving at a solution of this question, the why of action.

Annie Besant, a companion worker with Charles Bradlaugh, a conspicuous and seemingly relentless foe of all things occult and divine, became a mere puppet when confronted with the phenomenon of East Indian occultism. Her espousal of theosophy is mysterious and from the simple laws of cause and effect indefensible. Unconsciously her long fight against all things spiritual, the persistent denial and challenge had wrought within her a nervous apprehension, a soul hungering for the things against which all the forces of her being had been arrayed, and it needed but the faintest glimpse of

things beyond her ken to make her a willing devotee and subsequent high priestess of forces which remain ever mysterious and incapable of practical demonstration.

This is equally true of Robert G. Ingersoll, the great agnostic, the foe alike of superstition and intolerance, who did more to put out the fires of hell than any other of his time. If he, with that analytical mind which he possessed, had been permitted to obtain a clear and consistent elucidation of the philosophy of "the life to be," he would have capitulated and every force of his being would have been enlisted in its support and the blasphemer of yesterday would have become the apostle of to-day. This was the case with Saul of Tarsus. Somehow the forces were not opportune for Mr. Ingersoll. Notwithstanding his early education and environment, regardless of the grooves in which nature and the race needs had thrown his life forces, outlining a course not of choice but of destiny; still the instinc-

tive sensing of the man within as to the eternal destiny of the soul is clearly revealed. Moved by grief, and in the loneliness which follows the withdrawal of a soul affinity to the unknown, he gave expression to that literary classic which will remain as the index to that great man's heart when his epics and syllogisms are all forgotten. With that hope which is born not of knowledge but of faith, and standing by the bier of his beloved brother, he presented the following beautiful lines.

We strive in vain to look beyond the heights; we cry aloud but the only answer is the echo of our wailing cry. He who lies here mistaking the approach of death for the return of health whispered in his latest breath, "I am better now." Let us hope in spite of doubts and dogmas, tears and fears, that these dear words are true of all the countless dead.

The sublimity of this entire tribute bridges the uncertainties, not in the briefs of logic, but with that divine potentiality which is a part of, but not the creation of man, and solves our problems for us.

I must say in passing that the claim of Joseph Smith is equally valid with that of any man living or dead. What proof have we that Moses saw God, that with his own finger he wrote on the tables of stone? Simply the traditional record which has been handed down through thirty-four hundred years of a vascillating, wandering race. We have no authenticated letter or testimony from Moses himself. Simply the garbled record of the historians of a later time; that is, unless you accept the inspired correction of the Holy Scriptures by Joseph Smith, and in doing this the major question is involved.

What proof have you that Saul saw the light and was stricken to the earth? Nothing save the unconfirmed statement in his own epistle and that found in the Acts of the Apostles, which was the accumulated traditional facts preserved for nearly a hundred years before they were recorded. Please remember I am not denying the truthfulness of either, but I do say the claim of Joseph Smith is equally valid with any recorded statement in the Scriptures. In fact it is more so. Moses said God wrote on the tables of stone. No living witness has ever vouched for the statement. Twelve witnesses confirmed the testimony of Joseph Smith. If I were to determine on the mere facts in the case I must conclude there is more to substantiate the story of Joseph Smith and the work which he introduced than any recorded instance in the Bible. It happened in our day; we have the testimony of witnesses known to hundreds of men now living. These men say they knew; they saw the angel and bore witness to his message.

What may be said of the claim of Joseph Smith may, with equal propriety, be said of that of every other religious leader. I will not even exempt Jesus. I feel morally sure no man living could satisfy any

jury of twelve men that his knowledge along these lines was unimpeachable, providing they confined themselves to the simple rules of earthly logic.

All religious devotees with equal assurance affirm they "know." The Buddhists say, "We know Vishnu and Buddha live." The Mahometan says, "I know that Allah is God and Mahomet is his prophet." The Israelites know that "Jehovah is God and Jesus Christ an impostor." The Mormons in Utah know that, "Brigham Young was a prophet of God and polygamy a divine institution."

I can not paraphrase this in the language of Ingersoll when referring to some leading ministers: "They know that I know that they know that they don't know."

In Christian Science it is neither its Christianity nor its science which appeals to the mass of its converts. No; some friend or relative has been healed, and confronted with this inexplicable manifestation they gulp down all this jumble of idiotic and insane ravings of Mary Baker Eddy which no sane man can explain to the satisfaction of his own intelligence.

Seeing the sick healed is not absolute evidence of the truth of any position, for people have been healed in connection with almost every kind of doctrine and dogma. This is true of every other form of spiritual manifestation, whether it be prophecy, dreams, revelation, tongues or interpretations. The man who predicates his hope on anyone or all of these things *alone*, and pleads for support, finds himself submerged in a ceaseless jargon of equally substantiated claims. It will not suffice.

Most men mistake a pacific attitude for knowledge. To be satisfied is "to know." The absence of doubt to them means knowledge. Such a condition may be one of lamentable ignorance. Ignorance is generally arrogant. The less a man knows the louder his protestations of knowledge. Ignorance vaults forth in forbidden fields where knowledge modestly refrains. From time immemorial the kings and priests have wielded the scepter of destiny by that magic word, "I know." Throughout all the centuries of the past the masses have been awed by this arrogant assumption, content to bring of their abundance and lay it at the feet of their exploiters who, because of their superior wisdom, (?) were entitled thereto. They never once thought to ask them how they knew. The world is changing and the pendulum of that great eternal time is swinging to the other extreme.

The peculiar fanaticism of the overcredulous is, when they are satisfied with the manifestation along a certain line, they have no consideration for anything else which in any sense differs therefrom. In fact they become intolerant, notwithstanding the others have equal claims with their own. In other

words the manifestations I have received are all right and of God while those you have received are all wrong and of the Devil. It is but fair that every man should be heard in his own defense. We are under no obligation to accept his message. We are morally committed to consider it.

A revelation to one man can, in no sense, be a revelation to another. It is but hearsay to the second party. The latter may, either from church association, friendship, or discipleship, accept the spiritual manifestations of the other. It is not a revelation to him unless the force which imparted the message to the first confirms or reiterates it to the second.

Whether Joseph Smith did or did not see an angel may always remain a mooted question, but that he had equal rights with all others no man can gainsay. I have as much reason to believe him as any other man. When he published his message to the world the warring elements of all Christendom locked hands and, with one voice, proclaimed him an impostor. They did not care to test his claim. As the Jews with Jesus, they said, "Away with him, away with him." The leaders, as in Christ's time, saw that an acceptance of this new religion meant ostracism to them. It struck at the root of their philosophy. They had been telling the people for centuries that divinity had either voluntarily or involuntarily been relegated to heavenly confinement; that while for many centuries prior to this men more or less carnal, some vulgar and uncouth, had been in daily communication with him on seemly and unseemly subjects, yet now, though the world was passing through changes necessitating the application of mental acumen entirely eclipsing the childhood of the race,—at times at an entire loss for a true solution of the vexed questions of soul and mind,—yet no more did he volunteer any information. With a great many there had arisen a lurking fear that this confinement was involuntary, for they could not understand how a loving Father, all powerful and all wise, could content himself in perpetuating monastic seclusion when the whole race, the direct result of his divine creation, were groping in ignorance and fast going to destruction as a result of lack of information which he alone could supply. Of the two horns of this dilemma they could better believe in God, if believing at all, as in this condition from necessity rather than choice. The Christian world had nothing but hearsay evidence to support their claims.

Paul, who lived two thousand years ago, testified he saw an angel. His testimony had been preserved by the Catholic Church. The Protestant world could not say too harsh things against the same church, and yet they were wholly dependent upon this church for everything they had in the way of

divinity. They were dependent for their very existence on this book preserved by this same Catholic Church. What supreme logic this!

If angels have once appeared to men, where in all the bibles of all religions was there any restriction as to time and place? None, my friends, none. The cessation of divine communication to-day is an unanswerable argument against its reception in any age. The leaders of Protestantism had lost that psychic power, whether acquired or conferred, whereby they could appall or charm their people and hence, perfectly logical in their own minds, they had manufactured the statement, "God does not speak any more." "No more spiritual manifestations, no superhuman phenomenon." The people swallowed it as a pacific morsel, an opiate which quieted their overwrought nervous desire for revelation,—an anæsthetic which produced a delirium of joy in the consciousness that they were infinitely better off with nothing than if supplied with abundance!

This was the condition in which Joseph Smith found the world. I need not elaborate on his experience. This you can find in his history. It is in his own words. That he had recourse to the Bible is somewhat strange to many, for the mass gratuitously had yielded the right to the clerics only to interpret and apply scripture. The fact that he was profane enough to enter where priests only were allowed to tread, was in itself enough to provoke the scorn and contumely of the world: but when he made bold to enter the holy of holies where no priest had dared to enter for nearly two thousand years, and bring a message direct from the throne of grace, his act became blasphemous and throughout Christendom were reënacted the scenes of Palestine. This fellow was pestiferous. He must be put away, and the emissaries of the gospel of peace united to destroy him.

Whatever the value of his claim, the attitude assumed by the Christian fanatics of America in relation to Joseph Smith, the future historian will certainly be unable to classify in the line of sane and intelligent action. Remember, reader, it was not the religious scoffer; it was not the infidel, agnostic or atheist; it was not the Jew, Mahometan, or any of these heathen people who mobbed Joseph Smith for claiming he had a message from Jesus. Oh, no, but, anomalous as it may seem now, it was the class leaders and preachers who wielded the tar buckets and feathers; these men who were supposed to be humble followers of the Nazarene. Joseph Smith supplied the missing link; without it their position was untenable, and yet they rejected him. They should not be censured for refusing to accept his message on his mere *ipse dixit*, but reason shows us they were very short-sighted in refusing to test

his claims. He made it possible of proof. This was in his favor. He said, "I have seen an angel. I have seen God. I know there is a God. It is within your province to know. Not by me telling you. Not by accepting my message. No. I have blazed the way. I have entered within the veil and I know. You can know. If you care to go in, you can know as I know to-day. I can not give you that knowledge, you must get it for yourself. Reading will not cause you to know. Hearing me tell it will not cause you to know. You must read and hear and then apply."

My arraignment of the Christian world is that they pretended to be close to God and yet gave no evidence of contact. Joseph Smith said, "The unknown country is there; and I have seen it. This is the road I traveled." Their religious fanaticism, prejudice, and intolerance made cowards of them. Joseph Smith had not blazed out any new way. He had simply found the old path grown up with the briars and thorns of centuries and mowed them down. He had only taken the book they cherished and turning its pages came to that significant passage, that specific statement wherein no man following should be lost: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." This certainly was all inclusive. It meant him. It meant every man. Jesus had formerly said, "If any man will do God's will he shall know of the doctrine whether it be of God or whether I speak of myself."

Note: He was to know *of the doctrine*—not of Christ, for it was not given to all men to know him, know for himself. How? Not in any way that would satisfy another, but it would satisfy himself. After all, this is the chief end of life. The individuals who receive such knowledge from God will be so fortified they will need no forts of prejudice or breastworks of bigotry, no intolerant weapons; they will have the truth and that will be ample to meet the Goliaths of error.

The supreme evidence of divinity is not the power to awe, mystify, and bewilder the people. It is the manifestation of those qualities of heart and mind which enables men to have a greater insight, a broader scope, a more complete hold on life. If you ask me as to the claims for divinity among men, I would answer that that man who carries with him the greatest love for his fellow-man, the most astute powers of soul and mind, looking to the uplift of the race, has greater proof of divine contact than all the occult manifestations which he could produce. Thomas Paine, who did more for the American revolution with his pen than Washington did with his sword, according to Washington's own words, who wrote and published practically every essential of the Declaration of Independence ten months before

it was formulated by our revolutionary patriots, and who was not in accord with the church of his time and rejected many of the assumptive terms of religion which have long since been discarded, gave evidence of greater claims for divinity than the bigots who sought his life. He shows the source of his inspiration in the following words:

Any person who has made observations on the state and progress of the human mind, by observing his own, can not but have observed that there are two distinct classes of what are called thoughts—those that we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine as well as I was able, if they were worth entertaining, and it is from them I have acquired almost all the knowledge that I have.

The sublime personality of Abraham Lincoln stands out in bold relief as a character with divine potentialities. He was content to live his life and act for men. He paid the forfeit in martyrdom. Joseph Smith in the religious field was similar to Lincoln in the political arena.

A jurist, when determining as to the validity of two adverse positions, is guided by the following rule of logic: Which is the most plausible? Which the most logical? Considering the claim of Joseph Smith as to divine contact and that which he has given to the world, which is the most logical conclusion? Was he so far in advance of all his fellows as to discover all the legitimate appurtenances of the gospel long since lost? Did he in himself possess the mental insight and spiritual penetration as to more than equal the combined wisdom of the world?

When Joseph Smith read this passage in James he felt impressed with its significance. It was plausible. It was highly probable. It was very essential. He resolved to put it to the supreme test. He repaired to the forest, an ideal priestless sanctuary; no ritual; no prescription; no intermediary; that is my idea of service. He approached divinity not by beating his breasts, by pitched voice or contracted body. He simply laid his case before the Almighty and requested a fulfillment of his promise. In this last particular he was strictly orthodox. Men for centuries had been doing the same thing and had been perfectly satisfied in the doing. If he had been content with this he would have been in full fellowship with the evangelical throng without sun, moon, or stars to light their way to never-ending day. He was *different*. He *waited for a reply*.

Poor, foolish man, herein lay your mistake. Had not Rome, papal Rome, thundered her pronouncement down through the ages that no answer would ever come again; that true service consisted of supplication with no response; in entreaty but no reply? Had not Protestantism said, "Aye, aye, sir" to this illogical creed? "Who is this Daniel come to judg-

ment, who dares to pray morning, noon, and night to any but the God of our own creation?" "Throw him into the lions' den that we may devour him."

Ah, foolish boy, if you had been content to be as other men, your life would have been a flowery bed of ease; they would have loved you when living and lauded you when dead. Your great mistake was in claiming that God *answered your prayer*. This was the only charge the Christian world had against you. They prayed; so did you. They did not get any answer; you did. There was the rub. It mattered not whether your claim was in harmony with the Bible or not. Looking at it impassionately can you not see the inconsistency of your position?

"Your churches are all wrong." Your "creeds are an abomination in my sight." "You draw near me with your lips, but your hearts are far from me." You "teach for doctrine the commandments of men, having a form of godliness, but deny the power thereof." Thus spake the Almighty through Joseph Smith.

"It is false," said all of the churches then.

"It was true," say all of them now.

How is that? Because every one of these churches have changed their creed since then. If they were right then they are wrong now. If they are right now they were wrong then. Whichever horn of the dilemma you take Joseph Smith has the advantage. I am not here to say the Bible is infallible or all of the minor premises invulnerable, but the Christian world must appeal to it or nothing, and in said appeal they are incriminated; they are under the dire necessity of repudiating some of the specific teachings and promises in order to have any semblance of consistency, while the claims of Joseph Smith, both as to doctrines and results, coincide identically with the book itself. I am not claiming that this in itself is irrefutable evidence of divinity, but so far as the churches are concerned it is unanswerable.

Resolving this question to its final analysis individual consciousness must be the determining quality as to what is or is not divine. Certainly I will not allow any other man to settle this question for me. I should not assume to settle it for any other man.

Whether Joseph Smith did or did not see an angel must be left to the arbitrament of time. From a legal standpoint I do not know. I have been content to give my support to the philosophy which he propagated because it satisfied my inner concept of right. I have tried other things, but always the divinity in me led me back to this same old premise. In development it is not so much that the mind and soul of a man is awed with some supernatural phenomenon as it is that the divinity within finds expression. I am a Latter Day Saint because there is afforded a greater latitude to express this divinity, because it allows to divinity the most unobstructed

privileges. I could easily assert that I knew that Joseph Smith was a prophet of God. Very probably I would, by some, be considered very strong in the faith. I prefer to think that the greatest witness I can bear, either to his divine call or the truthfulness of his message, is to so live, teach, and act, that others coming in touch with me will be constrained to feel and sense the divinity which comes in exemplifying the message which he gave to the world.

I believe that Joseph Smith told the truth. I have accepted his message. In seeking to make my life conform to the religion which he gave to the world I have found great peace and satisfaction. Aside from that, deponent saith not.

The so-called Christian world asserted there was a God. They furnished no means of determination. They denied present day revelation. Joseph Smith said there was a God and affirmed revelation. He was consistent; they were not. It is not of so much consequence that I know Joseph Smith saw an angel as it is that I am true to myself, true to the manifestations of God which come to me individually; for, if I am true to these, I can not oppose any other divine message which comes through any other source. If there is truth in Joseph Smith's claim it will be vindicated in time. I have not attained that point where I can look over into the promised land. It may be my fault, but I have tried to prove worthy of all necessary help. I am not walking by sight but by faith. I am content if there is enough spiritual direction to guide my feet aright. It is enough to know that I am moving in the right direction. I am afraid if I knew more I would strive less. Possession oftentimes produces stagnation. I am better off with enough of denial and uncertainty in my life to stimulate action, providing said stimulation will bring me to the point where I can utilize knowledge. It is not what one knows which is so important. It is the use we make of what we know. "To know" and not to do brings condemnation. Future retribution will be predicated not on the light and information which God has given us, but on the use we have made of what he has given. The greatest testimony one can give in favor of this latter-day work is not an offhand, "I know," but rather a consistent exemplification of the spiritual and ethical forces which must stamp it as divine. I long for the time when our people will bear this testimony, "I know this work is true because of the help it has been to me. I know it is true because it has made me more divine. I know it to be true for I am a better being."

I have known thousands who have been loud in their claims to knowledge, but I am at a loss to know what use said knowledge has been to them. If I, with my lack, do each day the duty the day brings to me, I am best serving my Master. I want to know. I am hungering for more light. I am striving to fit myself to receive it. I do not crave it as the boy does a toy or the girl a new dress to pander to pride or fancy. I do not desire it to gratify a morbid curiosity. It is inconsistent to claim we know unless we bear the fruits of knowledge. When I hear a man loudly proclaim his knowledge of things divine and I am sure his life morally, intellectually, and socially does not bear out his claim, I must reject his statement. "To know" is to do, to be all which that knowledge embraces. God's "No" to me has been my benediction.

ATHLETICS AT GRACELAND COLLEGE.

[We herewith present an interesting article on athletics from the pen of the director of athletics in Graceland. Other articles on the work in Graceland College are under preparation by J. A. Gunsolley, acting president, and C. B. Woodstock in charge of the industrial department.—EDITORS.]

In introducing this subject we wish to call the attention of the reader to our statements in the Graceland College Catalogue of 1909, and in the College Bulletin, recently published. These state briefly our ideas on the subject of athletics. We do not think it necessary to reproduce them here, as they are no doubt already in the homes of most of the members of the church. We desire, however, to quote from our article in the *Lamoni Chronicle* of November 26, 1908, in order to place our views and the aim of the college in this respect before the people of the church. The following explains our attitude:

"For athletics to assume their proper and correct place in the college, they must be under proper control. If not, they are a detriment to any institution, and not an advantage. We believe that the first object of the college should be to educate the mind, and that it is the province of athletics to take second place and aid in this object. However, we are convinced that this end can best be reached by developing the physical and mental in harmony with each other. There are three elements in the constitutional make-up of every individual,—the

mental, the physical, and the spiritual, or moral. No one can be neglected without detriment to the others. Neither should one be abnormally developed to the exclusion of the others. It is the aim of Graceland to develop the three conjointly, and by harmonizing the whole as nearly as possible, to produce the best results.

"It is our aim not only to furnish that recrea-

tion so necessary to those under severe mental strain, who desire to secure maximum returns for the amount of vitality expended, but to provide also that such recreation be secured under the best possible moral influences, thus reducing to a minimum those objectionable features which sometimes creep into athletics, as they do in everything else in life.

"For this purpose, in order to conform as nearly as possible to our ideal of pure and unadulterated sports, the college has established a board of control, composed of three members of the faculty and two from the student body. This board has established the rule that no student not having an average grade of eighty-five per cent may participate in any college game. It has been our experience that this regulation has had the wholesome effect of compelling negligent students to keep up their studies, and in many cases it has worked wonders for boys, who, were it not for athletics, would not have entered college at all.

"We are of the opinion that it is absolutely necessary, for the attainment of the best results, to provide some channel through which the superfluous energies that naturally accumulate in the body of every healthy, active American boy, may escape, and thus, in a measure, prevent them from flowing into wrong channels. The throbbing, red blood of youth demands this, and we are unreasonable if we deny it. How often we hear fathers

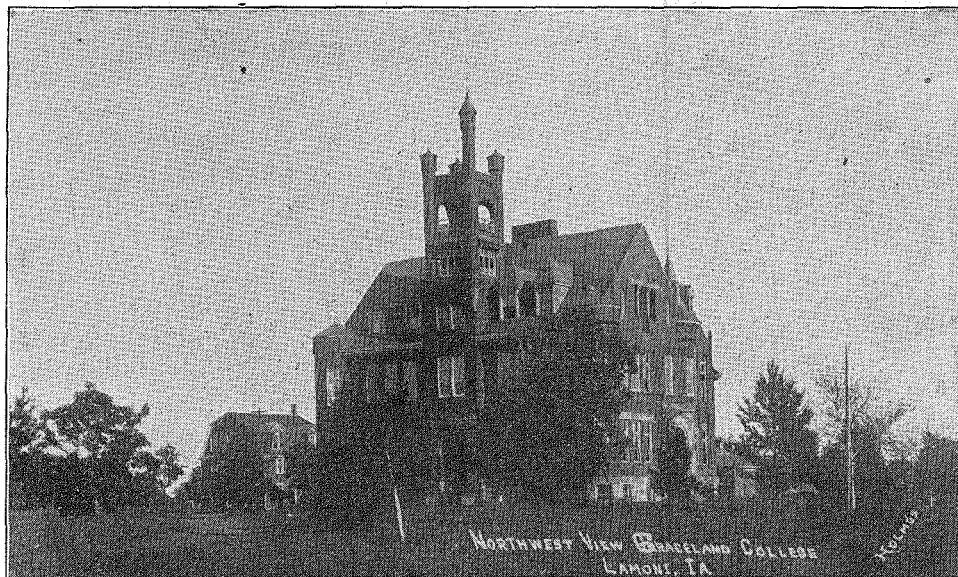
say, 'My boy can get enough exercise on the wood-pile.' True, absolutely true, as far as mere exercise is concerned; but how about recreation? His recreation may be baseball, yours may be your paper. Now, you try to get recreation out of a dry treatise on medicine or

metaphysics! The wood-pile is to the boy as the treatise on metaphysics is to the father—is a true proportion. The boy can get enough physical ex-



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GRACELAND COLLEGE.

ercise out of a wood-pile; so can you get enough mental exercise from the treatise; but is it the necessary recreation? We do not wish to create the impression that boys should not be taught to work; on the contrary, we believe that any father who neglects this important item in character-building has committed a sin for which he will be held responsible, in proportion as his negligence works injury to the boy. Notwithstanding this fact we also believe that, 'All work and no play makes Jack a dull boy.'

"These, briefly, with many others, if we had time and space to enumerate them, are our reasons for upholding clean athletics in the college. Graceland stands for the development of true manhood and true womanhood, and it

is our aim and our earnest endeavor to develop our young people in all lines best calculated to insure their success, both in this life and the life to come; physical as well as mentally; and morally and spiritually as well as mentally and physically; for only by so doing, in our opinion, can we hope to attain the highest and best results."

Now, as to the subject, can athletics be made a factor for good in our college? We answer emphatically that they can. We are aware of the fact that there are many who, like Nathaniel of old, are prone to ask the question, "Can any good come out of Nazareth?" As in that case, it is generally the result of misunderstanding. Viewing the conditions as they are observed in most of our schools and colleges relative to the matter under consideration the criticism is doubtless just. There is too much of a tendency in our colleges and universities to place too much stress upon physical powers.

Everything depends on the aim. If it be to win at all hazards, regardless of method, professionalism and immorality generally creep in and athletics can not be made an exponent of good. But good may be accomplished if they are placed under proper control, and if the idea of truth and fairness is kept constantly in sight. We can not expect this in the world, from which most of our observations have been drawn. The accomplishment of good

is what we are all aiming at. We claim to have more light than other people, hence, if we live up to our claims, we must be different than the people of the world. Our aims and ideals should be different and our college should differ from those of the world, and if athletes in our college can not be made different from those in other colleges, they can not result in good in the strictest sense. It is possible that they may increase the enrollment materially,

but in the mind of the writer, the good toward which we should bend our energies is not quantity, but quality. I hope I may live to see the day when parents, even those of the world, will send their children to Graceland, not because of her reputation for numbers, but because of her



THE FOOTBALL TEAM OF GRACELAND COLLEGE.

character of purity. It is generally the abuse of privileges that brings about evil results. So it is with athletics. If they are not assigned their proper place, they will not result in good. Their proper function is to aid education. It is all right to hitch the horses to the wagon, but it is all wrong to let them run away with it. Under the proper control athletics will be beneficial. Let us be temperate in all things. Every pursuit of life, temporal or spiritual, should be subjected to the searchlight of the gospel of truth. When we learn to do this, we will have made a long stride toward the good at which we all are striving, the redemption of Zion. An overindulgence in anything that tends to lead our minds from the gospel of Jesus Christ is inconsistent, whether it be business, football, baseball, marbles, or playing the piano. We should keep that thought uppermost in our minds, and bend everything else to it, not it to everything else.

We believe that athletics can be conducted on such a plan; if not, like anything else, they should be abandoned. Possibly they can not be conducted successful on this plan according to the judgment of the world where success means to win at any cost, but success as Latter Day Saints view it, means something better and nobler. If athletics can be made a means of moral as well as physical educa-

tion, if they can be made a medium by which to instill into the minds of the youth those principles of truth, righteousness, and integrity which should characterize the true child of God, then they will be a success in the deeper and nobler conception of the word. We believe this can be done.

"He is trying to dress a wolf in sheep's clothing; he is trying to paint a black sheep white." To such, if any there be, we would make this answer: We have within ourselves the conviction of sincerity, and there is only One whose judgment is infallible. He judges from the heart. We have no sympathy for the individual who would sacrifice everything to win. We have still less for the individual who would place the young in straight-jackets and deny them some of the simple and harmless pleasures of life, because they do not conform with his narrow view of conventional-ity.

We have been asked to state our views and we have done so frankly. There are radicals on both sides of the question and we realize that our stand may not be agreeable to either class; nevertheless, "what we have said we have said." All things that we enter upon in life should be placed under the great searchlight of the gospel of Christ and made to conform thereto. As the Prophet Isaiah writes, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Regardless of criticism from one standpoint or the other, in all our dealings, whether it be Sunday school, Religio, business, pleasure, class recitations, athletics, or whatever it may be, we desire to conform, as nearly as we can in our weakness, to the statement of Paul where he says, "I am determined to know nothing else among you save Jesus Christ and him crucified."

If time and space would permit, we would like to enter into the technical side of this subject, but we have already trespassed too long on your time and patience. May the time soon come when love and unity shall be our watchword, and our college shall be known to the world for its emoluments of purity and truth, that all may learn therefrom both wis-

dom and righteousness. May Graceland be so pure as to be the mecca for all the pure in heart and be recognized as such by the world.

ROY V. HOPKINS.

Ideas go booming through the world like a cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—W. M. Paxton.



A REPRESENTATIVE GROUP OF GRACELAND STUDENTS IN 1909.

Nothing great was ever achieved without enthusiasm.—Emerson.

Consider what God can do, and you will never despair of success.—Thomas Wilson.

What the world's million lips are thirsting for, must be substantial somewhere.—Yeats.

When the power of imparting joy is equal to the will, the human soul requires no other heaven.—Shelley.

Multitudes who profess to belong to the religion of Christ, scarcely know it when they see it.—Henry Drummond.

The men who *do* things; not the men who merely *talk* about things; are those who bless the world.—Elbert Hubbard.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—Thomas Carlyle.

That which is past is gone and irrevocable. Wise men have enough to do with things present and to come.—Francis Bacon.

Mothers' Home Column

EDITED BY FRANCES.

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Stone the Woman, Let the Man go Free.

The noontide rests upon Jerusalem;
The air is golden, and an azure sky
Bends o'er the lovely land; the trees beyond
Make whispering music with soft, clashing arms,
And blend their low tones with the voice of streams,
The sigh of winds, the call of mating birds,
The distant laughter in the reaper's field,
And gentle footfalls as the camels pass.

The streets are silent; for the idle drones
Who bring no honey to the human hives,
But swarm at corners and at open doors,
Eager for anything to stimulate
The dull monotony of the hours,
Have sought the temple where the Savior sits,
To calmly criticise his mode of speech,
And hear if he, an obscure Nazarene,
Can fashion it with such strange subtleness
As thrills, men say, the coldest listening heart.

But now the dreamy silentness is o'er;
A group of scribes and Pharisees appear,
And in their midst a wretched woman moves,
A blot upon the beauty of the day:
Her head is bent in uttermost despair,
Her hands are clasped upon her beating breast,
And burning tears are falling down the cheeks,
Where conscious sin has sent the rushing blood.
Shame clothes her as a garment, while her soul
Shudders within its desecrated shrine,
Stained and unutterably dishonored,
So sad a sight, so loathsomely deformed,
That angels weep and tremble as they gaze.

Her brow is hidden; for ah! nevermore
Can she lift up her youthful woman's face,
That once was beautiful with innocence,
And raise her vision to the holy skies
With eyes reflecting their blue purity.
Oh, nevermore, through the long waste of years,
Can she walk upright in the ways of men,
And look the wide world bravely in the face,
Strong in the untouched whiteness of her life;

Nor taste again the simple joys of home,
The tender sweetness of modest ways,
A husband's love, the touch of infant lips,
The trust of friends, the happy fire-lit hearth,
The little tendrils that softly cling,
And give their perfume to a clean, sweet life.

It might have been, it nevermore shall be!
Sin's dark simoon has broken o'er her heart
And left it waste and barren. Not for her
The scented blossoms that the guileless pluck,

The lilies waiting for the true and pure.
She wronged the better instincts of her soul,
Chose the black passion flow'rs of sin and death,
And stands accused before God and man.

They hurry onward through the sun-lit streets,
With pitiless, coarse jests and mocking words,
She is not fit to walk the fruitful earth;
She must be stoned, the law must be fulfilled.
But first they'll lead her to this Nazarene,
Whose doctrines are suspicious, strangely new,
Unpalatable to a scribe,
Or honest Pharisee who loves the law.
Let Him pass judgment, and reward her doom;
They say He's mild and merciful; perchance
They'll snare Him into breaking Jewish codes,
And be revenged for all His subtleties.

They reach the temple; in a moment more
The sinner stands before the Savior's face.
How wonderful that face, the burning tongue
Of Seraphim would fail to picture it.
Divinely sweet, unfathomably calm,
Unutterably tender; in the eyes
Patience so godlike and compassionate,
A look of Mary 'round the sacred lips
That wear a sign of weariness repressed,
As though pain slept a little further back.
How young he seems, and yet he seems not young,
But grave and gentle, as if many cares
Pressed on an infinitely loving heart.

The trembling woman kneels before her judge,
And clasps her hands upon her guilty face.
Never before seemed purity so pure;
Never before was sin so horrible.
She did not plead, she knelt there clothed in shame,
An outcast and degraded—weeping knelt,
Waiting the words—"The woman must be stoned."
The crowd draws near to hear what Jesus says,
And silence steals upon the multitude;
The sunlight falls athwart the temple door;
Through an open doorway sighs the fragrant wind;
The little children patter with soft steps
In quiet corners, knowing not as yet
Life's tragedy, intense and passionate.
But Jesus speaks; the temple grows more hushed,
And watching angels thrill with endless love.
"Let him," he says, "who knows that he is pure
Cast first the stone at her." The men look up
Startled a little; then they hang their heads
And blushes gather on the brows unused
To show such color. Slowly, one by one,
Without a word, they slink abashed away,
Till Jesus and the woman stand alone.
"Go, sin no more," he says, and forth she goes
To mend the ruined beauty of her life,
To wash her soul in penitential tears,
And ever after with undying love
To follow Christ lamenting.

But where is he, the sharer of her guilt?
The man whom God appointed as the head,
The shield of woman in her weakness—
Whom she should look upon as less than God,
But noble, lovable and worthy trust,
Incapable of wronging that weak heart,
That seeks its strength in meekly loving him.
Is he not, too, in deepest grief and shame,

Filled to overflowing with an agony
 That can not, like the woman's, find relief
 In tears that scorch and dry upon the cheek?
 Is he not, too, surrounded by a group
 That look on him with loathing, holding up
 His shamed manhood, his insulted God,
 The ruin brought upon another's soul,
 Heaping upon him stinging words of scorn,
 That, burning in his ears, awake the sense
 Of utter degradation.

A sumptuous feast is spread upon his board,
 And joyous guests are pledging them in wine:
 He's clothed in purple, and the flashing light
 Of diamonds sparkle on his breast and hands,
 Odorous scents are stealing from his robes,
 And watching slaves are hanging on his looks;
 The dancing girls are waiting in the halls
 With lyre and sistrum to beguile the hour
 And touch the senses into soft delight;
 And half pleased smiles are playing 'round his lips;
 And conscious laughter ripples in the air,
 As pleasant banter lightly tells the tale,
 And friendship merrily accuses him
 Of having won a woman from her lord.

Yes, stone the woman, let the man go free.
 Draw back your skirts lest they, perchance, may touch
 Her garments as she passes; but to him
 Put forth a willing hand to clasp with his
 That led to her destruction and disgrace.
 Shut up from her the sacred ways of toil
 That she no more may win an honest meal,
 But open to him all honorable paths,
 Where he may win distinction. Give to him
 Fair pressed-down measures of life's sweetest joys,
 Pass her, O maiden, with a pure proud face,
 If she puts out a poor polluted palm;
 But lay thy hand in his on bridal day,
 And swear to cling to him with wifely love
 And tender reverence. Trust to him who led
 A sister woman to a fearful fate.

Yes, stone the woman, let the man go free!
 Let one soul suffer for the guilt of two—
 It is the doctrine of a hurried world,
 Too out of breath for holding balances
 Where nice distinctions and injustices
 Are calmly weighed. But ah, how will it be
 On that strange day of final fire and flame
 When men shall wither with a mystic fear
 And all shall stand before the one true Judge.
 Shall sex make then a difference in the sin?
 Shall He, the searcher of the hidden heart,
 In His eternal and divine decree
 Condemn the woman and forgive the man?

—*Irish Monthly.*

Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry, he is apt to be proud of his lineage; if he is well educated, he is apt to be proud of his learning. Some one has suggested that if one becomes humble, he soon becomes proud of his humility. Christ, however, possessed of all power, was the very personification of humility.—William J. Bryan.

"Heaven intrusts no great cargo to the vessel that spreads its sails to every wind that blows."

Letter Department

Jots by the Wayside.

The State of Utah contains eighty-five thousand square miles of territory—mountainous, arid, and desert lands. The oasis of this vast expanse is the great basin in which is centered the Great Salt Lake, the inland sea of America without an outlet. Several large rivers, besides numerous smaller streams, flow into its saline depths. All of these are fresh water, and the surprise is the lake water does not freshen, but remains twenty-two per cent salt. The lake to-day is eighty miles long by forty miles wide, three thousand and two hundred square miles, at an average depth of twenty feet. There is sufficient salt, if loaded onto cars at twenty thousand pounds per car, to stretch a train around the world with one hundred thousand cars off on a side track. No necessity of taking this without salt.

It is current here, that E. H. Harriman will expend two million dollars in converting Saltair Beach into a western rival of Coney Island; besides, an immense hotel upon Church Island, some eight or ten miles from the main shore, will also be a first class pleasure resort. A huge sanitarium is to be built where the salt water may be used for curative purposes. There are nine islands in the lake; the largest is "Church Island," eight miles wide and sixteen miles long. A large buffalo herd, belonging to one Mr. Dooley, of this city, is resident upon this island. There are fresh water springs, some timber, and plenty of the finest of grazing upon the island. Another interesting island is called Bird Island, which is located some twenty miles from the north shore and is the home of millions of sea gulls. A question would naturally arise, how can gulls live on an island in Salt Lake, in which not a living thing can exist? At the north end of the lake, Bear River enters, and the current of fresh water is seen for miles in the saline waters. In this fresh water current there are thousands of fish that come down out of Bear River. Mingling with the salt water they are soon stuped or dead and become an easy prey for the gulls.

The level of the lake varies greatly as the years come and go. There are what is called the "wet and dry cycles"; during the dry the lake recedes from the lack of snow and rain, and the operation of rapid evaporation, but the wet cycles soon return and the waters of the lake rise again. The wet cycle is now at its culmination. Five years ago we visited Saltair. There was not a drop of water around or near the pavilion,—now the water is eight feet deep—and almost reaches the shore line of 1876; yet, as a whole, there is a gradual receding of the lake. Shore levels are plain to be seen on the mountain sides; on the south end at Garfield Beach they are very distinct, indeed, the highest being almost one thousand feet above the lake's surface to-day, and still down the mountain sides are levels, where the waves have lashed for centuries. Five hundred, three hundred, two hundred, one hundred feet levels are quite visible. It is estimated that at one time it covered the vast area of twenty thousand square miles, or nearly as large as Lake Huron; in fact, the high shore levels indicate that it once had an outlet through Cache Valley in Idaho, thence through a notch in the basin rims into Snake River Valley, then on to the Columbia, and onward to the earth's greatest ocean, the mighty Pacific.

The history of its discovery is vascillating and uncertain. It is known that as far back as 1553 the Valley was entered by one LaHunton, and in 1776 by Padre Escalante. Not until 1832, then by Captain Bonneville, the lake was fully explored and was mapped and recorded as "Lake Bonneville." Again in 1843, John C. Fremont, the pathfinder, sounded its briny depths. He went across to the main island dry shod,

which is now ten miles from shore, proving the "wet and dry cycle" theory as stated above. Not until 1847 did the Mormon pioneers discover the great lake, led by James Bridger, the mountaineer scout, who said the Indians gave it the name of Salt Lake.

These, however, were the first colony to push their way into these then deserted wastes, seeking homes for a much weary and worn people, and as they dropped the yokes from the sore necks of the poor oxen, no doubt they were scarcely alive to the more delicate impressions of landscape and water sheet that lay before them; and the beautiful tints of a setting sun as he drops into the briny depths.

As we sit writing this at an upper window of our room, the great orb of day is dropping into the mysterious lake, sending back scenic glories upon the icy-browed sentinels of the encircling hills beyond our pen to describe. The strong side-lights bring the sharp crests into bold relief, as the shades and shadows lengthen, revealing and rerevealing anew the sculpturing hand of a divine mind. The beautiful wooded hills of our own Zion land, when arrayed in all their autumnal glory, are not more striking than these mountain ranges when ablaze with the reflected glories of a sunset sky, and as he sinks away into the dreamy rest, leaving innumerable tints and shadows, and only the highest peaks, like an enchanted shadowy encampment of mysterious battlefields, catch the fading glory, and the cool breezes from the mountains arrayed in white, steal out o'er city and plain; the view is dispelled, the curtains of darkness are let down, the shades and shadows are lost and linger only in memory, our soul is filled with wonder, and we cry out, "O Lord, how mysterious are thy works and ways!"

We could scarcely end this chapter without one more significant thought. In conversation with the Government surveyor, speaking of Missouri in contrast, he said, "Do you know, sir, that you have a great State, one of the best? Missouri has more farmed lands than Colorado, Utah, Nevada, Montana, and Idaho combined." There was something seemed to whisper, "All hail to poor old Missouri!" the good Lord made no mistake when he planted the Zion stake in that goodly land. No doubt he knew of Utah, notwithstanding there would be those who would make it "Blossom as the rose." We shall now sit up and take notice of this mysterious mystery, the mighty problem before us.

T. W. CHATBURN.

PROVO, UTAH, July 26, 1909.

Editors Herald: A few items from the valleys of the mountains might be of interest to the readers of the HERALD, so I will attempt to inform you of how the gospel is winning its way in the Zion (?) of the West.

Leaving home on May 16, we stopped on our way for some two weeks in Colorado, and visited some brothers and other relatives living near Akron, which delayed our arriving here until June 3. Immediately on our arrival we began to inform ourselves on existing conditions and found that we need not flatter ourselves on having a "snap." While I did not come expecting I would be found sailing on flowery beds of ease, yet I will admit that I find conditions fully as discouraging as we expected. However, I will say that I did not come to become so badly discouraged that I will not put up the best fight that I can and keep battling away even under trying circumstances.

I found some good Saints here, some whom we would be glad to see show a little more zeal, and still others who have almost let the little light go out, but we still have hope.

In mingling with the Mormon people I have discovered that there is a feeling of resentment manifested whenever our differences are discussed. As long as we leave them alone in

their delusions, all goes well, but should a single statement be made concerning some of the things taught by their leading men, from Brigham Young on down, which is contrary to the gospel, they are at once up in arms. I have visited some of their meetings in the tabernacle here in Provo, and listened to some of their leading men, among them Apostle John Henry Smith. I must say that he pointed out the highest standard of morals I have ever heard from any of their representatives. I met him personally and was surprised at his manner, for he treated me very kindly and did not manifest a spirit of hatred, as some do.

Bro. H. N. Hansen and the writer called upon a Mrs. Harris, daughter of Hyrum Smith the Martyr, and sister to the present president of the Utah church. She treated us kindly, but insisted on bearing her testimony. When she was informed by Brother Hansen that her testimony was a contradiction of the plain teaching of the scripture, it seemed to have a quieting effect on her and she desisted from giving us more of it. One point we called to her attention, was a statement made in the polygamous revelation which declares that Emma Smith should cleave unto Joseph and none else. This she explained was to the effect that Emma was not permitted for any reason to ever marry any other husband, and then she gave expression to language that will show the kind of feeling that they have for the "elect lady," in declaring that she married a "stinking, dirty, Gentile." I called her attention to the statement found in section 42:22 which law was binding on Joseph Smith where he as well as others are commanded to "love thy wife with all thy heart, and shall cleave unto her and none else." In the latter clause the Brighamites contend that it means as many wives as they want and love, while in the former it is limited to one and only one. Oh, consistency, thou art a jewel, but you can't be found in Utah!

At the present time this city is being agitated over the granting of a depot site. Even Joseph F. Smith is taking a part in the matter and using the name of the church to influence votes. We are waiting and wondering what will be the outcome. I am glad that our worthy President does not interfere in any way with matters of this kind. I have been led to exclaim, How long, O Lord, how long will people continue to be governed by priestly rule here in Utah? We hope for a bright day and trust that the coming generation will throw off the shackles that have bound the people here for so many long years, and stand upon their own integrity. Several have expressed themselves in such a way that we hope for a better condition in the not far distant future. They declare the church has no right to dictate to them how they shall vote or think on religious or secular matters.

I learn from our district president that our conference and reunion will be held here in this city commencing August 28. We hope to have a good attendance of Saints from all over the district. Come and bring the good Spirit with you and let us have a splendid reunion.

I had the happy privilege of baptizing a Sister Mangum, who was a member of the dominant church here in the valley of the mountains. We believe the Lord will amply repay her for the sacrifice made.

My address will be as follows for the present year: 210 West Fourth street South, Provo, Utah.

With a firm hope of the final triumph of the Lord's work, I am,

In gospel bonds,

L. G. HOLLOWAY.

"There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary."

GWYNFA LONLAO, LLANSAMLET, SOUTH WALES, July 22, 1909.

Editors Herald: I have much pleasure in sending a few words to the HERALD once more. I am delighted to read the contents of the different articles every week in your valuable paper. I can not say that I can swallow everything that is coming out, but we must allow a little for the change of views. We are going on steadily here in this part of the vineyard. We are meeting regularly in the week and on Sunday, and we are enjoying the fruits of the Spirit to a great extent.

We are holding meetings at Pontrhydyfen once a month, a Sabbath walk of eight miles each way, and we have to walk the most part of it; but we enjoy it on the whole, because we have a good attendance there. Many outsiders are interested in the angel's message.

The Llansamlet Branch has gone through some hard ordeals during the last twelve years, for the reason that the most of the members have emigrated to America, in consequence of which the branch had to suffer immensely.

We had the conference of the Western District of Wales held at Neath last Whitsun; the Saints from the different branches attended well. Sorry to mention that Bro. William Lewis left us so suddenly and unexpectedly, although he was liked very much by the Saints and others in Wales.

I was very glad to understand that Bro. Thomas Jones, of Nantyglo, has been ordained to the office of high priest, although this boon has not come direct to one of the elders of Wales, because Bro. Jones is living in England. Considering the privileges of the different nations in the church at present, I am under the impression that Wales is behind the times. Who will remedy this? There are some competent young men in the church here at present. Kindly do not account this any kind of a boast when I say that I am the oldest active elder in Wales at the present time.

When writing this letter I have not intended to hurt the feelings of any one, but I intended that its contents should be for the welfare of all concerned. May peace prevail among all the Saints of the Most High.

Yours for truth,
DAVID LEWIS.

BROWNSBURG, P. Q., CANADA.

Dear Editors: I have been engaged in this great latter-day work now for nearly twenty years; a work I am proud to acknowledge, being drawn out from a world of creeds. Since becoming connected with the latter-day gospel, I have not as yet found it a bed of feathers to rest my body, or a swan's-down pillow to lay my head. Should there be any individuals who enter this work with such aspirations, let me say to such an one that rough and thorny is the road leading us to Zion's land. The nearer we live to Christ, the greater the trials; fiercer is the enemy of all righteousness.

But in this work I have experienced that noble injunction of the Apostle Paul: I can do all things or shall I say overcome all things *through Christ* who strengthens me. The greater part of my spiritual labors have been in Leicester Branch and district. Many a battle have I fought there with my esteemed Brother Ecclestone, in the interest of the truth.

Through a severe slackness in trade, and my family being large, I was compelled to leave those I love in the faith (but my heart is often with them) and seek work elsewhere. I removed to North Wales with Sr. Norton and all the little Nortons. Was there for two years, isolated from any branch, and my family is still there. My work became very bad there and the result is I came out to Brownsburg, P. Q., Canada. My work is very flourishing out here, my trade being granite paving and block cutting.

I shall ever remember the smart the morning I bade fare-

well to Sr. Norton and my loving little children. I presume my brethren in the mission field will understand me best, when leaving all home comforts to fight the good fight of King Immanuel. I sailed from Liverpool, England, March 9, on the boat *Lake Manitoba*. We were twelve days at the mercy of the great deep, and I was the only Latter Day Saint on the boat. I felt like as in days of old, surely if five righteous can be found we would be spared.

He carried us safely to land for my sake. I think more sin and vice I never witnessed on land than was seen on that boat. The morning we landed at Saint John's port my heart went up to God in thankfulness and praise. What a merciful and loving Father! After we were landed, of course custom house rule was the next outline of business with which to comply. Here the writer met with some difficulty. I passed my first and second degrees all right, but my third degree I had a stiff battle to fight, passing the emigration agent. They were all put in a place, something like sheep pens, passing out one by one, and questions being put to every individual. All answered favorably up to me, a Latter Day Saint. These are the questions as near as I can call to memory:

"Have you been here before?"

"No."

"What trade are you?"

"A stonecutter and granite paving block cutter."

"Are you going to follow the same trade here?"

"Yes."

"How much money have you?"

(Certainly I had not the amount required, but I may say right here, my fare was paid from Liverpool through to Montreal.) I said, "Three dollars."

"To what church do you belong?"

"The Reorganized Church of Jesus Christ of Latter Day Saints."

"What church did you say?"

I emphasized the words so that he could clearly understand.

"Go and sit down there," was his stern reply.

Here, brethren and sisters, I fought the battle. I asked myself a few questions: In what have I failed in this examination? Or is it the church I represent? Myself and Christ were in correspondence in the twinkling of an eye. Now, O righteous Father, I beseech thee through thy Son Jesus Christ, assist thou thy servant. This answer came to me like the sound of a trumpet:

"Fear not, I am with thee; O be not dismayed;

For I am thy God, and will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand."

The agents were two stern looking men. All passengers had passed through, taking an earnest look at me, as they passed along, as though I were a prisoner. I tell you, dear Saints, I felt like one; doors being safely closed, and they approached me as their prisoner. With firm voice and piercing look, this was the question put to me.

"Young man, are you aware we do not allow Mormons to land in this country?"

I at once discerned their ideas and promptly answered with a firm and calm reply that I belonged to the *true* Mormons.

"But you are a Latter Day Saint?"

"Yes, and proud of it, too. But I belong to the *true* Latter Day Saints." I at once set to work, as I was well supplied with all necessary ammunition, to cut through their armor of bigotry, and they soon hoisted the white flag. They gave me a gentle pat on my shoulder with these words, "You may go now, my good man."

"You are well satisfied, then?"

"Yes."

"Will you accept a tract?"

"Oh, no, no, you have made it perfectly clear."

Now, brethren and sisters, this battle I fought because of that cursed principle of polygamy. Yes, brethren in Leicester, England, the Utah Mormons no doubt are rejoicing over Elder J. T. Norton's departure from that city. While I am permitted to use my vocal powers through Christ, I am determined that the right shoulders shall bear the blame.

Since I have been here in Brownsburg, Quebec, and through my request in SAINTS' HERALD, July 7, I have made the acquaintance of Bro. Charles Mottashed, of Montreal, fifty miles from this place. I paid him a visit Sunday, July 18, and stayed with him until Monday, the 19th. Our meeting together was a very profitable one, strangers to each other, but we were soon the closest friends. We had that sure testimony. Did not our hearts burn within us as we talked together of the mysterious workings of almighty God?

While there, it was my happy privilege, through the quiet workings of Brother Mottashed, to visit on Sunday evening (18th inst.) some colored Methodists in that priest-ridden city. I was at once invited to the stand. I believe the feeble effort that was made was profitable to all present. The writer had good liberty and was invited to visit them again. All credit is due to Brother Mottashed for the wisdom he pursues among these people. I feel sure a good work may be done there. I am sorry the distance is so great, else Bro. J. T. Norton would be there by his side helping him to push the work there.

I have also received a communication from Sister Morrison, Holstein, Ontario, in reference to becoming a member of the home class, which I gladly accepted. Will be pleased to hear from any brethren or sisters who may know I am out this way. No Latter Day Saints here but myself. A good work may be done by tracts. Presbyterians and Wesleyan Methodists are very strong here. Brother Macgregor on Presbyterianism would be very good here, and also Brother Sorensen's tract of seventy-one questions. While here I hope to be able to do something to open up the work.

My whole desire is for work, and my earnest prayer is that God will use me in his hands, blessing me with wisdom to win souls for his kingdom.

Your brother in Zion's cause,
J. T. NORTON.

SCRANTON, KANSAS, August 2, 1909.

Dear Brothers and Sisters: Were it not for the many encouraging and spiritual letters that we see in your worthy pages, sometimes we might get weary in trying to do well. But when we read of others of like faith progressing and finding favor with God, it makes us rejoice to think that we are counted worthy to stand in defense of this latter-day work. Although there are many discouragements and, as Paul said, perils on land and sea, and also among the false brethren, yet every dark cloud has its silver lining. So it is our duty to wait with patience when the clouds are rolling by that we might enjoy looking at the silvery lining on the other side. Then we can look with gladness and call it pretty good.

There was much joy in my soul when I read Brother Pender's letter to Brother Kelley. Brother Pender and I labored together years ago in Topeka, Kansas, and I found him to be a man of God. God does reveal his will to men that are serving him with heart, might, and strength. Not much time for anything else to the man of God, and when this brother is in the Spirit he asks Brother Kelley to seek to establish Zion; seek to establish this order among my people. Let us wisely consider this Order of Enoch, because the Spirit says this

order shall be established and flourish among my people. Thank God for the glorious news revealed to us by his servants! This is inspiring to the soul of man that wants to be instructed of the Lord, and he will instruct his Saints as long as we are worthy to be instructed. This is God's method of doing business. How much different from the ways of men, or the so-called socialism of the world; so many of them denying our Father and our God. For this cause they can not learn to know of his power, although I have heard that some would rather be called socialists than to be called Latter Day Saints. God have mercy on such, is my prayer.

Brother Paul was one of the apostles that said the gospel is the power of God, and though we, apostles, or angels from heaven should preach anything else, let them be accursed. Is the power of God made known outside of his kingdom, and if so, where? Let me prepare, remaining inside and looking for instruction from the Lord of glory in my Father's kingdom.

There is no room for ideas of men in the gospel plan of salvation, for "as the heaven is above the earth, so are my ways above your ways, and my thoughts above your thoughts"; so if we want this body of ours to come forth in the first resurrection, let us live according to the whole law, as one jot or tittle can not pass from it, because it is perfect in every detail. The gospel is still the power of God. He reveals his will to those that seemeth good or worthy in his sight. Let us watch lest we enter into temptation. May God give us patience to wait until the Spirit leads us and not run before it, or we may make a mistake.

At present we are having our Bro. H. E. Moler with us, trying to revive the work which has been at low ebb for some time. But we are hopeful that we can see a silvery lining looking through the cloud that has been here for years.

May God speed the day that every branch and every member may have this knowledge that the gospel is the power of God unto salvation to everyone that believeth, is the burden of all my prayers to our God?

JAMES BAILLIE.

INDEPENDENCE, MISSOURI, July 24, 1909.

Dear Herald: To my friends, brothers and sisters in the gospel. I thought perhaps you would like to hear from me and to hear where I am. I left my home in Plymouth one year ago last March and went to Charleston, West Virginia, to stay with my people as I thought. But the Master had willed it otherwise. I had no rest there. I came to Independence one year next month, August, and am staying with Bro. and Sr. Hiram Robinson, who have been friends indeed to me. I can truly say the Lord has led me all the way, for which I hope to thank him every day of my life.

Now you will want to know how I like Independence. I like it very much. I like the people, and it is a pleasure to me to attend the services. The Sunday school is a pleasure I never expected to have in this world, for I was wedded to my home town. It was very hard for me at first and I wondered why I was brought here, but now I can say, where once I was blind, I now see. I can also say that this is the true church of God and this is his people for which I thank my Father in heaven.

I have heard my dear father talk often and with great reverence of the gathering place, and he longed to see the time when the Saints would come to Zion; so, dear brothers and sisters, I am still in the faith and it is my great desire to do all I can for the building up of His kingdom while it is day, for the night cometh when no man can work. Brothers and sisters in the Scranton Branch, remember me in your prayers.

Yours in the faith,

MARY A. ISAACS.

819 WEST BLUE STREET.

BURLINGTON, COLORADO, July 23, 1909.

Editors Herald: It seems that each one of us has his trials and sorrows to pass through in this life; perhaps it is to teach us obedience by what we suffer. Within a year and a half we were called upon to part with our dear father and mother. It was indeed a sad trial, but God knew best and they have left this life of suffering to dwell in the paradise of God, resting from their labors. Our desire is to so live that we may all meet again when Christ shall come, when there will be no more sorrow or sickness or parting. What a glorious promise!

On Tuesday last we were made to rejoice when dear old Bro. J. S. Roth, of Grinnell, Iowa, came to see us. He is a faithful old soldier, always busy at the Master's work. I was baptized by him over fifteen years ago. He is laboring in Colorado this summer because of ill health, but has been greatly benefited by the fine climate and pure water. He will preach for us next Sunday in the Masonic Hall. We enjoy his sermons, because of their plainness and simplicity. We would like very much to have a series of meetings while Brother Roth is with us, but the farmers are too busy at present with their corn, and small grain harvest. Crops are good in this part of the country, notwithstanding a hailstorm which passed through here in the early part of the season.

Ever praying for the welfare of God's people, I remain,

Your sister in Christ,

EFFIE SHUMATE.

SNICARTE, ILLINOIS, August 3, 1909.

Dear Herald: I thought I would write a few lines to the HERALD, as I would like to know if a certain sister is still living. This sister was baptized at my house and confirmed by Bro. M. T. Short. Her name when baptized was Mary Pridechet, but was married again since she left our neighborhood. If she is living I should like to hear from her. If she should see this I hope she will write; or if any of her friends see this and know where she is, please let me know.

Your sister in the one faith,

ELIZABETH AVERY.

SEILING, OKLAHOMA, July 26, 1909.

Dear Herald: We of this region have reason to rejoice this good day. A protracted drought had threatened this part of the State, and yesterday the drooping fields languished under a burning sun; but to-day our prayers for the material weal of the locality are answered; the thirsty ground has drunk its fill from the gracious clouds and prospects for a good crop seem sure.

We closed a series of meetings here and nearby yesterday, with an outdoor service near the river, which was the largest gathering of its kind ever held at the river grove meeting point by the Saints, and there have been several such meetings during the last ten years. Two were baptized and a score know they should be, and some are even now ill at ease in mind because they were not. May God preserve them to obey the gospel.

The reason for the fine interest taken in this meeting is because of the sweet and loving spirit of union which prevails at present among the Saints here. Stalwart, faithful, local laborers deserve credit for the healthy condition of the work. Among the persons alive to the spirit of the work, and who are pushers at the gospel wheel, I mention a few (space forbids the mention of all who are faithfully doing their part): Jephtha Scott, branch president. E. L. Ballinger, presiding teacher, whose business is to serve the Lord, but he drives Uncle Sam's rural delivery to pay expenses. G. M. Steele, branch priest, master photographer of the town and recently appointed to the dignity of police judge, first occu-

pant of that office in the newly incorporated town. Jesse M. Volgamore serves the branch as deacon. Elder H. F. Durfey, a man whose ability as an expounder of the Latter Day Saint faith from the pulpit is recognized by Saint and sinner and admired by all. His local preaching while caring for his other business has done much to put our work in its doctrinal strength before the people. R. M. Maloney's steady years of standing by the standard with his unquestionable integrity, spiced with now and then a dash of Emerald Isle wit, has contributed not a little to the present dignity of the work here. May Texas give him room and send him back soon. Frank Wright and Morris Moldrup are also in the ranks of the Aaronic ministry, as also Bro. Grant Moore, living near Richmond, and who should occupy as an elder. These men are all at the head of Latter Day Saint families, as also our worthy brethren, J. W. Squire, the mechanic; R. B. Brown, a qualified educator; Ed. Hancock, a genial and respected builder; T. J. Cook, prominent for his thrift and industry, his lack of guile, and if we say he is blessed with the same kind of a crowd that was to overcome Gad, see Genesis 49: 19, nevertheless his said "troop" command the respect of all who know them. T. J. and his good wife are recent recruits to the army of the Lord, though by no means "tenderfeet" and said "troop" are prospective soldiers as yet. Jacob Hershey, also of the ministry, and a man as closely attached to faithfulness as a shadow to its object.

"These, and more we kept recounting,

But the list it kept a mounting,

So here we haste.

To swell the list we will not ask it,

In hope to thus escape the basket

Of the waste."

But with such a corps of workers, Seiling and vicinity has much to hope for, notwithstanding the character of our opposition, if the workers continue to stand together.

JAMES E. YATES.

CHATHAM, ONTARIO, July 26, 1909.

Dear Brethren: As I have been frequently written to regarding the Book of Mormon coming into Canada duty free, they having trouble with their home customs office, for general information I herewith inclose you a certified copy of letter sent to the Chatham City Canadian Customs office.

If you will, kindly insert same [see below] in the HERALD so Canadian Saints can preserve said copy of HERALD and govern themselves accordingly.

Your brother,

J. H. TYRRELL.

"D. R. FAYERHANON, Esq.,

"Collector of Customs,

"Chatham, Ontario.

"Sir: On the 5th of August last, you wrote me respecting the admission free of duty of the religious publications of the 'Latter Day Saints' and stated that the only publication regarding which there had been any difference of opinion at your port was the 'Book of Mormon' which on more than one occasion you had declined to classify under the head of 'Bibles.'

"The book referred to, copy of which was sent me with your letter of the 5th of August, has been decided by the department to be entitled to free entry and you will be good enough to govern yourself accordingly.

"This ruling has been approved by the commissioner and the sample book is returned herewith.

"I have the honor to be, Sir,

"Your obedient servant,

(Signed) "R. R. FARROW,

"Assistant Commissioner of Customs."

"No man overcomes sin until he hates its power more than he fears its punishment."

OTTAWA, KENTUCKY, July 14, 1909.

Editors Herald: Dear brothers and sisters, we all ought to live more humbly and always be praying to our heavenly Father to keep our feet in that straight and narrow way.

I had a strange dream, or at least it seemed strange to me. I dreamed a dog came up the path to the house and bit me. I did not give my dream any thought, and dreamed again that a mad dog came up the path and bit me on the right arm. I reached out my arm to God and asked him to heal it and it was healed at once. I became very worried over this and told it to my husband and said there was something in it, it was so real, and I prayed for the interpretation and got none. Went over to Sunday school and my husband said, "Tell Henry about your dream." I told him and he said that was some person, that it was not a dog.

The tobacco crops are nearly all pinched and we are not expecting anything out of it. We should always have the words of prayer on our lips.

Dear Saints, I want you to pray for me. I would like to write more, but perhaps this will find place in the waste basket.

Yours in the one faith,

MRS. JAMES OLIVER.

Extracts from Letters.

Bro. C. C. Joehnk writes from Mangschutz, province Silesia, Germany, under date of July 23, 1909: "A week ago I baptized seven. Prospects are quite good."

Bro. J. C. Clapp writes from Myrtle Point, Oregon, under date of August 3, 1909: "Our reunion closed last night. We had a good attendance; good interest and an all around good time. Six baptisms and more to follow."

Request for Prayer.

Sr. Eliza J. Fuller, Saints' Home, Lamoni, Iowa, requests that August 25 be observed by those so desiring as a day of fasting and prayer that she may be healed from an affliction of her eyes, brought on by being overheated.

Miscellaneous Department

Conference Minutes.

EASTERN OKLAHOMA.—District conference met with the Haileyville Branch on July 30 and 31, and August 1. Branches reported as follows: Wilburton, last report 198, present number 182; Haileyville, last report 46, present number 45; Jacksonville, last report 62, present number 72. Seventy reported as follows: Lee Quick, E. A. Erwin; Elders H. R. Harder, W. Hampton, J. S. White, J. P. Brannon; Priests W. O. Brannon, Bro. Graham, Everet Reeser; Deacon J. H. Sills. C. C. Crisman's request that a statement that his license had been returned and satisfactory arrangements had been made in regard to his ordination be published in *HERALD* and *Ensign*, was granted. V. L. Lum was ordained to the office of elder by E. A. Erwin and J. T. Riley, July 3, 1909, at Haileyville, Oklahoma. A very spiritual priesthood meeting was held Saturday at 6.30 p. m. John S. White was elected president of the district for the coming year; D. O. Harder secretary and treasurer; and Mark Gooch as library commissioner. The next district conference will be held with the Wilburton Branch, time to be appointed by the district authorities. Lee Quick, E. A. Erwin, J. T. Riley, and C. E. Goss were the speakers of the conference. A vote of thanks was granted the small band of Saints at Haileyville for the royal manner in which they provided for the visiting Saints. A very spiritual and harmonious conference was held, and many expressed themselves as being greatly blessed by attending it. D. O. Harder, secretary.

The seventeenth semiannual conference of the Sheffield District convened in room with Saints at 175A Uppertorpe, Sheffield, on July 10, 1909. Presided over by J. W. Rushton, mission president, and John Austin, district president. Called to order 7.30. Notice convening conference and minutes of last conference were read and passed. In place of deacon, Brother Burnett was appointed janitor; organist and chorister, J. Hoole. Resolved, That all members visiting and in

good standing have voice and vote in this conference. There were some remarks by the chairman. Quite a number have of late been baptized at Manchester and in Wales; very encouraging results also at Leeds. A revival was worked in spiritual advancement. Brother Joseph's prophecy stood very favorably to be fulfilled in this part. As the result of solidarity of workers the whole mission was in an upward trend. Reports received and read from following ministers of district and local, one failing to report: J. Austin, J. Holmes, T. Taylor, C. Cousin, R. Rallings, E. Wrapp, S. Holmes, sr., S. Holmes, jr., and G. Gaydon. All correspondence was read and resulted in the suggestion that the ordination of J. Naylor to the office of elder was referred to district officers for their prayerful consideration. A suggestion that a council meeting be held every three months to consider the work of the district and its officers and arrange for same, was generally agreed upon. Resolution sustaining church authorities carried. Vote of thanks to Sheffield Branch for the entertaining of this conference and the hospitality to the visitors carried. At 9.30 a. m. priesthood meeting, President Meredith, Birmingham, Seventh Quorum of Elders, explained the formation and profession of this quorum down to the present, and its mission, viz, that the priesthood meet and discuss any point of doctrine or other matters affecting labor, so that there be a universal oneness or unity of thought and practice of the laws of God that we be able to push forward the gospel in future with knowledge and wisdom and the Spirit of God, and not undoing each others' work. Most of the priesthood were called upon to speak. Brother Rushton stated he was pleased the quorum had called the elders to discuss work. T. Taylor spoke as to the world and its thoughts. Preaching 10.30 a. m., by Elder T. Taylor. At 2.30 fellowship, when the brethren and sisters took part in the form of one prayer and nine testimonies. Preaching at 6.30, by Elder J. W. Rushton. George Gaydon, secretary, No. 9 Saint Albans Road, Bulwell, Notts, England.

Llanely Chapel, Wales.

AN APPEAL TO THE SAINTS FOR HELP.

We are making an attempt to secure sufficient money to put the Saints' chapel in Llanely, South Wales, into a proper state of repair, not only to provide a fit place for meeting but also to preserve it from ruin, which fate threatens it at present.

We have had the new deeds drawn out and new trustees have been appointed at considerable expense. The building has been examined by building experts and they have detailed what repairs are necessary to make it tenantable and the estimated cost of the necessary work to be done is not less than seventy-five (75) pounds.

The Saints here in Wales are too poor to meet this expense unaided and there are not many from whom we can secure subscriptions, so we are taking the liberty of making this appeal to all the church, and especially to those of our brethren and sisters whose first knowledge of the gospel message was received in Wales, that they may help the few who are left here to meet this burden.

Many of the *HERALD* readers will know of this building; it is a landmark in the history of the church in this country, having been built in the early days of the latter-day movement. It is the incarnation of the pure love that the people who were early converted to the restored gospel had for the Master.

After the blight of infidelity to the truth had devastated the vineyard and once again the waste places were being revived by the sound of the "angel's message," around this landmark a conflict was waged, and finally the building was acknowledged to be the rightful property of the Reorganized Church as the lawful representative of that original church. We are anxious, therefore, to preserve this trophy of fidelity and hand it down to the coming generation as the symbol of right and truth.

The "Island Place Chapel" is redolent in happy memories of memorable services and within its walls the songs of Zion have surged and the fire of the Spirit has glowed with passion; and, to-day, we can hear of the days long since past when its walls were crowded with faithful, earnest people whose worship was a joy and whose hope was an inspiration. To-day we can not hold services any longer therein for the ravages of time have wrought dilapidation and we are anxious that once again in Llanely the work we love shall have the attention that it deserves.

We hope to commence open-air work there, and judging from the very good interest that was shown there quite

recently in this work, there is every indication that such a hope is within the probability of realization.

Will you please help us by forwarding subscriptions, either large or small, for this purpose to Elder Silas Evans, 362 Cardiff, Road, Aberaman, Glamorganshire, South Wales. Brother Evans is the Bishop's agent for this district.

Send post-office orders made payable to Silas Evans, of Aberaman.

Any details or information will be supplied on application to Rees Jenkins, Spider's Castle, Trebanog Porth, South Wales.

JOHN W. RUSHTON.
REES JENKINS.

I commend the effort of the Saints in Wales to repair church in Llanelly. It is in fine location, time-honored landmark, and should be put in good condition. Bro. Silas Evans is the Bishop's agent for the Western District of Wales and the means will be applied as advised. Any in America who can pay to this office more conveniently may do so, and the offering will be forwarded. A list of the contributors and the amount of each will be published.

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, MISSOURI, BOX 125, August 7, 1909.

Bishop's Agents' Notices.

To the Saints of the Northeastern Kansas District; Greeting: We are truly appreciative of the support the Saints in this district have rendered in times past and gone and are assured that God will amply reward for the same; but at the present time this department of the work is in need of help, while the burden we have to bear this conference year is not great, as there are only two families of the ministry that we have to supply. Yet we have to be able to supply them without delay. The burden of the missionaries is sufficient without having to worry about the support of their families, so, dear Saints, whatever you have in the way of tithes and offerings, please send to the undersigned as soon as possible. Do not wait till you get a large amount before sending in, but send in your mites at once, and if all will do this we shall be able to meet the obligations we are under. Let us not be forgetful of our duties, but remember the needs of the Lord's work. Send all remittances to the undersigned, at Scranton, Kansas.

JOHN CAIRNS, Bishop's Agent.

Missionary Appointment.

To Whom it May Concern: We take this method of appointing all that Bro. Jacob Halb is hereby appointed to labor in the Southern Indiana District and we cheerfully recommend him to all with whom he may associate.

JOSEPH SMITH, for the Presidency.
J. W. WIGHT, for Mission No. 1.

AUGUST 1, 1909.

To Whom it May Concern: The appointment of Robert E. Burgess having been referred to the minister in charge and the Presiding Bishop, and he held but the office of deacon, and provision having been made for his ordination as a priest, he is hereby authorized to labor in the Southern Nebraska District as soon as he is so ordained.

J. W. WIGHT, Minister in General Charge.
E. L. KELLEY, Presiding Bishop.

AUGUST 5, 1909.

Conference Notices.

The Southern Nebraska District will convene with the Fairfield Branch, September 26, at 11 a. m. Please remember that all reports should include items of interest from January 1 to June 30. We hope to receive reports from all priesthood members, also statistical reports from all branches. These reports should be sent in good time. C. H. Porter, president.

The New York and Philadelphia District will convene in conference at Philadelphia, Pennsylvania, on September 4, 1909, at 4 p. m. All officers reporting to this conference are requested to have their reports in the hands of secretary not later than August 20. R. E. Hockman, secretary, 156 West Ontario street, Philadelphia, Pennsylvania.

Conference of the Western Maine District will convene with the Little Deer Isle Branch, August 28 and 29. Reports desired from all branches, and those of the Melchisedec priesthood, which should be sent promptly to W. A. Small, clerk, Deer Isle, Maine.

Convention Notices.

The convention of the Northeastern Illinois District Sunday school association will convene at reunion camp grounds, Plano, Illinois, August 27, 1909, at 2 p. m. Sr. M. A. Etzenhouser will be present to assist in Sunday school work, as well as Religio and normal work, during the reunion, beginning August 20. Let as many as can come in the proper spirit, and we feel assured that good will be accomplished. Would be pleased to receive reports from all local superintendents of schools in the district. Mary Anderson, secretary, R. No. 60, Seneca, Illinois.

The semiannual convention of the Ohio District Sunday school association will be held Friday, August 20, 1909, at Crabtree, Ohio, in connection with the annual reunion to be held August 21 to 28. We would like very much to have every school in the district represented at the convention by one or more delegates. Essie Paul, secretary.

Reunion Notices.

The Western Iowa reunion will be held in the beautiful town park at Little Sioux, beginning September 17. Beside local talent, E. L. Kelley, F. M. Smith, J. W. Wight, and H. C. Smith have promised to be with us. Sister Etzenhouser will have charge of the Sunday school and Religio work. Information as to tents, etc., will be given later.

The reunion committee of Northeastern Missouri District has decided not to hold a reunion this year. The district conference is postponed till a later date. Due notice will be given when date is decided on. William C. Chapman, secretary.

To the Saints and friends interested in the camp-meeting to be held at Walnut Grove, Council Bluffs, Iowa, August 21 to 29, 1909. Due preparations will be made for the comfort of all. Price of tents will be as follows: 10x12, \$2; 12x14, \$2.50; 14x16, \$3.75; tables, cots, and springs 50 cents each. Straw for ticks will be furnished. Those who want chairs can get them for ten cents each. Come as many as can, and enjoy camping for one week. Meals will be furnished on grounds. Remember the date: August 21 to 29, 1909. H. M. Liles.

Grove Meeting.

The Saints of the Western Oklahoma District will hold a grove meeting at Starling Grove Schoolhouse, Woodward County, Oklahoma, commencing September 11, and holding over the 19th. Good shade and plenty of water. Everybody invited. G. M. Steele, priest of branch.

Two-Day Meeting.

Two-day meetings will be held in the Southern Michigan and Northern Indiana District as follows: Clear Lake, Indiana, August 28 and 29; Belding, Michigan, September 4 and 5; Grant, Michigan, September 11 and 12; Hartford, Michigan, September 18 and 19; Decatur, Michigan, September 25 and 26. Knox, Indiana, Saturday and Sunday previous to district conference—notice later. All services begin Friday evening. S. W. L. Scott, assistant minister in charge, S. Stroh, district president.

There will be a two-day meeting at Rose City, Michigan, on Saturday and Sunday, August 28 and 29. Saints will please bring well-filled baskets, and those who can please bring bedding. There will also be a two-day meeting at Beaverton, Michigan, on September 4 and 5. Let us all try and bring the Spirit with us, that we may have a spiritual time. George W. Burt, president.

A two-day meeting will be held with the Belle River Branch, August 28 and 29, in Bro. R. H. Huston's hall at Smith, Michigan, on the Almont division of P. M. railroad, seven miles south of Capac. Trains coming from the west on the G. T. R. R. will be met at Capac on Friday evening, August 27, and Saturday noon. Those who can not come on above-named trains please notify branch secretary, Mary H. Terry, Capac, Michigan.

Notice.

The West Virginia conference will assemble with the Cabin Run Branch on the 4th and 5th of September. Those attending will write C. F. Williams, Greenwood, West Virginia, R. F. D. No. 1, who will meet them with conveyance. Come on the B. & O. R. R. to Greenwood, West Virginia, and be sure to write Brother Williams in time. Come on Thursday or Friday, as conference will begin on Saturday morning, September 4. D. L. Shinn, president.

THE SAINTS' HERALD

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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upon Brother Holt has been lifted, and he is hereby authorized to act in his office as an elder and is so commended to the Saints. Brother Holt is now assisting me in tent meetings at this place.

Respectfully,

T. W. WILLIAMS.

CUCUMONGA, CALIFORNIA, July 23, 1909.

Died.

MESSICK.—Sr. Hattie E. Messick, at the home of her brother, D. A. Minton, near Holden, Missouri, July 17, 1909, at the age of 50 years and ten days. She had been a sufferer for about twenty years of rheumatism, and other diseases set in and for several weeks she was confined to her bed. She was married to Shepard Messick in 1881, and one child was born to this union and died in its infancy, also her husband passed to the sunny banks of sweet deliverance. She remained a widow for about twenty years. She became a member of the church in the year of 1899, and lived a consistent Christian life. Patiently bearing up under her sore affliction she has gone to rest. Funeral service at the Saints' church in Holden, in charge of C. E. Hand, sermon by A. H. Parsons.

Addresses.

Fred B. Farr, mission address, 2518 Q street, Sacramento, California.

L. H. Carter, Box 35, Esterhazy, Saskatchewan.

To the Saints Generally: The differences existing between Bro. Hiram L. Holt and the church authorities having been adjusted to the satisfaction of all concerned, this is to notify the Saints generally that whatever embargo has been placed

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



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

VOLUME 56

LAMONI, IOWA, AUGUST 25, 1909

NUMBER 34

Editorial

INCOMPETENT EVIDENCE.

Editors Herald: On the 6th of the present month my attention was called to a pamphlet which has been published by the Ensign Office at Independence, Missouri, and issued as a tract, entitled "Latter-day polygamy, its origin." The matter of this article was a sermon delivered about October, 1904, by Elder R. C. Evans at Saint Louis, Missouri, and was transferred from the *Ensign* to the pages of the tract, and has been variously circulated since. On pages 16 and 17 of this tract appear the following extracts from a letter written to G. R. Wells by T. F. Stafford, August 24, 1891:

Permit me to read some extracts from a letter written to G. R. Wells by T. F. Stafford, August 24, 1891:

"But I am fully convinced, as I was then, that Brigham [Young] was in adultery in Manchester, England, in the fall, winter and spring of 1840 and 1841. Elizabeth Mayer is the person with whom Brigham was then committing adultery. My reasons are these: We lived next door to her under the same roof. . . . This Elizabeth Mayer had a father and brother who were gardeners; they took their dinners, as they worked a long piece from home. After they had left for work Brigham would step into the house, she would then lock the door, and pull down the blinds or curtains, which to me was strange. He never came to see our folks, although not five steps apart: and when he left he was always in a hurry and she never came to the door with him when he was leaving.

"This same thing occurred in Nauvoo with a woman and Brigham; her name was Greenough; her son was about my age, was always driven out when Brigham came, the door was shut and the curtains lowered. I was puzzled to know why he acted so, if he had a good heart and was engaged in the business of teaching the truth, why drive the boy out? Why not come also and see my mother, only a few steps apart.

"I am now, and was then, satisfied that he was in adultery in Manchester, England. The seeds of polygamy were sown and Brigham was the sower. . . . I was present at a meeting in a grove, about three weeks before Joseph and Hyrum were murdered, when Joseph made a public statement in the presence of three thousand people, that polygamy was being practiced secretly by some; that it had crept into the church secretly and must be put down speedily or the church would be driven from Nauvoo.

"I am satisfied that Joseph was not in favor of it [polygamy] at all. Would swear to all I have stated. . . . In conclusion, I make the fearless statement that Brigham was a whoremonger and a villain of the darkest dye."

On pages 19 and 20 occurs the following, said

to have been a statement of Major Thomas Wanless, made to R. C. Evans, his nephew, in the presence of Mrs. Wanless and her daughter, in Saint Louis, Missouri, September 7, 1904:

Well, no one need blame Joseph any more, Brigham is the self-confessed channel through which polygamy was given to his people.

I here submit the testimony of Brigham Young's legal wife; who left him after he was untrue to her. Testimony of Major Thomas Wanless, given to R. C. Evans, his nephew, in the presence of Mrs. Wanless and her daughter, in Saint Louis, Missouri, September 7, 1904:

"I met Brigham Young's first and legal wife and her daughter in the winter of 1860 and 1861, at Central City, Colorado, she told me that Joseph Smith had nothing to do with polygamy; that he did not teach, practice, or in any way indorse the doctrine of polygamy, that he had nothing to do with the so-called revelation on celestial marriage; that he had but one wife. My husband, Brigham Young, Orson Pratt (she gave the name of another man whose name I have forgotten) made up the revelation on celestial marriage.

"Before they left Illinois, some of them practiced polygamy. Brigham Young went to Utah to reorganize the church, and publicly introduce polygamy or to reorganize the church on a polygamous basis."

She left Brigham Young, finally obtained a divorce from him, and was then living with her daughter. Brigham sent the daughter money according to an agreement. She told me they ought to have shot Brigham Young in place of Joseph Smith.

The statement of Major Wanless that she was Brigham's first wife is a mistake. Brigham married Miriam Works, October 8, 1824; she died September 8, 1832. In February, 1834, he married Mary Ann Angel; she was his *legal* wife, and perhaps is the one referred to by the Major. It is quite pardonable in Major Wanless in getting Brigham's wives mixed up. We opine poor Brigham was at his wit's end to keep the family record correct himself.

We call attention to these extracts from the tract for the following reasons:

First. The tract was not submitted to the Presidency for examination before it was published either in the *Ensign* or in the tract itself. At the time the sermon was delivered I called the attention of Elder Evans to the statements made, and their untenable character, having no idea of any intention to publish the sermon as a tract for distribution. The sermon was sent to the Ensign Office and was published in tract form, including the extracts as they are presented here.

Second. The Presidency was not consulted in

reference to putting the matter in tract form, and it was not until the 6th of August, 1909, that I saw the tract. Bro. Joseph A. Ferris, of Independence, Missouri, has been appointed at the head of a tract distributing agency, and he presented the tract to me, asking for a decision as to its fitness for circulation. I took the matter into examination, and found to my surprise that the quotations herein given and to which I had objected at the time the sermon was delivered, were included.

Third. The statement of T. F. Stafford in this letter to G. R. Wells is a statement of what occurred in England while Stafford was a boy, and is not corroborated by testimony of a similar character, and is at best, only an assertion as to the opinion of the writer as to the meaning of what he saw. The expression of such opinion and its subsequent use as testimony under the circumstances, is of doubtful propriety, and is objected to for this reason.

Fourth. The statement purported to have been made by Major Wanless is extremely faulty for the reason that President Young's first wife, whose name was Miriam Works, died in 1832, and President Young was married to Mary Ann Angel in 1834, hence Major Wanless could not have met his first wife, as she had been dead long before 1860. Major Wanless could not have met his second wife, Mary Ann Angel, as the divorced wife of President Young, for the reason that she was not divorced from President Young, and continued to be his legal wife until 1877, when he died; and she is named in his will as a legatee with other heirs. Major Wanless could not have met Ann Eliza who claimed to have been divorced from President Young, as it was not until long after 1860 when her estrangement from President Young took place. For these reasons the statement in reference to Major Wanless having had an interview with the divorced wife of President Brigham Young is entirely misleading and incorrect.

Neither the statement of Thomas F. Stafford nor that of Major Wanless is competent evidence and can not receive the sanction of the Presidency to be used in a tract of the character of this tract in which these extracts appear. Had the matter been submitted to the Presidency before the sermon was published we should have asked that it be left out, as we have not the slightest intention of giving sanction or color to evidence that is incompetent or statements that we know to be incorrect or unproved.

We have called the attention of the Ensign Office to these extracts objected to, and have also called the attention of Brother Evans and are authorized by him to have the matter objected to expunged from the tract, should it be republished.

JOSEPH SMITH, *President*.

INDEPENDENCE, MISSOURI, August 12, 1909.

THE REUNION AT NEW PHILADELPHIA.

The associate editor was privileged to attend the entire session of the reunion of the Pittsburg, Kirtland, and Ohio districts, held at New Philadelphia, Ohio.

The reunion was well attended, enjoyable, and entirely successful. The prayer services were very spiritual and the gifts were repeatedly manifested. At one service the aged Patriarch John H. Lake sang a beautiful hymn in an unknown tongue and Sr. Gomer T. Griffiths sang the interpretation.

The preaching services were well attended by non-members; in fact the town people gave us unusually courteous treatment. A large vehicle was secured for use in the evenings and singers and preachers were conveyed to the city square where services were held on the streets. Large crowds attended these street meetings and listened attentively. Thus not only was the reunion advertised, but the gospel was preached to many who could not or would not visit the camp ground. The local press was favorable and placed its columns at the disposal of the reunion press committee.

A feature of the camp life was that afternoons were set aside for healthful recreations under the oversight of the director of athletics, Bro. J. A. Jaques, formerly of Saint Louis. Swimming, croquet, tennis, quoits, and baseball furnished amusement for old and young. One ball game was held between the Lamanites and the Nephites. Elder F. J. Ebeling was chief of the Lamanites while Elder Eben Miller headed the Nephites. True to their history the Lamanites massacred the Nephites, score twenty-three to sixteen.

The camp ground was pleasantly situated directly between the Tuscaurauwas River and the canal. This canal is the one over which the Saints passed in early days *en route* to Missouri. On their first journey to Zion Joseph Smith and his party passed over it. It has a further historic interest from the fact that President Garfield used to walk its tow-path as a boy. Its days of usefulness are ended.

The three districts represented have as fine a body of Saints as can be found. They also have a fine-spirited ministry who toiled zealously in the interests of the work in hand.

This account of the meeting should have appeared sooner, but the unexpected death of Alexander H. Smith caused other things to be temporarily forgotten. We close with a poem written by Bro. J. T. Curry and read at an entertainment given during the reunion:

By this historic stream, where oft a martyr wrought,
And where, in former times, as foemen redmen fought
Against the paleface hosts, e'er pressing to the west,—
Until, from shore to shore, was Joseph's land possessed,—

To-day we meet, but not as they, to spoil the weak.
 Enjoyment from "reunion" here is what we seek;
 To foster friendship new, and to cement the ties
 We formed when first we met those whom we love and prize.

Though pleasure comes from sport, remember the delight
 That lives within the heart is kindled by the light
 In words inspired of God, whose servants here attend;
 Their helpful themes we'll hear,—pleasure and profit blend.

ELBERT A. SMITH.

STATEMENT IN CORRECTION.

Bro. Heman C. Smith hands us the following statement and we publish it here because the matter to which it refers was also placed in our editorial columns:

LAMONI, IOWA, August 17, 1909.

Editors Herald: Will you please say to your readers that the statement of Elder W. D. Van Dyke, jr., regarding my recent effort in Lamoni, quoted in your issue of August 11, viz: "He made an effort to prove the apostasy of the church even as early as 1841, during the lifetime and presidency of the prophet," is absolutely without foundation in truth.

HEMAN C. SMITH.

THE POPE AND DOCTOR ELIOT.

Dr. Charles W. Eliot and his "Religion of the future" have received attention on all sides. We thought the incident closed and the religious world on tiptoe for fresh inspiration. Now comes the report that Pope Pius X will soon pay his respects to the doctor's address. *The Evening Mail*, New York, says:

Pope Pius X has signified his intention of making a formal reply to Dr. Charles W. Eliot's recent address on "The religion of the future."

As the world goes, this is a great honor to Doctor Eliot, and a sign of a change at the vatican. In an earlier day, the only answer made to such a document would have been the entrance of its title in the list of the Index Expurgatorius, with the word *prohibited* stamped upon it.

Everybody will await the pope's response with keen interest. Yet, in advance, wonder may be expressed that the pope should find any ground in Doctor Eliot's paper upon which to rest anything like a discussion.

The church's point of view, and the Harvard emeritus president's, are as wide apart as the fighting ground of the eagle and of leviathan. How can the teeth of one be made to touch the talons of the other?

For this is what the church says:

"There can be no religion without authority."

"There can be no religion without the sacraments."

And this is what Doctor Eliot says:

"The new religion will not be based upon authority, either spiritual or temporal."

"The new religion will admit no sacraments."

Can the protagonists of such opinions do aught but meet, and stand erect in their diverse strength, and pass, and go their ways?

We shall know, when the pope speaks. In the meantime, the mere juxtaposition of their opposite declarations is deeply suggestive. It reduces an ancient controversy to its simplest terms.

With all who profess and feel religion, a mighty advantage

rests with the side of the pope. Religion is an expression of a wish to turn from that which is human and sorrowful and fallible to that which is divine, and consequently authoritative. It is the expression of the ultimate awe in the presence of the ultimate mystery; and that awe is itself sacramental. Religion is not thought so much as it is feeling; and in the realm of feeling, what are rational refinements?

Religion is divine perfection, omniscience and omnipotence ranged against human imperfection, ignorance and impotence. Even if the divine be but a dream, it is still the essence of religion.

So, in such a controversy as is proposed, the victory, by very necessity, must rest in advance with the pope.

NOTES AND COMMENTS.

A member of the missionary force writes that a correction should be made in the minutes of the General Conference wherein Glasgow, Scotland, is credited with a branch of thirty-three members. He claims that this branch was disorganized some years ago, and the property of the branch turned over to the Saints of Manchester, England.

The August number of the *Gospel Guide*, published by Joseph S. Warlick, Dallas, Texas, contains a brief account of the recent debate at Arapaho between Mr. Warlick and Elder Curtis. Mr. Warlick in his account says it was a real "play job" for him to debate with Elder Curtis except for one reason, namely, that Elder Curtis was so extremely inefficient that people rather sympathized with him when he got the worst of it. This hardly harmonizes with the account published in the leading paper of Arapaho, a nonpartisan paper, so far as religion is concerned, wherein it was plainly set forth that Elder Curtis had decidedly the best of the struggle all the way through the debate.

The next number of the SAINTS' HERALD Historical Series will be entitled "The visions of September, 1823, and the first view of the plates from which the Book of Mormon was translated." This article will be from the pen of Sr. M. Walker, for many years editor of the *Autumn Leaves*. It is of such a nature that it can not fail to strengthen the faith and increase the knowledge of those who read it.

In this issue of the HERALD will be found a notice for the sale of bonds. The Herald Publishing House has been growing steadily since the fire. To-day it is equipped with the best of modern machinery, enabling it to take its place among the foremost publishing houses. This has taken not only time and labor on the part of those in charge, but also money. The managers of the Herald Publishing House now see the necessity of bonding this indebtedness. They are offering to the Saints a chance not only to safely invest their savings, but also to help along a business which belongs to every one of them.

President Joseph Smith and wife returned to Independence on Monday morning.

Elder Elbert A. Smith preached Sunday morning in the Chautauqua tent, the meeting being transferred from the Brick Church.

Elder Fred A. Smith arrived on Wednesday from Seattle, being called home on account of his father's death.

Stake President John Smith and wife returned Wednesday from a month's visit in Massachusetts.

Mr. Hans P. Freece, lecturer, made his appearance before the people of Lamoni during the Chautauqua assembly held here last week. His subject was, "The Mormon peril," and he set forth some of the features of the Mormon belief and history of the church in Utah. Mr. Freece was fair enough in speaking of the Reorganization. Certainly, little fault could be found with his talk other than that he seems to take an extreme view of some things. Whether he gave us his regular lecture or not we do not know, but his effort was somewhat rambling and disconnected.

An item of special interest to the Saints of Lamoni and the Lamoni Stake is the movement just started to build a church at Andover, Missouri. At a meeting held there Saturday a building committee was appointed, consisting of Gus Bergman, Samuel Bierlein, Arthur Heide, John Smith, and William Anderson. The following constitute a soliciting committee: Isaac Copp, O. E. Lane, R. S. Salyards, Mark Stanley, and Miss Bertha Snively. The church as planned will be of cement and will be twenty-six by thirty feet in size. We wish the movement unqualified success.

It is a curious state of mind which leads the ignorant to trust the confident amateur rather than the professional, to pin greater faith to quack remedies or grandmother's simples than to the prescription of the physician. We should regret indeed to lose the powerful therapeutic force that resides in religion, but it does not follow from this that we are ready to welcome the priest as a fellow practitioner of medicine, or even to acknowledge that he can exercise that function in the public and wholesale way of the Emmanuel rectors without the danger of doing far more harm than good.—*Medical Record.*

"Truth often finds lodgment deep down in the heart of the world, even though the world does not know it. The world is influenced by truths which it has never recognized in formal phrase as truths."

Hymns and Poems

Selected and Original

Thankfulness.

[Folliot Sanford Pierpont, well known as a minor English poet, wrote this hymn in 1864. It has suffered much at the hands of those with whose views it clashed; but its original beauty is being recognized, and it is being sung with greater frequency as a dignified and Catholic hymn of gratitude.]

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies—
Christ, our God, to thee we raise
This our hymn of grateful praise.

For the beauty of each hour
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars and light—
Christ, our God, to thee we raise
This our hymn of grateful praise.

For the joy of ear and eye;
For the heart and mind's delight;
For the mystic harmony
Linking sense to sound and sight—
Christ, our God, to thee we raise
This our hymn of grateful praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above;
For all gentle thoughts and mild—
Christ, our God, to thee we raise
This our hymn of grateful praise.

For thy church, that evermore
Lifteth holy hands above,
Offering up on every shore
Its pure sacrifice of love—
Christ, our God, to thee we raise
This our hymn of grateful praise.

For thyself, best gift divine!
To our race so freely given,
For that great, great love of thine,
Peace on earth and joy in heaven—
Christ, our God, to thee we raise
This our hymn of grateful praise.

When materialism looks at a man, it thinks of the low forms of animal life from which he climbed; when Christ looked at the prodigal, he thought of the angels of God to whose level the youth might ascend. When science stands behind a man it looks down at a mollusk, and talks about its beginning; when Christ beholds a man he looks up, and talks about his consummation and his end. Science says man began with a cell; and carries seventy summers in his heart. Christ says man began in the mind and purpose of God, and he carries eternity in his heart. Science talks the ruby down to the red clay from which it was made; Christ talks red clay up to the ruby, and carries the ruby up to a gem, and beholds the gem set sparkling in the crown of God.—N. D. Hillis.

The very arguments that men use against a life of holiness, are in themselves the very best reasons why they should embrace such a life and strive to live its requirements.—B. V. Bander.

Original Articles

WILL WE ROB GOD AND GO WITH THE WICKED? OR GIVE THE LORD HIS OWN AND BE WITH THE GOOD?

In order to treat this subject intelligently, we should understand our relationship to God.

First, he is our Creator. He has given us life both physically and spiritually. He giveth to all life and breath and all things. (Acts 17: 25.) For we are also his offspring. (Acts 17: 28.) We are all his by creation. He has created this earth and placed us on it. It all belongs to him. The earth is the Lord's and the fullness thereof; the world, and they that dwell therein. (Psalm 24: 1.) This makes it plain that we and all we have belong to God. He has given us wills of our own, and put good and evil before us, that we may choose what we prefer to do. He has given his Son to die for us, that we might have a fullness of life through obedience to the gospel, the law of life. We accept the gospel, and in so doing we covenant with God to serve and obey him as long as we live; and for our service he is to give us eternal life. Then Paul says, "Ye are not your own. You are bought with a price, and that price is the precious blood of Christ." We are now to be "laborers together with God" (1 Corinthians 3: 9), and the Lord has emphasized this in this dispensation:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work intrusted to all.

In this we see that all are required to work with God to establish his kingdom. Jesus said, "Seek first to build up his kingdom."—Matthew 6: 38, I. T.

We see that all are required to work alike to accomplish this one thing; establish God's kingdom on the earth. It matters not what our occupation may be. We are all to give our life service to God. We are stewards under him, and as such must be faithful in our stewardship or come under condemnation.

The first revelation of the Reorganized Church was to execute the law of tithing. The gospel must be preached and the kingdom built up, and all must help to do it. The Lord requires our means as well as the preacher's time.

Honor the Lord with thy substance, and with the first fruits of all thine increase.—Proverbs 3: 9.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: . . . Wherefore, if ye believe me, ye will labor while it is called to-day.—Doctrine and Covenants 64: 5.

The proof of our faith is in making the sacrifice, paying our tithing, one tenth of what we are worth when we come into the church, and one tenth

of our increase thereafter. And now, as the gathering has begun, and Zion is to be built up, the Lord requires all our surplus property to be put into the hands of the bishop. (Doctrine and Covenants 106: 1.) Section 42: 8:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

When ancient Israel failed to give the Lord his part, he said they robbed him. Listen:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.

They knew God required them to bring their tithes and offerings and consecrate them unto him, to help the poor and carry on his work. They were stewards, all belonged to the Lord; and by withholding his part he declares they robbed him. Now we are the Israel of God, and stewards over earthly possessions, and he has told us what he requires; and will we withhold as they did, and rob God and bring his curse upon us, or will we comply with his law as set forth in the standard books of the church, taught by the Bishopric, and sanctioned by the quorums and the General Conference and receive the divine approval and blessing? The Lord is complaining of us in his last utterance at the General Conference in April last. He had before said to the old church in section 101: 2, after telling them that all things were his, and he was going to provide for his Saints in his own way, "that the poor shall be exalted and the rich made low."

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

Did the Lord tell the truth? Shall we suffer the same fate as others who imparted not their portion according to the gospel law? If God is unchangeable and no respecter of persons, those who do not give their part now must, with all others like them, go to the same place.

Notice what the Lord said to us in the last revelation:

The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. "I am God; I change not;" has been known to the church and the eldership since the coming of the angel with the message of restoration. . . . The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church can not receive and enjoy the

blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in *warning* and *instruction*, and conform to that which is given and receive what is awaiting the upright and the pure in heart.—Doctrine and Covenants 129: 8.

Will we now give heed to this instruction and *warning*; and help with our substance as the law requires and enter into rest with the pure and good; or will we keep the Lord's part, and rob God, and go with the wicked to that place of torment? Let us *heed the warning*, give the Lord *his own*, and enter into rest. So may it be, is my prayer.

G. H. HILLIARD.

Of General Interest

Discussion by Lay Members.

(Bro. John Grainger, of St. Louis, to whom we are indebted for so many clippings, fillups, and contributions, sends us the following discussion which appeared in the *St. Louis Times*. "C. W. B." writes very much like a Latter Day Saint, but we do not know who he is.—EDITORS.)

OPPOSES COMMON SENSE.

To the Editor:

ST. LOUIS, July 9.—In your esteemed paper, at different times, I have seen articles written by self-styled "Truth-seekers," seeking after truth in things religious, when in all probability they would not be able to identify truth if they were to find it; and in last night's *Times* I saw an article from one "Common Sense" which does not appear to me in that light, and I desire to say a word or two for the other side.

"Common Sense" asks this question: "Do Christians believe the earth was created out of nothing in six days, as stated in the first chapters of Genesis?" Let me tell Mr. "Common Sense" it positively does not state in the book of Genesis or elsewhere in the Bible that the earth was created out of nothing in six days or a million years. It says, "In the beginning God created the heaven and the earth." It does not say "out of nothing," "Common Sense" also seems to object to Jesus saying that some of his apostles would live to see the end of the world! Can "Common Sense" point out the time, place and manner of the death of John, the beloved disciple?

In regard to the number who practice his teaching, let "Common Sense" speak for himself alone, for, while this may be as he quotes, the "most worldly, corrupt, sensual, hypocritical age this world has ever seen, not even excepting pagan Rome," yet there are some who practice the teachings of the Christ, and with his assistance do not find them beyond human powers. In Saint Matthew 7: 13, 14, he says: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Does that look to Mr. "Common Sense" as if the Savior expected the greater per cent of the people to practice his teachings?

And again: Mr. "Common Sense" says, "No truthful person can deny that Christianity has had a fair trial and has been found wanting." That statement is an absolute falsehood, as there are in this country to-day some tens of thousands of persons who can positively assert that "Jesus Christ, the same yesterday, to-day, and for ever." If any truth-seeker would come down off his perch for a time and

look into the matter a little, he would discover that the gospel is being preached to-day in all its fullness, and with all the power of the apostolic age, and with all the gospel gifts enumerated in the twelfth chapter of 1 Corinthians. God reveals himself to-day to mankind just as he always did in any age of the past when any would obey his will. God is, indeed, unchangeable and impartial and bestows his blessings now as in the dim, distant past. We will admit that during several centuries the glory of God was not with mankind, nor his authority, but he has raised up righteous men to proclaim his truths and doctrine, and to-day there are some seventy thousand persons waging the warfare against the adversary. With those there is no blind faith, but absolute knowledge, and the glory and authority of God and Jesus Christ, whom he sent, are resident with them. C. W. B.

ARGUING BY QUOTATION.

To the Editor:

ST. LOUIS, July 16.—Answering C. W. B., John 1: 3 says: "All things were made by him; and without him was made nothing that was made." Matter comes under the head of "all things," and to my simple mind the only deduction possible is that God, being omnipotent, is able, and did create all things out of nothing.

Your question as to John's death is mere quibbling. I have never yet heard it claimed he was still alive. If you have knowledge of his present whereabouts in this life, will you, for "truth's sake," prevail upon him to settle the disputed points, as to "when and by whom the gospel attributed to him was written"? "When and by whom verses 9 to 20 were added to Mark 16"? "Who was the author of the Epistle to the Hebrews"? and the various other controversies. Ask him also to explain the inconsistencies and contradictions of the New Testament, for, as you know, John 20: 31, the things therein are written, "That you may know that Jesus is the Christ, the Son of God, etc." For myself I would prefer not to quote other authorities, but am willing to accept the record as presented. If you insist I can name you the generally accepted time and place of John's death.

I do not see that you would gain anything by proving him to be still alive, for he says, John 18: "Little children, it is the last hour, etc.; we know it is the last hour" (though some translators render hour as time, which does not make sense), and in Revelation 22 he is told: "Seal not the book, for the time is at hand." In 1 Thessalonians 4: 13-17, Paul tells them he and they will be taken up alive.

In regard to the few who are to be saved, Jesus also said, John 12: 32, if he "be lifted up, he would save all men to him."

I challenge you for the proof of your statement that the gospel is preached to-day with all the gifts and powers of 1 Corinthians 12: 9, 10 (healing and working of miracles), nor do you know seventy thousand Christians, nor seven, nor one judged by chapter 5, 6, 7, 19, and 22, Matthew.

As you consider it only a "probability that I would not be able to identify the truth," why not, in Christian charity, try to pierce the density of my ignorance with the effulgency of that light of truth with which you are so abundantly illuminated, and "give reasons for the faith that is in you"?

With some appreciation of the rarity of the quality, I again sign myself,
COMMON SENSE.

C. W. B. REPLIES TO CRITICISM.

ST. LOUIS, July 21.—In your esteemed paper of the 19th inst. I note a communication from "Common Sense" answering a former one of mine, and I have a few thoughts which may be of value to him, and perhaps to some others.

If "Common Sense" will refer to his former article he will find that he raised the question as to whether Christ was

lying or not when he said some of them would not taste death till he comes again. Here is what Jesus said to Peter about John: "Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die . . ." (John 21: 22, 23). In the words of "Common Sense," "I would prefer not to quote other authorities, but am willing to accept the record as presented." I do not care to know "the generally accepted time and place of John's death."

If "Common Sense" will more closely examine my former communication he will observe that I made no reference to the few who would be "saved," but to the few who would accept and practice his teachings. Christ died for all mankind, not just for the few who have had an opportunity to receive his teachings. All shall be judged according to their works and their opportunities.

As to the gospel being preached with all the gifts and powers of First Corinthians I reiterate: The gospel gifts always accompany the gospel. If you find a gospel without the gifts and without the authority and direct revelation from God, and without all the officers enumerated in the New Testament, it is not the gospel of Jesus Christ. But such a gospel is being preached now, and if space would permit I could refer you to hundreds of persons who have been miraculously and instantaneously healed of all manner of disease, such as blindness, deafness, consumption (last stages), internal tumors (removed root and branch), cerebro spinal meningitis, crushed bones, etc., etc., but will refer you only to one who will try to answer all the questions you may desire to ask. "The proof of the pudding is in the eating."

And if "Common Sense" or any other desires a portion of the "light of truth" to which he refers, let him follow the advice of James 1: 5, 6: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering . . ." All those minor difficulties to which he refers may be settled in that manner.

Hoping that "Common Sense" will avail himself of the opportunity of learning something about the hitherto unknown, I am,

C. W. B.

Doctor Eliot's Religion Declared Unsound.

PASTOR LA RUE SAYS IT LACKS TRUE BASIS.

The new religion predicted by Dr. Charles Eliot, president emeritus of Harvard University, was the subject of a sermon by the Rev. William E. La Rue, pastor of the Central Church, Latter Day Saints, at Ninth street and Lydia avenue Sunday morning.

Mr. La Rue quoted from the text: "Blessed is the man that walketh not in the way of the ungodly," and in the course of his remarks took Doctor Eliot severely to task for his absolute denial of the existence of God, as Christians define him, and for his weak understanding of the Bible.

In the whole catalogue of religious sects there probably are none more widely at variance than the Latter Day Saints and the Unitarians. The new religion coming from Doctor Eliot, nominally a Unitarian, met with a rebuke from Mr. La Rue, who said in part:

"The basis of true religion, whether new or old, is contained in the law of God. That law, as revealed in Jesus Christ and his gospel, was designed by the infinite wisdom of God, to apply to all people in all ages of the world, for all time.

"Any new religion that eliminates Christ as the Son of God or excludes any principle of his gospel can not but be a false religion.

"Doctor Eliot says that God will be so imminent that no intermediary will be needed, that there will be no recognized deification of remarkable human beings. That is to say in other words that Christ will not be recognized as a mediator between God and man, and that he will be denied as the Son of God and simply be esteemed as a good man.

"The new religion, recognizing not anything except the laws of nature, will deny the resurrection of Christ and his miracles and thus make the Bible a book of fables, and Christ the greatest impostor of human history.

"If Christ was not born of the Virgin Mary, if he is not the Son of God, in fact, he is for ever unworthy of further recognition, and only to be condemned. As the new religion is not to be found by doctrine or dogma, it will then eliminate the foundation of the gospel.

"As the new religion will admit no sacraments except natural hallowed customs, it will surely not be the religion of the New Testament.

"This reputed twentieth century religion will hardly recommend itself to the people who believe in an unchangeable God and an unchangeable gospel. That is what we believe as a people.

"Because a man of great learning in this work states a matter according to his opinion, it does not follow as a fact.

"Prof. George B. Foster, of the University of Chicago, in his book, *The Function of Religion in Man's Struggle for Existence*, denies that man has a soul in these words:

"There is no such thing as a self-dependent soul freely active or interactive within an organism which we call the body."

Denying the existence of God, he says:

"There is no self-dependent deity active or interactive in that larger body which we call the cosmos."

"He further says there is 'not a single Bible believer to-day; that the world is God; that the concept of a personal God has symbolic validity only.'

"The trouble with these men is that they have forgotten that the Bible says 'the world by the wisdom of the world can not know God.'

"No religion not founded on the unmovable truth of God's word can long survive."—*Kansas City Journal*.

How to Improve the Complexion.

Frequent bathing is, of course, of great value for blood purifying purposes. The pores of the skin must be kept active, and if they are not cleansed at frequent intervals, at least once or twice a week, the impurities that they might otherwise eliminate are often thrown back into the circulation and may result in serious eruptions. I should say that one should take a soap and hot water bath for the entire body at least once or twice weekly. A cold bath, or at least a cold sponge each day, can also be taken with advantage, though this is not absolutely necessary by any means.

A dry friction bath should, however, be taken at frequent intervals, as it is really of more value than the cold bath for increasing the activity of the pores of the skin. This dry friction bath can be taken with two soft bristle brushes. One of these brushes should be taken in each hand, to use them effectively, and every part of the body should be brushed back and forth until the skin is pink from the friction. After you have taken this friction bath for awhile you will be amazed at the change that has taken place in the texture of the skin. Although previous to this it may have been harsh and dry, in a short time it will be as soft and pleasing to the touch as satin, all through the influence of dry friction.—*Physical Culture for September*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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[The following article by Senator Albert J. Beveridge will surely commend itself to anyone who will give to it a careful reading. It appeared in the *Saturday Evening Post*, of February, 1907, and is but one among the thousands of testimonies given by the truly great minds of this and past centuries to the intrinsic value of this book, the only infallible standard of the Christian's faith and hope.—EDITORS.]

The Bible as "Good Reading."

"I wish I had something to read," said He.

"Well, what's the matter with the magazines?" promptly replied the Other One.

"I have read them all," He immediately objected.

"Why, I thought you didn't want to read anything. I thought you said this was to be a vacation in the woods, with no reading or thought or anything else," said the Other One.

"Well, of course," said He; "but a fellow has got to have something to read, after all."

"Well," said the Other One, "let me read you something out of the Bible."

"The Bible," said He. "Oh, no! I want some 'good reading,' that's what I want."

They were in camp in the deep woods, many days' canoe trip from a human being. They were two tired-out men—wholly tired out when they started, with non-productive brains, and with sore, ragged nerves, from their year's hard work. They were none the less "worn out" that it had been a year of successful work—even of triumphant work.

So they said when they started: "Let's get a rest. Let's don't even take any reading material. Let's obey Emerson. Emerson's advice to the rest-seeker in his Wood Notes, where he says to leave *everything* behind: 'Enough to thee the primal mind.'"

And so they did. They arranged for their guides carefully (and you who go to the woods look carefully to that). They were scrupulous to the last degree about their cook (and you who go to the woods be very careful about that). They were particular about their tents, almost technical about food and sleeping and creature comforts. But reading matter—none of it for them. At the last minute, obeying the impulse of the civilized, they bought all the magazines in sight; and one of them who always carried a Bible had it with him on this occasion.

So, up the streams and over the lakes they went, and at last, far out from the path of even canoe voyagers, on the shores of a lake whose name is Beauty, and in the depths of a forest whose name is Noble, by a mossy spring whose name is Delight, they swung their axes and built their camp. Already Nature had begun her work. They slept like pieces of iron, with this difference—there was the delicious consciousness of going to sleep and ecstasy on awakening. They ate with the appetite of the primal man, but with the restraint of the civilized one when out in the wilderness. They were careful to get up from their meal always a little hungry. They joyed in the woods. The flight of birds was a thing to be looked at and to get pleasure from. The forest had strange,

attractive sounds. The occasional sentences of the guides were full of wisdom.

THE HOLIDAY OF THE BRAIN.

Almost instantly Nature began her work on the brain cells. They had planned not to think at all. They were astonished to find that they thought more than ever and more sanely, more calmly, and yet with a good deal more vigor. Every suggestion of tree, and flower, and cloud, and shadow and shine was fecund with thought. The rain induced more than sleep; it induced a curious yet a delightful mental life. There was none of your neurotic thoughts which come of overworked nerves and all that sort of thing.

Of course, you can't keep that kind of men down to not thinking at all. Their bodies, which so long have been unused and maltreated, demand exercise—long rambles among the trees and over mountains; canoe trips where every stroke generates more energy than it expends; target practice with pistols until the snuffing of a candle at nighttime, twenty yards, three times out of five, was no extraordinary feat. Well, then, it was plain to see how the minds of these men demanded exercise just as the body did; for the minds had been more maltreated and neglected than the bodies.

"So I want something to read," said He.

"Well, what's the matter with the Bible?" said the Other One.

"Oh," said He, "I don't want anything dull. I don't want to be preached to. I feel in a religious mood, all right, but not in the mood for a sermon."

"Why, man," said the Other One, "the Bible has more 'good reading' in it than anything I know of. What will you have?—poetry, adventure, politics, maxims, oratory! For they are all here." And he produced the Bible.

Thus occurred the first Bible reading in the woods. After it was over—"Why, I never knew that was in the Bible," said He. "Let's have some more of that to-morrow."

And to-morrow they did have more of it. By chance, one of the guides was near and he sat down and listened. The next day all the guides were there. The day after, the reading was delayed and "Indian Charley" modestly suggested: "Isn't it about time to have some more of that there Bible?" And more of it they had.

And this continued day in and day out through the long but all too brief vacation in the woods—the real woods, the deep woods—the limitless woods—none of your parks with trees in them.

A BOOK FULL OF REAL MEN AND WOMEN.

The comments of the guides were curious, keen, full of human interest. It was no trouble for them to understand Isaiah. They had the same spirit that inspired David when he went up against Goliath. They knew, with their deep, elemental natures, the kind of woman Ruth was and Rebekah was. Moses slaying the Egyptian and leading the children of Israel out of Egypt, laying down the law in good, strict, man-fashion, was entirely intelligible to them. One wonders what the "higher critics" and "scholarly interpreters" of the Holy Scriptures would have thought had they seen these plain men, learned in the wisdom of the woods, understanding quite clearly the twelfth chapter of Romans, or the voluptuous Song of Solomon, or the war song of Moses, or, most of all, the Sermon on the Mount.

"Why, I never knew those things were in the Bible. How did you ever get on to them?" said He one day, when a perfectly charming story had been read.

"Why, this way," said the Other One. "Many years ago in a logging camp there happened to be nothing to read, and I just *had* to read. I had read everything—that is to say, I had read everything but the Bible. And I did not want to

read that. I had heard it read over and over again in the church and in my own home, and always with that monotonous non-intelligence, that utter lack of human understanding that makes all of the men and women of the Bible, as ordinarily interpreted to us, putty-like characters without any human attributes.

"But there was nothing else to read. So I was forced to read the Bible, and I instantly became fascinated with it. I discovered what every year since then has confirmed—that there is more 'good reading' in the Bible than in all the volumes of fiction, poetry, and philosophy put together. So when I get tired of everything else and want something really 'good to read,' something that it charged full of energy and human emotion, of cunning thought and everything that arrests the attention and thrills or soothes or uplifts you, according to your mood, I find it in the Bible."

WITH PLOT AND COUNTERPLOT.

It is natural enough, is it not? Surely this book has not held its sway over the human mind for two thousand years without having engaging qualities—something that appeals to our "human interest." Surely the Old Testament, which is the story of the most masterful and persistent people who ever lived, a people who have seen nations rise and fall, dynasties grow and perish like mushrooms—I mean the Jews—surely such a history can not help being charged with thought, and emotions, and love, and hate, and plot, and plan, with frailty and ideals, with cowardice and courage, with anarchy and law, with waywardness and obedience, with the flowing of milk and honey on the one hand, and battle "till the sun stood still" on the other hand. No, surely, such a chronicle could not help overflowing with everything human.

And surely, too, the New Testament, which is the account of the Man who dominates all Christendom to-day, the Man who is the most powerful influence in civilization two thousand years after He has passed from earth; surely such an account could not be without a fascination, compared with which our most thrilling novels and most passionate poems are vapid and tame. And, of course, the New Testament, with its vivid account of the life-work and deeds, with the crucifixion, resurrection, and ascension of our Lord, is not without these elements. And, when you add to these merely human elements of the Old and New Testaments the divine quality glorifying it all, you have by far the best literature in the world; and not the best literature only, but by far the most interesting literature.

You have not only the development of the only divine religion known to man, but you have easily the best reading to be found in all the libraries. It is of the Bible from this last point of view to which this paper is addressed. I am talking now to those who are asking each night about their firesides for "something good to read"; and I am telling them to read the standard novels and more than the standard novels—the standard histories and biographies; and more than the standard histories and biographies—the standard poets; and more than both of these—the *current magazines and all of them, for they are the living expression of the world's thought to-day*; but I am telling them that, more than all of these put together, they will find "good reading," considered from the viewpoint of "good reading" and nothing else, between the covers of that volume which every home would be ashamed to be without, but which, curiously enough, is the last thing to be read.

Or is it curiously enough? Is not the neglect of the Bible as mere literature due to the intellectual indigestion acquired early in youth as to this particular book by the unintelligent way in which it is read at the fireside and from the pulpit? I say unintelligent merely, because, to our young men and young women, when they are boys and girls, nothing but texts and

precepts and maxims are read, and these are declaimed with an offensive solemnity that defeats its very purpose.

But take the Bible up as an account of mighty men and extraordinary women and the most wonderful of peoples; take it up as a purely "human document" (you will get the religion in it as you go through) and note how fascinating it is. I wish the time permitted an article upon the Bible as good reading under each of the following titles:

"The Bible and adventure," "The Bible and art," "The Bible and politics," "The Bible and statesmanship," "The Bible and poetry," "The Bible and oratory," etc.

Having got all these you would not fail to get what all of them combined tell—The Bible and Religion.

But let us take up some illustrations of each of these.

First of all, the Bible is by far the most admirable compendium of the best short stories to be found in the literature of the world. Forgetting this, the consensus of modern literary criticism is that the French are the best tellers of short stories. And yet the French short stories—perfect as they are when compared with other fiction—are crude and prolix compared with the short stories of the Bible, which, after all, are not stories, but the plain telling of actual human occurrences. They are of every kind, too. Suppose, for example, you want to read a story of adventure—one that will make your blood jump and yet uplift you.

A GREAT SHORT STORY.

Very well; turn to the seventeenth chapter of first Samuel, and read how the golden-haired, ruddy-cheeked, blue-eyed young Hebrew called David came from the shepherding of his father's flocks, bringing food for his brothers, who were soldiers in the Israelitish army encamped on the side of a mountain. On the opposite side of the valley was the army of the Philistines.

Those were tremendous days for fighting. Men slew men with primitive ferocity. It was the time of that rude chivalry where a single combatant from one camp would demand the other camp to produce an antagonist, and settle the whole affray in a single fight. We read of the same custom in early Roman history. It reappeared in mediæval times. Indeed, in one form or another, it has always been here and always will be here.

The Philistines had a fighter who had never found his match, and the terror of his fame was upon all the land. He was a tremendously big man physically, and unlike most physical giants his nerve was as fine and as tense as his body was great (for, to digress, most physically big men are inferior nervously). And this Philistine man of might was as brave as he was tall. Also he was as hard as nails.

There wasn't anybody in all Israel who dared "go up against him." And that was saying a good deal; for the ancient Hebrews were perhaps the best fighting men the world has yet produced. They were as daring as courage itself. They were schooled in combat. They always believed that they were fighting under the command of the Most High, and the strict obedience required of them to the amazing and minute laws of health laid down by Moses made them altogether in muscle, nerve, and brain unsurpassed as warriors by any men of any time, unless we may except the Japanese Samurai.

And yet, when the Philistine champion came out before the army of Israel, and cried, "I defy the armies of Israel this day; give me a man, that we may fight together," Saul and all Israel "were dismayed, and greatly afraid." And day after day, while the opposing armies rested, this defiance was renewed.

Pretty soon, of course, this had its effect. The Hebrews began to lose heart. They began to "lose their nerve," as the saying is. Worse than this, they were humiliated.

They began to be ashamed. And when you have at once humiliated a man, and also scared him to death, he is about the most pitiable of spectacles. Take it altogether, it was a heartrending situation when the blond (David had yellow hair and blue eyes and a "peaches and cream" complexion, you know) young musician arrived in the camp with some bread for his brothers. For you must remember that David played on the harp and sang well; so far as that is concerned, he did nearly everything well. I have often thought that Emerson must have had him in mind in his wonderful lines on Character when he says:

"His tongue was framed to music,
His hand was armed with skill,
His face was the mold of beauty,
And his heart was the throne of will."

When David arrived and saw the fearlessness of Goliath; his blood turned to fire, and he shouted out, "Who is this uncircumsized Philistine that he should defy the armies of the living God?" And the soldiers told him all about it; and then the blue-eyed shepherd boy went to Saul and told him that he would be the Hebrew champion.

Of course, Saul said, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he is a man of war from his youth."

Then David made the argument that heroes have made in different words from the foundation of the world. There was a courage in his heart all his own, and faith in his soul from on high. He was another of the type of Joan of Arc or of Nelson or of our own Lawrence.

They put the armor upon him, but he could not move in it. He wasn't used to it, so he put it off of him; he took instead his staff in his hand and chose five smooth stones out of the brook, and put them in his shepherd's bag, and his sling was in his hand and he drew near to the Philistine. When Goliath saw David, he was furious with insult, and roared out the denunciation which you might expect, telling David what he would do to him and what, by all the rules of the game, it was apparently certain he would do to him. David's answer was as noble as his charge:

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: *but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.*

"This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth: that all the earth may know that there is a God in Israel.

"And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands."

There spoke the voice of the soul of the Hebrew people. There was a defiance that answered Goliath's own and overwhelmed it. Also, it dazed the mighty Philistine warrior. What! a mere boy say this to *him*. It was astounding—more! it was absurd! And still more! it was insulting! And then the fight took place. The world has not yet forgotten this immortal combat. And for "good reading" in the realm of adventure, nothing has been produced that comes anywhere near it.

(To be continued.)

"To the *saints* that are, and the *faithful* in Christ Jesus." These are those who have an "inheritance" in Christ. By the saint, we are not to think of any superexcellency of moral qualities, but merely one "consecrated or dedicated to the service and use of God." We are thus all called to be saints. —*Christian Standard*, May 1, 1909.

Letter Department

DENVER, COLORADO, July 30, 1909.

Dear Herald: Death has again invaded our ranks, taking two of our members. He is coming often of late. These make eight since March 1.

Others of the Saints are well, with one or two exceptions. Our worthy president's family are out of quarantine for scarlet fever, after six weeks of detention. The new church building is not yet above ground, but we hope to have the dirt flying very soon. It looks more favorable than at any time in the past. Come forward, Saints, with your donations of money and labor, and we will have a place of our own to worship God in before the snow flies. May we not hear from our scattered members with good healthy subscriptions?

Elder C. Scott arrived from Wray a few days ago, and is still in the city. We see by *Ensign* that Bishop Bullard has departed for Los Angeles. We were expecting him to locate in Denver, or hopeful that he would.

The writer is still holding services at Boulder and Louisville on alternate Sundays, and while the attendance is not large, we think there are some who are interested. To say the least, we are having a very interesting discussion with the minister of the nonprogressive branch of the Christian Church, through the columns of their paper published at Boulder, called *The Word of Truth*. We have had three articles in their paper so far (and another in preparation) and the editor's reply. What will result from this discussion we are not able to foretell, but of one thing we are sure: it is giving us a good opportunity to get the gospel before that body of people, as well as some others. We think to stay with this reverend gentleman as long as he will give us space in his paper, unless we have to quit because of being whipped, which we are not uneasy about as yet.

I am feeling well in this work. We are thinking very strongly of beginning street work in Boulder and other northern Colorado towns. We would have done so ere this, but have been waiting for assistance.

E. F. SHUPE.

NEW GLASGOW, NOVA SCOTIA, July 25, 1909.

Dear Herald: I write you with a longing in my heart for the ordinances of the true worship of God's house; a longing which a contact with the world only intensifies, as the latter is so hollow and unsatisfying. This is a city of churches and church-going people; where Sunday is a sabbath and no unseemly noises ever disturb the quiet stillness of the sacred hour. It is a stronghold of Presbyterianism, with four large churches of that denomination, where the wealth and fashion of the city congregate to worship and with reverent, bowed heads, they sit in solemn stillness. Even a whisper would be a desecration of the sacred place, a silent rebuke to many of our people who do not appreciate the solemnity that should pervade the house of God. The house of God is looked on by many of the people of God with no more respect than a five-cent theater. The place where God dwells is too holy for frivolities; laughing and talking are altogether out of place. There should be a solemn hush over the congregation that meets to worship God. The children are not taught reverence; they are allowed to rush noisily from place to place, and to disturb the meeting by coming in after the services have begun, thus grieving away the Spirit of God; their part being to show themselves at some part of the service and that being done, they have no other responsibility. We have not far to look for the cause of dull meetings; one fruitful cause for their dullness is the lack of holy reverence for God. We need development along these lines and we can not come up to the standard if we do not show proper respect for the ordinances of God's house.

MRS. A. MCKENZIE.

CULLOM, ILLINOIS, July 20, 1909.

Editors Herald: On June 5 and 6 the Northeastern Illinois district conference was held at Mission, Illinois. Elders F. M. Cooper, C. H. Burr, J. E. Vanderwood, and Arthur Allen ably broke the bread of life to the Saints assembled from different parts of the district. The prayer services were uplifting and cheering to the people of God, as well as the sermons delivered during the sessions. A peaceful spirit prevailed in the business as well as other sessions.

The program given by the Mission Sunday School Friday evening was worthy of note, both young and old rendering their several parts well. The Saints of Mission are surely to be commended for their hospitality and kindness in caring for visiting Saints and friends.

By advice and counsel with our worthy and congenial minister in charge, Brn. F. M. Cooper, J. E. Vanderwood, and the writer came to Kempton, Illinois, via Big Four and Illinois Central Railroad, about eighty-five miles southwest of Chicago. We were cordially welcomed by Bro. and Sr. Goren Olsen who are Saints indeed. We are told in Doctrine and Covenants 83:16: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. . . shall in no wise lose his reward. . . by this you may know my disciples." Bro. and Sr. Olsen are well respected and known by their good works in the village.

The next day we called on the Reverend Dunberry, of the Methodist Church, he being the only local minister in town at present. In answer to the inquiry regarding the use of the church to hold services in, he said he would see; also claimed to know "who was who" and that the Reorganized Church is a distinct and separate body from the dominant church of the West.

The same evening we commenced services in the open air and continued to preach each evening with the exception of once or twice on account of the rain, about twenty days. We also visited and left tracts at every house in town. Some places we were invited in and conversed for over an hour; other places, though not stepping inside, we talked at the door, inviting people out to hear, and explaining our position. We had some very interesting conversations. As a result of our work, two Books of Mormon were ordered; one for a deacon of the Methodist Church, another for a gentleman who had invited us to his home, where we stayed one afternoon explaining and expounding the restored gospel to him and his wife. We held services on Sunday afternoon at the home of Brother and Sister Olsen.

Our next stop was Cabery, four miles east of Kempton, where we held forth one week with fair endeavors. While there we were cared for by Mr. and Sister Miller, who were very kind to us, and also by Sr. Cora Olson and her estimable daughters, who did not forget the missionary's needs when we parted. God bless the faithful isolated Saints, as we know he will. While at Cabery we built a portable stand for open air work with stand and pole for attachment of gasoline torch, which we have since purchased. This is a very attractive way of calling the people together, and especially when Bro. J. E. Vanderwood mounts the stand and his clarion-like voice rings out, with his forceful, logical way of speaking, which indeed has no uncertain sound. Bro. John is indeed a wonder when it comes to clear-cut, straightforward reasoning. The *Cabery Enquirer*, the local paper, printed two articles by Bro. Vanderwood, explanatory of our work. The editor was very courteous and kind.

We are now holding forth in Cullom, first station south of Kempton, with very good interest and large turnouts, from three to five hundred sometimes listening to us. We have served this place the same as others, going to every home, leaving literature and inviting them out to hear. We are trying to follow the instruction of the Master in Inspired

Version, Matthew 6:25, 26: "And will turn you out of their synagogues. Nevertheless, ye shall go from house to house, teaching the people; and I will go before you. And your heavenly Father will provide"; and to reach the people in a systematic way and search diligently as commanded in Doctrine and Covenants 83. This is the only successful way of reaching all the people according to the Master's instructions. We are holding meetings here every week-day evening in open air, but on Sunday we go to the Sunday school held by the Saints near Piper City, six miles south of here, and preach morning and evening for them.

On Sunday, the 10th, Brother Vanderwood buried beneath the liquid wave four precious souls, who were raised to walk in newness of life in Christ Jesus. Two were adults, Bro. Homer Lundquist and Sister Ida, two noble young workers for the Master's cause, who, if faithful will become shining lights in his kingdom. The two others were children of Saints; one a son of Brother and Sister Quick and the other a grandson of Bro. Silas Rogers, of Piper City.

May God bless the little lads for their desires to serve him. The Spirit of the Master was present at the confirmation service. We were glad indeed to meet and grasp the hand of the Saints; Sr. Melvina Heavener, sister of Bro. I. L. Rogers who has passed on to the paradise of God; Bro. Silas Rogers and wife, Bro. Silas Heavener and family, as well as others young and old.

We are domiciled at present with Bro. and Sr. John Haas, two miles from Cullom. They are whole-souled, whole-hearted Saints, full of zeal and love for the work and willing to do all they can for the same. Cullom is a new opening and the interest is seemingly increasing. One man expressed a desire to purchase a Book of Mormon, and others ask for more literature.

Ever hoping, praying, and desiring to be ever laboring actively for Zion's redemption, I am,

LESTER WILDERMUTH.

Southern Nebraska Reunion.

Last night closed the fifth reunion of the Southern Nebraska District. The reunion was a success in every way, despite the fact that we had considerable rain during the week; the tents kept dry inside and all had a good time. We had with us some of the leading men of the church: Patriarch Ammon White, Apostle J. W. Wight, G. H. Hilliard, of the Bishopric, Elder J. R. Sutton, Southern Nebraska district missionary, Elder Lytle, of Blair, Nebraska, and Elder W. M. Self, of the Pottawattamie District. These brethren were assisted by the local ministry. The Saints were strengthened, and the outsiders who gathered in the evenings to listen to the preaching, we think must have received a better understanding of the gospel of the Lord Jesus than they had ever known before. There were seven precious souls led down into the waters of baptism, Elder W. M. Self officiating.

The Sunday school and Religio work was in charge of Sr. Blanche Andrews, of Lincoln, Nebraska, who performed the work in a very able manner. A business meeting was held on Saturday afternoon, when arrangements were made for holding another reunion in this district in 1910. A committee of six brethren was elected to have charge of said reunion, and were given authority by vote of the assembly to secure, by lease or purchase, permanent grounds whereby we may have privilege to beautify and improve for reunion purposes. Committee elected to have charge of reunion next year are Brethren Jones, of Plattsmouth, Burgess, of DeWitt, Grubb, of Central Nebraska, Ed Briggs, W. M. Self, and H. A. Higgins, of Nebraska City. Thus closed one of the most successful and happy reunions ever held by the Saints of the Southern Nebraska District. MRS. C. S. DUNLAVY.

NEBRASKA CITY, NEBRASKA, August 2, 1909.

MARSTON, MISSOURI, July 27, 1909.

Editors Herald: It has been almost two years since I have heard a Latter Day Saint preach. There are no Saints around here that I know of. I wish there were some in this part of Missouri. I think an elder could do some good here, and I wish one would come. I could meet him at the train if he would let me know the time. He would have a place to preach and stay. There has never been any preaching here by an elder, and the people as a rule do not care for anything but worldly things.

Saints, pray for me that I may hold out faithful unto the end and that I may be an honor to God and his cause.

Your brother in Christ,
W. C. COOK.

VALE, OREGON, July 17, 1909.

Editors Herald: I would like to say a few words concerning the individual communion cups. Of course, the incidents related by the M. D. are enough to sicken anyone, but I think such cases are the exception instead of the rule, and could easily be remedied in the branches where such occur. They could have their own cup or the branch could use the individual service; there is no law against it that I know of. But there is, to me, a far more important subject that it seems our doctors could give us much information on, and that is the Word of Wisdom. We are promised health and strength if we observe the Word of Wisdom and keep the commandments, and I know of no command to use individual cups so we may have health, or use the communion cup. Evidently God considered our diet more important, because he spoke along that line and gave us a promise of a great blessing if we observed his instructions.

I enjoyed Brother Webbe's article on the Word of Wisdom, and if Graceland's Receipt Book teaches along that line, I want one right away. I only wish Brother Webbe had given more receipts.

Bro. S. D. Condit has recently paid us a short visit, which we appreciate very much. If it wasn't for him, we would feel entirely forsaken by our brethren, as we have not heard from either district or branch officers since we moved here, three years ago. I am not finding fault with our officers, but I think it is a great mistake to let the isolated ones drift from their attention. Many a weak or discouraged Saint would take new life and courage if they would receive a short letter of encouragement that showed them they were not forgotten. But to the isolated Saints or the lonely ones, I wish to call your attention to the fact that "by our works we stand or fall." Our brothers or sisters can't carry us to Zion or Paradise, no matter how willing they may be; although it seems you stand alone, remember Christ in the garden prayed alone and his friends (disciples) slept. They hadn't interest enough in his sorrows to keep awake, and we are no better than he, so let us be diligent and remember that he that is warned should warn his neighbor.

With love to all the household of faith, I am,
Your sister,
MRS. O. W. PROPST.

BELLAIR, ILLINOIS, July 19, 1909.

Dear Herald: We have not reported the condition of our branch for some time. We are still alive and hold meetings as usual. Our district president, Elder Henry Sparling, is with us, encouraging and helping us over the rough places, which we greatly appreciate. He preached for us last night; his text was Proverbs 22:18, to interested listeners. We met with some opposition, though we found some friendly to our work.

A good many difficulties that occur in our branch are the

direct result of misunderstanding. The Lord said that the elders and men of the church should be of cheerful heart; must be without blame in word or deed. Those responsibilities are of such a character that they must be met in the fear of God or they shall surely suffer loss. I believe that most all of the Saints here are doing the best they can. The Saints at Bellair fasted and prayed and I have seen the Spirit of God manifested a good many times. O brothers and sisters, we ought to be thankful to think that the God of love would look down from above and help us in time of trial. Our place of worship, also our hearts, are open to welcome all those who desire to come up higher.

Sunday, July 4, was sacrament meeting. There were very few present. We need the sacrament of the Lord. Let us study well in our hearts and minds the beauty of this ordinance. Missing it may cause us to slumber.

We have a membership of fifteen. Our attendance has been very good for this busy season of the year. Brother Sparling will be with us three weeks. He is a faithful and energetic worker and our prayers are that God will bless him in his labors as he goes forth in his mission work. Prepare yourselves, for the Lord your God will require a work at your hands. Live in accordance with this blessed gospel.

Bro. Ed Parsons is quite sick at this writing.

Your sister in the church,
MARY A. FERGUSON.

WHORTON, ARKANSAS, July 19, 1909.

Editors Herald: The HERALD is the only preacher we have. We have not heard a sermon preached by one of our own faith for over a year. We live forty miles southeast of Springdale, Arkansas, our nearest railroad station. Would be glad to have an elder call and preach awhile, as the people have never heard the gospel preached in this part of the country. The Utah elders have been here and held meetings over the country, but have had no converts that I know of.

Pray for me that I may be found faithful and at my post of duty.
MRS. J. H. BOREN.

RARDEN, OHIO, July 19, 1909.

Editors Herald: It has been a long time (?) since I have written a letter to the HERALD, and since a number of Saints have asked me, "Why don't you write?" I will try and respond.

I left home rather late this year, being detained on account of church matters. I bade loved ones adieu June 3 and came direct to Scioto County and began operations in the vicinity of Crabtree and Dutch Run, baptizing seven. I also visited the Saints on Buck Fork and preached twice for them in the schoolhouse.

At present I am about thirteen miles from Crabtree, and about six miles from Rarden. I came here the 4th and begun preaching in the Christian Order church with a fine interest from the start. I closed last night with a full house and a pressing invitation to "come again." I go to another place, about five miles distant, to begin meetings in the Christian church to-night, with indications that some from this vicinity will follow. This is a new field among a class of people who for the most part believe the Bible. There are some of the "Holiness" crowd here and they have browbeaten the Christians until they were getting tired of it. I preached in a union church two evenings where they hold forth, treating on baptism, water and Spirit; and to say that we stirred them up is putting it mildly. Their minister was present and when I had concluded my effort the first evening he took the stand and the way he stamped and yelled and beat the air was simply a "caution." He said I was a false teacher worshipping a "little water God," with

many such choice epithets, being supported all the while by the "sanctified" with loud "amens," a dozen at a time. He then took a slap at the sacrament. They call it "sour dough and bug juice."

The next evening the house was full and I took up the Spirit part of the subject. They squirmed and groaned, and as soon as I was through a young woman jumped up and such yelling as she put up for about fifteen minutes! She was followed by two or three others who went through the same orgies, one young woman shaking her fist in my face, commanding me to "repent." It was evident that they intended to assume control of the meeting, so I thought it wise to call a halt. Rev. J. R. Lawill, of the Christian Order Church, was in the stand with me and he had a few things to say that were right to the point. When he concluded they again endeavored to continue their "testimonies," but I told them it was *my* meeting and I proposed to close in order. One big fellow arose and said it was a "free house" and was about to get under way when I told him to sit down and sit still; that I was going to close, and if they wanted to have a "jamboree" after I had dismissed my meeting, I had nothing to say.

I told them I had no doubt whatever but what they had had an "experience," when they all yelled, "Amen," "Praise God," etc.; but I told them I did not want any of it. Then they groaned. The congregation arose and we dismissed in good order. I made my way out into the open air, but Reverend Lawill was less fortunate. They surrounded him and seemed bent on tearing him to pieces. He escaped, however, without injury.

One man said to me, "If you will stay here and preach, I will feed you a month." Another said, "There is another big church down the road open to you whenever you can come." Others said, "It is the first time the gospel was ever preached in that house," etc. I now have three large churches open and perhaps others. I will remain here until I must go to Crabtree to prepare for the reunion, beginning August 21.

All who contemplate coming to the reunion and expect to tent on the ground should write to Elder J. A. Becker, Willoughby, Ohio, R. F. D. No. 2, as he will have charge of small tents. All who come via Columbus, get off at Lucasville. Those coming from other points, either east or west of Portsmouth, get off at McDermott. Teams will meet trains. The Saints and friends around Crabtree are preparing to entertain all visitors free. Come and bring the good Spirit with you. Be sure and let me know what day you will be here.

In gospel bonds,

E. E. LONG.

Kenwood Reunion.

The Central, Western, and Northern districts are represented in the first reunion in Michigan. The camp is beautifully situated beside Lake Cadillac. The equipment ample and a credit to our cause. A spacious assembly tent, comfortable chairs, electric lights, excellent water, abundant shade. Small and rapid boats ply between city and grounds at a round-trip rate of ten cents. The beauty, comfort, and pleasantness of natural surroundings, with the favor of God, enlarge happiness. The attendance is not large, but ample for an excellent time which has been well begun. It is now safe to say reunion work will be established in Michigan. One of the most pleasant, as well as very helpful features, is an orchestra composed of ten pieces, directed at Traverse City and South Boardman by Brn. H. A. and Byron Doty, united in service here. Not only are the services well supplied in addition to congregational singing, but during odd interval hours the sweet and gentle cadence of music from voice, reed,

and string floats out upon the breeze, enlivening and also quieting the camp. The three district presidents are here: James Davis, G. W. Burt, and J. H. Blackmore, their purpose one. Brn. J. J. Bailey and W. A. McDowell are here; Brn. Wight, Gunsolley, and Cornish expected.

Miss Gaines, of Graceland's faculty, is here. Her excellent talent in oratorical work adds admirably to instruction and entertainment.

Bro. Thomas Hartnell and fellow committeeman are industriously engaged to supply comfort for all. Brn. William Davis, W. A. McDowell, and J. W. Wight are the presidents.

A good quota of local brethren of the several offices are present.

Suitable rules were formulated and read early and not yet repeated of necessity. The relics of the past had at the General Conference and others unearthed since, add a quota of interest; but are not placed specially or prominently to view for prudential reasons. Since my return to Michigan, nineteen pieces have been found, covering a distance of two hundred miles, some of them in the presence of a noted scientist. The evidence as to genuineness is now ample, but will yet be added to by more finds still bearing similar marks to *all* so far unearthed. The scientific O. K. is now abundantly justified and if justice shall not miscarry will be had. For it, we can, as we must, wait a season, and in the interim wait in *quiet*, we trust. As soon as prudence warrants the full account will be given out to all alike. I had prepared a statement that Bro. Hilliard had signed with me having been present a part of the time. I lost it and furnish this instead. The prospects ahead are for excellent results for our cause. So far all notice in the press has been avoided and it is necessary that this continue.

Let us wait patiently, wait quietly, and wait in faith.

Earnestly interested to advance the cause,

R. ETZENHOUSER.

57 SELDEN AVENUE, DETROIT, MICHIGAN.

CLEVELAND, OHIO, July 28, 1909.

Editor Ensign: My last letter from Cleveland had reference to the excellent work in cottage meetings, conducted by Bro. (now Apostle) R. C. Russell. That work was at the season when park open-air services were out of the question. We are now in the height of the park season, and Elder Richard Baldwin, from Sharon, Pennsylvania, is striking sledge-hammer blows for the gospel every Sabbath afternoon, with telling effect.

We still have our "inning" in the beginning of the afternoon, taking good advantage of the increasing assembly for the union services of the other churches immediately following ours. In order to secure seats for the latter service, many people place themselves where they must hear the true, unadulterated word of God expounded, and can not escape the "witness" which its preaching becomes to them. It is thus they are exhorted to "hold fast till I come, that which ye have already," and are taught the news—to them—of the first principles of Christ's everlasting gospel, and the urgent necessity of obedience to its demands.

Our branch has had its ups and downs for lack of outside preaching talent until about two weeks ago, when Bro. Baldwin came among us, and his forcefulness is being used to reach the people who are otherwise hard to get at.

One of Bro. Baldwin's first works among us was to preach the funeral sermon of our dear little patient, long-suffering sister, Florence Gertrude Lutz, who died July 10, 1909, after an illness of more than a year. She was born at Cleveland, Ohio, October 2, 1887; was baptized at the age of twelve, by Bro. E. H. Garrett.

Her life was one of useful activity in the Master's work,

and the winning sweetness of her disposition brought sunshine wherever her glad smile was seen. Called upon to spend the last year of her life away from all the privileges she so much enjoyed, and at the same time to suffer the ravaging disease that wasted her young body, her case often came before the Saints for special prayers in her behalf, and her dying testimony, clearly given in her last conscious moments, was that she had been greatly helped thereby and blessed in her daily sufferings by the knowledge that her fellow Saints were holding her up before the throne.

Thus the Father's will has been done and his wisdom shown to one pure young Saint, whose example sheds sweet perfume and will be held dear in our remembrance.

Her mother preceded her to another life about three years, also firm in the faith. Her father and two brothers remain to consider the beauty of a true Latter Day Saint's life as they knew it, day by day.

We are just on the eve of the district reunion, which opens at New Philadelphia, Friday next. Those of us who can not go are hopefully waiting for some of the crumbs that may fall when our representatives return.

Our young Brother Garrett, who assisted in the organization of the Cleveland Branch about ten years ago, dropped in among us, July 18, with his family, from Independence, Missouri, and passed on to Kirtland.

Bro. William Miller, father of our hustling brethren, Eben and Robert, passed away some months ago, firm in a faith which had been shaken by all the tests that come to a Saint who has crossed the plains with a hand-cart, and escaped the victimizing influences of Brighamism.

We are hopeful that the summer's work will speak well for the Saints of Cleveland Branch. The chances for a harvest are truly great; the field is wide and inviting, but there is so much else to distract the attention, and so few efficient ones to present the truth, that thousands are wandering on, unmindful of the beautiful pearls of precious worth they glance at and leave beneath their feet.

May God and the Saints hasten the day when reapers may be found to garner in the waiting sheaves.

JOHN J. PHARE.

Southern California News.

In spite of obstacles within and without the church, regardless of the general apathy prevailing among the membership, the work advances, the tide grows higher.

During the past month the presence of Bro. Fred M. and Sr. Ruth Smith has been an inspiration to the Saints of the Southwest. There was not much preaching done except on Sunday. There was no flourish of trumpets. No. They got close to the people and we learned to love them. Light-hearted Ruth captured the people. Fred M. has been denominated the sphinx out here. I looked the term up in the dictionary. I could not see the application until one of the brethren told me it meant "close-mouthed." I understood. This characteristic gives him an element of strength with the people.

Los Angeles Saints vied with each other in making their stay pleasant, and should they decide to locate in Los Angeles we will settle with Independence. They could do worse. Considering that they live in Independence they could not make a better move. Los Angeles has an ambition to be a stake of Zion.

Bishop Bullard and wife arrived in Los Angeles on Sunday. Brother Bullard came direct from the train to the church. It was sacrament service and it was one of the best spiritual feasts we have enjoyed in years.

Brn. Savage and May were in Los Angeles for a few days, island bound. The Saints had come together fasting. All

through the services the room was filled with the divine presence. The young brethren spoke feelingly of their contemplated trip and work among the natives, whereupon hymn No. 209 was sung, and the president offered a prayer in their behalf. The entire congregation was moved and subdued under the divine illumination which filled the room. We had four prophecies and one tongue. The brethren were admonished of trials which awaited them, together with discouragements and temptations, but promises of care and blessings and assurances of return to their native land were comforting. Commendation, counsel, and instruction were given the body. In all this meeting was a milepost in spiritual progress.

Bro. Joseph F. Burton has been very near death's door and at this writing is very low. His children have been called to his bedside. We hope and pray his life may be spared.

Bro. Albert Carmichael and family left last week for Lamoni, Iowa. Brother Carmichael has been closely connected with the Southern California work for nearly two decades. The Saints were loath to see them go, but are not selfish enough to try to deter him from greater work for the church. Success go with them.

Bro. C. E. Crumley has been installed as branch president at San Bernardino. Good reports of his work already. The Saints have created a fund to raise money to move his family from San Francisco.

Bro. A. E. Jones looks after the work at Cucumonga and has kept the Saints together there against great odds.

Hiram L. Holt and one of the missionaries held a series of tent meetings at Cucumonga with fair results. They are expecting to open up at Ontario, a new point, in a few days.

All arrangements have been made for the reunion, September 4 to 13, at Huntington Beach, California.

The Saints at Santa Ana now have a church of their own. They will be some in debt, but have made arrangements whereby it will not burden them.

UNKNOWN.

Individual Communion Cups.

After reading the article under the above caption in HERALD of June 9, I thought, Truly, there is danger even in the communion cup, in these last days, of pestilence and disease! I laid the paper aside, and returned to my work with mind still occupied on the same line of thought, when suddenly a light seemed to be about me, and the word *faith* came to me almost as if it were spoken. Sure enough, thought I, we are to partake in faith. Not only in faith that the sacred emblems are to be received as the "body" and "blood" of Christ, but that the prayer given for blessing the emblems will be heard and answered to all who partake worthily. And if blessed and sanctified to the good of all who partake, would they be in danger of taking diseases from the cup? Nevertheless, intelligent beings should be reasonable, while each should exercise faith in God and in his word, to feel safe from the unseen dangers. Those that are visible should be avoided, and yet the good Saint should not be barred from the sacrament.

While in the islands, there was a sister who had leprosy, but she was a good Saint, and came to the sacrament meetings and there partook of the sacrament two years or more after her leprosy was visible; but she never touched the communion dishes. She would hold her hand, and the priest would drop a piece of bread in it; and again she would hold her hand and he would pour a sup of the wine in her hand and she would sup it from her hand. It would seem wise to treat open sores on the lips in much the same way. One may not like to sup from the hand in a more highly civilized congregation, but it would be an easy matter for either brother or sister to carry a small glass in coat pocket, or hand satchel,

into which the officiating priest could pour the wine; then the afflicted one would always have his, or her own cup. While, in the other case, all the cups would likely be washed in the same water, and wiped on the same cloth, and upon the next occasion, the well person would be likely to drink from the glass that the diseased one did the Sunday before, with the unseen germ, if such there is, adhering to it, unless all were scalded. [Individual cups should be immersed in water that is hot enough to kill all germs.—EDITORS.]

This is not written in opposition to the position taken by the brother; but that the readers may be benefited, even as I was, by the awakening, or renewing of their faith; that unseen power that is sufficient to "quench the fiery darts of the adversary." Therefore, when such a power is delegated to all who will claim and exercise it, let us not be fearful, but steadfast. And be assured that neither God nor Christ is at all surprised at the diseased condition of even the Saints in these last days, if indeed it is any worse than in the days when he instituted the Lord's supper, the days when *all manner* of sickness and disease were brought to him daily. All those things were known and foreseen, yet we find no other antidote or shield is given except *faith*.

COLTON, CALIFORNIA.

E. B. BURTON.

HITEMAN, IOWA.

Editors Herald: I have been a reader of the HERALD for the last fifteen years. I love the HERALD and rejoice in the restored gospel. There are quite a few Saints, not saying anything about the host of angels in heaven, that will rejoice when I tell you my aged mother, seventy years old, was baptized the 29th of July into the Reorganized Church of Jesus Christ. I feel like it is a great joy. Her home is Plainview, Texas, and any elder passing that way will be welcome. Brother Harp, I have mentioned you to her, she will be at home sometime about the 1st of October. Her address is, Rose Ann Adams, Plainview, Texas. Please call on her or write to her. That will make a home for you while you make a new opening, or for any other elder that can go there.

I also have a brother by the name of Clarence Adams, Lebanon, Red Willow County, Nebraska. He is interested in the work and any elder of our church would be welcome there. He is a harness maker, so you can easily find him. He takes the *Ensign* and is well pleased with it. I believe he will join our church if he gets a good understanding of our work. Elders that are close to him, please go and see him.

To the remaining Saints of the Cainsville, Missouri, Branch, or rather those that once belonged to it, I still love you all and would love to see you all again. The Lord said we would be scattered. How well his word has been fulfilled. Not one is left there now. I am in a good branch again of about one hundred and sixty members, the Hiteman, Iowa, Branch, and I have learned to love them just as well as the other branches I have left behind.

Only the Father knows how many times I thank him that my mother is a true Saint now. I shall be glad when Zion has been redeemed and Jesus our king on earth.

The Saints are all as well as common, so far as I know, here. I love the Mothers' Home Column, and I am thankful to the dear ones that contribute to its pages. I am the mother of seven strong, healthy children, with plenty of temper and self will. I set as good an example before them as I can, and pray for the Father to help us raise them right, and we leave the harvest in the Lord's care.

Hoping the good cause may continue to prosper here and elsewhere, I am,

Your sister in Christ,
MRS. R. L. ROWLEY.

JOHNSTOWN, OHIO, July 28, 1909.

Dear Herald: I am in a country of wonder. There has come out a history of this Licking County, Ohio, annexed to it the French and English settlement of North America, with a clear account of the Indians and an uncertain account of a people who many years before had possessed these lands; whose inhabitants, if not intelligent and ingenious, were by no means considered ignorant. Who, they claim in this history, have left many marks of being an advanced people, such as octagon inclosures and circular inclosures from one hundred and fifty yards in diameter to three eighths of a mile, several of which are at Newark.

I have examined them. The levees around them are from seven to twenty feet high, covered with grass, also large trees. It seems this late history has stirred up a sleeping people over it, and many are now astounded at the immensity of such a work. I find I can work in the Book of Mormon to good advantage on some of them, and I believe the time near when a great work might be done here. My greatest setback is the polygamous set that are roaming the country here. The most successful way for me is to have you send me some more Senators Burrows' and DuBois' congressional speeches on Smoot case. Those that I got settled them, but I want more.

R. F. D. No. 4.

M. N. BOARDMAN.

Southeastern Illinois Reunion.

The reunion held at Springerton, July 30 to August 8, 1909, was conceded by all to be one of the best held in the district. The preaching was of a very high order, the prayer meetings were spiritual, and many cheering testimonies were borne.

The afternoon hour was devoted to Sunday school and Religio normal work in charge of Brn. J. A. Tanner and A. White.

Those of the priesthood present and assisting were High Priest J. A. Tanner, Patriarch Ammon White, Seventies H. Sparling, F. L. Sawley; Elders I. A. Morris, F. M. Davis, P. G. McMahan, William Kelley, P. T. Plumb; Priests Lloyd C. Moore, E. W. Sutton, Lewis Brown, A. H. Burroughs. There were twenty tents on the ground with from ninety to one hundred and two campers occupying them, babies and all.

The Saints on the ground did their part very kindly and generously in taking care of the ministry and others, while those living near brought in vegetables, etc., and divided with those on the ground. The expenses of the reunion were nicely met by donations from the Saints and others and by three collections during the reunion.

The patriarch was kept busy the latter part of the reunion bestowing blessings, his stenographer, Sister Richards, from Taylorville, Illinois, was assisted by Brother Sawley and Sister Lassater. Taking it as a whole, the reunion was a success every way and those attending were built up and strengthened and the church has gained prestige in that locality.

The Methodists held a camp meeting three fourths of a mile away from us during our meetings. They attracted large crowds, but our congregations increased from the start, and we had all we could well take care of. We had remarkably fine order, and the character of our meetings was favorably commented upon by those who had attended both meetings. It was unanimously voted to hold another reunion next year. Parrish was the place selected. Brethren Sparling, Davis, and A. H. Burroughs were chosen as a committee. They were authorized to receive subscriptions and purchase a new tent for the district. So we hope the Saints will remember us and make it possible for us to do so.

A. H. BURROUGHS, Secretary and Treasurer.

BRIDGEWATER, IOWA, July 27, 1909.

Dear Saints: While reading the letters from my dear brothers and sisters in the HERALD, I am impressed by the Spirit many times to write a few lines in my weakness, trusting it may help some poor soul to embrace the fullness of the gospel.

I read the Book of Mormon when only nineteen years of age, was fully convinced of the truthfulness of the angel's message, but did not have the courage to obey, my people were so bitterly opposed to the work. I joined the Christian Church, but never felt satisfied; then after my marriage I tried to keep Saturday, but still there was darkness. I decided to pray more earnestly to God to send a man after his own heart, to preach for us, for we had only the Methodists, and they preach the doctrines and commandments of men. Brother Sorensen came and preached a few sermons in our schoolhouse, then was called somewhere else in his mission field. One night I had a vision: I saw a great arch of light and a voice said, "Brother Sorensen will lead you in the light." The very next day we received a number of *Ensigns* containing the apostasy and restoration of the church. I began reading and was ready for baptism the first opportunity. Mother Hodges and I were baptized by Brother Sorensen, on June 30, 1908. I can say with many others that I know this work is of God. I have seen Sister Whiteaker, of whom Sister Howery spoke in her letter, and heard her bear testimony, saying that in two days after her baptism her cancer dropped out, and if she should be burned at the stake she would never give up this gospel. Now, dear sisters, let us adorn ourselves in modest apparel and be a peculiar people, zealous of good works.

We belong to the home class department and find it a great comfort to the isolated Saints. I do sympathize with Sr. Amelia Stone in her affliction, but we must all have our troubles to bear. We saw our little Leonard, eight years old, die with diphtheria. It was the saddest time of our lives. We had no children left, but the Lord has blessed us with two, Leslie is eight years of age, and Lucile is four. It has been ten years this October since he was taken, but his place is vacant still. I realize God knew best. These afflictions work unto us a more eternal weight of glory.

Now, dear sisters, cheer up and trust him who doeth all things well. He will give you comfort in all your trials. Do not think it a sin on your part. Jesus was without sin, yet his visage was marred more than any man.

We haven't any preaching at our schoolhouse. Haven't heard a sermon since Brother Hayer was here last September. We believe if any of the elders could come and preach for us this winter, the people might turn out. If any can come they will find a welcome at our house. Mr. Hodges does not belong, but is interested, and likes to hear the Saints preach.

Your sister in Christ,

NANCY R. HODGES.

TACOMA, WASHINGTON, July 22, 1909.

Editors Herald: I am only a babe in Christ yet, having only been in the church nine months; but since my baptism I have often thought I would write to the HERALD and tell of how the Lord has led me. Even before I knew anything of the church my parents left me, while yet a child, with strangers who did not look after my spiritual welfare; hence I became like the world, worldly. But the Lord in his mercy showed me my condition. I was sick and tired of the world; my soul was longing for the peace I did not possess. I prayed the Lord to help me. I fasted for nearly three weeks and prayed the Lord to show me his people, and if there were any apostles on earth now, what I should do. I wanted to be baptized, as I saw this was right according to what I had

read in the Bible. I saw him in a vision. He stood before me, and when I asked him to show me one of his apostles, he left me, while angels kept guard, and presently in about five minutes he returned and brought a man with him, saying, "This is the man thou hast asked to see; be thou baptized by him." I then asked him where I would find this man and where I would find his church, so he brought me to a river, showing me several landmarks, so I could easily find the place. He led me through the river and into the town, and to the Latter Day Saint church in Castle Rock. There was no one in the church at the time, but he taught me scripture I had never read.

My husband and I moved to Centralia where I became acquainted with Bickertonites, who made me believe that their minister was the man. The Lord had showed me, I was persuaded, and was baptized; but I was not satisfied, and the Lord and Sister Crum led me to the river again. I understood there was something wrong with my baptism, so when the right man arrived (Bro. J. D. Stead) I was baptized again, and the Lord did not go with me to the river any more. I felt wholly cleansed as I stepped from the water, and I waited for the Lord to tell me what to do next. Since then the Lord has visited me often and told me what to do, and warned me of danger. The Lord also showed me in rotation the following brethren: Fred A. Smith, two Rood brothers from Seattle, and N. C. Enge. Hale Smith was in the stand; he stepped back, and the Lord stepped in his place and began to teach.

We are here isolated. The Saints who lived here have all gone, but the Lord has been gracious to me. I often have visions of angels during prayer. One evening, while Brother Enge was speaking to us, an angel stood over him bending forward with folded hands, and at another time while he was singing hymns, an angel stood over him, and above there was a band of angels and a bright light shone down on him from these heavenly messengers. Yesterday evening during prayer, Brother Enge, being in doubt whether he should stay here or go east of the mountains, a messenger appeared above his head, laying one hand on his head and pointing with the other toward Seattle. He seemed to be in a hurry; he also put his hand on my husband and blessed him, and on me lastly, then left us. Next day Brother Enge went to Seattle and he received a letter from the missionary in charge, giving the desired direction, confirming the vision to him, as he stated upon his return. We are sorry to have Brother Enge leave us, as he has been giving us good instructions while here. Come again, brother.

I pray God's blessings upon the reader. May this help some poor soul to Jesus.

SR. HELEN E. L. ALLEN.

2306 SOUTH E. STREET.

GOODERHAM, ONTARIO, July 29, 1909.

Dear Herald: My heart has been made to rejoice in this latter-day work. We ought to live more like the Master of men, and be prepared to meet him when the pearly gates shall roll ajar, and the clouds shall reveal him to man.

We have a nice Sunday school here, which is growing. Elder J. T. Thompson has baptized eight precious souls since last fall. He is in our midst to present the truth to others, that they may see the sunny way and rejoice in the angel's message. May God's Spirit ever be his to enjoy along life's rugged pathway. My prayer is for the Saints of God that they may be found faithful and true to that to which they belong, and may have part in the first resurrection.

Ever praying for the welfare of Zion, I am,

Your sister in the faith,

NELLIE WHITE.

CLITHERALL, MINNESOTA, July 29, 1909.

Dear Herald: The "Willing Workers" here held their annual business meeting Friday, July 23. Sr. Eleanor Whiting was elected president; Mrs. Lydia Whiting vice-president; Sr. Irene Rotzien secretary, and Sr. Fannie Houghton treasurer. The report read as follows: Twenty dollars to the Sanitarium, twelve dollars to the Children's Home, seven dollars and fifty cents to the Union Church; four quilts finished for the Home, and eight partly finished, and two ready for sale.

It was with pleasure we read of the consecration of land by the sister of Lamoni for the Children's Home. We shall be glad when the Bishop and those connected with him shall think it wise to begin the building. We surely ought to do all we can to aid those whom the burden of this work rests upon. It has been written that as the children of Israel were led at the first so shall the redemption of Zion be. Our aged Prophet certainly needs the confidence, faith, prayers, and aid of all those who call themselves the children of the kingdom. The women of Israel did their part, so I am made to feel that the Daughters of Zion are doing a great work towards the great gathering. When Moses held up his hands Israel prevailed, and when the burden was too great, the brethren came to his aid, and then his hands were steady until the going down of the sun. Let us stand by him whom God has called to lead Israel in these last days.

Our reunion which closed here in June is not soon to go out of our memories. Four were baptized and one more on the following week. The instruction given, the encouragement, and reproof ought to be a help to be more prepared for the Master's work; and when Bro. J. W. Wight spoke in the beautiful gift of tongues it was like the refreshing dew of heaven upon that little band of Saints, making us feel that we were still his children. It was as follows:

"Verily, thus saith the Spirit unto you my people, now assembled: With your gathering together and the humility and faithfulness you have manifested from time to time, I am well pleased. Continue in faithfulness and humility and I will continue to bless you. Nevertheless it needs be that you purge out the iniquity from among you, and live in harmony with my law if you would be blessed of me. Cease to murmur and complain, and be not overconcerned with the mistakes of others. Even though those standing high in authority shall do that which is wrong, it is no excuse to others; for though all in the church shall fall, remember the gospel is true and that by obedience thereto and a faithful life, you will be saved in my kingdom. Be earnest, then, in my service and I will bless you. Thus saith the Spirit unto you, my people. Amen."

Your sister in the one faith,

ELEANOR WHITING.

NICHOLSON, MISSISSIPPI, July 31, 1909.

Editors Herald: I and family are the only Saints living in this part of Mississippi, but we do not feel so isolated as one would think. It has been God's will to send the gospel to us, and as we feel that we have the faith, it is almost a stronghold in the day of trouble; a comfort in distress, a joy in sorrow and a light in darkness. It is as the shadow of a rock in a weary land.

I have been afflicted with catarrh of the nose so I could not work for some time; but, thank God, I am getting some better. Will all the Saints send up a word of prayer for me and mine?

I will state here just how I came to be in the Reorganized Church of Jesus Christ of Latter Day Saints. The Booker brothers came to the neighborhood where I lived, and were, as I thought, just a set of Mormon elders; but I saw that they preached the gospel. So when I held a private conversation

with them, they gave me some light on the matter to understand that the Utah Mormons were not the church that Jesus Christ set in order by Joseph Smith. For years past I had seen that the churches set up by the reformers did not even resemble the church of Christ, as it was in early days; and when I understood that the church that was set up through Joseph Smith had apostles, prophets, elders, teachers, and bishops and all the gifts that belong to the church, I knew that it was not directed by man. Yet I was hesitating between two opinions, and as I slept one night I saw in a vision a man of square build with dark hair and beard, with dark eyes. He had no coat on, and was fine looking. I think I will see him again some day. He came to my bedside and handed me a bundle of papers. I said, "What are these?" He said, "These are Latter Day Saint papers. This is what you and your family need," and as he handed me the papers the vision passed. I raised my hand to see the papers, for I surely thought they were there. I explained the vision to my wife and I said to her that the church is right and I wish all the world of people could think so.

We are a band of Saints and strangers
Traveling onward to a land;
Soon we'll cross the rise of Jordan,
And with all the ransomed stand.
We are seeking for a city,
With its walls of jasper bright;
Soon we'll reach that heavenly mansion
Where Saints are clad in white.

We have left the gloom of sorrow,
With our banners all unfurled,
Soon we'll reach the heavenly city,
With its gates all set with pearls,
Where our Savior bids us welcome,
As we meet the heavenly guest;
With the sanctified we'll worship;
In eternity we'll rest.

J. C. TOLBERT.

AUGUST 1, 1909.

Dear Herald: I have often thought I would write and tell you how much good you have done us. We have taken the *Ensign* and *Glad Tidings* about eight years and also *Autumn Leaves*. My daughter had often heard me say I would like the *HERALD*; so on Christmas she sent it to me for a present, and it is a present every week. We do not have the pleasure of attending the services, so we enjoy our papers. I have read a great many helpful letters in the papers, and wished I could express my thoughts as well as others, but we are not gifted alike.

Last winter the main topic was the law of tithing and consecration and their origin. I read them quite carefully, and in the controversy over them failed to see where they made any definite points, and thought I could discern a feeling that was not altogether brotherly. It seemed queer, that our good old prophet had not discovered the flaw long ere this. I hope I shall never doubt the laws governing the church, if I do the members. I do not think any of us will be guilty of paying too much tithing, if we give all we possess.

The other topic is the one cup or individual system. There was a piece in the *HERALD* that suited my idea on that subject. People nowadays are getting (as the saying is) more neat than wise. I believe in being neat in person and dress, but in our effort to be clean, we can offend some of the weak ones, and I believe if the Lord would condescend to drink with poor, fallen humanity and forgive our sins, we can drink with our brother. Paul said, "If it maketh my brother to offend, I will

eat no meat while the world stand." I believe in teaching and practicing neatness, but when, by our actions, we say in plain words, "You are not fit to eat and drink with me," that is going too far. Did not the Savior go among the lowest and poorest and minister unto them? And he no doubt partook of the cup with them and did not hesitate on account of person or microbes.

I have been wondering how they would manage at General Conference. Perhaps the clean ones would come first and the others next; but who would be the judge. That would require a physical examination and would make work for the M. D.'s, and where would it all end? I am willing to drink with the rest and leave the result with the Lord that knows who has microbes and who has not.

Another is socialism. That seems to be the subject on now. There have been good points on both sides trying to blend the two subjects, gospel and socialism together. The scripture says there is a time (and I believe a place) for everything. I think it means good, useful, helpful things. The gospel economy is perfect and will stand for ever. Socialism is a temporal law and will not endure. The Lord said, "When that which is perfect is come, then that which is in part shall be done away." The gospel economy is in the Lord's hands and he is trying to use his people to bring it to perfection. Why should his children use their valuable time to bring about an imperfect law or government, only to pass away, only hindering in the establishing of the "perfect"? The children of God ought not to engage in discussion of worldly matters in the church papers. Why not join all forces in bringing about that which is perfect and will stand? The church believes that all thrones and kingdoms must go down; even our own beloved government. Then what is the use of wasting valuable time in building up something that must pass away? These are only a few thoughts that have passed through my mind, but I hope no one will take offense.

With love for the gospel, I remain, as ever, your sister in the love for the truth,

R. M. E.

DEER ISLE, MAINE, August 7.

Editors Herald: As I pause for a few moments in the mad rush and hurry of business life and look backward upon the year now past, and reflect upon the failures and successes, the sorrows and joys, the storms and calms, I am once more made aware, in an undeniable manner, of the great love of the Father toward his children, and the value of one's being in true connection with that true vine, that one source of life from which comes our protection, strength, and guidance amid these ever changing scenes of life. Through all the clouds and sunshine, the sorrow and pain, I can now see the Almighty Hand that fulfills the promise that *all things work together for good to those that love the Lord.* My little life, I feel, is but a repetition of the life and experience of others along this line. This being the case does it not bring before us once again the object lesson that if we *are* God's children, if we truly *love* him, which means to keep his laws and commands, should we not be content and patient whatever may come or fail to come, seeing that these things are necessary to our education and fitting qualities for something higher and better and grander than the present? Oh, that we could come to that height in our spiritual lives where we could desist from fault-finding with the work and plans of the dear Father and look upon his work, not as a single disconnected part, but as a full plan and in its entirety and a whole.

I wish to state that personally I am still striving to so live as to prepare myself to inherit a part in the great kingdom to come. I love the communion of Saints here. I shall love the association of the Saints in the hereafter and the one great object, the prize, the aim of my life, is to so live in

thought, word, and deed, that when the roll is called in Zion I may be able to answer with assurance, "Here am I."

Asking an interest in your prayers and looking and praying for the redemption of Zion, I remain,

Your brother,

W. A. SMALL.

GLADSTONE, ILLINOIS, August 1, 1909.

Saints' Herald: I have been reading Bro. Henry Stebbins' series of letters in *Autumn Leaves*, concerning the Jaredite lands and possessions, which is very interesting indeed; also a great many other subjects in the *HERALD* and *Ensign*.

I am isolated and afflicted in a manner that I can scarcely go away from home, and wife is afflicted with stomach trouble; yet in all our afflictions we still have hope of the final triumph of the gospel in all the world for a witness to all nations. As yet, we have not been situated to help financially, to speed the gospel along throughout the world, as we would like to see it go. The history of the past and panorama of the nations of the earth since the flood, are revolting; and the panorama when vividly drawn before our vision is enough to make one cry out with the Psalmist David, "Lord, wilt thou draw out thine anger to all generations?" In Psalms 85: 8 the Psalmist says, "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly." We see here the Psalmist speaks of the Lord's people and also of his Saints.

Brethren, remember me in your prayers that I may prove worthy of that glorious inheritance.

Your brother in the hope and final triumph of the gospel,

J. L. RUST.

MINERAL RIDGE, IOWA, August 2, 1909.

Dear Brethren: We have baptized twelve; four more yesterday. Closed a six-week effort with a crowded tent at every meeting and many earnest and insistent requests to return. More are convinced of the truth of the work, and will later come into the work. Some of my friends gained in the work here, took me to Boone last Monday, and bought me a new outfit, suit, hat, shoes, and suit case. Go to reunion from here.

Yours very hastily,

W. CHRISTY.

TOPEKA, KANSAS, August 9, 1909.

Editor Saints' Herald: I have just returned from Scranton, where we held meetings over two Sundays past. The Methodists were holding a protracted tent meeting near by, so we did not have many outsiders at our meetings; but the Saints seem encouraged and this was our endeavor.

On Sunday, the 9th inst., Bro. James Baillie baptized four children, three girls and one boy, belonging to Brother and Sister Liter, of Carbondale.

While we sojourn again in Topeka, for a short time, we expect to be found on the streets at night, doing what we can to tell the people about the gospel. As the busy season passes by, we hope the Saints throughout both the Northeastern and Northwestern Kansas districts will do all they can to help us extend the preaching of the word, assisting in making new openings. Let us not be satisfied with keeping up the meetings in branches only, although this is commendable and a duty, but strive also to get new openings in the vicinity of and adjacent to the branches.

Our field force is limited, so let us do all we can to keep them busy, and thus utilize our force to the best advantage. Also let all remember their duty towards the Bishop's agents (Brn. John Cairns, Scranton, Kansas, and John W. Teeters, Alexander, Kansas,) by promptly sending the tithes and offerings that are justly due to the Lord's storehouse.

Any openings that may be available, or any demand for ministerial help, kindly report to the undersigned at Holden, Missouri, and response will be made by some of the force just as soon as possible.

H. E. MOLER.

TOPEKA, KANSAS, August 13, 1909.

Editors Herald: After closing meetings at Scranton I came to this place on the 9th inst., and took up street preaching once more. But on the 10th Bro. James Baillie came after me to return to Scranton to officiate at a double funeral, Sr. Mary R. Evans and her son Frederick both having died that morning; the son about three hours later than the mother. So early on the morning of the 11th we went back to Scranton. These deaths were very sudden, and a shock to the whole community.

The week before, Sister Evans seemed to be in good health, and was a regular attendant at the meetings conducted by the writer. Thus we see how uncertain is life. The funeral was postponed until the 12th to give the relatives time to arrive. This occasioned the breaking of our street appointment in Topeka for one night. We came back last evening and took up the work again, and expect to continue over Sunday.

Bro. W. H. Murphy and family are away visiting relatives at Rexford, Kansas.

The work in Topeka has had a great many discouragements and hindering causes to contend with, but the outgrowth at present seems to be for the better, although there are some things yet that indicate there is plenty of opportunity for improvement.

H. E. MOLER.

HOLDENVILLE, OKLAHOMA, August 11, 1909.

Dear Herald: The Saints of Holdenville are rejoicing over the work done in this town. Bro. Lee Quick has just closed a week's meetings. He preached on the street at 3 p. m., and at 8.30 p. m. in the church, to good crowds, and the crowds grew larger every night. The meeting was a grand success, as people are now reading and asking questions. There are some near the kingdom. The good Master has been listening to the prayers of the Saints of this place and his Spirit was poured out on them here during the meeting.

Oh, Saints, let us live in harmony with what we teach and want others to be. We should be a light to the world. If we have oil in our vessels and ourselves clean and pure, the light will shine to those all around and they will glorify God; but just let a Saint begin to use dirty words, deal dishonestly with his fellow-man, smoke, chew tobacco, tell vulgar stories, etc., when all these begin to surround the lamp or person, the light begins to get dim and the first thing you know it is so dark you can not see how to walk and you are liable to run off the track into the ditch.

We have a nice little branch here and a good farming country. Also the Saints have a nice church worth about twelve or fourteen hundred dollars, but we have not got it paid for yet. We owe four hundred and forty dollars. If any of the Saints wish to help us it will be appreciated.

May God bless the advancement of this great work is my prayer,

C. T. SHEPPARD.

POTTER VALLEY, CALIFORNIA, August 10, 1909.

Editors Herald: I believe it might be of interest to you to know of the efforts of Bro. J. W. Wiles in presenting the gospel to the Indians for the first time in this place, as we now live near an Indian village. Bro. Wiles was anxious to preach to them; so together with Sister Landrum, who brought him here from Willits, where he had been preaching, we called at each house and invited them personally to come out and listen, which nearly all did, and for two evenings he told them with good liberty of the Beautiful Record

hid in Cumorah. Since he has gone many are the inquiries as to when he is coming back, and requests that he preach soon.

These Indians have a school and are being taught. Their religious teaching has always been Methodism. We have talked the gospel to some of them on different lines, and have attended some of their meetings in the past, always feeling a portion of the Spirit present and having a portion when trying to exhort them to better lives.

As Brother Wiles was telling them, he hoped some of them would accept the gospel and be called. A young Indian whom I did not know very well was brought forcibly to my mind, and afterwards he went directly to Brother Wiles and talked to him after the sermon. We think other manifestations of God's approval were given us. We have ordered a couple Book of Mormons to give them to read. We feel Brother Wiles' visit was a benefit to us also, as we are among the isolated.

We ask an interest in the prayers of God's people that we may be useful members in God's kingdom.

Sincerely and in gospel bonds,

ROSA L. SIDES.

LOGAN, IOWA, August 15, 1909.

Dear Herald: I am young in the church work; have been associated with it only a little over two years, but I can truly say that I have enjoyed my life and my associates better in that length of time, than the number of years I have spent in worldly pleasures. I find there is much to this gospel of Christ; the more you seek the more you find, and by living closer to my maker, greater are his blessings. Trials and temptations are sometimes hard to bear, but they are purifiers. In the past year my trials have seemed hard to bear, but when they are heavy I do not forget to pray. Christ is my Comforter.

One of my trials is that my dear companion in life is failing in health, and we have had to give up our home and live with our dear parents, who are near and dear to us. She has had this affliction nearly a year. She joined the church the same time I did, for which I am thankful to my heavenly Father. We have tried to live as God wants us to, but we have realized the weakness of the flesh, and possibly have erred, but have sought forgiveness in our daily prayers.

I desire an interest in the prayers of the Saints in behalf of my companion that she may be healed from this affliction, if it is God's will. "The prayers of the Saints will heal the sick." Soon after I joined the work, I was called to the priesthood as teacher, and have tried to do my duty the best I can. God knows our desires better than we can tell and we do humbly pray that all the Saints and those seeking after light may keep faithful and bear the cross faithfully to the end. Are we valiant soldiers of the cross? May God bless and strengthen all afflicted ones, is our prayer in Christ's name.

Your brother in Christ,

R. E. ADAMS.

BURLINGTON, IOWA, August 14, 1909.

Editors Herald: The Saints have been thrown into mourning by the sad news of the death of our beloved patriarch, Bro. Alexander H. Smith. So many of us had left him but last Monday, upon breaking camp at Bluff Park, in good spirits and seemingly in good health. He had been with us during the reunion and seemed unusually well and cheerful; preached five times, the last of which was the closing sermon on Sunday night, and gave a number of patriarchal blessings.

It had been planned that he should come to Burlington on the 10th to remain until the 13th, when he would go to the reunion at Moline, but of this visit we were deprived. Hav-

ing occasion to go to Nauvoo on Monday, the 9th, he was there taken suddenly ill that afternoon with stomach trouble from which it was impossible for him to find relief either through administration or medical aid. He passed away Thursday evening, the 12th inst., after severe suffering. His daughter, Sr. Vida E. Smith, came from Lamoni and was with him the last day, but Sister Smith and daughter Coral and grandson Glaud did not arrive till the next morning. Brn. M. H. Siegfried and W. R. Dexter were with him through his sickness and did all in their power in caring for him. The funeral party passed through Burlington last night, having to stop over between trains about two and a half hours. With several of the Saints we met them at the depot and did what we could for their comfort and cheer. The whole church will mourn his death, for we have lost a tower of spiritual strength. May his rest be sweet and his reward glorious.

Our reunion at Bluff Park was a success in every way. Eleven years had passed since the district held its last reunion, and times have changed since then; hence the effort this year was largely experimental. The attendance was not large at first, but increased to the close. An excellent spirit prevailed throughout, the prayer meetings being spiritual and uplifting and the preaching of excellent character, with liberty attending the speakers. The committee were able to meet all financial obligations. At the business meeting a resolution favoring the holding of another reunion next year was passed unanimously.

Hopeful for the cause,

CHARLES FRY.

MCKENZIE, ALABAMA, August 11, 1909.

Editors Herald: Beginning the 25th inst., I expect to hold eight sessions of debate at this place with Rev. J. S. Newman, Baptist, of Glen Rose, Texas, on church propositions. I write this to ask the earnest prayers of all that I may have strength physical and spiritual in the conflict in order that truth only may be fully maintained and be the victor in the hearts and minds of the people. Rev. C. H. Cayce, of Martin, Tennessee, editor of *Primitive Baptist*, was to have engaged in the debate, but he writes me that he could not do so by reason of a nervous breakdown and that they had secured another man. I guess they have got one of their best to meet us.

Reunion here is now on and T. C. Kelley and John Harp of the missionary force are with us. The Saints all seem to feel well and happy in the work.

Hopefully in the conflict,

F. M. SLOVER.

MACHIAS, MAINE, August 5, 1909.

Editors Herald: The good work is moving steadily onward. Some opposition, but that keeps the fire fanned and helps stir up the minds of the investigating class. We are having fair congregations. Sunday night I spoke on the promised land of Abraham, and Tuesday night I spoke on the promised land of Joseph, the greater and richer blessings bestowed upon him and his seed, the promised blessing reached across the sea into the land of America. We sung for opening, "This world will be blest by and by," and closed by singing, "My country 'tis of thee, sweet land of liberty." All returned to their homes feeling that they had been amply paid for walking from one to six miles that evening.

Thursday night I speak on the coming forth of the Book of Mormon. I have stood by our noble cause for over two months, since I came here in Little Kennebec, and have preached twenty-six sermons, baptized four, and several to be baptized next Sunday. I feel to rejoice to see our cause once more looking up so well in Kennebec, for it has been

at a very low ebb for many years. About a year ago, Bro. Abner Lloyd, of Eldorado Springs, Missouri, spoke to me in tongues, and the interpretation was that my way should be opened up, that I should go among my people, and that I should lead many of them into his church and kingdom. I see the word of our blessed Master fulfilled, for which I do thank God.

Later (9th), yesterday I baptized three more, making seven at this place. The work is onward.

Yours truly,

J. C. FOSS.

MOUNTAIN CREEK, ALABAMA, August 12, 1909.

Saints' Herald: I am a brother far away from any church. Have not seen a Latter Day Saint in a long time, but am still in the faith. May the Lord bless our church and send some elder here to preach the truth. I believe some good could be done here. I will do all I can. I was baptized by J. D. Irwin at Flat Rock. I mean to do my best for the cause here.

F. J. WATSWORTH.

News From Branches

SCRANTON, PENNSYLVANIA.

August 8. A pleasant day. Good attendance at Sunday school. Friday, July 30, the Sunday school held its picnic at Nay Aug Park with a large attendance of Sunday school scholars and friends. An enjoyable time was spent by all.

On Thursday, July 29, Bro. O. T. Christy, of Philadelphia, the superintendent of the Sunday school association of the New York and Philadelphia District, paid us a visit and stayed over Sunday with the intention of organizing another Sunday school in this city. The school was organized Sunday, August 1, at the home of Bro. Ervin Williams, at Greenridge, with Bro. Charles Simpson as superintendent, and Bro. Ervin Williams as assistant superintendent, Boyd Armstrong secretary, and Pearl Williams organist, with about twenty other members. The organizing of this school is the result of home department work, the writer acting as home department superintendent for the Scranton Sunday school. Many were in attendance, including the branch choir, which did the singing. Instructive talks were heard from Brn. O. T. Christy, A. E. Stone, and E. B. Hull, of Philadelphia. The branch is making some progress of late.

July 28, five were baptized at Lake Lincoln and were confirmed the following Sunday, Bro. Stone, pastor, officiating. More baptisms are expected soon. There has been considerable preaching done recently, both in and around the city. The gospel tent has been in operation by Brethren Hull and Stone while the local officers have been doing street preaching. The tent has now been removed to the Archibald Mine, where interest is being manifest. The Religio is still moving along in this place with fair attendance. With the newly-elected officers we expect to see it advance. The officers elected are as follows: Elder T. T. Jones president, A. E. Mayers vice-president, W. J. Lewis secretary, Alice Morris treasurer, George Morris chorister, Margaret Lewis organist, and Albert Davies janitor.

Children's Day was observed last June and programs were rendered in the morning and evening.

The Sunday school recently elected its officers to take charge until next March. The officers elected were: Superintendent, Elder Lot Bishop; assistant superintendent, A. J. Hawkins; secretary, E. Walter Lewis; treasurer, David James; organist, Margaret S. Lewis.

E. WALTER LEWIS.

1224 LUZERNE STREET.

Miscellaneous Department

Conference Minutes.

NORTH DAKOTA.—District convened at Dunseith, North Dakota, July 8, 1909, at 2.30 p. m. Elder J. S. Wagner, president, being absent, Elder William Oakes opened the meeting and proceeded with the election of a presiding officer. Elder J. W. Wight being elected, Brn. W. E. Peak and William Oakes were chosen to assist him. Branch and ministerial reports were read and accepted. Bishop's agent's report was read and committee appointed to audit same. Election of officers resulted in the election of James S. Wagner as president, and Birdetta Graham as secretary, with power to choose their own assistants. Brother Wagner was also sustained as member of library commission. It was decided to have a conference in 1910, to be at the same place and during the next annual reunion, which will convene at Dunseith, North Dakota, time being left to reunion committee. Delegates were chosen to attend the next General Conference in April, 1910. New business matter pertaining to the conference was taken up and disposed of, after which it was moved and carried that the reunion business meeting be made a part of this conference. The conference business being over, it was decided to hold a reunion in 1910. Several places were voted on as the next place of meeting, but Dunseith was selected. Time of reunion was left to the committee and presiding officers. Donations received at this meeting for reunion expenses were \$123.50. Reunion committee was chosen and enlarged from five to eight members. The body now stood adjourned until July 10, 1909, at 4.30 p. m. Some special branch work was taken up and referred to district president and minister in charge, after which the auditing committee's report of the bishop's agent's account was read and approved. District president's selection of Elder Elmer E. Weddle to assist him was ratified by the body. Birdetta Graham, secretary.

EASTERN MAINE.—District conference met with the Olive Branch at Jonesport, June 26, 2 p. m. Brn. R. Bullard and J. C. Foss were chosen to preside; Sr. E. M. Walker chosen secretary, Cora Rogers organist, S. F. Cushman and Herbert Rogers choristers. Minutes of last conference read and approved. Branches reporting: Olive, Indian River. Official reports: Elders R. Bullard, S. F. Cushman, J. C. Foss; Priest Frank P. Smith. Bishop's agent reported total receipts with balance \$1,671.97, disbursements \$1,672.88, due 91 cents. Report audited and found correct. Moved and carried that the district authorities be authorized to issue letters of removal to scattered members where advisable. Moved and carried that this conference recommend Elder S. F. Cushman as Bishop's agent for Eastern Maine District. Adjourned to meet with the Saints at South Addison, October next, date to be left with the district president. E. M. Walker, secretary.

Convention Minutes.

NORTH DAKOTA.—The district Sunday school convention was held at Dunseith, July 6, 1909, at 2.30 p. m. with Assistant Superintendent J. E. Wildermuth in charge. Report of officers read and accepted. Election of officers for ensuing year as follows: Superintendent, Sr. J. E. Wildermuth; assistant superintendent, Bro. J. E. Wildermuth; secretary, Ellen Graham; treasurer, L. Houghton. Birdetta Graham was sustained as member of library board. Moved and carried to appropriate \$10 of the district fund to the library fund. The next convention will be held on Tuesday after the opening of the annual reunion, which will convene at Dunseith. Adjourned till 1910. Ellen Graham.

EASTERN OKLAHOMA.—District Sunday school association met in convention at Haileyville, Oklahoma, July 29, 1909, and as our superintendent was not present, our assistant superintendent, J. S. White, was in charge. Number of schools reporting 4, Holdenville, Haileyville, Wilburton, and Fanshaw. Lee Quick and E. A. Erwin made some very encouraging remarks in regard to Sunday school work, also Religio work. Convention adjourned to meet same place and day previous to next district conference. Lula Perkins, secretary.

The Presidency.

NOTICE TO PATRIARCHS.

Until further notice Bro. Joseph R. Lambert, Patriarch, at Lamoni, Iowa, will be in charge of the Patriarch's Office and look after the business heretofore done by Patriarch Alexander H. Smith. All patriarchs or others having business with the Patriarch's office will communicate with Bro. Joseph R.

Lambert, who will have charge of the office and look after the receiving and receipting for blessings sent for record, and the subsequent recording of the same.

AUGUST 20, 1909.

JOSEPH SMITH.

Reunion Notices.

Those attending the Northern California reunion to be held at Irvington, California, September 3 to 12, will be sure to obtain a certificate at the time of purchasing ticket, as by so doing they can return on one third fare, provided fifty tickets are purchased. Let all come who can. J. M. Terry, for committee.

Two-Day Meeting.

There will be a two-day meeting held with the branch at Eustis, Nebraska, on October 2 and 3, 1909, also dedication of our church building. Elders J. R. Sutton and C. H. Porter have promised to be present. The Saints who can attend are all cordially invited by the members of the Eustis Branch. Gottlieb Keller, clerk.

Conference Notices.

The semiannual conference of Southern California District convenes at Huntington Beach, California, Monday, September 6, 1909, at 10 a. m. Branches appoint delegates. Sunday school and Religio conventions during reunion. T. W. Williams, district president.

Convention Notices.

The Southern Nebraska District Sunday school convention will be held with the Fairfield local, September 24 and 25. Z. L. Gouldsmith, superintendent.

Died.

EVANS.—Mary R. Thomas was born October 10, 1842, at Blackhood, Monmouthshire, South Wales. Came to America when eleven years of age, locating at Belleville, Illinois. At Cheltenham, Missouri, was married to Thomas R. Evans, in 1859. They came to Scranton, Kansas, in 1874, where she lived till the day of her death. Baptized April 27, by Elder James B. Jarvis. Her husband preceded her in death some thirteen years. She died August 10, 1909. Also

EVANS.—Frederick, was born February 28, 1881, at Scranton, Kansas. Died August 10, 1909, at the same place and just three hours and five minutes after his mother expired. He was the youngest son of Sister Evans, and the only child at home. They leave to mourn their loss, one son (and brother), and five daughters (sisters), numerous other relatives and a host of friends. Both died very suddenly after an illness of less than forty-eight hours' duration, the mother of acute indigestion, and the son of congestion of the lungs. Both diseases were complicated with inflammation of the bowels. Funeral services at the Saints' church in charge of James Baillie, sermon by H. E. Moler. Both interred in one grave in the Scranton cemetery.

THOMPSON.—Sarah Thompson was born February 8, 1837, in Chautauqua County, State of New York. United with the Reorganized Church May 26, 1861, at Belvidere, Monona County, Iowa, and had resided in Monona County ever since. She loved the Lord's work and brought up her children in the faith. She departed this life June 6, 1909. She leaves five sons, three daughters, three brothers, and one sister to mourn the loss. Funeral at Saints' church in Moorhead, Iowa, in charge of Elder R. A. Ballantyne. Sermon by Elder Joseph Lane.

Muddy Vision in Practical Christianity.

When a bill that required safety devices in factories was recently pending before a State legislature, an officer of a great association of manufacturers sent to the members a circular that called attention to the bill, and inquired: "*How will this affect your business?*" When the first Christian missionaries began preaching in Ephesus, some nineteen centuries ago, a well-to-do silversmith named Demetrius, who found that Christianity was reducing the sales of the silver shrines and images of the goddess Diana, opposed the new movement vigorously by calling together his fellow business men and declaring: "*Sirs, ye know that by this business we have our wealth.*" He added as an afterthought that their city's religion was also being endangered.

Prof. George A. Coe, the well-known writer and lecturer of Northwestern University, has just written a severe arraignment of the muddy vision of many otherwise good Christian men of to-day in matters wherein genuine Chris-

tianity would diminish financial profits, in a searching discussion of "Demetrius: the pious business man," which appears in the *Sunday School Times*. He even dares to suggest that there is an adroit silversmith in each of us whose prejudice confuses our moral vision. The article will set a good many people to thinking.

The Rapid Growth of Religious Movements Independent of the Churches.

"Men are seeking first, new definitions of their relationship toward God," writes Ray Stannard Baker in the September *American Magazine*. Amplifying this statement, Mr. Baker says:

"Modernism among the Roman Catholics, the Reform Movement among the Jews, the 'higher criticism' in all the churches, have been tearing down old structures of belief and tentatively offering new. Strange experiments are everywhere being tried—experiments such as Christian Science, Emmanuelism, Theosophy, the 'Holy Ghosters,' the Milleniumites. Various oriental and exotic cults, transplanted upon our hardy soil, find many to water and care for them. It is a time of troubled and restless inquiry. Escaping from the churches, how the religious principle, as Carlyle once said, 'either lies unseen in the hearts of good men, looking and longing and silently working toward some new revelation, or else wanders homeless over the world, like a disembodied soul seeking its terrestrial organization.

"Not only is the religious principle seeking new definitions of belief, but it also appears working unnamed, almost undefined, in a thousand activities of our common life. It is characteristic of a practical, vital, nervous age like ours that men should occupy the time while they are waiting for the New Theology in expressing their growing idealism in a bewildering and apparently unconnected series of experiments in the Brotherhood of Men. For we can not have the New Theology until we begin to practice the New Brotherhood of Men.

"One group of activities like the Christian Endeavor Society, the Epworth League, the Brotherhood movement and the Y. M. C. A. are still actively religious and adhere more or less closely to the churches; but it is significant that the organizations which are now growing fastest and seem most prosperous, like the Y. M. C. A., have departed furthest from church influence and place the chief emphasis not on distinctly religious work, but on social and educational activities and physical training. Even the Salvation Army, beginning as emotional religious revival, has become a great agency for providing employment, lodgings and food for poor people. Its Christmas dinners and its lodging houses are perhaps more noteworthy now than its religious activities.

"But the greater group of practical activities to which I have referred has wholly departed from church influence and is not even outspokenly religious. Among the chief of these unchurched activities I should class the social settlement movement, hospital extension, municipal and political reform, and many of the newer forms of charity and education. All these movements represent the faith, however groping, however unconscious, of the unchurched or of those who though still nominally connected with the churches, find the most satisfactory avenues for the expression of their religious idealism in organizations outside of the churches."

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

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



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

VOLUME 56

LAMONI, IOWA, SEPTEMBER 1, 1909

NUMBER 35

Editorial

THE POLISHED SHAFT.

"He hath made me a polished shaft."—Isaiah.

The polished shaft is here used as an emblem of efficiency. The figure of speech was suggested to Isaiah at a time when weapons and instruments were hand forged and were intimately associated with the owner and user. Their polish was not the result of varnish or paint or factory finish. It came as the result of service. It stood for a combination of good metal and hard service. The poor blade and the idle blade took no polish.

So in those days the man who had by his side a polished shaft felt more secure. It was the defender of his life. He would tolerate no defective weapon.

Isaiah felt that he was an instrument in God's hand, something with which to fight his battles and defend his cause. Native good qualities and the experience and wisdom resulting from long and faithful service had made him a polished and successful weapon with which the Lord smote dishonesty, infidelity, immorality, superstition, and wickedness in high places.

The desire to be a polished shaft in God's service is a laudable ambition. Paul wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The preacher can and should give careful study and prayer to the problem of making his work effective. The word should be presented in a clear-cut, convincing, powerful manner. The pulpit calls for enthusiasm, fire, purpose, conviction, eloquence. But though the full tide of inspiration may come in the pulpit, the sermon is only an incident; it is about one hour long, and usually there are twenty-three hours, at least, sometimes a week, elapsing between sermons. These hours must be used to the best advantage, and after full allowance for rest and recreation, there comes the study of books and the intercourse with God and man that will fit one to be a preacher. Then there are the ministrations to individuals or families that sometimes form the most important part of the minister's work. In all of this there should be an ardent desire to work in

a systematic and successful manner. No haphazard work will do. The situation demands zeal, unselfishness, sympathy, good judgment, and inspiration.

The life and vitality of the work in some localities depends upon the church representative there stationed. The forces of opposition are closing in on the church. Can God depend on him? Is he a polished and reliable weapon?

These thoughts will be heartily approved by the church membership in general, unless we have formed wrong conclusions from things that we have observed. Scattered Saints write to the minister in charge, "We have an opening here. Send us some good elder." Branches petition the appointing authorities, "Send us some good, live elder for the conference year; one who is competent to do pastoral work." The Saints frequently inquire about a visiting elder who is appointed to preach, "Is he an able speaker?"

All this may cause some heartburnings under certain conceivable circumstances. Yet it is human nature to wish to see a thing done well if it is done at all. An audience that has assembled to hear a sermon naturally wishes to hear a good sermon. They do not wish to listen to a half-hearted effort, or to rambling remarks, or to a dissertation that can not possibly be understood.

It is no injustice to the pulpit for the pew to demand a good sermon. Injustice is done at times when the pew errs in its judgment as to what constitutes a good sermon. The most eloquent and flowery effort is not always the best. The best sermon is a rare combination of eloquence, fervor, spiritual power, and common sense. And a good sermon, the one that is needed, may make the pew very uncomfortable.

As we have said, the membership demands a capable *ministry*. But we intend to carry the thought further. All *members* should be in their respective fields of work polished instruments in God's hand.

Listen: "All are called according to the gifts of God unto them; and to the intent that *all* may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accom-

plishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

The gospel holds out the highest conceivable incentive to effort to all classes of men and women. There are no privileged classes and none are forgotten. The world makes personal gain the incentive to labor and argues that if that incentive is removed men will not labor. The gospel offers a higher and broader incentive and sets men and women at work for the spiritual and temporal advancement of all, themselves included. It is inclusive; including all that the world has to offer in the way of self-interest and a great deal more.

Latter Day Saints should be deeply interested in making themselves masters of their own avocations. Brn. A, B, and C are farmers. They work hard and plan carefully. There are the three families to feed, clothe, and educate; and these families being producers, and withal of the salt of the earth, deserve a good living and a good education. But their ambition does not end there. Because of the fact that they are capable laborers these three men, A, B, and C, are able to pay tithes and offerings into the hands of the Bishop sufficient to keep one elder in the field during the entire year. In addition they, by their sober, temperate, and honorable lives, help to put a solid, reinforced-concrete foundation under every sermon that the elder preaches.

Now, who will select one from among the four men, Brn. A, B, C, and the elder, and say, This man is a polished shaft in the hands of God and the others are not.

Bro. D is a teacher, principal of a high school. He is a thoroughly equipped, up-to-date instructor and commands a good salary. This enables him to support him and his family as they should be supported. But his ambition is not self-centered, and because of the fact that he has a good income and is interested in educational matters he is able to help one or two young men through Graceland College, besides performing other works required under the law. These examples may be multiplied many times without doing violence to that which is being done right now in the church.

Because of having a well-defined idea of service A, B, C, D, and others in many other avocations, find an added zest and happiness in life. Their work is not a grind. They are not contemplating suicide. Almost any work that is not in itself repulsive may become pleasant if we go at it with sufficient interest and a determination to do it in the best possible manner. And the man who is doing his work in that kind of a way will be called to a higher class of work, sooner or later, because it is certain that he will carry with him the same conscientious and zealous habits.

For these reasons we join in the petition, Send us

a good elder; and we go further and say, Send us good carpenters, teachers, merchants, farmers, lawyers, physicians. Wherever a Latter Day Saint is working let him do his work well. His religious convictions ought to constrain him to do good work, that he may give the world full value received. He is also interested in drawing a good salary or commanding a good income that he may help the work of God onward to its culmination.

The progress of the work, so far as man is concerned, depends on the *surplus* of energy and ability resident in the church membership. The earning capacity of our members is an important question. The laborers in the church must support themselves and their families. The amounts that they can give toward prosecuting the missionary work in all the world, as well as caring for the poor, educating the young, etc., will depend entirely upon their ability to produce a surplus. It is as clear as crystal.

God wants many polished instruments. He gives a new dignity to labor by enlisting it in the great gospel cause. He needs men and women of sterling worth who are well educated, skillful workers, and can honestly win their own living and something more to be used as he shall direct.

ELBERT A. SMITH.

THE ART OF PAYING ATTENTION.

The following from the *Christian Endeavor World* is recommended to HERALD readers for a careful reading and consideration:

Next to being a good speaker I crave the grace of being a good listener. In fact, I am not sure but that, if I had to choose between the two, and could be but one, I should ask the good fairies to make me an attentive and appreciative listener. Certainly good listeners are much more needed in the world than good speakers and good talkers, for there must always be at least one listener to every talker, and often a good many more than one, so that there is certainly a greater need of listeners.

This, too, is a grace that can be cultivated. It is an art worth studying—this art of paying attention. I have a friend whom I esteem most highly, to whom it is always a tribulation for me to go with any suggestion or with a story of any sort, for I never feel that he is paying the least attention to what I say. I may be wrong in that feeling, but he certainly gives me that impression. He seems to know the end from the beginning. He does not wait for me to express my thought before I see that his mind is wandering off to something else. He says, "Yes, yes, yes, I see!" when I am very sure that he does not see, or at least more than half see, what I am driving at; and I often go away with an unsatisfied feeling that I have made no impression worth speaking about upon his mind.

I have another friend who settles down in his chair, when I have anything to say to him, looks me straight in the eye, says nothing at all until I have told him the whole story, and perhaps not very much then; but I see from his attentive gaze, from the lighting up of his face, from his few words of appreciative understanding on the subject, that he has taken it in; and I leave his presence feeling that something has been accomplished.

The public speaker always divides his audiences into two classes, those who have learned the art of paying attention and those who have not. In an audience of a thousand people he can pick out before his half hour's address is over certain people who have preëminently learned the art. They fasten their eyes upon him; their mobile faces show the play of their emotions; he knows that their thought responds to his thought, and his heart goes out to them in gratitude for being good listeners. A good speech depends quite as much upon the listeners as upon the speaker. Before some audiences it would be impossible for Chrysostom himself to make a good speech.

I saw a crowd not long ago from which Daniel Webster would have retired baffled and discouraged if he had attempted to talk to them. On the other hand, I have seen audiences, and addressed them, where I felt that even I, with my faltering tongue, had made an impression, but largely so because there were one or more good listeners in that audience, who responded with heart and soul, with face and feature, to what I was trying to say.

All honor to the good listener; May their tribe increase! If I were a rich man, I would endow a chair in every grammar and high school in the country, and one of the duties of the professor who occupied it would be to teach the art of paying attention.—Pilgrim.

SR. F. G. PITT DEAD.

We are pained to announce the death on Monday morning of Sister Pitt, wife of High Priest F. G. Pitt, of Independence, Missouri. Brother and Sister Pitt came to Lamoni last week to attend the reunion and visit at the home of Sister Pitt's niece, Sr. Mattie Rabidou. She had been unwell for some time and a slight accident, the getting of a cinder in her eye on her journey, as we are informed, brought on complications which resulted in her passing away. The HERALD extends sympathy and condolence to Brother Pitt and family in their affliction.

NOTES AND COMMENTS.

"Persual of the official report of the last April conference held by the Reorganized Church of Jesus Christ of Latter Day Saints brings to light an act in such significant contrast with the methods pursued by the money-grabbing Utah prophets-by-self-appointment, that the temptation to acquaint the public with its brief details may not be reasonably withstood.

"It appears that some time ago there died at Lamoni, Iowa, a member of the 'Josephite' church, as Utah Mormons name it, Mrs. Martha Wood. The deceased left a will, in which she designated Mr. Heman C. Smith, a fellow church member, as executor. After making provision for the payment of all debts, and designating certain legacies to the amount of a little over five hundred dollars, the will directed the executor to utilize the residue in prosecuting the missionary work of the Reorganized Church in Europe. During her latter days the executor, Mr. Smith, and other friends of the deceased,

had heard the lady express a desire to so rearrange her affairs and so change her will that she could bequeath to certain needy relatives in Scotland the sum of four hundred dollars, but she had died before having convenient opportunity to make this contemplated change.

"Now came Mr. Smith, the executor, and presented the matter to the conference last April. He stated his position in the case concisely in the following terms, as copied from the official conference report:

"'Now according to the express terms of the will the executor has no power to carry out her expressed wish, unless the church which is the chief beneficiary shall authorize him so to do, and provide that he shall receive a receipt for the same from the church. This matter is therefore presented for the action of the body.'

"The report then goes on to say that 'it was moved that the executor be authorized to pay to those mentioned in the document just read the sum of four hundred dollars in case the will is not contested. The motion prevailed.'

"The church was the chief beneficiary, as stated, and in its act at the conference merely relinquished a portion of its own temporal right in a splendid exhibition of human feeling. The organization teaches the cultivation of broad charity, and the evidence in this case is that in its organized self it practices what it preaches."—*Salt Lake Tribune*, August 9, 1909.

A locomotive fireman on the Southern Pacific Railroad has discovered the secret of tempering copper, it is claimed, and already has tempered copper razors to a point where they hold an edge better than do our steel razors.

A Saint Louis minister has adopted the plan of holding his Sunday evening services in the summer gardens since the people go to them instead of to the churches during the heated season. And a New York divine is promoting the idea of having various strong-lunged preachers give short talks and a prayer to the immense baseball crowds.

Mrs. Annie Besant, theosophist, declares that a criminal can not be killed. To strike off his head simply releases his soul to a greater work of tempting other souls into crime.

The Lamoni Stake reunion is in full swing, having started Friday, 27th ult. A large number of tents are already up and more are coming daily. Quite a number of the ministry having homes in Lamoni are present, as also some from a distance.

Bishop E. L. Kelley is here on business in connection with improvements at the lake which supplies our waterworks system.

Lamoni's oldest inhabitant passed away on Monday at the Saints' Home. He was Bro. William D. Cutler, aged seventy-five, who has been an inmate for a number of years. Up till recently the brother was quite a familiar figure at church and on the streets. He was a retired blacksmith and a violinist of considerable ability.

Elder Fred. M. Smith, wife, and daughter Lois arrived on Saturday from their western trip and will spend a few days here before resuming their homeward journey.

Bro. William Bradbury, of Providence, Rhode Island, is in attendance at the reunion. He is on his way home from Salt Lake City where he attended the G. A. R. encampment. He reports a good time among the Mormons.

We note from *Omaha Record-Herald* that Bro. A. M. Fyrando has served continuously for fifteen years as secretary of the Old Settlers Association of Harrison County, Iowa.

Hymns and Poems

Selected and Original

It Is Well.

(To Brother and Sister Rhodes, in memory of their little son, these lines are lovingly submitted.)

"Run now, I pray thee, to meet her, and say to her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well."—2 Kings 4: 26.

"Is it well with the child?" I asked of the breeze
As it softly sighed through the whispering trees.
And as I listened, I caught the refrain
Of thousands of voices from hill and plain;
Each blade of grass, each flower and tree,
Bearing this message of hope to me:
"The works of God are not wrought in vain;
And though we die, we shall live again;
It is well with the child,
It is well."

Is it well with the child? Oh, listen and hear
The voice of the Master, sweet and clear,
As he walked by the beautiful Galilee;
Suffer the children to come unto me
For of such the kingdom of heaven shall be.
It is well with the child,
It is well.

It is well with the child. Oh, stricken heart,
There is One who can heal the sting and smart;
He who spared not his only begotten Son
To redeem from the grave thy little one.

When the stormy voyage of life is o'er,
And thy sails are furled on the heavenly shore,
Will freely give thee thine own once more.
It is well with the child,
It is well.

—Martha Bailey Proctor.

836 EAST SIXTY-SEVENTH STREET, SEATTLE, WASHINGTON.

Opportunity.

(An answer to Ingall's poem on "Opportunity," by Walter Malone.)

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you awake, and ride to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at the splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the past dead with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say, "I can."
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.

Under the Magnolia Tree.

Sing on, sing on, thou merry bird,
In yon Magnolia tree;
Sing on, sing to your little ones,
As mother sang to me;
We used to stroll through field and wood,
And to our fav'rite nook,
The old magnolia so loved by you,
Down by the little brook.

There she used to read to me of Him
Who died—long years ago—
Upon the cross, for our wrong deeds,
Because he loved us so.
She told me of the angels, too,
And the Golden City above,
I nestled closer to her side,
As she sang of His great love.

Alas! where is that mother now
That held me to her breast?
I hear a still, small voice whisper,
"Sweet is her eternal rest."
Sing on, sing on, thou happy bird
Thy tender song cheers me;
My loving mother is asleep,
By yon Magnolia tree.

HIAWATHA, FLORIDA.

A. J. CHUTE.

"Briefly stated, success is that for which all men labor, the end all mankind seek to attain, the crowning point of the struggle of nations. Success, therefore, means something. It stands as a monument to energy, labor, strife, progressiveness, ingenuity and coöperation. It is that for which 'hope springs eternal in the human breast.' Success is seldom gained single-handed, but is due in a great majority of instances to the coöperation with others."

Original Articles

FUNERAL SERMON OF ALEXANDER H. SMITH,
AUGUST 15, 1909, AT LAMONI, IOWA, BY
JOSEPH LUEF.

Who is there among us that feels within himself equal to the situation that confronts me to-day? When the message reached me on yesterday evening notifying me that I had been selected as the one to occupy, and that the funeral services would be held here this afternoon, I was more surprised than I was when the word reached me of our brother's death. I was at a loss to know what to do, but finally sent the answer as I did, and came, without a single thought in mind, though trying all the way along the journey on the cars to center my mind upon something upon which I could make a beginning, and through the consideration of which I might be supplied with thoughts that would enable me, at least, to formally occupy the hour.

I can not believe that it was intended that the occasion to-day shall call for anything like a memorial service in the broad sense of the word. I believe that that might be reserved for a time to be set by the church itself, and I only answer to the request of the family to-day to connect myself with the exercises that have to do with the formality of laying our brother's body away.

Just before coming up the steps in the building there were handed me for the first time a few items, from which it was understood I might make selection, and present them to the listeners in the way of general information, I have not the time to make selection of the salient points, and therefore I will read the items just as I find them here, in the article prepared in the history of the church, written by the daughter of our departed brother, Sr. Vida E. Smith.

Alexander Hale, fourth son of Joseph Smith, the Seer, and Emma Smith, was born in the town of Far West, Caldwell County, Missouri, June 2, 1838.

The scenes following in cruel rapidity, are seen only dimly through a child's fitful recollections, until the establishment of a home in Nauvoo had been effected for some years. For

him the dearest and the saddest events that come into a man's life, center in the happy old city of Nauvoo. His first memory of home; his fondest memory of mother in life and death; his only memory of father, a dimly sweet and vividly sad one, were here on the hill-slopes of Nauvoo. Though but a lad of six, he remembers with clearness the exodus from Nauvoo after the tragedy in Carthage. The scene was too full of woe to escape in many details the grasp of his sensitive, tender nature. Clinging to his mother's hand, with her he left the home on the banks of the Mississippi, his young heart excited by the firing of guns and the sad-faced, hurrying throng, pushing through the streets to the ferry. On the *Uncle Toby*, a north-bound steamer, they passed up the river to a village on its eastern banks, called Fulton City.

The return to Nauvoo in 1847 was almost as sorrowful and dangerous as the exodus had been. Happily for him, a brave-hearted mother held the helm, and his life was steered through the varying waters of youth until 1857. Quickened by the excitement consequent upon the discovery of gold in Pike's Peak, the spirit of adventure caused him to join a party starting for that promising field. The venture did not prove a success; and from the plains of western Kansas they returned homeward. This was a disappointment; but subsequent events bear out the thought that the hand of God overruled. In the year when his brother Joseph took his place in the church, the home circle was much agitated. A mighty force tugged at the bonds of peace. Alexander was not religiously inclined. His experience with religion had not been of a character to induce him to give it much thought. The fundamental principles of the gospel must first awaken him to a love of God. His mind was in a tumult. His adored younger brother, David, joined himself to the church; while the mother stood stoutly by them. It was a serious outlook. Already friends were turned against them. A warning had come to his brother Joseph from the citizens, that he must

neither preach nor pray in public, nor in any way attempt to promulgate his doctrine in the county in which he lived. The popularity of the Smith boys was on the wane. This threat did what nothing else had done for Alexander. He began to search such books as were at his command, and began to believe the principles therein. Their beauty and power appealed to his mind as true and desirable. Still he lingered.

In 1861 he married Miss Elizabeth Agnes Kendall, a daughter of Elder John Kendall, of England, who was killed by falling from a scaffold while endeavoring to save a fellow workman.

In April, 1862, Frederick G. W. Smith, third son of Joseph and Emma, died without baptism. This perplexed Alexander,



PATRIARCH ALEXANDER H. SMITH.

"Sometimes I have been carried away so in thought upon the enjoyment that will be in the heart at the coming of my Lord and Savior that I have almost heard the tramp, tramp, tramp of the coming host, when the sound of the tramp shall be."—A. H. S.

and caused him days and nights of sorrow. That his beloved brother was lost was a horror such as has filled many hearts; but to his there came a balm, the testimony of the Spirit, the first communication direct from the Comforter, saying, "Grieve not; Frederick's condition is pleasant; and the time shall come when baptism can be secured to him," admonishing him to do his duty and all would be well. Satisfied of the necessity of baptism for the living, and comforted by the evidence of its possibility for the dead, on May the 25th, of the same year, his brother Joseph baptized him in the grand old Mississippi, confirmation following under the hands of the same, assisted by Elder Nathan Foster. In July of the same year his wife followed him, receiving baptism by Joseph Smith and confirmation by his administration the same day.

In September, 1862, his ordination to the office of teacher took place, Joseph Smith, I. L. Rogers, and John Shippy officiating. The following year at the April conference at Amboy, Illinois, he was approached by Bro. W. W. Blair with the question, "Are you willing to accept an ordination to the office of elder?" assuring him that it was his calling to minister in gospel things as an elder. The thought suggested to him was, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Ready always to do the will of God so far as able, he resolved to keep himself in condition and wait until it was made known to him, claiming his right to receive light from God direct, and trust no man. That night God sent to him a vision; to him it was and to us it is, beautiful and significant, more so than even he to whom it came then realized. In his own words we give it:

Then follows the vision which most of you may read for your own benefit. [Published in its entirety in last week's issue.—EDITORS.]

He at once began missionary work, spending the summer, fall and winter of 1863 and 1864 in western Iowa, in company with Elder W. W. Blair. His next work was along a new and in many ways trying line, as president of the branch of his home town.

Near the close of the summer of 1864, accompanied by Henry Cuerden, he was sent to the Saint Louis District. In the spring of 1865 Elder Cuerden was released, and Elder William Anderson, of Iowa, became his companion. Of this friend and brother, there are remembrances delightful to recall, God's rich and wondrous feasts spread for them by his Spirit as they journeyed together, binding them in bonds of love to the gospel, and in bonds of friendship in life. This season of blessing was followed by an appointment from the fall conference to the Pacific Slope. He was given the choice of associates, and he named William H. Kelley, and William Anderson, of Montrose, Iowa. Elder Kelley could not go.

On April 12, 1866, he was ordained a high priest by Joseph Smith and J. W. Briggs.

In company with William Anderson and James Gillen, he endured the hardships of a trip by wagon across the dreaded plains. At one time he left the wagon and lay down on the desert as he feared in his death agonies; but was raised by the Spirit to finish his work. He spent twenty-one months in his mission in California.

In 1870, with W. W. Blair, he again went west to Utah, remaining there while Brother Blair went over to California.

On April 10, 1873, he was called to the apostleship at Plano, Illinois, being ordained by J. W. Briggs, Joseph Smith, and W. W. Blair. In 1875 he was again appointed to the Pacific Slope Mission, having charge of that then distant field. He was accompanied on this mission by his brother, David H. But what had promised to be a bright and pleasant mission, terminated in the saddest and most anxious time of his life. A message that his wife was near to death at their home in Plano, brought him from his mission field with his brother

sick and broken at his side. Upon his wife's recovery, he again took up his work, this time in northern Missouri and southern Iowa.

In the fall of 1877, upon his request he was released and permitted to labor as circumstances would permit, increasing family care making missionary work more arduous, he thought thus to be less of a burden. But his soul was not satisfied; the service seemed half-hearted, though it was not. In 1878 he again received conference appointment, being burdened with the charge of his former appointment, northern Missouri and southern Iowa. In 1879 the whole of Missouri was added. From October, 1880, it was simply Missouri until the following April, when he was given Illinois in addition. In 1883 he was still retained in charge of his birth-state, Missouri, and the State of Kansas.

The time came for another distant mission. Leaving his family (wife and nine children) in their home in Independence, Missouri, in 1885, he took charge of the Pacific Slope, returning in the spring of 1886. From this sunny field he was directed to minister to the Saints in a field comprising northern Illinois, Wisconsin, Minnesota, the Dakotas, and Manitoba. His charge kept him in touch with the people of the North until 1890. Then in connection with Elder E. C. Briggs, there were added northern Indiana, Michigan, and northwestern Ohio. He returned to the Rocky Mountain Mission in 1892 with Elder Joseph Luff as associate. In 1893 he was associated with Elder William H. Kelley in the Eastern States.

In 1890, April 15, he was ordained president of the Quorum of Twelve, by Joseph Smith and W. W. Blair, which office he held until 1897, when he was called as counselor to the President of the church, and patriarch and evangelical minister unto the church. Acting in the office of such calling and ordination, and in the discharge of obligations imposed by revelation to the President of the church, April, 1901, he left his home in Lamoni, Iowa, for a mission to Australia, the Society Islands, and Hawaii. Spending some months in the islands, he proceeded to Australia, where in April, 1902, he received a cable message to ordain C. A. Butterworth to the office of apostle, the revelation authorizing such ordination, also lifting from him the responsibility of counselor to the President of the church by placing another in his place, thus leaving him free to act in his evangelical calling and his work as patriarch to the church. This position is one to which he is well suited, being of a sympathetic and affectionate nature.

As a man he has a height of five feet ten inches; an eye large, clear, full, and blue; hair dark, almost black, soft, fine, and abundant, even now when he is growing old; a forehead square and full. A facial index of his tender heart is shown by a deeply cleft chin. As a speaker, he appeals to the heart at once. He is himself quickly moved to extremes of sorrow or merriment, and has the gift of enjoying the good and beautiful things of life to a remarkable extent.

There were born to him nine children, four sons and five daughters: Frederick, now an apostle, living in Lamoni, Iowa; Vida E., wife of Heman C. Smith, of Lamoni, Iowa; Ina I., wife of S. G. Wright, of Australia; Emma B., wife of William F. Kennedy, of Independence, Missouri; Don A., of Lamoni, Iowa; Eva G., wife of F. L. Madison, who died in San Bernardino, California; Joseph G., a priest, of Lamoni, Iowa; Arthur M., of Lamoni, Iowa; Coral C. R., still residing with her parents. All are members of the church except Don A.

From his first home in Nauvoo the subject of this sketch went out to his church work except two years residence in Plano, Illinois, from where he returned to Nauvoo, in 1870. Thence he moved to a farm in Colfax Township, Harrison County, Missouri. Here for two years he acted as post-mas-

ter at a post office called Andover. In 1882 he left the farm, going by team to Stewartville, Missouri; and in March, 1884, he went further south to Independence, Missouri; and in 1887 removed with his family to the farm in Missouri, and then in 1891 to Lamoni, where he, his wife, and two younger children still reside.

These items were written some time ago, and of course if they had been written to-day, or since our brother's death, would have been revised to some extent.

In regard to his illness I have this information placed in my hands:

He attended the reunion at Bluff Park, and took part with pleasure in all meetings, greeting Saints and old friends with his usual good cheer and genuine delight. Sunday night he preached the closing sermon of the reunion with usual vigor and was apparently feeling well, and in excellent spirits. Monday he crossed to Nauvoo and visited old acquaintances, expecting to go Tuesday to Burlington, stopping at the mansion, still his property, but occupied by his wife's brother, John Kendall. In the afternoon he complained of feeling unwell, and his niece, Mrs. Ross, brought home remedies to his aid, but he grew worse and continued to grow worse through Tuesday and Tuesday night. Bro. and Sr. Mark Siegfried adding their attentions to those of the family, and these joined now by the help of Brother Smith's stenographer, Bro. William Dexter.

A physician was called who gave them no hope, and his family was called. His oldest daughter, Mrs. Heman C. Smith, reaching him on the morning of Wednesday, the 11th. She immediately dispatched for her mother. Accompanied by her grandson, Glauud, and daughter, Mrs. Coral Horner, Sister Lizzie reached Nauvoo Friday morning, but found another messenger had gone before, and she must meet the first bitter hours of widowhood in the home of her bridal days. Amid the wreck and ruin left of former happy and beautiful scenes, she looked upon the silent form of one who had never before failed to answer when she called him.

Brother Alexander died at five minutes to eight on the evening of August 12, 1909, after a constant and unceasing struggle with pain and sickness from Monday evening until late Thursday afternoon.

Bro. Lester Haas with his auto brought Bro. George Lambert from Rock Creek to administer on Wednesday, and again Thursday he went for Brother Lambert, but he came only in time to help prepare the body for the journey home, for a great peace had fallen upon him, and rest and coolness where had been struggle and fever and wearing pain.

At six o'clock on Friday, August 13, they placed the casket in the south yard of the mansion and the little band of Saints stood near him, and gave with broken voices a little service of song and Bro. George Lambert offered a prayer full of sympathy and tenderness. The sun was low, almost down, as the ferry boat carried the body and its attending friends over the rippling Mississippi to the Iowa side where they took train for Lamoni.

He leaves a widow, three sons, and four daughters; one son, Don A., and his daughter, Eva Grace, awaited him in the beyond. Fred A. is in his mission field in Oregon. Ina, the second daughter, lives in Australia. Vida, Emma, Joseph, Arthur, and Coral, and their children, and family of Fred A., and the widow of Don A. with six children, and Lamont, the son of Eva Grace, are all present. In addition to these he leaves a brother, our venerated president, Joseph Smith.

I also have an excerpt from a sermon preached by our brother on the 5th day of July, 1908, which it

has been thought fitting to present here under these conditions. In the course of his sermon Brother Alexander said:

I have been made to believe that the coming of the Lord Jesus is of that character that it matters not to me whether I sleep or whether I am awake and in this life when he comes. If I live righteously before him, and keep his commandments, I have his promise that he will bring me forth, and that I will be among those who shall meet him at his coming and reign with him. . . .

What matters it to you and to me whether we sleep in the tomb, if, when the trump shall sound, and the graves shall be opened, we are among those that shall come forth at the sound of the trump, to meet the Lord at his coming? Why, sometimes I have been carried away so in thought upon the possibilities of the enjoyment that will be in the heart at the coming of my Lord and Savior, that I have almost heard the tramp, tramp, tramp of the coming host, when the sound of the trump shall be. I have seen, in my thoughts, the flashing of light from the east, as it showed the presence of the coming of the Lord, as it passed o'er hill and vale, and through the world. I have seen in thought the people arising and going forth to meet the Savior when he shall come to reign as King of kings and Lord of lords.

To me as a result of the few lessons I have learned, and from which I have tried to profit in this life, there comes to-day, after thinking over the event of the last few hours, the assurance that tears do not belong to this occasion, if we consider the departed one alone. But when our thoughts for a single moment penetrate the home, where he was almost everything, and when we think of the church and the relations he bore thereto, the ministrations on his part that have occurred faithfully from year to year through his life, and which are to be enjoyed no more, it is impossible to repress the tears. To the church, to the family, our tears are due. To him the smiles of congratulation are due.

There is not a living soul to-day who has been permitted the privilege of an intimate acquaintance with our departed brother that would cherish a thought within his mind at this moment other than that all is well with him, that he has earned what the Father in heaven made it possible for his covenant children of earth to earn. There has opened to my vision while thinking of him to-day, and last night while on my knees with my family, pleading in the behalf of those in the bereavement that his departure occasioned, a condition strikingly similar to that which is described in the language just read. I saw him figuring with another host, and I was made to remember instinctively a statement found in Mark 4: 29 to the effect that the Master, when he seeth the fruit ripe, puts in the sickle. Sometimes it is an injury to the grain to leave it longer on the stalk than nature properly calls for. So with fruit. And where it becomes essential for the highest good of the individuals concerned, and in the service of that wonderfully divine purpose that we see something of the beginnings or primary developments here and which

carry their significance into the broad beyond, that the sickle be introduced, it is done; the ripened products transferred to more befitting environment, to unfold their excellence and glory in a sphere where they never think of anything coming to an end. I see him entering into that condition, and I sense the answering response to my mental vision that comes back to me, and the restfulness of spirit, and the contentedness of soul that is possessed by him. I shall not attempt to describe it, but, O! for me may the change and welcome be as blissful!

The transfer in this instance from one sphere to another was just as essential as it has been in other cases, where the hand of God has directed. The little vestibule in which we still remain is narrow, and is comparatively obscure as to its meaning and relation to that into which it opens hereafter. We overestimate this and underestimate that, and are not able to comprehend, naturally and intelligently, how loving is the ministration of the hand that leaves us in tears in the vestibule for a while, while the audience in the vast auditorium rejoices over the new addition to its ranks.

I think it will not be very long until so many of the great and good and noble ones who have served among us will have passed over that we shall more anxiously long for that condition than to remain, that we may be with those whose association here has made life not only tolerable but enjoyable to us. We shall long for those who go more than to remain.

Not a word need be said by me with reference to our brother and the character of his ministration. My personal relations with him were of the dearest character, and he was one of those men who knew how to esteem and to appreciate the regard and affection of another for himself. I am afraid that there are very few (though all estimate him highly) who ever did really appreciate the richness of the character of the man. Those who have only seen him in the pulpit, and heard his ministrations there, have enjoyed it richly, but to my mind, (and you will pardon this freedom of expression on my part I know,) he did not shine out there to the extent of his real worth.

Neither the pen nor the tongue of Alexander Smith, to my mind, ever served him as brilliantly as the ideals of his spirit and the poetry of his soul deserved. I mean by that that his pen and tongue were more prosaic than his spirit. And why I say it is this: In my personal relations with him at different times, and I have been with him day after day through weeks and weeks of personal ministrations twenty-five years ago in Missouri, I have been with him in the western slopes, and along the coasts of both the Pacific and the Atlantic, I have been with him in his home, and he has made a temporary residence in mine, and I have had occasion to call forth

from him there through social intercourse, things that made him stand out, as I thought, brighter than he ever stood out to me in his average pulpit work. I do not know how it has been with others, but such has been my experience. I have, however, listened to him preach at times, and have prayed for the Spirit's grace to help him and make him what I wish all of our ministers to be when they occupy the stand—living illustrations of God's idea of the subjects on which they are discoursing, when it has been most blessed to be a listener to him.

I have thought sometimes he, though seeming to enjoy a great abundance of liberty, seldom, or comparatively so, did full justice to that which his mind seemed to be holding in contemplation. I have seen him when the heavy portion of the effort in framing and delivering a sermon seemed to be at an end, and his spirit was liberated from the constructive work of selecting subject matter, and throwing its parts together into a compact body, he has soared out and began the work of garnishing that discourse in its peroration with garland after garland of what I call epigrammatic effusions which were simply gems in themselves, and which added to that discourse a luster, and a soul relish that made of it a beautiful and delicious thing—more beautiful than the beginning or main body of his discourse seemed to suggest. And then when I have had occasion to converse with him at times alone and have made reference to something here or something there, it seemed in the freedom of social intercourse, that he would be able in that epigrammatical form to express ideas more richly, and I have wondered at times why, in his pulpit work, that beauty and those spiritual poems have not been made to stand out with the same luster as actual living and undying charms to those who looked at and listened to him. I have wondered if others thought of him and measured his work in that way.

On one occasion, in 1879, I was appointed a missionary, with five others, to go on my first mission to Utah, from the fall conference near Council Bluffs. After my name had been mentioned and the question of confirming the appointment was hung up for a later period in the exercises, one after another of prominent men, judging from experience and observation, and feeling a great deal of alarm for me, a babe in the church—only about two years and a half old—came to me and sounded note after note of warning in my ears, till I began feeling a little timid myself about going out into that field. Brother Alexander came to me, after hearing of the conversation, and took me aside. What he told me gave me assurance and courage. It was afterwards confirmed by the President of the church, and in a single sentence which he used, he greatly impressed me. It was an expression of confidence that gave birth

within me to an enthusiasm and determination that I had not realized, at least to the same extent before; I went out into the grove alone, and I said to the God of heaven: "Let me die any form of death in this world before I betray the confidence thus expressed in me!" I am not situated here to tell what he said, and what was in that conversation at that time.

I found in him one who, though you might disagree with him just as widely as you could, and emphasize and speak in disagreement on church matters as vehemently as you please, so long as you did it as a man ought to do it, and was gentlemanly in your course and attitude, you would never disturb his brotherly affection toward you. He was your brother still; he was your counselor still; he was your friend still. And in times when our controversy along certain lines in our social intercourse would reach a stage where it would seem impossible for us to agree on matters under discussion, the manner in which these would end up was always such as to make us feel (I think he did as well as I did) strengthened or confirmed in the confidence that had formerly existed in us toward each other. I learned from him, early in my church life, this lesson, that my truest and best friend may be my strongest opponent in the advocacy, or defense, of certain views. I learned that it was possible for me to so carry myself in my course in life, that whatever my public relations, whatever my ministerial work and service might be in an official capacity in the church, I could occupy in such a way, under the suggestions and biddings of my own conscience, as to appear stubborn and independent at times, and yet in my heart carry, as I thought he carried, that feeling of kindness that would enable me to place my arm around my brother's neck and kiss his lips with an expression of as deep an affection as I ever felt prior to the time that controversy was started. I learned or partially learned this from what I saw of him in connection with the work where we have been together. I have tried to be as observing as I could, and have been made satisfied of this fact, that I could always count on him as a friend; whatever conditions in life might occur to disturb my comfort and peace, I could go to him for counsel and help.

I believe in my heart to-day that there are necessities existing elsewhere for such service as he has been made capable of performing as a result of the training that he has had here, and which were more necessary for him to enter upon at the time of his being removed from us here than for him to have continued with us to minister as he has done, important and deep as we may consider these necessities to be. I am satisfied of that within my own mind, and am resigned. Nothing is called for on my part in the way of a sermon doctrinally, or otherwise. I do not believe in personally eulogizing the dead, as

is sometimes done; but an expression of love's appreciation is just and proper in the estimation of intelligent men. I believe I can say with all that we have lost as true a friend as the church has ever known. I make the exception of Christ. I am speaking of earthly friends that we have had among us and who have been taken from us. In the language of the President of the church, in the prophecy delivered at last conference, death's harvest has taken one whom the church will think that it can ill afford to spare. Who the next will be that will impress us with the strength and significance of that prediction, who shall be removed from us, I am not at liberty to say now. Perhaps some of you are. I stand to-day with this feeling within my heart, that should the authorized proclamation come that my Master would be here to take up his abode to-morrow, no joy could equal the thought or that which that thought would bring me. I begin to long within my soul for the associations that exist somewhere else, and as I see one by one borne hence from the mixed conditions of this life into the realm toward which the spirit seemed to signify to me in what I have read heretofore, as being the embodiment of rest, and peace, and bliss, the hungering in my spirit becomes more intense; I have a hope—a strong desire, that what remains to me of time and strength shall be so employed that when my summons shall come I shall have left as good evidence in support of the thought that all is well with me as my brother—your brother—has done—the Patriarch and Father of the church.

I took no text in rising to-day, but thought of a significant and suitable passage of scripture that might be used in closing. It is the language of the Apostle Paul. I use the words as though from the lips of our departed Patriarch, as appropriately as they were employed by the former apostle: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also who love his appearing."

What shall be the outcome, or the result, of this change that has occurred, in the congregations of the people, the future must develop for us; but I sincerely hope that the spirit that he sought to inculcate within us, the testimonies that he bore, the sermons that he preached, the fatherly consideration that he exhibited as one who was yearning for the well-being of those over whom he had been given this spiritual oversight, may have so impressed us that, though he has departed from us, we shall try to consecrate ourselves more fully to God, and pledge ourselves to imitate and emulate those excellencies, and stand in the power and strength of that grace which has been assured to us on the condition that such counsel as

he gave to us shall be faithfully observed. Thus by the fruits of his life's influence he will still be with us.

A patriarch, indeed, a father has gone—one who ever felt joy in his heart, when the privilege was his to address the people in our public assemblies and make use of the words, "Your father, the father of the church." And it seems to me that no man could have been picked from the vast body who was within himself the embodiment of those peculiar characteristics that so represented that thought, or that idea; and never has there stood one, within the range of my knowledge, within the church, whose general attitude was such as to make me feel safe in counting upon his sympathy, and the outstretching of his hand with a view to my uplifting immediately upon the discovery within me of the necessity for it. I hope the grace of God may be as clearly revealed, in the near or remote future, as may be wise to Him in the selecting of one to occupy in the place that has been made vacant by his going from us, and one who shall be equally as worthy of that title and name, and who, when his time shall come to go, shall leave as sure a guarantee behind of the blessedness of the act that gave him to the body in evidence, too, of the wisdom of his appointment unto the office or place that he occupied. May God in his infinite kindness give us grace in all our relations in the church and elsewhere, to occupy as he sought to occupy, that all who love righteousness and are disposed to give credit and praise to God for the good that is revealed in the human, and that characterizes us from day to day, shall be able to do so, and say truthfully of each of us: "He served his day well; he served his generation well." Whatever is the post of duty assigned, occupy it under the conviction that it was appointed of God. I am glad that Sister Vida put that item in with reference to her father which I read, that when the President, or one of the Presidency of the church came to him, and notified him of the Spirit's intimation that he had been chosen to occupy as an elder, his soul was willing and he stood ready to put forth his hand and minister. But the conviction was upon him that the man whose services are so demanded should receive indisputable assurance of the call. When that evidence came his hand went forth, asking God to sanctify it. I am glad it is so on record.

I pray that we may never be aspirants for place or position, or aught of that kind, in this life, but always wait for the assurance to us of what God requires at our hands; then putting our hands to the plow, never think of turning back, though even the hand or the power of death shall smite us. Whatever may be the character of the torture or trouble that may come to us, if God wants us there let us stay there. Love for God is the shrine or the altar where our convictions should lead us to consecrate

ourselves and live and die for the promotion of the interests of what is involved therein. To me that is manhood, that is faith. I do not believe in that kind of faith that believes everything that you hear. I do believe in that kind of faith which, having received an assurance of what the will of God is, goes to work with the intention of executing all that is implied within it, let the conditions or consequences be what they may. May God help us to occupy in this sense wherever his Spirit may indicate or his will shall determine.

I am not capable to-day, if the weather permitted, of preaching. It is past me. I feel what we have lost as keenly as any one of you, outside of the family. I feel the agony of it in my soul, and the task of trying to speak is at least equal to the honor imposed upon me to-day.

May God greatly bless the widow and the family. May he so minister that whenever they shall note the vacancy death has created they shall as clearly see the Spirit's occupancy, and be thereby led to patiently and resignedly wait for the time when all shall be made plain and the explanations will be satisfactory—when we shall see that all the tendencies of God's providences were in the best direction, and we shall be inspired to praise him even for every interruption of our plans and calculations. The fruitage of it all will there proclaim his praise and the conditions of contentment will for ever abide.

• * * * •

I shall show you a life that is worth living. A young man says: "I am here. I am not responsible for my ancestry; others decided that. I am not responsible for my temperament; God gave me that. But here I am, and I must take an account of stock. Here I have a body which is a divinely constructed engine. I must put it to the very best uses, and I must allow nothing to damage this rarest of machinery. Two feet, and they mean locomotion. Two eyes, and they mean capacity to pick out my own way. Two ears, and they are telephones of communication with all the outside world, and they mean capacity to catch the sweetest music and the voices of friendship—the very best music. A tongue, with almost infinity of articulation. Yes, hands with which to welcome, or resist, or lift, or smite, or wave, or bless—hands to help myself and help others."—Doctor Talmage.

• * * •

"The limelight does not make the hero."

"Wheat is often the best cure for weeds."

"No man receives more than he believes."

"In the difficulties we fear we find ourselves."

"Some people do not know the difference between fearing God and being afraid in the dark."

GRACELAND COLLEGE.

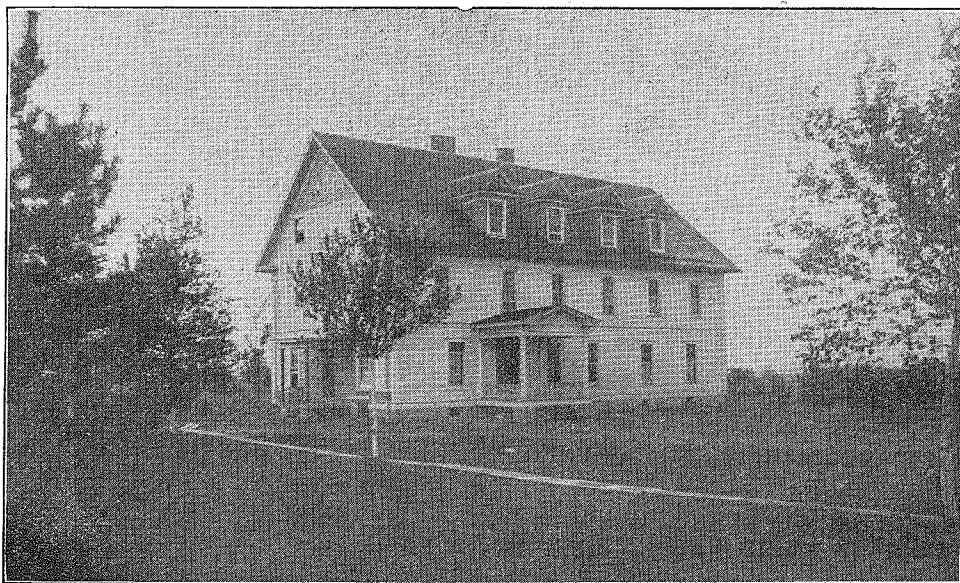
[This is the second number in our series on the work of Graceland College. It is written by Acting President J. A. Gunsolley, who has been with the institution practically since it was established. He is prepared to state the case exactly as it is. Our next number will be written by Professor Woodstock, who is in charge of the Industrial Department.—EDITORS.]

As the time nears for the opening of another year's work of our college, it is but fitting that the Saints at large should have their attention drawn in that direction.

MUTUAL INTEREST.

A church institution means an institution belonging to the church, in which each member of the church is part owner, and hence interested in its success. This interest is not measured by dividend checks cashable at par, but by the better preparation of the young of the church, their increased capacity to do, and the consequent uplift to the whole church.

Every Saint, whether he has children of his own to educate or not, is interested, because the education of every young Saint means so far the betterment of the church, and hence the betterment of every individual member of the church, because the interest of each member is identical with the interest of the body, the church.



PATRONESS HALL AS SEEN FROM THE WEST SIDE OF THE MAIN COLLEGE BUILDING.

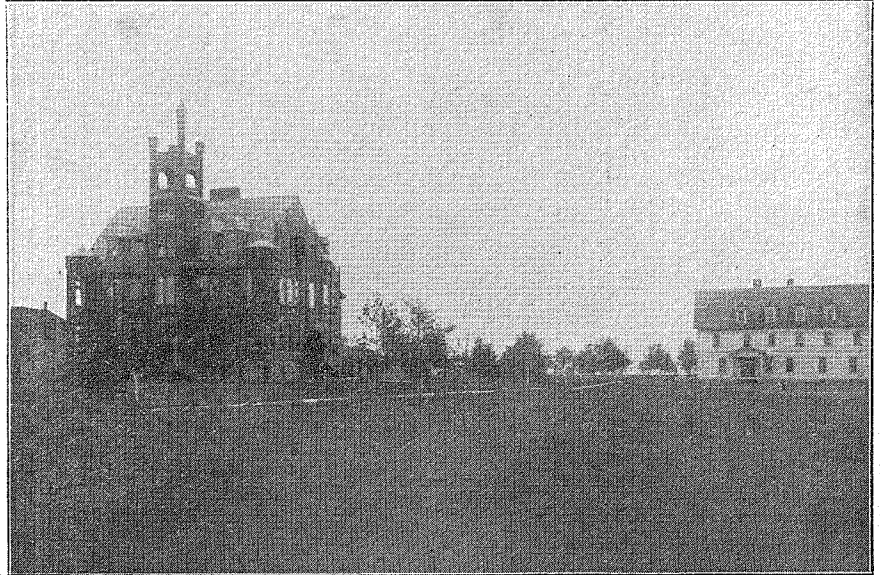
NOT A LOCAL SCHOOL.

There were enrolled last year students from some sixteen States, four provinces of Canada, and one foreign land. From this fact it is plainly apparent

that Graceland is not a local institution, as has been charged.

NOT A UNIVERSITY.

The school offers the following courses and maintains the following departments: College of Liberal Arts, consisting of two courses leading to the degrees of Bachelor of Arts, and Bachelor of Science;



MAIN COLLEGE BUILDING, AND THE TWO DORMITORIES.

a Normal School, providing a three-year General Preparatory Course, a County Certificate Course, High School Diploma Course, and regular State Diploma Course; Commercial School, offering a Business Course, a Shorthand and Typewriting Course, and a Preliminary English Course; School of Music, having courses in voice, piano, harmony, and history of music, and the addition of a department of band and orchestra music, is under contemplation; School of Oratory, offering two years of work in Elocution and Oratory; Manual Training School, offering two years of work in industrial and mechanical drawing and wood work. In addition to these, courses in art, basket weaving, and other useful

and ornamental work are available to students. Hence, though not a university, quite a varied curriculum of work is offered, and all work offered is of a high standard of excellence.

EQUALITY OF OPPORTUNITY.

Those who have means—money or property—can enjoy the advantage of college and university training in the church, secular and state schools; but those not favored with such temporal advantages must be deprived of the opportunity of such an education, or receive it as a gift at the hands of some who are willing to assist them by the bestowment of a portion of their means for the benefit of others. The children of the rich and well to do deserve no special credit for their fortunate parentage; nor are the children of poor parents worthy of blame; both conditions are beyond the control of

privilege. Can the church look upon these two classes of children, saying to the one, Enjoy all these privileges and advantages, and to the other, Suffer the disadvantages of the lack of the same, and say it is just? Verily, no.

Hence it is that the church is endeavoring, through the instrumentality of its educational institution to extend this equality of opportunity, and thus contribute to the hastening of Zion's redemption.

THE INDUSTRIAL FEATURE.

Many individuals who recognize the need of this equal opportunity are contributing of their means to this end. Some are buying scholarships, some are



GROUP OF GRACELAND STUDENTS.

the children. This being true, and yet the children of the rich and the children of the poor being compelled to enter into competition side by side in the struggles of life, is it not manifestly unfair that there should be such a difference in the conditions under which they enter upon the stern realities of life, the one having all the advantages of an education affording the best mental training and discipline, and the other deprived of such blessing?

The church of God owes the advantage of equal opportunity to its young people. It is not right that the missionary's child shall be compelled to suffer from a lack of educational privileges, and the banker's child, or the merchant's child, or the child of the prosperous farmer, be blessed with such a

paying for room rent in advance, and some in other ways. The Board of Trustees, believing that much might be accomplished by some means whereby students might help themselves by personal effort in the way of manual labor, has adopted the self help plan, and last year, 1908-9, about sixty young people enjoyed this privilege and worked for all or part of their expenses while in attendance at college. These students perform such labor as farm work on the college farm of upwards of forty acres, chores in caring for farm live stock—cows, pigs, chickens, horses, etc.; janitor work; firing; and general repair work; for the boys. The girls work in the kitchen and dining room, laundry, and work of that nature. Then there are a number of Lamoni homes that take

girls to do housework, or boys to do chores, for their board. There are also some business houses that employ additional clerks on Saturdays and special days. Besides these, there is gardening, house cleaning, wood sawing, etc., which afford work for a number. But in a town like Lamoni, with all these sources of help to the deserving young person, the number who can be assisted is necessarily limited.

THE AMBITION OF THE MANAGEMENT.

It is the fond hope of the Board of Trustees, and surely it is shared by every earnest member of the church, that such assistance may be placed at their disposal that they be in position to say to every young person who is worthy but unable financially, who desires an education, "Come to Graceland and we will give you an education," believing that every dollar thus expended will yield many returns, not only in a spiritual uplift, but purely as a financial proposition. The training received will increase the earning power to the extent that the individual becomes a contributor to the help of the work of the church instead of being simply self-supporting or possibly a dependent.

HOW CAN YOU ASSIST?

You can talk to young people and interest them in Graceland. You can solicit contributions for furnishing dormitory rooms. You can buy a scholarship or pay room rent for some worthy young person. You can encourage contributions to the library. You can talk up College Day, the first Sunday in October.

COLLEGE DAY.

The General Conference set apart the first Sunday in October as College Day, upon which the branches and members of the church are requested to make a special contribution to aid in the running expenses of the school. It is very desirable indeed that there should be a universal response on that day, as the expense account was overdrawn last year. A large number of branches did not respond at all, and others did but little, while many did nobly. We shall need very much more than was received last year; and if every branch and all the scattered members would respond, there would be ample.

Surely no one who desires a reward is willing for others to do all the work; therefore, each should do something. The officers of every branch should talk the matter up with the branch beforehand and a preparation should be made for a liberal donation. No one will be impoverished and the effort will prove a blessing to the college and the hundreds of young people under her care, as well as the one making the gift.

May the Lord's blessing and peace be upon all, is the prayer of

J. A. GUNSOLLEY, *Acting President.*

A PLÉA FOR THE TEMPORAL LAW.

In preparing an article on this subject for the readers of the HERALD I hope to set forth the necessity of complying with the spiritual law pertaining to temporal things, for it is one of the greatest needs of to-day.

Every member should be encouraged by the sure words in Holy Writ: "I am the Lord, I change not;" and, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (Malachi 3: 6; 2 Chronicles 20: 20.) The gospel has been restored and God's church reestablished on earth, and by obeying the ordinances of that gospel we are established in it and are not easily "tossed to and fro, and carried about with every wind of doctrine," knowing as we do that we "have not followed cunningly devised fables," but have believed the truth. Now, having been established we can prosper as a church by heeding the words of the prophets.

If you require an inspiring historical account to increase your faith as to your present duty, please read the seventh chapter of Genesis, Inspired Translation, wherein is contained the cheering record of the perfect faith of Enoch and his people in the Lord. They were not only established in the Lord but were prospered beyond the power and wisdom of man. So faithfully did they keep the whole law that is it written that "it came to pass, that Zion was not, for God received it up into his own bosom."

In making themselves ready for such divine favors they obeyed the temporal law, which was one of the necessary means in their preparation and everlasting blessing, and their triumph over a sinful world ought to inspire us to greater diligence. Surely they did not rob God by withholding their tithes and offerings, but fulfilled the law in all things, seeking "first to build up the kingdom of God, and to establish his righteousness" (Matthew 6: 38, I. T.), for their salvation was secured by doing the will of God in the church at that time, and our salvation is to be realized by doing his will in the church now reestablished.

We should obey him *now*, for he will not and has not given us a single law, spiritual or temporal, that we can not keep, or one which will not be for our best good.

"Abraham gave a tenth of all," so should we. Jacob promised: "And of all that thou shalt give me I will surely give the tenth unto thee." So should we make a like promise and fulfill it.

Paul wrote: "Examine yourselves, whether ye be in the faith; prove your own selves." So should we. Again, "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3: 17.

Does the love of God dwell in us as it should? If not, why not?

It was from a continued neglect of keeping the temporal law that direction was given Malachi to write these words to ancient Israel: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." This command followed: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts."—Malachi 3: 8, 10.

Let every Saint take warning and pay his tithing.

Noah was a preacher, prophet, and an ark builder. What assurance have we, that had we lived in his day, heard the warning, received his instruction to give of our herds, flocks, and other properties for publishing the gospel, building, and furnishing the ark, we would have obeyed! Would we have kept "putting off till a more convenient season" or till death claimed us? Did many in that day "rob God" by not doing their duty till the destructive rain clouds gathered, then beg Noah to receive their offerings when it was too late?

Take warning, dear readers, for the cleansing of the earth by fire is nearing, and Jesus has said: "As it was in the days of Noah, so shall it be also in the days of the Son of Man."—Luke 17: 26. In the days of Noah they had wickedness, righteousness, and a prophet of God; we have the same now, and will have when the second cleansing of the earth takes place.

Listen: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day . . . for the tithing of my people; for he that is tithed shall not be burned (at his coming)."—Doctrine and Covenants 64: 5.

To the Reorganization the Lord said in 1861: "In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop to execute the law of tithing."—Section 114: 1.

Not only has the Master repeatedly asked us to pay our tithes, but our surplus, freewill offerings, and consecrations as well, for they belong to him: so let us do our whole duty. We should bear in mind that by a constant refusal to obey the temporal law we entertain a spirit of disinterestedness in the church, in all its interests, until infidelity is the result.

Please take warning and do not give, deed, or will property to your children, or to others until you have fully complied with the law of tithes and consecrations, for by complying with the law you teach your children one of the most sacred and blessed gospel lessons in your power to teach them.

Children should be very watchful, also, to have their parents do their whole duty in giving the Lord his share of the property; then the church will pros-

per as it has never done since the coming of the blessed angel message. Parents should teach their children the great need of complying with the tithing law, teaching them by precept as well as example, and to put from them all doubts, fears, jealousy, and greediness, and instead thereof cherish the inspiring words given through the prophet at the last General Conference: "Be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory."

Will we press on and receive the glorious blessing? If so, we must obey the temporal law and not rob God.

CHARLES J. HUNT,

Bishop of Gallands Grove (Iowa) District.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Daughters of Zion Reading for September.

THE PERSUASIVE POWER OF IDEALS.

Problem: Thumb sucking.

Result sought for: Self-control.

Think the word reversed—control self. So many parents work under the notion that self-control consists in for ever keeping the child working from their will. [Under the parents' will.] The volitional life receives no nourishment when the motive power for control comes continually from the mother.

Primitive Control: Obeying father and mother.

Developed Control: Obeying oneself.

Begin as early as two years to detach the child from thinking that he works from *your* will. Force upon him the reality that he is self-directing; he will experience a pleasurable sensation. Why? Because he is feeding a legitimate hunger—hunger for power.

Do you remember when your babies gained control over the functions used in walking, that you, realizing their pleasurable emotions, said: "See how proud he is!" This observation should have led you to a consideration of training methods, which would again and again cause this pleasurable emotion in the child, increasing his desire to make all his functions obey him. What *him* do I mean? The self you are constantly forming by your appeals to his imitative instinct—by the ideals you give him to copy. His control will always bear a definite relation to the ideals furnished. The size of the control will be equivalent to the size of the ideal. For instance, if he has not had held above him the ideal (a desire for developing joy-habits) he will make no attempt to *control* grief; he will always "hold on to it." No ideal for love awakens no effort to control hate, etc.

As early as possible, call attention to the child's hands and feet and say: "Is it not a lovely thing to have hands and feet *all your own*?"

Some day when the hands have touched what they ought

not, say: "Hullo! Didn't your hands obey you?" Go close to the child, take the hands in yours and say: "Speak to them, dear, tell them, 'No, no.'" Wait until this has been done and then send him back to the forbidden article just to see if this time they *will* obey him. He will return with an exultant strut and the same pleasurable emotion that made you say—"See, how proud he is!" Teach him to commend his hands, tell him to speak to them and tell them how good they have been. If occasionally they persist in wrongdoing, say: "Well, mother will tie them up for you until they tell you they will mind you." Soon loosen them and watch the result. Make him master his feet in the same way. Begin in very simple ways and then, when he is old enough to go out alone, designate his distance, and then ask him if, when he reaches that point, his feet will turn quickly and obey him. Constantly commend his mastery over hands, feet, and tongue. Tell him how proud you are of them, too. Furnish him with plenty of experiences, as he grows older, for the control of his functions.

Do not put goodies out of his reach or sight. Taste bears a resemblance to the lower passions. The will is molded by experiences. Voyage him safely by *making him steer himself* through these plastic years, and the experiences of adult life will take care of themselves. After the age of nine, and occasionally between six and seven, experience him in making choices. For instance, the question comes—"Mother, may I do this?" "Yes, if you think it is right." You will nearly always, when a child has had this method used, hear him say—"Well, but I would rather you would tell me I can." "No, you must decide for yourself. I have taught you the way, but *now only you* can make the decisions. I have to make mine—you must make yours." Give them as many experiences as possible in exercising judgment. They will often fail, but the failure will be only an incentive to deeper thought next time, and consequently better judgment. *We grow by action.*

My treatment for the thumb sucking is a set of stories, concealed in which are the two processes:

Comparing—reflecting.

Emotional—appeal.

They all contain the principles just outlined in my method for establishing control.

MOTHER NATURE.

Do you remember, Helen, of ever seeing a picture of Mother Goose? Didn't she look comical riding the Goose Bird, wearing a funny hat, and carrying a broom?

I am going to introduce you to another old lady, very much older than Mother Goose but very much nicer, even though she is older. Unlike Mother Goose, no one ever caught her at her housework in time to make a picture of her. No one ever saw her broom, her hat, her cloak, or her steed. Her housekeeping is beautifully done nevertheless. Where is her house, did you say? The *whole* of this beautiful old world. What is her work? Telling everything what to do and how to do it. When you see the fleecy clouds come closer and closer together, meet, and grow very dark, 'tis the work of this very old lady. When these clouds burst and send their drops down to the thirsty earth, 'tis the work of this same old lady. Want me to tell you her name? Well, wait just a minute. I want to show you *first* how you and I are a part of her housekeeping.

When you came in the other day from coasting and could hardly eat your supper you were so sleepy, that was the very old lady telling you that your body needed rest. When you are very hungry, there she is again telling you to give your stomach some food. Why, we could never get on without her; she tells the whole world of things that they ought to do—the flowers, the trees, the birds, the bees, the squir-

rels, the mothers, the fathers, the little girls and boys. Once in awhile the children do not hear her speak; then, the mothers and fathers have to help her out a little—they speak her rules just a bit louder—just a bit clearer.

I guess you are beginning to think this a very wonderful old lady. Well, so she is, for she is everybody's mother. Once, a long time ago, these everybodies had a meeting to talk about this old lady with the rules and all these everybodies named her "Mother Nature."

Now, I am going to tell you a story to-morrow about the way a caterpillar obeyed Mother Nature's voice and what happened because he obeyed.

HOW THE CATERPILLAR WENT TO SLEEP.

First there is a little egg—not like the egg you eat for breakfast, but a queer, tiny thing. After awhile it bursts open and out crawls Mr. Fuzzy-wuzzy Caterpillar. Mr. Fuzzy-wuzzy has sixteen short legs and twelve little eyes.

What will you think when I tell you that Mr. Caterpillar isn't satisfied with his first little warm, hairy coat he has on when he comes out of the egg. No, indeed—he is a fussy little fellow, as well as a Fuzzy-wuzzy. How many coats do you suppose he puts on before he grows to be a big, fat caterpillar? Four! Just think of that! Why, you are quite a big girl and you have hardly had four coats. But, you see he makes them himself and he does not have to sew them.

One day, he hears—whom do you suppose? Mother Nature, of course, saying: "Time to go to sleep. Stop making new coats and make your bed." Out from Mr. Fuzzy-wuzzy comes a thread; it is the beginning of his bed. He winds it round and round himself until he is all covered; then he closes his twelve eyes, cuddles down, and goes to sleep. He sleeps and sleeps in his little home-made bed—not just one night as you do, but ever so many nights. Sleep helps you to grow—sleep helps the caterpillar to grow. When you wake each morning, you are the same, sweet little Helen, only a bit stronger for your sleep. When Mr. Fuzzy-wuzzy wakes, he is not the same queer, fuzzy fellow; his sleep has made him grow and change. Let me tell you how he wakens.

One bright morning he pops his head out of his home-made bedclothes, wriggles a little, and out comes a—butterfly. His wings are wet as if he had just come from a bath. He stretches and dries them, and then he flies away to hunt for the honey in the flowers. Could the caterpillar have ever grown so *beautiful* if he had not obeyed Mother Nature's voice, made his bed, and gone to sleep?

When the caterpillar heard Mother Nature's voice, did you notice that he had something to do? What was it? Why, he had to do what is a most difficult thing for most people—he *had to make himself mind himself*; he had to see to it that the thread he made was used, the twelve little eyes closed, and the sixteen little legs were quiet. *He did it.* All caterpillars can make themselves mind themselves, and that is the reason we have beautiful butterflies. Mother Nature's voice is only a part—the caterpillar must do the rest.

To-morrow I will tell you a story about what Mother Nature said to a sleeping flower.

JULIA AND THE MORNING-GLORIES.

There was once a little girl named Julia. She lived in a pretty, white house in the country. Back of the house was a barn and in the barn were ever so many things that Julia loved,—hens and cows, a pretty white pony that was Julia's very own, and a dear little black kitten. The kitten's name was Fluffy, because she was soft and pretty. Julia just needed Fluffy, too. Why, Helen, if it hadn't been for Fluffy, Julia wouldn't have had anyone to play with. There were no children in Julia's house; only just Father, Mother, and

Grandpa, and not a child in any of the houses near. But Fluffy was a fine playmate. I suppose you will think it funny when I tell you she could play ball. Julia would stand at the barn door and throw the ball, and Fluffy would run so fast that she looked like a ball herself; she would almost tumble over.

Now, Julia's pony couldn't play ball, but he could take Julia to ride on his back. Every day Grandpa and Julia went riding, Grandpa on his black horse and Julia on her white pony. They rode very slowly, for Grandpa was old and Julia was a wee, little girl, not much bigger than you are. One day when they were riding along, Julia called—"Whoa!" White pony stopped and Julia said, "Grandpa, please may I get down and look at that flower sticking through the fence?"

Grandpa got off and helped the little girl down. Then he wiped his spectacles so that he could see the flowers, too.

"Oh, Grandpa," called Julia, "something is the matter with it. See—it is all shut up; *it must be sick.*"

Grandpa stooped down over the little girl, looked at the flower, and then began to laugh. The child looked up surprised, and said: "Oh, Grandpa, I shouldn't think you'd laugh at a poor, sick flower!"

"Why, Julia," Grandpa said, "don't you know the difference between a sick flower and a sleeping one? That flower is called a morning-glory. When the sun begins to climb high and stand over our heads, these flowers whisper, each to each—'Good-night—sleep till the light and we'll waken.' Morning-glories. See, child, they are all asleep!"

Grandpa spoke softly as if he might waken them. Julia whispered back: "Grandpa, would they waken if I should pick them open?"

"No, dear, for Mother Nature told them to go to sleep. They always obey her, else they could not waken beautiful in the morning."

The little girl smiled as if she understood, and then she said: "Would they waken if I kissed their closed eyes and patted them just gently?"

"No, Julia."

The little girl bent close and put a kiss upon the pretty petals; gently she patted them; then, looking up to Grandpa, she whispered: "Will you bring me early to-morrow, so I can see them waken morning-glories?"

JULIA MAKES A WONDERFUL DISCOVERY.

One day Grandpa and Julia were sitting in the big easy chair on the piazza. Grandpa was almost asleep and Julia's curly head rested on his shoulder. Grandpa's eyes came open—pop!—when Julia wriggled a little and said: "Oh, dear, suz me!" Whenever Julia said—"Dear, suz me," it meant that tears were almost ready to fall, and Grandpa loved his little girl so much that her tears made him very sad.

"Heigho! My sweetheart, what is the trouble?"

"Oh, Grandpa, I wish I had something to mind me. Mother Nature makes the caterpillars, the morning-glories, and everything else obey. Mother makes me mind her, and I haven't anything."

Julia sighed a big sigh, and crept close to Grandpa. Grandpa held her close for a moment, and then he said: "What will you think when I tell you that you have ten babies to mind you, and more—yes, many more, but I'm only going to tell you ten now."

"Oh, goody, goody! Come and show them to me. Are they up in the nursery?" And Julia slid down off Grandpa's lap and tried to pull him up, but Grandpa never moved. He smiled, and drawing Miss Julia back into his lap, he told her to hold up her hands. Up came the ten little fingers, and very slowly Grandpa said: "Tommy Thumb, Peter Pointer, Toby Tall, Reuben Ring, and Tiny Wee Baby."

Julia couldn't remember the names all at once, so they were

named over and over. Julia felt so proud and happy. *Now* she was quite grown up like Mother Nature, Mother, and Grandpa. She sat quite still for awhile, counting them over and over, and then she said to Grandpa: "Will they surely mind me?"

"If you teach them, Julia."

To-morrow I will tell you how Julia began to teach her babies to mind her.

JULIA AND HER BABIES.

Julia had a pretty garden full of lovely bright flowers. One day there was a storm. The wind blew and the rain fell and fell and fell. By and by, the sun came through the clouds. Julia put on her rubbers, and knocking at Grandpa's door, said: "Please take a wee bit of a walk with me."

Grandpa opened the door, put on his hat and spectacles, and together they walked up and down the paths in the garden. Suddenly Julia let go of Grandpa's hand and ran to the little patch of ground where her flowers grew. When Grandpa reached her, she was crying just a little.

"See, Grandpa, the rain has knocked down all the flowers we brought from the woods yesterday!"

"Never mind, little girl. Why, Julia, here is a chance to teach your babies to mind you! Tell Tommy Thumb, Peter Pointer, Toby Tall, Reuben Ring, and Tiny Wee One to get some string and tie the flowers to some little sticks, then they will come up straight and bright again."

Julia stood still, looked at her babies and then at Grandpa. In a moment, she said: "Tommy Thumb says he is tired. Don't you suppose your babies would do it if you asked them?"

"Yes, little girl, they would; for they have minded me a great many years. Do you think, though, that my babies ought to do your babies' work? Julia's garden is work for her babies, isn't it, Julia?"

Julia nodded, and then she said: "Grandpa, I'll take my babies over under that tree and teach them to mind me. You wait here and see what they do."

Grandpa walked away a bit, and Julia took her ten babies under the tree. Grandpa could hear her telling each one that they were not good babies unless they went quickly to mind their mother Julia and fix the garden. Soon the flowers were straight again because Tommy Thumb got the string and Peter Pointer and Toby Tall helped him tie the knots. That was the way Julia began to teach her babies to mind her.

Say to the child immediately—"I have the babies, too, haven't I, Helen? And they mind me every time. When I say to them: 'Helen needs a new dress—be busy,' Tommy Thumb and the others fly until the dress is finished. When I say—'Helen needs some dinner,' away they go, scampering as fast as ever they can. I can understand just how happy Julia felt that day in the garden when she found she also had the power to make herself mind herself.

"Helen, your babies do their work very well, but one of them, Tommy Thumb, is always tumbling into the wrong place, and *no one* but *you* can teach him to behave,—*no one but you can make him mind.* He is not as obedient a baby to you as the caterpillar was to Mother Nature, or as you are to me. When Mother Nature told the caterpillar to go to sleep, to sleep he went. When she spoke to the morning-glories, away they went, even though the other flowers were awake. Could not *you* make your finger baby mind you? Could not *you* make him stay in his place with the other fingers when he begins to try to creep up to your mouth? *Certainly you can.* I know you can for two reasons.—First, because it is never right, even for a little girl, to have any

part of her that will not mind her, even so small a part as one of her finger babies. Second, because you love me, and whatever I ask, your love will make you do.—Florence Evans in *American Motherhood*.

Questions on September Reading.

Where must the motive power come from in self-control? What assistance toward self-control should be given a child at a very early age? What pleasure will thus be conferred upon him? Why is the child proud when he has learned to walk? How may this element in his nature be made to serve the purpose of bringing other functions of his body under his control? How should we appeal to the imitative instinct of the child? What will measure the child's control of himself? What will lessen the habit of grieving over unpleasant things? How will a feeling of responsibility for his hands and feet aid a child in self-control? Toward what should the mother's help be directed? How should his mastery over his members be emphasized? How is the will molded? How can we help a child to steer clear of temptation? With what little things may we commence? What practice in the exercise of his judgment should be given the child? What is the object in the telling of the "Mother Nature" story? What help do you find in the caterpillar story? What purpose is shown in the story of "Julia and the morning-glories?" What principle, stated in the beginning of this article, is exemplified in the story of Julia's discovery? What would be the influence of the last story upon a child? Should a child's love for mother be appealed to as the first reason for making his fingers obey him? What reason should stand first?

Program.

Hymn No. 357, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "Early responsibility in control of self; roll call; business; closing hymn and prayer.

The Unseen Cord.

There is an unseen cord which binds
The whole wide world together;
Through every human life it winds—
This one mysterious tether.
It links all races and all lands
Throughout their span allotted;
And death alone unties the strands
Which God himself has knotted.
However humble be your lot,
Howe'er your hands are fettered,
You can not think a noble thought
But all the world is bettered.
With every impulse, deed or word
Wherein love blends with duty,
A message speeds along the cord
That gives the earth more beauty.
Your unkind thought, your selfish deed,
Is felt in farthest places;
There are no solitudes where greed
And wrong can hide their faces.
There are no separate lives; the chain,
Too subtle for our seeing,
Unites us all upon the plane
Of universal being. —Ella Wheeler Wilcox.

True repentance is concerned far more about what we have done to God than what God may do to us.—*Western Methodist*.

Letter Department

PORTSMOUTH, IOWA, August 4, 1909.

Dear Herald: I feel I am one of the weak ones, yet God has not forgotten me. He has blessed me many times. I have been a member of the church nine years and can truthfully say I do not regret the step I have taken, but feel to thank God that I was led to hear and believe the angelic message.

My husband is not a member of the church and I wish to ask the Saints to remember us that he might be led to believe the truths of the gospel, so that we might be more worthy of the Lord's blessings and raise our three little ones in the service of the blessed Master.

Hoping this may escape the wastebasket, I close, giving room for others whose letters are more interesting. Pray for us.

Your sister,

PATIENCE L. WALKER.

MANGSCHUTZ, PROVINCE SILESIA, GERMANY,

August 4, 1909.

Editors Herald: Since my arrival from America I have spent a few days in Hamburg, Berlin, and Gross-Raschen with Saints and friends. I arrived here July 9, and on the following Sunday held two preaching services, confirmed four, who were previously baptized by Bro. John Smolny, who holds the office of priest. July 15, I baptized a young man with whom I got acquainted about three years ago. He heard me preach when we held meetings at Gross-Raschen, province Bradenburg, where Bro. John Smolny resides. Brother Smolny has been very active in the Master's work. He was the first to spread the truth here in this place. July 17, I baptized two, man and wife, and Sunday, July 18, baptized four, confirmed these four and the other three who were baptized during the week. We had one preaching service; Bro. John Smolny was the speaker, and we had sacrament service. Brother Maluch, from Gross-Raschen, was present also. There were fifteen members present including the writer. The Holy Spirit was felt in our services, especially in the confirmation service, the Spirit indicating that some of the brethren would be called to the priesthood.

Mangschutz is a little village, belonging to the province of Silesia, which borders on Russia. We are about twenty-five miles from the Russian borders. The people speak both German and Polish. The majority of the people here are very poor; nearly all the land belongs to the nobility. Some of the poorer classes rent land; some own from five to twenty acres. They raise mostly rye and potatoes; a little oats and barley. Those who have land keep two or three cows, some have a few goats. They do the work with the cows, and the primitive method is still in use here. Wages are very low, the lowest I know in Germany. A man gets fifty cents per day and has to board himself; women about twenty-five cents, and in winter they get about half that much. The diet consists mostly of rye bread, butter or lard, coffee, potatoes, salt and pickled herring; once in awhile on Sundays they have meat. Meat is quite expensive; a pound of ordinary soup meat costs about twenty-five cents.

When I see how most of the people here have to live and how hard they have to work, and see their condition, I wish that I were able to help them to come over to Joseph's land, where there is an abundance of all good things. The people seem to be honest and industrious. We hope and pray that many will see the light of the gospel and obey, and that we may reach them with the gospel.

We need tracts for distribution. That is about the only way and means we have to reach the people here, and as our tracts are nearly all gone and the Saints here can not

raise sufficient money to get more printed, I appeal to the generous American Saints for help, and especially to the German Saints, and those who are interested in the German mission to aid and help us with their means if they can, and to help us in building up the kingdom of our Lord. Every little aid will be thankfully received. Post money orders are absolutely safe, and is the best way of sending money. Address, care of A. Kippe, Roon Lt. 25, Gross-Lichterfelde, West by Berlin, Germany.

In gospel bonds,

C. C. JOEHNK.

PIPECREEK, TEXAS, August 5, 1909.

Editors Herald: Thought I would write a few lines, thinking some might be glad to hear something from the Bandera Branch. This branch has been established many years, and has struggled hard for an existence. It has looked at times like it would go down, never to rise any more, and now it is at a very low ebb; but the few that are left of the branch are hopeful that it will take a turn for the better and take on new life. Much of the time of late years we have been without presiding officers; had no one to take the lead, so have hardly done anything for the good of the branch. Members of the branch are badly scattered. Some have moved to other branches, hence we are but few in number now, and that few are not as lively as they should be.

W. M. Aylor came among us July 9, and preached for us a few times to large and eager crowds. Three were baptized and there are others near the door. Three Books of Mormon were sold, much prejudice removed, and a good interest and large crowds throughout the meeting.

From there Brother Aylor wended his way up the Medina River to Luff to do some preaching. Brother Palmer joined him at that place where they met with the Medina Branch in district conference. Five were baptized at that place. From there they came back to Pipecreek and did some more preaching to increasing crowds. Much interest was manifested in these meetings, which resulted in three others being baptized. There are others that are very friendly toward the work, and think if we can keep the camp fire blazing they will soon be among our number.

We pray that the Lord will soon raise up such material in this branch, as it is badly needed to rebuild and carry on the work here.

Your brother and wellwisher,

F. HODGES.

COCKBURN ISLAND, ONTARIO, August 6, 1909.

Editors Herald: Under the advisement of those in charge of the Canada Mission and by urgent request of the Port Elgin Branch I returned there, after the General Conference, to complete my labors in that branch; four were baptized and one ordained. I felt sad to leave this noble band of God's children, but the General Conference had ordered otherwise, appointing me to the Manitoulin and North Shore mission. Accordingly, after attending the district conference at Saint Thomas, I left home for Sault Ste. Marie, Ontario, June 19, arriving Sunday morning, June 20, and remained until July 5, doing what I could to strengthen the Saints in the work. They are ably presided over by J. R. Tomlinson, my baby brother, and are struggling under a heavy church debt, and the church not yet finished.

Leaving July 5, I sailed direct for Manitoulin Island. I was met at the wharf at Manitowanning by W. R. Smith, president of the Manitowanning Branch. He informed me that I was billed to preach a funeral sermon the next day of a young man who had been suddenly killed that day in the mill. The young man was not of our faith, but it was the request of those in charge that I should conduct the service.

It was a very large funeral, the church being filled and a number outside, some of the leading men of the town being present. The best attention was given as I spoke on the justice of an all wise Creator, the calm and gentle Spirit was present giving light, and those who bitterly opposed us in the past were heard to say, "That was one of the best sermons I ever heard in my life." The undertaker came to me and said, "I must congratulate you on your service; I never heard your equal as a speaker on this island."

There have been a great many changes on the Manitoulin since I left four years ago. Our ranks at Manitowanning are almost depleted, and Elder W. R. Smith is quite discouraged, and the writer is at a loss to know what to do to revive the work. These conditions can not be understood unless you are here on the ground, and for that reason I do hope the president of the mission will see his way clear to go over the field in the near future. There is one thing that is quite apparent to the writer, and that is, the missionary in charge should have the right to ordain and regulate all matters in connection with the work. The necessity for this is demonstrated on all sides.

By urgent request of the Walford Saints, which is a small village on the north shore, I left Manitowanning on July 20, arriving that night at Walford. A prayer meeting was held that evening at Bro. Ernest Alicks', a young man of promise, a priest of the church. Special services were arranged for during the remainder of the week and on Sunday I preached the funeral sermon of Sr. Alfred Raveill in the Union Church at Walford. Bro. E. Alicks holds regular services there. In the evening I preached in a schoolhouse about seven miles away in the mountains, to a very small audience, remaining Monday and Tuesday evenings. The interest did not increase, however, so I went back to Walford for the remainder of the week, preaching at the schoolhouse the next Sunday evening. This place is known as the "Smith settlement," and Elder Howlett and his earnest efforts are highly spoken of. We have three members there now. I arrived in this place last night at midnight. I expected Brother McFee to meet me, as I had written him; but the mail miscarried and there was no one to meet me. I was a stranger in a strange land. I asked a man at the wharf if he knew Mr. McFee. He said he did, and that he lived two miles and a half in the country. I wandered around the town and finally met an Indian. I said, "Do you know a Mr. McFee?" He said he did and that he lived straight out on that road. I said, "Is there a Saints' church here?" He said, "It is in the country." I then asked him if there were any members of that church in the town. He said yes, one Tom Campbell, and showed me the house. I soon had Brother Thomas up and my troubles were at an end.

I have administered the ordinance of baptism to six since coming to the mission and I have far more calls for preaching than I can fill. My health is good, with the exception of the affliction that has troubled me for years, catarrh of the head and throat, but I am trying to be cheerful and good, and all who know me know that is quite an undertaking for me.

In bonds,

G. C. TOMLINSON.

Spring River.

District has just closed one of the grandest reunions and spiritual feasts in the history of the district, Notwithstanding the heat of the August sun, all services were well attended, the Lord speaking to us through revelation, and the gift of tongues several times, giving us admonition and encouragement, sufficiently so all can truly say he is a rewarder of those that diligently seek him. Sixteen were baptized and confirmed.

JOHN C. VIRGIN, *Secretary.*

PLEASANT GROVE, UTAH, August 7.

Editors Herald: Our laborers in this field are doing what they can in the interest of truth, and in behalf of the work unto which we have been appointed. The "Jots Man" is in Salt Lake City, Bro. John Davis at Ogden or vicinity, and Bro. L. G. Holloway has been laboring at Provo and in the regions round about.

I learn that the time for our reunion and conference at Provo is set for August 28, at which time we hope to meet as many of the Saints of this mission as may find it practicable to attend.

I came to this place a few days ago, having previously labored in Provo, Sandy, West Jordan, Salt Lake City, and Ogden. I find only a few Saints left in this place, as a number have moved away, chiefly to Independence, Missouri. We miss their associations, but trust they are prospered and blessed in their homes in the center stake of Zion.

I am interested in the grand and good work intrusted to us, and hope for final victory.

Yours in the conflict,

H. N. HANSEN.

210 WEST FOURTH SOUTH STREET, PROVO, UTAH.

Why I am a Member of the Reorganized Church.

With your consent, I would like to answer, through your columns, the question asked by Bro. Delmont C. Rottey, in *HERALD*, July 28, 1909.

First. I am a member of this Reorganized Church because I know by the power of the Holy Ghost (which is the Spirit of truth) that it is the true church of Christ and that we have the gospel in its fullness, the only plan whereby man can be saved, and the only plan that will be given. If I did not know this to be true, I would not belong to this church.

Second. I can not prove to the Saints or to the world that I have this knowledge given me by the power of God, unless by his Spirit he bears witness that I speak the truth to them, but Jesus said, "If ye love me you will keep my commandments." I am trying to keep them the best I can. Jesus said, "Ye know the tree by the fruit it bears." I am trying to bear the right kind of fruit, gentleness, goodness, long-suffering, patience, charity, meekness, and love. Jesus said, "By their works shall ye know them." I am trying to do my part of the work, in short I am trying to live the gospel, trying to overcome the flesh; trying to bring self under subjection to God's will and law; trying to be a living epistle known and read among men; trying to live true to my convictions, true to self and God; trying to prove to the world that that which I claim to be true is the living truth.

I know that Jesus Christ is the Son of God, and love him for what he has done for me, and I am trying to prove to him and the world that I love and believe in him, by keeping his commandments, that he and others will not think I am a liar and the truth not in me.

Since obeying the gospel in its fullness, my life will bear me witness that I have tried to live acceptably before God, the best I could, but I have no other power of proving the truth to the brother, only as stated. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven," are words of the Master.

If you have any other proof please submit it. I am willing to learn all I can. Intelligence is the glory of God; the more I know the better I can serve him.

I talked with some Utah elders last summer and they certainly try to make the people believe they are the reorganized people. One of the elders said to me, "You people are always anxious to tell *we* teach polygamy and that there are two sets of people." I replied, "Sure we are anxious for the

people to know the difference, and if *you* had the truth, *you* would be anxious to tell the difference also." I hope some of our elders will come to this place this summer and preach; two would be kept busy I am sure. Street preaching here is very popular during the summer season and it is worth a trial.

Yours in the faith,

MRS. HELEN SHERWIN.

PHILIPSBURG, MONTANA, August 15, 1909.

Editors Herald: There are a number of errors in my autobiography. Two or three of them are of a nature that I will ask you to make a note of them. In thirteenth line from top of page 745, first column, read *Cave* instead of Cove Island. In the fifteenth line you have added the personal pronoun *I*. This gives the writer the honor that belongs to Elder Pickering. Beginning eleven lines from bottom of same column it should read: "On about the 15th of August at our meeting, a contention arose, over which he got stabbed with a knife on the night of the 23d. He became," etc. The way you have it punctuated he was stabbed on the 15th at our meeting, whereas the facts are he was stabbed on the night of the 23d while I was away.

Very respectfully,

Box 142.

D. R. BALDWIN.

THEODORE, ALABAMA, August 16, 1909.

Dear Herald: I certainly do enjoy reading the *HERALD* and especially the letters and Mothers' Home Column. I realize that we Latter Day Saints are becoming more and more of one heart and mind. I am thankful in my heart that we have the gospel light along our pathway and can know to our own satisfaction that we are engaged in the true work of God. The happiest moments of my life are spent in the gospel. Joy, peace, and happiness come to me when I am humble and obedient to the requirements of the gospel; that is worth more to me than anything this world can afford.

There is much responsibility resting on us who have found the glorious gospel as was taught in former days. I can realize with the other Saints that there is no time for idleness in the gospel. I also know that I am one of the weakest of his children and can not live as I should unless strengthened and upheld by the Holy Spirit. Clouds of darkness overshadow our pathway at times and we feel that we are unable to meet the battles of life and can not bear our cross in a Christianlike manner; but we have sought God in prayer and asked him to banish these clouds or rather give us strength to overcome all evil, and he has always been near us in such times of need. I find that trials, and even troubles are good for us, for they cause us to see the great need of being humble and prayerful at all times, and ever submitting ourselves to the Father's will.

Brn. Slover, Chute, G. W. Sherman, and N. L. Booker have preached some noble sermons for us of late, which I believe will be of lasting benefit to us. I know that we are the happiest people in the world, when we live as we should, for we have a love within our souls for all people that we can not have only in the gospel of Christ. My prayers are that we will ever be faithful to the covenant we have made and prove that we love Christ by keeping his commandments.

Pray for us, dear Saints, that we may be all that we should be, and also be able to raise our dear little babes under the gentle influence of the gospel that in the years to come they may be workers for the good Master. The Sunday school and Religio are still on the move in the Theodore Branch.

My letter is getting too long, so I'll close for fear it finds its way to the wastebasket. Much love to all the Saints.

Your sister in the one faith,

MRS. OSCAR TILLMAN.

EAST INDEPENDENCE, MISSOURI, August 16, 1909.

Editors Herald: I feel like I ought to bear my testimony to your readers. I have suffered with my head since 1884. At times I have hardly known what I was doing, as my head and back gave me so much pain I could not sleep nor rest. About three years ago I said I would not doctor any more, and if it was the Lord's will I would patiently bear the pain. Since then these troubles have been gradually leaving me, and though I am very deaf, as a result, I can stand that, for I believe it is God's will, and he will give me my hearing when it is best that I shall receive it.

When I read of those who can not go to church, I sometimes wonder if they are not better off than one who goes every Sunday and can not hear.

To those who are afflicted let me say, Put your trust in God, and if you do not get the blessing you ask, it may be best for you, as I know is the case with me.

My greatest desire now is to do what will be the best for God's work. I hold no ill feeling for anyone, and if any have wronged me I feel I would rather it would be so than for me to have wronged them. I want to make all my wrongs right.

I want all the Saints to pray that I may have my hearing if it is God's will.

F. T. DOBIE.

BICKNELL, INDIANA, August 19, 1909.

Editors Herald: I have lived here two and a half years. There are three more Saints here who came from Nelsonville, Ohio: Brother Rogers and two sisters. After the 25th of the present month there will be three more. To the elders in charge of the work in the Southern Indiana District, we would like you to come, as there are some very near the kingdom here, and if the proper effort is made I believe there can be a branch started. We can get a small tent to hold services in and I will help in the meetings, as I am a priest. I have been scattering tracts and instructing the people as the opportunity presented itself, and so has Brother Rogers. The prospects are good for an ingathering. Hoping to see some of the elders soon,

Your brother in gospel bonds,
ROBERT GRIEVE.

ELKHORN, WISCONSIN, August 22, 1909.

Editors Herald: I have just finished reading the article by Bro. T. W. Williams, in HERALD for August 18: "Joseph Smith's first vision." It is grand. I like the tenor of the brother's argument. And like myself, while he can not say by an actual knowledge that Joseph Smith saw an angel, the greatest witness he could bear either to his divine call or the truthfulness of his message, was to so live, teach, and act that others coming in touch with him would be constrained to feel and sense the divinity which comes in exemplifying the message which he gave to the world.

Having been in this church seventeen years and fifteen of those years spent as a teacher; and having repeatedly heard members affirm that they knew Joseph Smith to be a prophet, etc., and then seeing those members up and down in the work continually, has brought sorrow and disgust. I have never prayed for the Lord to show me if Joseph Smith was a prophet or if he saw an angelic messenger. Neither shall I. I have heeded the admonition of the Savior wherein he says, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself," and I can truthfully say this has been verified in my behalf.

Ever praying for the onward move of God's work, and that we may be found doers of the word and not hearers only,

Your brother in the gospel,
F. M. BALL.

News From Branches

SAN FRANCISCO, CALIFORNIA.

All goes nicely with us here. We are moving ahead slowly but surely, and losing no ground. We very much enjoy meeting in our own church building, where all is clean and pure; a great relief after meeting so long in hired halls, used for all kinds of services. We are enjoying a good Spirit in all our assemblies. The preaching is good, encouraging, and elevating, and we are earnestly engaged in spreading the truth and helping the cause.

With Sunday school and Religio, etc., we hold four services every Sunday and two or three during the week. Our cottage meeting is held Tuesday evening, where we get a chance to tell the gospel story to some who might not come to the church. Our branch officers are active and earnest, setting a good example to the members who are willing to be equally vigilant.

We have just had the pleasure of a visit by President F. M. Smith and wife. This city and Oakland had the opportunity of hearing him preach, and also were favored with his illustrated lecture on the life of Christ. They have now left us, continuing their journey northward, up the coast.

Our missionaries are all busy in the field. J. M. Terry, district president, is well again, and proclaiming the "good news" in different parts of the district, cheering the Saints and instructing and warning those not of the faith. The health of the Saints here is generally good, their faith strong, and their efforts commendable.

GEORGE S. LINCOLN.

CENTRAL CHICAGO.

Sunday, August 15. Not as large attendance as usual at Sunday school; better at services. Memorial sermon by Elder Arthur Allen in honor of Patriarch Alexander H. Smith. Many interesting events narrated, and many good thoughts suggested. One that we should live day by day prepared for the summons to depart, and that our good deeds may live on and on after our earthly pilgrimage has ended. Exceedingly oppressive day, until about 6.30, when a cool breeze visited the south part of the city, and we understand there was quite a shower on the north side.

Elder Pement occupied the pulpit in the evening.

Monday evening was the occasion of quite a pleasant gathering at our church, the object being the presentation of a purse to Elder Arthur Allen from the Chicago and West Pullman Saints. The West Side and West Pullman members were expected to attend, but through some misunderstanding of the presidents of the branches, we did not have the pleasure of enjoying a social time with our neighbors. Light refreshments were served after the presentation speech by Brother Burwell, of Hammond, and fittingly responded to by Elder Allen.

Wednesday evening prayer meeting small in attendance but a good spirit, and we can surely testify that God fulfills his promise, that where only a few are gathered in his name, there will he be and that to bless. Delegates elected to the Plano conference were Elder Pement, Brother Wainwright, Srs. Ethel Pement, Cora Keir, and Florence Wainwright, conference convening on Saturday, August 28.

The reunion at Plano, Illinois, will convene on Friday, August 13, continuing over one week. We hope and pray for a good attendance and that many will be benefited.

Bro. Alexander Keir, brother of Henry Keir, with his family, has located on the South Side at 6434 Lincoln Avenue, which we hope will swell our attendance. The son and daughter are quite musical, and they will be a valuable addition to our Sunday school ranks.

We just desire to quote one verse, which may be of benefit to some one:

"Just for to-day what more can heart demand,
From one who will each longing understand
Thy love withholds no treasure, so I pray
'Choose what may come, but give me strength to-day.'"

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

SAINT LOUIS, MISSOURI.

Our sacrament service was enjoyed because of the calm, sweet Spirit's presence. Brethren Archibald, Cooke, Beaird, and Rhodes presided over the services.

We were all pleased to see Srs. R. DeJong and J. J. Bilinsky present, they have been ill so long.

Words of encouragement and instruction were received through Brethren Masten, Elliott, Archibald, and Tanner the past month.

The regular branch priesthood meeting was held the evening of August 16.

Our pastor and wife and daughter attended the Springerton, Illinois, reunion and report excellent interest and attendance. Brother Tanner has been attending to work in Voshall and Linn branches the past week.

We have been having some sickness because of the extreme recent heat.

We regret very much the sudden demise of our beloved Bro. Alexander Smith. His worthy life will long live in the memories of the Saints. May God's blessing comfort and strengthen his loved ones in their hour of trial, is our sincere prayer.

Our Sunday school and Religio are moving along fairly well, considering the hot weather and many being away from time to time on vacations.

Your sister in Christ,
E. M. PATTERSON.

Extracts from Letters.

Mrs. Lizzie V. Childs, 1821 Holland street, Erie, Pennsylvania, writes that she will be pleased to have any of the elders call when passing through.

Miscellaneous Department

Conference Minutes.

ALABAMA.—District convened with the Pleasant Hill Branch Saturday, August 7, 1909. Bro. T. C. Kelley was chosen to preside, associated with Brn. J. R. Harper, president, J. A. Vickrey, secretary, Martin Odom, chorister. A motion prevailed that all visiting Saints be allowed a vote. J. R. Harper, president, reported. Branches reported as follows: Pleasant Hill 217, loss of 4 by expulsion; Flat Rock 46, loss of 1 by death; Lone Star 143, gain of 3 by baptism. Report of elders: J. J. Hawkins, F. M. Slover, J. G. Vickrey, G. O. Sellers, and W. J. Booker; Priests A. A. Weaver, W. A. Odom, and J. M. Patrick. Bishop's agent's report: On hand last report \$26.70, received since \$20, paid out \$38, balance on hand \$8.70. Auditing committee appointed, consisting of J. E. Wiggins, W. H. Drake, and Miss Bertha Harper. A motion was carried that when this conference adjourn, it does so to meet with the Flat Rock Branch Saturday before the full moon in November next, at 10 a. m. While waiting for report of auditing committee, Bro. John Harp delivered a short address, which was very encouraging to the Saints and thoroughly enjoyed by all present. Auditing committee then reported Bishop's agent's books had been examined and found correct, and the report was accepted. Adjourned. J. A. Vickrey, secretary.

Addresses.

Benjamin St. John, 409 Franklin avenue, Lansing, Michigan.

Huntington Beach.

Program of the Zion's Religio-Literary Society which will be held during the Southern California reunion at Huntington Beach, beginning September 4, 1909, the exact date of this convention to be announced later. There will be two sessions, one devoted to business and the other to a program and general discussion of Religio work. Business session: Opening song, prayer, reading of minutes, address by district president, report of officers, business (new). We suggest that each local committee come prepared to present something along the line of stimulating interest in Religio work, as we hope to take action on some of the suggestions made. Program and round table: Vocal solo, Lois Aldridge; Committees of the Religio, their aim and work, 20 minute paper, J. M. Lampert; program committee, important duties of this committee, 5 minute paper, Ella Harris; social committee, what is expected of this committee, 5 minute paper, Sister Dutcher; lookout committee, duties of this committee, 5 minute paper, Bessie Bemis; relief committee, object of this committee, 5 minute paper, Sr. Benjamin Clapp; librarian, what is his work in the Religio, 5 minutes paper, Raymond Knowlton; critic, should we have a critic in our locals, 5 minute paper, Effie Van Fleet. (We will have a general discussion of these subjects and papers in their order; ten minutes to each subject and two minutes allowed to each speech.) Paper: Object of the Religio relative to the Book of Mormon, Elder Charles Crumley; vocal solo, Nettie Paulson. Fred Adam, president; Nettie Paulson, secretary.

Western Iowa Reunion.

Western Iowa reunion will be held at Little Sioux, from September 17 to 26 inclusive. Besides local talent, E. L. Kelley, H. C. Smith, J. W. Wight, and Fred M. Smith will be with us. Sr. Etzenhouser will be in charge of Sunday school and Religio work. Prices of board and tents as follows: Board and lodging, \$4 per week; single meals 25c or 21 for \$3.75; wall tents, 10x12, \$1.75; 12x14, \$2; 14x16, \$3; compartment tents, 6 foot wall, 10x14, \$4.25; 12x14, \$4.75; 12x19, \$5.25; 16x21, \$6.25. No charge for setting up. Prices of feed and fuel will be reasonable. Please order your tents and board as soon as possible. Every one come who can.

GEORGE MEGGERS, Secretary.
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MONDAMIN, IOWA.

Conference Notices.

The semiannual conference of the Southern California District will convene at Huntington Beach, Monday, September 6, 1909, at 10 a. m. The main business of the district is conducted at this time. Let all the branches appoint delegates. During the reunion the Religio and the Sunday school will hold conventions and all schools and societies in the district are requested to appoint delegates. T. W. Williams, president.

The seventeenth semiannual conference of the Independence Stake will be held at Independence, Missouri, September 11, 1909, convening at 10 a. m., and continuing over Sunday, the 12th. All branch officers please take notice and forward your reports on time. Note new address of the stake secretary: 3005 Baltimore avenue, Kansas City, Missouri. W. S. Brown, secretary.

The Western Michigan conference will be held at South Boardman, Michigan, on October 16 and 17. Saints interested will please take notice and all who possibly can should make an effort to be present. Clerks of branches should get their reports to the office of the district secretary not later than Monday, October 11. If this suggestion is followed the secretary can make his report before leaving for the conference. Please. H. A. Doty, secretary.

Conference of the Nodaway District will be held with the Ross Grove Branch, October 23 and 24. Branches will send delegates. Let all come with prayerful hearts. W. B. Torrance, secretary.

Kewanee District will convene at Joy, Illinois, October 2 and 3, 1909. Send reports to the secretary not later than September 27. Delegates to General Conference will be chosen. Mary E. Gillin, secretary, corner Bradley and Western avenue, Peoria Illinois.

Eastern Maine District will convene with the Saints at South Addison, September 25 and 26, at 2.30 p. m. Come all who can and make it a time long to be remembered. E. M. Walker, secretary.

"The ills that follow our appetites we usually charge up to our luck."

Convention Notices.

On Friday preceding the conference the conventions of the Western Michigan District will be held. Young people's prayer meeting at 7.45; Religio business session at 9; Sunday school business at 10.30 a. m. The afternoon will be occupied in institute work in charge of Mrs. Della Hartnell and Kate Bennett. Program will be announced later, and those who will be expected to take part will be notified soon. In the evening will be held an entertainment, given by members of the Religio and Sunday school. The work of the evening is in charge of Sr. Lyle Kapnick and Bro. B. H. Doty. If you haven't been planning on attending, do so at once and with a united effort let us make the fall gathering a memorable event. H. A. Doty, secretary, 116 Monroe street, Traverse City, Michigan.

The Nodaway, Missouri, District Sunday school association will convene with the Pleasant Hope Sunday school in the Ross Grove Branch, in Holt County, Missouri, October 22. Let all the schools select delegates. Program will be sent to schools later. W. B. Torrance, superintendent.

The Independence Stake Sunday school association convenes at 10 o'clock on September 10, 1909, at Independence, Missouri. Will superintendents please see if their secretaries have been prompt in sending reports and credentials? Mrs. J. A. Gardner, secretary.

Two-Day Meeting.

Two-day meeting at the Columbus Branch, Kansas, August 28 and 29, one and one half miles north and two and one half miles west of Columbus, in Bro. Curtis Randall's grove. Those coming by train will see Brother McCall on the water wagon in Columbus. He will furnish conveyance to grove. Those coming by street-car will be met at the Lucky crossing at 9 a. m. and 6 p. m. Saturday, and 9 a. m. Sunday. Good speakers. Bring the Spirit of the Lord with you. By committee.

Died.

GUYATT.—Edward Guyatt was born at Fort Madison, Iowa, January 15, 1885, being at the time of his death, 23 years, 6 months, and 1 day old. He was a member of the Reorganized Church, being baptized by Elder F. M. Weld, March 5, 1897, in which faith he continued to the end. At about the age of twelve years, he left school to help sustain his widowed mother and sisters, which he did with all diligence of a loving son and brother. Since that time he has sought honest employment at different places in the locality in which he lived. His last employment began in March last, for the Burlington Railroad, where he served faithfully and diligently until Friday, July 16, when he was accidentally run over by the cars, causing death about four hours later. He is survived by his mother, Mrs. Mary Guyatt, and two sisters, Ruby Guyatt, and Mrs. Edith Cooper, and a host of friends. Funeral services were held at the family home, Monday, July 19, Elder George P. Lambert officiating.

Race Suicide a Blessing.

Once more Dr. Woods Hutchinson has come to the rescue of our much-abused civilization. In September *Woman's Home Companion*, he points out that not only are all wrong about the race-suicide problem, but there isn't any.

According to Doctor Hutchinson, the whole question is befogged by misconceptions. He says the question is not a new one, but is very old. An increasing population is a sign of civilization. As for our immediate forefathers, they can claim no credit for large families, for they either gave no thought to the question at all, or else welcomed children as future bread-winners.

"To sum up," he says, "I believe that the evidence is conclusive that race suicide, so far as it has yet gone, has proved an almost unmixing blessing instead of a curse; that the race can never again return to the method of blind and wholesale reproduction without thought of the future. No class or group in the community which believes itself worthy to exist can of course view with equanimity any proposal to limit the offspring of marriage to less than three, or such number as may be necessary to secure the survival of that quota to adult age, so that the second generation may be at least a trifle more numerous than the first.

"On the other hand, biologic morality, while depreciating the production of children, who are likely to be born unfit, or become so from lack of proper support and training, glori-

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fies and exalts as both the highest racial duty and the most precious individual privilege the bearing of children by those who are personally fit to bear and financially competent to rear such as shall be of value to the state. There is no achievement better worth living for, no more valuable legacy that can be left to the future, no more enduring claim to honorable remembrance, than a family of well-born, well-reared children.

"At the same time there is a growing tendency to encourage and promote in every possible way the marriage at a reasonably early age of young people, who are particularly desirable as future ancestors, to use a Hibernicism. Some day possibly we may become sufficiently intelligent to endow this sort of matrimony with state funds. At all events, an intelligent direction of race fertility, by selection of parents and rational limitation of the number of children, will be the path of future progress."

"Coöperation is one of the greatest forces of life, by, with, and through which deeds amounting to miracles are performed, and the lack of which writes ruin in capital letters on the minute books of roganizations, associations or corporations large or small, and measured by the degree that coöperation exists, can success be determined. We might say that coöperation is the result of inspiration, and inspiration comes as a result of concentration of thought and energy, but however this may be, coöperation is essential to success in organization."

"We should always take it for granted that God is present in the meeting, whether any of the leading members are there or not."

We have a correspondent in New York who underscores at least half his words. He thinks it strengthens them and gives them force. He is entirely mistaken. He does so much of it that nearly everything being emphasized the marks cease to be distinctive, the unitalicized becoming, if anything, the most noticeable to the eye and mind. When emphasis is so common that it ceases to be distinctive, it is no longer emphasis. Some writers seem to have discovered the fact that the day of italicizing words in letters and articles has entirely passed. So much is it out of vogue that in many of the printing shops containing new outfit one can not find such letters for use.—*Southern Presbyterian.*

Watch against any fallacies in your ideas which may arise, not from disingenuousness, but from allowing yourself in moments of feeling to think vaguely, and not to attach precise meaning to your words. Without any cold caution of expression, it is a duty we owe to God's truth, and to our own happiness, and the happiness of those around us, to think and speak as correctly as we can. Almost all heresy, schism and misunderstandings, between either churches or individuals who ought to be one, have arisen from this fault of an involved and vague style of thought.—*The Reformed Church Messenger.*

"A Michigan university professor announces that 'true religion can not be found in the church' or in the Bible. 'We must apply to our religious consciousness, even if in the process we lose Christianity.' The man who gets off such nonsense ordinarily has no Christianity to lose. His worship of the inner consciousness is simply the gospel of self-conceit."

God wants work of us. He is working. He offers his power to us if we will work with him. Greater deeds than have ever been done do not wait upon his willingness, but upon our obedience.—R. E. Speer.

"Winning converts to Christ calls for working for their growth and development in the Christian life. Babes left without proper care perish. Robust Christians can not be had without some concern and care on the part of the people of God."

We rather dislike the phrase "the new gospel" just as we rather dislike the phrase "the old gospel." The better phrase is "the gospel." The good news proclaimed by Christ's disciples is still good news. It is the old, and it is always the new gospel.—*Standard.*

A man may seem to be winning souls to Christ, and it may be really only to himself, or a theory, or a party.—A. N. Gilbert.

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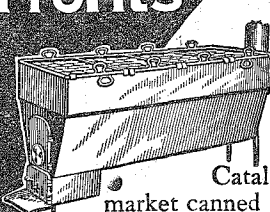
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THE SAINTS' HERALD

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

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



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

VOLUME 56

LAMONI, IOWA, SEPTEMBER 8, 1909

NUMBER 36

Editorial

THE OPEN DOOR.

SERMON BY ELBERT A. SMITH, AT INDEPENDENCE, MISSOURI, MAY 1, 1909; REPORTED BY MARIE MORGAN.

The subject that I have selected for the morning's discourse is "The open door," suggested by Revelation 3: 8 where the statement is made: "Behold, I have set before thee an open door, and no man can shut it." In connection with that text I want to use the closing words of the revelation given to the church at our recent conference: "So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory."

The text I have cited your attention to, as you are aware, was addressed to the church at Philadelphia, and the language is, "Behold, I have set before thee an open door, and no man can shut it." But I believe it has a special application to us, as well, at this juncture of our history. Those who are familiar with the conditions that surround the church now, and that which was given us at our recent conference, will agree with me that God has set before us an open door; and I don't believe that any man can close it.

Thursday night when I returned to the place where I am stopping, they told me that Brother Harrington wanted me to call him up on the phone; that he wanted me to speak here Sunday morning. I thought the matter over. I wondered what there was that I could present here in this center of religious culture and instruction that would be of interest to the people; and this text I have read to you came into my mind like a ray of light (a text that I have never preached on before, and have given little thought to) and I thought, If God wants me to give that message to this people, I will give it to them. So the next morning, when I called Brother Harrington up, he said, "Will you preach Sunday morning?" and I replied, "Yes," and I heard him chuckle when he hung the receiver up because I had said yes so promptly, but I had been thinking it over during the night.

"Behold, I have set before thee an open door; and no man can shut it." I don't care to give you any oratory, or paint any pictures, but if I can make

you see that open door this morning, I shall be satisfied. Did you ever stop to think of the difference there may be between an open door and a closed door? At one time I went through the penitentiary at Fort Madison, Iowa, and saw what I could of the conditions existing there. I saw the inmates at their labor. I was especially impressed in the workshop, where they were manufacturing pitchforks, where there were a number of desperate-looking colored criminals working, in the glare of the furnaces, and the scene was almost diabolical. But the thing most impressive was the sleeping quarters of these men. There were long corridors with rows of doors like pigeon holes. These doors were barred with iron, and on looking into these rooms we found there was just room for a little cot and washstand, and I tried to imagine what it would be like to be shut in there; to spend days and weeks there and never to escape,—stone walls pressing in on every side and above and below. When the doors of the great outer stone wall surrounding the prison again opened I realized what an open door might mean: we could go out. There were men in there for life and they couldn't go out. The man who let us out couldn't go out himself; he was a trusty.

Not long ago I was present at one of the higher courts of the church, and a young man appeared before that tribunal to plead his cause. He wanted permission to be baptized into the church again. He had been cut off, and for eight years he had been pleading for the chance to come in again. The plea presented was very touching. He said, "Brethren, I have had no rest by night or by day, neither of body nor of mind." There was a man who faced a closed door, and when it was opened, his heart was filled with joy: That was an individual case.

Travelers who have been to Jerusalem tell us that there is an immense stone wall there, a part of the old temple built by Solomon. Every Friday for centuries past the Jewish people have congregated there, and it is called the Place of Wailing, or Lamentation. Their mourning is not formal, because their hearts are really sad. They read passages of scripture; their eyes are overflowed with tears, and, according to Mr. Stoddard, the traveler, and lecturer, the words of the prayer that they utter

are like this: "We are become a scorn and derision to our neighbors. O, Lord, behold, we are thy people. We are brought very low, but remember not our iniquities for ever. In thy tender mercies redeem us, O, Lord."

There was a nation that had the greatest privilege ever given to any people, many centuries ago. Christ came to them, and he was of their own flesh and blood. There was Jewish blood in his veins. One of their own women was his mother. He came to them, and gave to them the greatest opportunity ever given to men, and they turned away, wherefore he said unto them, "Thy house is left unto thee desolate." For nineteen hundred years they have faced a closed door, and their prayers and lamentations have gone up. It will not last for ever; the gospel will go to them again, and it is possible there are young men in this congregation who will take it, but I trust, realizing now that we have also the opportunity that was given to them, in a gospel sense, there will be no place of lamentation awaiting us in our future history.

I believe that the thing we need to do now is to move forward in harmony with the words of the revelation I have just quoted to you: "Be encouraged and press on." The eyes of the Saints everywhere are resting upon the people, especially at this place, and the thing to do is for us to get down on a business basis with this church proposition and get to work and cease dreaming and singing so much about the glories of Zion, but get to work and seek to realize some of them. Those who come here want to be self-reliant, and reliant on God,—energetic and busy.

Now, pardon me if I go off on a tangent. At our house we have a flock of hens. There are twenty of them, and my wife has kept account of the expense of keeping that flock of hens. She has kept account of all the eggs used and sold, stock on hand, increase, and all that sort of thing. She did that for nine months, and we discovered that in nine months we had cleared thirteen cents. Now, you see, there is an opening for anyone with a million hens to make a good living, and keep busy too. But we also have two or three little bantams that belong to my little boy. He makes money with those chickens. I'll tell you how: I bought the hens for him. I buy the feed for them. I pay him for the eggs. He eats the eggs.

When I was making the chicken house for them, after I had worked on it for several hours, he inspected the work and said, "What, haven't you got that done yet? Why, I could make that in half the time."

The point is here: There are some people wanting an inheritance in Zion who are willing and anxious to accept of it, but they expect the Bishop to buy the

hens, furnish the feed, pay for the eggs, and let them eat the eggs, while they stand around and nurse some project of their own, and say, "Haven't you got Zion redeemed yet? Why, I could do it in half the time." Now, you think of it and see if it isn't true about some of our people.

I remember at one of our reunions, between meetings we were having a long discussion on the side, as we have sometimes, and one of our discontented brothers who has a hobby to ride, began to complain about the leaders of this church. He says, "Why don't they go ahead and do something; get something started; get Zion redeemed and get something ready for the people? Why, I sent on an article to the HERALD years ago explaining it all, but it never was published." One of our blunt missionaries turned to him and said, "If Zion were redeemed now are you fit to go there?" The brother said, "No," and it was true, too. He was a married man, having a good time with the girls, and making the life of his wife a burden. I think his wife would appreciate the sentiment of the other woman who on her marriage day gave her husband a book entitled, *The Perfect Gentleman*; and two years later she gave him one entitled, *Wild Animals I have Known*. He was that kind of a man in the home. He was complaining because Zion wasn't redeemed when he wasn't fit to go there at all.

What we need is workers. We need consecration. We need people who don't want to come here and expect to have everything done for them. The only man who can claim an absolute living without effort is the man who is absolutely disabled.

Every man who comes should be ready to add to the strength of Zion; if he is not so ready let him not find fault with others. Now I shall seek, if I can, to impress you with a comprehension of the scope and extent of the work that lies before us, suggested by this thought of the open door that now confronts us. What is the work of this church? At the recent conference our aged President said that we had two things to do: first, to carry the gospel to all the world; and second, to prepare in Zion a people for the coming of our Lord. Now, do you realize what a wonderful thing that is,—to preach the gospel to all the world and to prepare a people for the coming of our Lord? Do you realize what a wonderful thing it is; what an open door there is before us, to be message bearers in the name of Christ, and to prepare a people for the coming of our Lord? I tell you candidly, I would rather be a member of this church and one of the people than to occupy any other position in the world. I would rather be that than to be John D. Rockefeller. He will die some day and go where they can't handle oil, but I trust that there awaits us a better proposition than to be that. To be a member in the

church of Christ is the highest honor ever given to any man in the history of the world,—absolutely the highest.

The next day after our conference closed at Lamoni, a good sister came into my room in the Herald Office and said, "I want to shake hands with President Smith," and it had a peculiar effect on me. I suppose it should have made me feel big and important, but instead it made me feel small and foolish, and I said, "Sister, please leave off the titles." She said, "All right; I want to shake hands with Brother Elbert." That sounded better, because "Brother" is the best title in all the catalogue of titles. That covers it all.

Bro. John Smith, the president of our Lamoni Stake, uttered a truism when he said that the highest position in this church is to be a member in good standing. That in one sense is not absolutely true, because some positions are perhaps higher than others, in one sense; but in another sense, and a better one, it is absolutely true, because our moral condition determines our altitude, and to be a member in good standing is better than to be an officer in poor standing. You will agree with me on that, and that shows us that it is the work the man is doing and his spiritual condition that determines whether or not he is high or low.

I don't mean one against whom there are no charges preferred; one whose name is on the church books, but a member in *good* standing; one who can look his Christ in the face, if need be, and say, "I am doing the best I can," and it is given to each one of us, to be a member in good standing, and help preach this gospel to all the world.

Now, someone may say, "I am not a preacher; I am a merchant, or a farmer, or a mechanic; and so I can not preach the gospel"; but there is where you make your mistake. We have been commanded that we shall preach this gospel or prosecute the work of preaching it as far and widely as we can, and we are told that we are all laborers together in that work. How? Why, let me tell you. Not long ago one brother in Lamoni was advising and counseling another brother. He said, "You must be contented and satisfied to live on the allowance you are receiving, because we must make a sacrifice in this work. You are laboring in the interest of the church, and you must sacrifice, and your reward will be sure." That advice was good, but the trouble with it in that case was simply this: The man who gave the advice has money put by for future use and draws a salary of one hundred and twenty-five dollars a month, and the man whom he was advising is living on forty dollars a month and has to rent his house and feed and clothe his family out of that allowance. The advice didn't go down worth a cent. If that man actually believed in sacrifice he could

have placed himself on a level with that missionary, by contributing of his surplus, over and above that of the other for the good of the cause, and I wish some of our well-to-do men in Lamoni and elsewhere would place themselves somewhere near that basis. If they would, we could raise the allowance of the missionaries' families a little bit because they don't get enough and can't get out of debt to save their souls.

When it comes to talking about sacrifice some of us don't know what sacrifice means. We won't sacrifice unless we are paid for it. It is the elders' families who know what sacrifice is. The man who leaves his home, whose little children grow up and hardly know him; the wife who stays at home and sacrifices the care of her husband, his protection, advice, counsel, support;—they are the ones who know what sacrifice means.

Now, brethren, you are no better than these missionaries are. Your wife is no better than theirs. If you are as good, you are pretty well along in spiritual development. You will pardon me for being earnest in this matter. No, you needn't pardon me, either. I will never ask any man's pardon for being in earnest in this work, for we are commanded to be earnestly engaged, and I think the compliment I prize above all others was given me by an old German brother in Burlington, who had listened and sat in silent judgment on me for nearly four years and finally, when I was leaving, he said, "Brother Smith, I hates to see you leave. What we likes about you is that you mean every word you say." I prize that because I do mean what I say, and believe this is the greatest work and the greatest prize ever offered to any people or class of individuals.

The statement is made in the text I have read that the door is open and that no man can close it. It is in harmony with a statement made, I think, in the eighth chapter of Romans, where Paul says that neither life nor death, powers nor principalities, nor any other creature, can separate us from the love of God that is in Christ Jesus. I want to cite you to the history of this church in the days of exile when they confronted a closed door, and the door was closed for many years, and why? We are told in section 98 that it was because of their transgressions, and the statement is made that there were among them contentions and envyings and strife and lustful and covetous desires by which they polluted their inheritance, and for that, the door was closed. Instead of succor, their enemies came against them and hindered them. Their enemies would have been powerless if they had been fully confirmed in their service to God. The door was closed, but to-day, we stand in the age when the promise made them is being fulfilled, that Zion should not be moved out of

(Continued on page 847.)

SOME ILLITERATE CRITICS OF JOSEPH SMITH.

The Boston Traveler, August 30, and the *New York Times*, August 28, contain leading editorials on the vexed subject of Joseph Smith.

Both writers say that he was brutally illiterate. The similarity of the language suggests that the paper of the later date, *The Traveler*, borrowed its ideas from the *New York Times*, something as they charge Joseph Smith with borrowing the Book of Mormon from Spalding.

The editorials are full of blunders. For instance, *The Traveler* says he organized the Mormon church in 1833, in Ohio. It is a fact well known to most writers that he organized his church April 6, 1830, in New York State. The statement is also made that he started a bank in Kirtland, Ohio, and flooded the country with worthless bank notes for which he was tarred and feathered in 1832. The truth is that the bank was not started until January, 1837, nearly five years after the time when he and Sidney Rigdon were tarred and feathered. To cap the climax this ignorant beaneater says that Joseph Smith was killed at Carthage, Missouri.

There are so many blunders in the editorial that the fact is clearly shown that the writer knew nothing of the subject on which he wrote. Yet he calls Joseph Smith ignorant. We do not know what "brutal" illiteracy is, but it must include such mutilation of facts as we have noted.

The editorial in the *New York Times* is along similar lines, and contains the startling information that Smith was killed at Carthage, *Ohio*, by a "furiously moral mob." A "furiously moral" mob! It is the New Yorker's idea that a mob may become furiously moral.

Now any common school history, the very commonest kind would have informed these writers that Joseph Smith was killed at Carthage, Illinois. All confidence in such articles is destroyed by the conviction that absolutely no effort was made to ascertain facts. Such editorial writers who draw a salary and profess to enlighten the public are liable to prosecution for obtaining money under false pretences.

COLLEGE OPENING.

The fifteenth annual opening of Graceland College was Tuesday, September 7. An appropriate program of exercises was rendered in which various members of the faculty and others participated, and to which the public was invited. There was the annual opening address, by Elder Heman C. Smith, which was reported and will be published in the *HERALD*.

The indications are for a large enrollment, and we shall not be surprised if the number should exceed any fall term in its history.

The Board of Trustees have secured the services

of Ernest B. Blett, Farwell, Michigan, as superintendent of the college farm, who will remove his family to Lamoni this fall. He also brings with him his poultry journal, *Poultry Pointers*, to be published under his auspices from the college farm. The subscription price to this very neat and valuable little monthly magazine is twenty-five cents per year. Every farmer and every lover of poultry should send in his subscription to *Poultry Pointers*. Until further notice send to R. J. Lambert, Secretary of Board of Trustees.

NOTES AND COMMENTS.

We learn by telegram that Sr. F. M. Sheehy passed away at Brunswick, Maine, Sunday, August 29. Brother Sheehy was with her. The news reached us too late for publication last week. The year is not far spent and yet the death roll in church circles grows alarmingly.

The last two weeks were marked by several important events. On August 27, at Reims, France, Henry Farnum broke all records for long distance flying in an aeroplane, and on the next day Glenn H. Curtiss, at the same place established a new record for twelve miles with his biplane. On August 30, the *Norwhal*, United States submarine boat, broke all speed records for submarine boats. September 1 brought announcement that Dr. Frederick A. Cook, of Brooklyn, New York, had reached the North Pole on April 21, 1908. On September 2, the Cunard liner, *Lusitania*, broke the trans-Atlantic record, reaching port four days, eleven hours, and forty-two minutes out from Queenstown.

The report of Doctor Cook's discovery of the North Pole seems to be true. The doctor is nearing Copenhagen, where he will be given an enthusiastic reception. We will give *HERALD* readers an extended account of this discovery when reports are fully authenticated.

Doctor Cook has put a quietus on any idea that the Ten Tribes are at the North Pole.

The Lamoni Stake reunion closed Sunday night, and has been a success in every particular. A complete report will be given next week.

"And though your work may be small, make it as great as you can! 'The real worker,' declared Joseph Parker, 'never says, 'How little can I do?' but always 'How much can I do?'" In the church there are, even yet, sadly few ambitious souls. It is better to speak convincingly the praises of Jesus than to win cases before a jury or carry a bill through a senate. It is better to discover new ways of reaching souls with God's truth than to discover the North Pole. It is better to win one victory over evil than to conjure the most brilliant army ever brought into the field."

THE OPEN DOOR.

(Continued from page 845.)

her place and that her children should return with songs of everlasting joy, to build up the waste places in Zion. The door is open for us again, and no man can close it. If it is closed we will close it ourselves.

It was the same in Nauvoo. The Lord gave them an opportunity, but warned them and told them that if they did not execute the work in the time it should be accomplished, they would be rejected; and in the same revelation he says, "By your own works you bring curses instead of blessings."

Well, you know what the result was, of their hardships and of the evil temptations to which they yielded. It culminated in the great apostasy, and the door was closed for many years, but later it began to swing open, and I believe that to-day, as a church, we stand on a higher place, and our prospects are brighter than they ever have been since that date. It remains for us, then, as a people, standing where we do, to heed the mistakes we have made in the past and avoid them in the future. Are there contentions and jarrings and strifes among us to-day? Are there lustful and covetous desires? If there are, then I say it is time for us to repent as individuals. I know that during the recent conference we heard it is said that we should not preach repentance to the church because it wasn't needed. I believe sometimes it is needed. Our busy church courts show the need of it; our brethren who constantly labor with those in transgression can testify of its necessity, and we need to cry repentance still, and urge the people that they should press on in the accomplishment of the work in their care.

The second text, taken from the revelation given at our conference at Lamoni during the past month, contains words like this: "So be ye encouraged." I am glad the Lord told us to be encouraged. Not long before the conference convened, I was talking with one of our brethren who said to me, "I know that God revealed to me that this church is in darkness." I thought then that when one man sets himself up against the church and says he is in the light and everybody else is in darkness, that man is in danger; but when the Lord spoke he said, "Be encouraged." Don't be so pessimistic, doubtful, and fearful, but press on in the consummation of all that God designed for his people, unity, honor, sanctification, and glory.

The Lord knows all about this work. He knows the present condition of the church. He knows the Bishopric, the Presidency, the Twelve. He knows our financial condition. He knows more about the work in a minute than you do in a year; and he says to be encouraged and press on.

I believe we should become more united as a people. The Lord says in this revelation that we

have made some progress in the past year towards unity, and I trust we have, and I hope in our discussions of differences that we will have a unity of spirit if not of opinion.

You notice here he says, we shall press on toward the *consummation*, unity, honor, and glory. Unity, then, in the absolute sense, is to be a consummation. We can not expect it right now. We must approach it by degrees. That is, absolute unity, of opinion. We have men of so many different characteristics and surroundings, and new members coming in constantly, that it is inevitable that we will see things differently for some time to come, but we can have, if we will, unity of *spirit* and *desire*,—the desire that truth shall prevail and nothing else.

We don't have charity enough for each other in our consideration of differences. During the late conference one of our brethren who is sometimes considered as something of an extremist, came to me and said, "Brother Elbert, I have reached the conclusion that I am a conservative." I said to him, "My brother, that is the most radical conclusion you ever reached."

A little later he heard me preach and said, "I have reached the conclusion you are a radical."

I replied, "I presume you are conservative in that conclusion."

How reconcile these statements? In this way: In the presentation of *our* pet theories we are all radical, but in listening to the theories of *our neighbors* we are all extremely conservative.

I was struck, recently, in reading one of the lectures of John L. Stoddard, the traveler and lecturer, with his statement that the people usually conceive the Devil to be quite different from them. We are white, so we think the Devil is black. But a European traveler in Africa was once surrounded by black natives who came rushing out and declared, "He is as white as the Devil." They thought the Devil was white because they were black. We think he is black because we are white. We do ourselves the honor of thinking that the Devil is as different as possible from what we are. It is not always true. He don't necessarily black his face when he goes among white people, or wash his face when he goes among blacks, and it doesn't follow that everything we have conceived as being truth is absolutely free from that which is evil: or that everything our neighbor does that we don't agree with has the Devil in it. We must canvass our differences in the spirit of charity and in that way, with the help of God, we can, we trust, approach the consummation which shall be absolute unity in *spirit* and in *opinion* as well.

Most of our differences in the past have been the result of misunderstanding, or a disagreement regarding methods, or a result of individual peculi-

arities that have made it hard for certain men to work together. We have agreed regarding fundamental doctrines.

In other words, we are divided on trivial and transitory matters, but we are united on that which is fundamental and eternal.

So far as this question of who is radical and who is conservative is concerned, Christ is the standard by which we are measured. He who refuses to go as far as Christ went on any question is conservative; he who goes further than Christ went is radical. He who stays close by his Lord and Master is safe, sane, and wise.

Before I close I want to call your attention for a few minutes to the history of our church. I am going to quote some words from the first General Epistle issued by our President, written a little over a year after the Amboy conference, when, as a young man he raised the standard of the Reorganization, and called the people everywhere to rally around truth and virtue and the gospel of Christ. If there ever was prophetic utterance which burned with the Spirit, that was one, and he sent that utterance out to the world:

In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all of the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace.

And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." Amen and Amen.

That message was given a great many years ago, almost fifty years ago, and our brother has sounded it from that day to this. It is not wholly fulfilled yet, and there ought to be a thousand young men take up that cry as it falls from his faltering lips and carry it to the farthest corners of the earth.

We must sound it right here in Zion. "Arouse ye that have slumbered so long. Leave your sins of

convenience and service of Satan in all his seductive wiles." Arise and help us to redeem Zion.

While I believe some of us ought to repent, I have a great deal of faith in my brethren. I have a great deal of confidence in them. They are the best people in the world, but I know that, like myself, they are subject to their weaknesses.

I want to close early this morning to give the Bishop time to carry out his work as announced, but in closing, let me present this thought. We must not only have faith in God and in our brethren, but we have got to work. It is said that a woman will pay to get into heaven, but she will work to get into society; and a man will pray to get into heaven, but work to earn the almighty dollar.

Heaven doesn't command our attention so long as there are earthly problems to be solved. Heaven isn't ready for us and we are not ready for heaven. We are not good enough for heaven, but we are too good to fritter away our time on the follies of this world. So far as the dollar is concerned, it is all right as a means to an end, but as an end it is all wrong.

So let us concentrate on this one proposition, that we will not only pray but work for the redemption of Zion here and now. I trust that God will help us to that end.

It is one of the most despicable things in life to see people of sense and education decrying and injuring the character of others who it may be for some slight misdemeanor, laid themselves open to public talk and scandal. No good, but only evil can come from such a course, and people of sense and discretion should be ashamed to be ever found guilty of retailing and doling out bits of scandal, however small and insignificant they may appear.—*Lutheran World.*

To a large number of the human race nothing is so delightful as to hear bad or spicy news regarding the conduct of others. A genuine scandal monger finds a piquant bit of gossip concerning a neighbor more to his relish than a savory meal. He delights in it as the years roll on with ever increasing gusto. His appetite grows by what it feeds on. Why is it that men are so prone to publish abroad a neighbor's shame and to pass lightly by his virtuous actions? Charity can spread a wide mantle over many of the infirmities of poor humanity, rather than publish them broadcast over the land.—*Lutheran World.*

"A selfish minister, greedy for money, hungry for applause, scheming for place, careless of his word, eager for pleasure, envious of superior gifts and bitter in temper and speech, is a spectacle to make 'angels weep,' and true Christians hang their heads in shame."

Original Articles

THE SAINTS' HERALD HISTORICAL SERIES.

III. THE VISION OF SEPTEMBER, 1823, AND FIRST VIEW OF THE PLATES, BY SR. M. WALKER.

"He was clothed with humility,
For no need of seeming had he.
No trappings were on the sheath,
The sword of his soul to reveal,
All saw the make of the steel
Underneath.

"He was sweet in his soul and mild,
With the innocent trust of a child,
As he prayed to an immanent Lord;
But, stirred by the wrath of the fight,
He seemed as an angel of light
With a sword."

"The world is God's seed-bed. He has planted deep and multitudinously, and many things there are which have not yet come up."—Henry Ward Beecher.

NEW WINE IN NEW BOTTLES.

More than three years had now elapsed since Joseph Smith had had his first vision, and during this time we are not informed by either history, or tradition, so far as is known to the writer, that anything of importance bearing upon his future lifework disturbed the quiet tenor of his way. He indeed tells us that during this period of waiting he yielded to many foolish temptations, and was led into errors, displaying not only the follies of youth, but the corruption of human nature. But in regard to the many thoughts and reflections which must have occupied his mind during this time, bearing upon the wonderful manifestation which had already been given him, as well as their effect upon his future life, he is silent. I have often thought of and wondered in regard to this. I have thought that it would have been most gratifying to many who in after years yielded their allegiance to the gospel of Christ as taught by him, to have known the inner workings of his mind during this period of waiting. But if ever "new wine was put into new bottles," if ever all previous precedents were set aside, totally ignored as it were, it was in the history of the coming forth of this latter-day work.

THE SILENCE BROKEN.

But at last the silence is broken, and the time of waiting is ended. Convinced of wrongdoing the ten-

der conscience of the boy finds peace only in repentant confession to God of his follies and sins and pleading with his heavenly Father that he might know of his standing before him. In pleading with God this second time for a manifestation of his Spirit, the only thought which seems to have at all influenced his mind was a personal one. His conscience convicted him of sin, led him to repent of it and to plead with God that he would manifest to him whether or not his repentance was accepted. Up to this period of time it would seem that no thought of anything beyond his own personal concern had entered the mind of the boy in connection with any experience he had had. This, strange as it may seem, will perhaps account, at least in a measure, for those three and a half care-free years in which, when not engaged in labor, the sports and follies of young companions appealed to him and he yielded to the influence of his environment to such an extent as finally alarmed him in regard to his acceptance with God. Could a greater contrast than this between the first and second forerunner of Christ be imagined?

Well may it be called a marvelous work and a wonder, unlike in many respects every other work of God which had preceded it. But now all this was to be changed, and though the years of waiting were not yet ended the boy was no longer to be left in ignorance, that so far from this being exclusively a personal matter it was to embrace in its interest the utmost bounds of the habitable globe, and that he, the careless, uneducated country boy was to be an instrument in God's hands of helping to usher in the dispensation of the fullness of times and establishing upon the earth the kingdom of God, never again to be thrown down or given to another people. I do not say that all of this was made clear to him then. It is doubtful if at that time



JOSEPH SMITH

he had ever heard of a previous dispensation, or could at all have understood the meaning of that dispensation in which God would "gather together in one all things in Christ, both which are in heaven and which are on the earth, even in him." But he was told that God had a work for him to do and that his name should be had for good and evil among all nations, kindred, and tongues. Strange statement this, and one utterly impossible of fulfillment without the aid of divine interposition.

JOSEPH'S ACCOUNT OF THE VISION.

But in order to a correct understanding of that which I may say in regard to this vision it seems best to insert it here, for while it is very familiar to many of my readers, its repetition will do no harm, and there are possibly others who can not lay a like claim to familiarity.

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but his robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. [NOTE.—This name is given "Moroni" in Doctrine and Covenants 26: 2 and 110: 20.] That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummin, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch." And again he quoted the fifth verse thus: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when

"they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which can not be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummin, only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up until he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

After a short interval the heavenly messenger came again and repeated all which he had said at his first visit, also adding that "great judgments were coming upon the earth, with great desolations by famine, sword and pestilence, and that these grievous judgments would come upon the earth in this generation."

Again the messenger departed, but in a short time came back and repeated the same things he had said before and beside warned his listener that because of his family being poor Satan would tempt him to make use for obtaining money, but he forbade this saying that: "I must have no object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them."

THE FIRST VISIT TO CUMORAH.

Three separate times the heavenly visitant appears and each time repeats the instructions previously given. Again the next day he appears, and after again repeating the same instructions he tells the boy to inform his father of all he has seen and heard. This he did, and obeying the advice of his father he went to the place which had been shown him in the vision as being the one where the plates were concealed. Of this visit he writes:

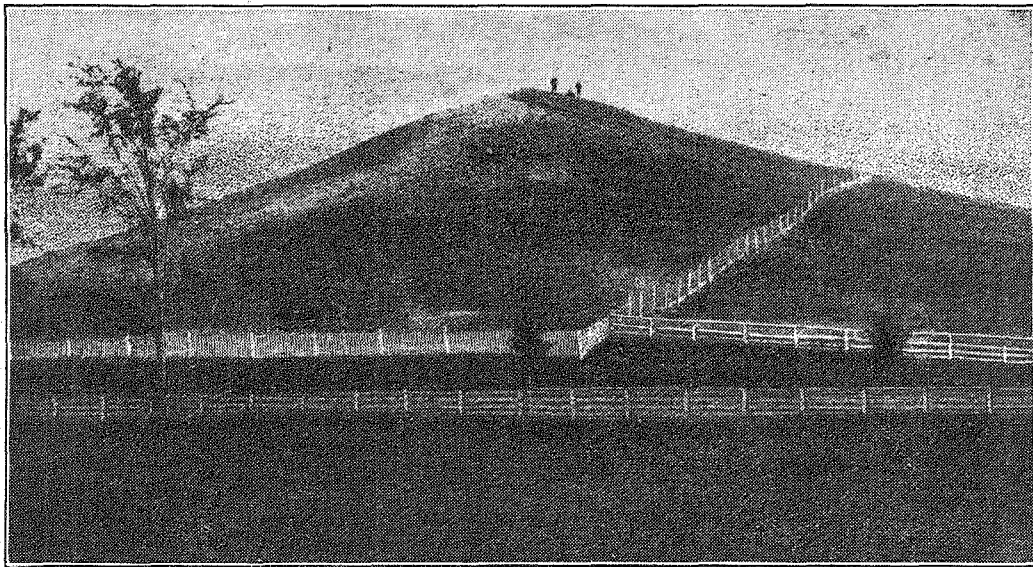
I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a

little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim, and the breast-plate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones cross-ways of the box, and on these stones lay the plates and the other things with them.

I made an attempt to take them out, but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time, but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days.

this movement appealed, and who were stirred up in wrath not only at the beginning of this "shaking up," but which has extended even to the present time. "Orthodoxy, my Lord," said Bishop Warburton in a whisper, "orthodoxy is *my* doxy,—heterodoxy is another man's doxy," and never perhaps in the history of the world was there ever introduced a religious belief for which the accepted orthodoxy of Christian churches was less willing to stand as sponsor. It was not the "doxy" of any one of them. So far from it that all of their creeds were declared to be an abomination in the sight of the Lord.

Against the creed makers of that and later days Henry Ward Beecher brings this accusation: "Creed makers have treated the Bible as men do their sheep—shearing the wool to make thread, dyeing the thread



THE HILL CUMORAH.

An entire volume might well and profitably be filled with an analysis of and comments upon this vision—this strange and wonderful display of the condescension and love of God! But while it is not our purpose at this time to do this, it is yet our earnest hope that other and able writers will yet give it their attention and furnish a proper setting for the wonderful picture. Gladstone has said: "It is doubtless needful that popular theology, which like everything else tends to settle down into mere formulas should be shaken up from time to time and measured and adjusted by its eternal standards."

NO MAN'S "DOXY."

The careful reader who sets himself to bestow upon the history of this time and movement even a casual observation will experience no difficulty in seeing and deciding upon the class of people to whom

for the shuttle, and working the shuttle in the loom to create every fabric that invention can conceive, all the while declaring that those fabrics and patterns grew on the sheep's back." This being true it is not at all to be wondered at that the original gospel of Christ was not recognized, but especially by those men who professed to be teachers of the gospel and followers of the meek and lowly Nazarene was it most bitterly opposed and its adherents persecuted with a blind zeal and perseverance worthy of a better cause.

OUR EVIDENCES.

I have thus far confined myself almost exclusively to the statements made by the chief actor in the events narrated by the boy, or young man, to whom the angel appeared, allowing him to tell his own story in his own way. To the minds of many the

vital question has doubtless already presented itself: How is this story to be substantiated? How are we to know that it is not all a delusion—a mere fabrication of the brain, or worse yet, a cunningly concocted story gotten up by the boy and his friends for the purpose of deceiving—that he might gain followers, popularity, wealth, perhaps, and become great in the eyes of men? What have you to offer as proof that it is genuine?

Thus called upon for evidence I find that before attempting to give any it becomes necessary to understand somewhat in relation to the character of the evidence which will apply to the case and also by what standard that evidence when produced is to be judged. As in a previous article bearing upon the life and work of Joseph Smith I made the statement that it was not aiming to write for or attempting to convince the unbeliever in God and his divine revelations; so here I repeat that this article relating to the inauguration of the work which had its beginning in the visitation of angels to Joseph Smith is written with the same limitations and is addressed only to those who believe in God and his Christ and accept the Bible as the standard of evidence and the word of God as an end to all controversy.

Please understand that this position is not taken because it now does or in the past ever has entered my mind for a moment to believe that the existence of God, the promise and assurance of life hereafter, the incarnation of Christ, his life, suffering, death, and resurrection is not just as susceptible of proof of being established by as high (if not a higher) class of evidence, as any fact in the natural world. Let that fact have relation to history or science; to the physical formation of the earth or the wonderful phenomena of any facts bearing upon either physical or mental science, I care not what it be, or how solid its foundation, I yet claim that equally solid is the evidence God has not only pledged himself to give but stands ready to give to every one who places himself in a proper position to receive it. And in this matter—this testimony of the truth of God and the gospel plan of salvation, the infinite Father with wisdom possessed only by an infinite being has safeguarded and removed it entirely beyond the realm and reach of *occult science*—beyond the reach of any power but *his own*. Well has John said of this: "If we receive the witness of men, the witness of God is greater."

Let me here repeat a quotation from Dr. Lyman Abbott which I used in a previous article. In a recent work, entitled *The Rights of Man*, by this able and well-known author, he says:

The accessibility of God to every soul, the possibility of every soul coming to God—this is the teaching of the Bible from its opening statement that God made man in his own image, to its closing statement that whosoever will may take the water of life freely. The whole record of the Bible is a

record of the personal relation between the individual soul and God. The writers of the biblical books talk to God, God answers them; they walk with him, they have fellowship with him, they report that fellowship. He is their friend, their companion, their inspirer, their counselor, their helper, their king, their Father. . . . It is only the church that has condemned the man who has gone out into the infinite and brought back a new vision of God. I have sometimes thought I should like to write a history of the church for the purpose of showing that Christianity must be supernatural to have lived despite so many blunders of its friends.

Words of our own would fail entirely to place this matter before the reader in so clear a light. Joseph Smith had had a vision. He had seen and talked with God and "it was not" to use the words of another,

the religious scoffer; it was not the infidel agnostic or atheist; it was not the Jew, Mahometan, or any of these heathen people who mobbed Joseph Smith for claiming he had a message from Jesus. Oh no, but anomalous as it may seem now, it was the class-leaders and preachers who wielded the tar buckets and feathers.

Joseph Smith had a peculiar, a special work to do for the people, not only of his own time, but one bearing upon all future time, all coming generations until the return of Christ to the earth. For this work he needed and must have a special preparation, hence it came to him in many and lengthy interviews with those of his fellow-servants who had passed from the world's stage of action before his time as well as from the confirming testimony of both the Father and the Son. Every special work calls for a special preparation, and he who has a witness to bear unto others must of necessity himself be well established in the truth.

But you and I, dear reader, are intrusted with a work of just as grave importance—just as far-reaching consequences to us as individuals as that of any man or woman who has an immortal soul to save. It may not indeed be of so much consequence to the world at large as was the message of John the Baptist, or that of Joseph Smith, but to us it certainly is, for "what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" This being true, it certainly should interest us to know in regard to this vision: Is it true or is it false?

The messenger told him many, very many important things—things which were shortly to come upon the earth—things which were contained in the book which was then hidden in the earth, etc., etc. But most important among all these he bore witness to Christ and stated that the hidden book contained the fullness of the everlasting gospel.

It is a well-established fact that the claim of Joseph Smith not only at the beginning of his career, but all through life, and to the hour of his death was, that he introduced no new gospel, no new system of religion, but taught the gospel as it had been taught by Christ and his apostles; that he had been com-

missioned to teach the gospel of Christ, not only in word, but in power and the demonstration of the Spirit. Hence it follows that whatever may have been his teachings, whatever he claims to have learned by direct communication from angels, by visions or in what way soever he may have been taught, becomes subject to the same class of evidence and must be tried by the same standard, namely, the Bible, and must not in any way conflict with the teachings of Christ or those whom Christ commissioned to represent him.

PROPHECIES, MIRACLES, INTERNAL EVIDENCES.

Most individuals who have undertaken to prove the divine origin of Christianity, either from the rostrum or by use of the pen, have relied mainly upon three sources for the arguments advanced, namely: the prophecies recorded in the Old and New Testaments, the miracles, especially of the New Testament, and the internal evidence found in the purity and excellence of the entire system, plainly marking it as having its origin in and being watched over by a power far higher than that possessed by any human being or any combination of such.

It is not the object of this brief article to present here the arguments which have been made at various times by the wisest and best men of every age and generation since the days of Christ. We ought all to be familiar to them, for among the first commandments given to the church organized by Joseph Smith was one that from all good books, we as a people were to seek for knowledge. Let it ever be borne in mind that while God, through Joseph Smith, denounced the creeds which men had made, he did not denounce all men, neither ignore the good which was in God's world. Good books there were, and they must first have been written by good men, and there must have been good men and women, too, who read them else it had been a thankless task to make them.

"Many," says Max Muller, "are the advantages to be derived from a careful study of other religions, but the greatest of all is that it teaches us to appreciate more truly what we possess in our own. When do we feel the blessings of our own country more warmly and truly than when we return from abroad? It is the same with regard to religion." Doubtless this may have been one of the reasons why God enjoined upon us to obtain information. Another is that we may be in a position to give to every one who asks us a *reason* for the hope that is within us and while we do this with meekness and fear it is none the less to be done in the full assurance that we "speak that we do know and testify that we have seen."

Napoleon once said that "all the scholastic scaffolding falls as a ruined edifice before one single word,—faith." But faith itself, if it be a saving

faith, demands and must have a foundation upon which to build.

Atheism charges upon the believer in Christianity that he accepts upon mere faith many things which reason rejects. Addison retorts in this wise:

"Supposing all the great points of atheism were formed into a kind of creed, I would fain ask whether it would not require an infinitely greater measure of faith than any set of articles which they so violently oppose."

Joseph Cook says: "There is no modern form of skepticism which may not be exploded by a fair use of its own concessions." I *believe* this is true, but I *know* there is no skepticism to which God will not deal the death blow if the individual will but place himself in that position before God which will enable him to know for himself.

IF ANY MAN WILL DO.

When Jesus Christ was sent by the Father to declare to men the will of God and to teach them the gospel plan of salvation, the Father did not leave him alone, neither did he send him to declare to men that they must receive his unsupported testimony that what he taught was the eternal, unchangeable truth of that God who created the heavens and the earth. Far from it! This is the message—this the rock upon which the church of Christ is built as that also upon which my faith—the faith of every true Christian must be founded: "If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17.

When Jesus questioned Peter as to his knowledge of him, asking, "But whom say ye that I am?" and Peter answered: "Thou art the Christ the Son of the living God," Jesus said: "Blessed art thou, Simon Barjonah; for flesh and blood hath not revealed it unto thee but my Father which is in heaven."

Here then we find the foundation of our faith—the rock upon which the church of Christ is built, and the impregnable rock of holy scriptures, namely, the witness of God which is greater than the witness of man—the Holy Spirit which is the mind and will of the Father and the Son bearing witness to the truth of what the Son came to teach. Salvation is strictly an individual matter. Faith is the first principle of revealed religion, but we are enjoined to be able to give a *reason* for that faith. Jesus said the doer of God's will should know, and however strong the faith may be it is certainly a grand thing to be able to say like one of old, "I *knqw* that my Redeemer liveth."

ONE WHO KNEW.

When Joseph Smith began his life work (the preaching of the gospel of Christ to the men and women of this country) he said in substance:

I know there is a God for I have both seen him and spoken to him. He has talked with me and I know that Jesus

Christ is his Son, for I have seen him too, and God has borne witness of him. I have talked with angels and they have taught me many things which pertain to the building up of God's kingdom in these latter days. They have also told me of many events which are shortly to take place and have given me authority to preach the gospel. I do not come to you declaring any new gospel—any new plan of salvation, but the same gospel taught by Christ and his ministers. I have indeed taken from the earth where they had long been buried a set of golden plates in which the history of the early inhabitants of America was written. I do not understand the language engraved upon these plates, but translated them by the use of certain stones set in silver bows which were buried with the plates and which the angel taught me to use. But so far from this book containing any new doctrine, anything which conflicts with the gospel of Christ, it is a very strong witness to the truth of the record contained in the Bible which all Christians profess to believe, and so plain in its teaching of the gospel of Christ that it is not possible to mistake the way.

Now I do not expect you to accept my unsupported testimony in regard to this for that is not God's plan. Jesus Christ did not ask it and neither do I, but just as he offered to men and women the testimony of his Father, so God has commissioned me to offer the same and in the words of Jesus to say, "If any man will do his will he shall know of the doctrine."

A PERSONAL TESTIMONY.

To the writer long years ago this message came, and after many a struggle, many an unavailing prayer that a testimony might be given before obedience was yielded to that which faith accepted as the gospel plan of salvation, her resolution was at last taken to obey and then demand of God a fulfillment of the promise. And when she here testifies that the promise was fulfilled—fulfilled even as Jesus promised it should be, would it seem to be assuming too much to say that I knew Joseph Smith was called of God and that when he published to the world an account of what the angel Moroni revealed to him, he published a true statement of facts? I think not, for it is done in meekness and the fear of God. His glorious plan of salvation embraces this future—infinitely precious, if that may be, above every other distinguishing feature: that God has reserved to himself the giving of that witness to the truth of his gospel which is greater than the witness of men, and no one is cut off from or deprived of this who is willing to put it to the test by doing the will of God.

ANOTHER CLASS OF EVIDENCES.

But while thousands upon thousands have borne a faithful testimony to the truth of this latter-day work which had its beginning in the vision or visions which we have been considering, and which in themselves embrace the direct evidence of more than one prophecy literally fulfilled, and while other thousands have attested to many miraculous events, falling little short of those recorded in the Bible, there yet remains another class of evidence to which the

honest seeker after truth must give due weight, and which even the bitterest foes of the work will certainly find it hard to set aside with a wave of the hand or the enumerating of those talismanic words—delusion! imposter!

Brother Williams, in his article in the previous number of this magazine, as our readers will remember, said:

What proof have you that Saul saw the light and was stricken to the earth? None, save the unconfirmed statement in his own epistle and that found in the Acts of the Apostles which was the accumulated traditional facts preserved for nearly a hundred years before they were recorded. Please remember I am not denying the truthfulness of either, but I do say the claim of Joseph Smith is equally valid with any recorded statement in the scriptures. In fact, it is more so. Moses said God wrote on the tablet of stone. No living witness has ever vouched for the statement. Twelve witnesses confirmed the testimony of Joseph Smith. If I was to determine on the facts in the case I must conclude there is more to substantiate the story of Joseph Smith and the work which he introduced than any recorded instance in the Bible. It happened in our day; we have the testimony of witnesses known to hundreds of men now living. These men say they knew they saw the angel and bore witness to his message.

In the year 1876, following the announcement of the death of Sidney Rigdon, the following (editorial, I think) appeared in the *Chicago Times*:

Mr. Rigdon was a man of good general ability, enlarged general culture, and well versed in natural science. He devoted the latter years of his life to the study of geology, on which science he was an able lecturer. No person had a more intimate acquaintance with Joseph Smith, or had better opportunity to judge the truth, or falsity of the thing he proclaimed to be true. As a Baptist, as a Campbellite, as a scientist, he was regarded as an honest, straightforward man. Only a bigot will accuse him of dishonesty in espousing the doctrines held by Joseph Smith. Mr. Rigdon was not the only person of good repute who gave testimony in favor of Joseph Smith till the end came. The original testifiers of his having the golden plates, whereon was inscribed the Book of Mormonism, never indulged in crooked talk in relation to the affair. As recently as last year, two of them were living—venerable men, whose word no person was likely to question in other matters. The widow of Joseph Smith still lives at Nauvoo, respected in the community as a woman of more than ordinary mind, culture and character. Two of his sons are citizens of this State, esteemed by all who know them as gentlemen of the highest integrity.

No one who knows them will deny that the anti-polygamy Mormons, or Josephites who are scattered throughout the West, are the peers of other people in honesty, integrity, and truthfulness. It is all very well to sneer at Mormonism, to say that the father of Joseph Smith was an idle vagabond, who stole sheep, and that he himself was a knave or a fool, or both combined, but the question naturally arises, What is to be done with the testimony of this cloud of witnesses, the word of whom in all ordinary matters is taken as readily as the word of any man, and whose oath would send any man to the prison or gallows? Another age will probably ask, Why was not this testimony refuted when those who gave it were living? The truth is, the testimony of these persons must be shown to be false within the next twenty years, or the fact that it was not disproved or even shaken will be a powerful argument in favor of its truthfulness in all coming

ages. If there is good and sufficient evidence to substantiate any phenomena ordinarily classed as supernatural, it exists in relation to acts performed by Joseph Smith. Not one of the miracles imputed to the author of the Christian or Mohammedan religions was vouched for by so many witnesses.

The above is the conclusion reached by a totally disinterested party. One who so far as my knowledge extends never had the slightest affiliation with our people, and yet while the quotation shows him to have been a man of broad and liberal mind, we are naturally led to inquire how under all the circumstances, and with a knowledge of facts as they really exist, could a just man arrive at any other conclusion.

IN CONCLUSION.

In conclusion I would say by using the words of another:

"My abiding belief is that just as the workmen in the tunnel of Saint Gothard, working from either end, met at last to shake hands in the very central root of the mountains, so students of nature and students of Christianity will yet join in the unity of reason and faith in the heart of their deepest mysteries," and when that time shall come those who have read deepest from the open book of nature will most marvel at their own interpretations of her handwriting by which they were led into doubts and unbelief, while those who took heed to "the more sure word of prophecy" will enter into the joy of their Lord. All truth is one. But to discover this truth at the end of the race is far from meaning to the individual discoverer who all his life has opposed it that which it means to him who has spent his life in contending most earnestly for it. Men yield allegiance to and demand a class of evidence which has condemned untold thousands of innocent men and women to imprisonment and death, while they reject that which God offers them as being unworthy of reason. The way of truth can not be mistaken by him who relies upon *both* the law and the testimony. But either one without the other is an insufficient guide. There is not a soul whom God has created, but at times feels an intense longing for that which only God has to give and which nothing of an earthly nature can satisfy.

It was doubtless in this frame of mind, with this soul hunger gnawing at her very vitals, as it were, that Annie Besant first encountered Theosophy. Atheism held no God. In materialism she could find no answer to the problems of life and mind, and using her own words,

I had all along been deeply troubled as to the "beyond" of all my efforts at social and political reform. My own socialism was that of love and leveling up; there was much socialism that was of hatred; and I often wondered if out of hatred any true improvement could spring? I saw that many of the poor were as selfish and as greedy of enjoyment as many of the rich, and sometimes a cold wind of despair

swept over me lest the "brute in man" should destroy the realization of the noblest theories. Here Theosophy with its proof of the higher nature in man came as a ray of light and its teachings of the training of that nature gave solid ground for hope. May I add that its call to limitless self-sacrifice for human good—a call addressed to all who can answer it came to me as offering satisfaction to what has always been the deepest craving of my nature—the longing to serve as ransom for the race. At once I recognized that here was the path to that which I had been seeking all my life.

The last Christian belief to which Annie Besant clung was her faith in the deity of Christ, and because it was her last and dearest all the more closely she clung to it. In a measure, at least, this was restored to her in Theosophy, for the philosophy taught is essentially Christian in ethics. She was driven to infidelity by those creeds of men which the Lord told Joseph Smith were an abomination in his sight, and for one, I have never read of her trials, struggles, and failures, without lifting a silent prayer to God that finally she might be brought to know the truth.

But to become "as a little child" is a hard matter for those who pride themselves upon their own wisdom, their riches, their talent, or the honors bestowed by men. God has given man his agency, and his power to choose will be God's vindication in the day of judgment.

• * * * *

The true way is to speak as well as we may of all with whom we come in contact, being always open and frank with every one and ever free from tricks and frivolities of speech whereby a character or reputation may suffer. Scandalous words, even though spoken without bad intent, often drive men to despair and a suicidal death.—*Lutheran World*.

It is of the utmost importance that a nation have a correct standard by which to weigh the character of its rulers. But above all, if we be just men we shall go forward in the name of truth and right, bearing this in mind—that when a case is proved and the hour come, justice delayed is justice denied.—W. E. Gladstone.

"Whatever theories may be preached about the best way to reach the 'masses,' the fact is still patent that all men are converted as individuals. Sinners are never saved in 'crowds,' though crowds may be saved at the same time.

"A thing is not necessarily wrong because it is new, nor right because it is old. Sin is as old as Adam, but is as wrong as when it entered the Garden of Eden. Neither is a thing right because it is popular."

We are not alone in thinking that the theaters of our day are no better than those of pagans of old time in their demoralization.—*Christian Instructor*.

THE FINANCIAL LAW.

LEST WE FORGET.

[Not long ago a faithful and able elder was heard to say, "I have spent fifteen years of the cream of my life in a foreign mission field. I have a large family growing up and we have no home. We need one, but how shall we get it? I might go to work, but I have lost out in industrial lines. What could I take up that would pay? And anyway my calling is to preach. But we need a home. My wife would be overjoyed if we had a little cottage of our own."—EDITORS.]

When I essay the task of telling men and women what their duty is, or that they ought to do their duty, I at once assume an arduous task. I step upon ground often trodden by exponents of law, whether it pertain to the law of the land or the law of the Lord. In the latter case it is more difficult because it is more far-reaching in its results.

In considering the subject of finances, men are likely to think that everything in the article that "hits them" is a personal attack upon their standing in the church. To me the whole gospel is of personal application. If I am not in harmony with it, it is an argument against me. I can see no possible way to escape making every law of the divine economy of personal application, because we are, individually, particles of the whole. But this attack if it be pleasant to any to call

it such (defense seems to me to be better), should be made with the intention of engendering strife or antagonism in no one; but for the purpose of getting men to awaken to their duty, thereby enabling them to "obtain a more excellent name" (reward) for themselves, by reason of which, as instruments in the hands of God, they are the means of bringing about the salvation of others, in which alone lies honor and glory for men. It is only fair that we make every law of personal application, since it is the intention of the law to make the body pure by making the individuals free before the law.

"Except a man be born of water and of the Spirit, he can not enter the kingdom of God." "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken," etc. Now, where is the man or the woman who can say that one of these is binding and the other is not? That is, if he has anything to consecrate or give? And where is the man or the woman who has nothing

to consecrate? Many have no surplus, it it true. If he has no money to consecrate, he can consecrate his life. "Silver and gold have I none; but such as I have give I thee"; "It is more blessed to give than to receive."

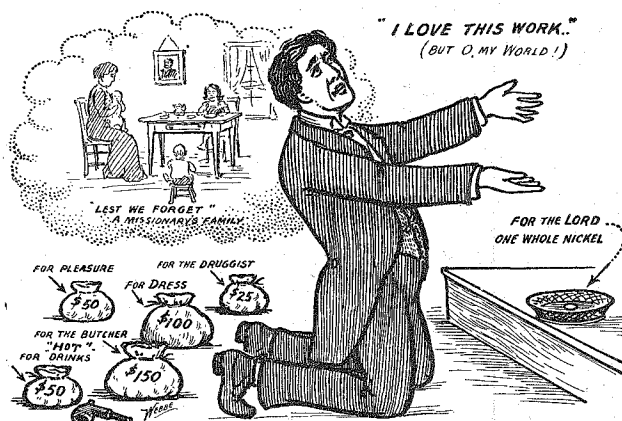
Suppose your neighbor is especially endowed with talents of mental power, and he dwarfs them by allowing them to be unused, or corrupts them by devoting them to improper uses. Is he any worse than the man who has received a legacy through his father, or who has amassed a fortune ere he entered the church, or after, for that matter, and who devotes the use of that fortune to his own selfish interests? I see no difference. Both are serving the world and themselves, instead of the Lord through the church and its members who need this help. It seems to me there is a lack of consecration on the part of both. But in the light of the promises of God to his children, and I believe he will fulfill them,

there is no excuse for either. Because some in the missionary force are not consecrated as they should be, from the viewpoint of others, often causes those who have means they might otherwise be willing to give, to withhold it. Isn't it true that when some of our wealthy men see that there are some among the ministry getting perhaps ninety-eight dollars per month

for doing no more than others are doing for perhaps thirty-five dollars, a mere allowance for the support of their families, they consider it cause to withhold? But are they justified in reaching that conclusion? Decidedly not. I am persuaded that the shortest and best way to "Zion" is the route of the gospel. Others may take another route, but remember what Christ said about climbing some other way. They are excusable no more than a man is justified in not obeying the law of baptism because some one who has, has failed to live his religion after coming into the church.

It appeals to me thus: If the bishop has made mistakes, not so much in his interpretation as in his application of the law, as is charged by many, the best, quickest, and only safe, legal way to set him right is to get right ourselves. Then we will have a right to believe the Lord will intercede for us. Another man's virtues will not take us to heaven, neither will his vices keep us out.

Then again: The dream of many a missionary! A home! And how true and nobly instinctive it is to want a home, over whose hearth *should* be writ-



Drawn by Earnest Webbe.

ten, "O-t-h-e-r-s" in letters of gold. It makes the boundary between selfishness and altruism,—equality. It has to be learned before we can rise out of ourselves and realize that we are only particles of the whole, the family of God. We must learn to spell that word before we spell "S-e-l-f" if ever we come to a full realization of the meaning of "thou shalt love thy neighbor as thyself"; "whosoever will do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Practicing it, will purge from us the grossness of our desires, and make us more receptive to light and truth,—the needs of the race.

The missionary takes his life in his hand, and, going out into the world, leaves his family on the church for support, education, etc. He goes because he feels that God has called him to assist in saving the world. He goes because he loves his mistaken neighbor, of whatsoever nationality, as himself. He is not content with being in the church and the prospects of saving himself alone; but he wants every one to be brought to a knowledge of the celestial law, that they may be saved if they so desire, realizing, too, that his salvation depends upon the faithfulness with which he prosecutes his work.

Now is there nothing for those who labor in the affairs of men to do? Have they not equal opportunities with the former? Does the Lord require of the one to labor for simply his expenses, and his family an allowance, while the other can enjoy the luxuries of this world, lifelong, with the full guarantee that when he dies his family will be provided for? Where is the equality in that? The missionary goes out in faith: he believes the church will be able to provide for himself and family.

How can the church do it?

And, behold, thou wilt remember the poor and consecrate of thy properties for their support, that which thou hast to impart unto them with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye do it unto me.—Doctrine and Covenants 42: 8.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); . . . Wherefore, if ye believe me ye will labor while it is called to-day.—Doctrine and Covenants 64: 5.

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion.

Read also section 101, paragraph 2. Also in section 77, paragraph 1 it is stated,

for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

Now, if the Lord requires the missionary to sacrifice everything but the home for his family, in order that he may have eternal life, how much less

will he require of the men who labor in the affairs of the world, business, to obtain the same reward, eternal life? How much less? God is no respecter of persons.

Now, brethren, if we have that to give, let us see that we do give. If it is a day for sacrifice, as well as a day of consecration, a day to pay surplus, a "day for the tithing of my people," let us see to it that we pay our tithes, that we pay our surplus, that we consecrate, and that we *sacrifice*. One may pay his surplus (having paid his tithing), according to our present definition, and still conduct a four million dollar business, provided he needs it all *in his* business. He may go farther than that: he may make a special consecration of five hundred thousand or so, and still have all he needs for himself and family. But if he gets to the point where he goes without the things he actually needs to make himself comfortable, in order to the spread of the gospel, for the redemption of Zion, then is he beginning to put on the garments of Christ,—to sacrifice what he needs.

M. H. SIEGFRIED,

of the Nauvoo District Bishopric.

Letter Department

LOWER LAKE, CALIFORNIA, August 20, 1909.

Dear Herald: This morning I feel impressed to send you a few lines, giving a brief account of the visit of our dear brothers, L. Daguer and J. F. Wiles. They came to us on June 25, and received a very cordial welcome. The little district schoolhouse was occupied a few times and a very few outsiders came to hear the sermons. Then we endeavored to procure a place in town (Lower Lake) where there are churches, Catholic, Presbyterian, Campbellite, and Methodist. It was amusing to hear the paltry, weak excuses for closing their doors against us. Later we applied to a saloon keeper who is one of the trustees of the schoolhouse. He and another of the board gave a very cordial permission to occupy the large hall free of charge. Only two or three attended. Our postmaster, a Methodist, gave us permission to occupy one of his buildings. The justice of the peace offered his courtroom. There were services held in the private rooms of Sisters Grammech and Knobb, which were better attended. On one occasion Brother Wiles preached a sermon on the Book of Mormon, which was considered very grand. He had the Spirit in great power. All were thrilled by the force, and clear, conclusive evidence given of the divine authenticity of the book. His memory is remarkable. He can quote scripture for every question, promptly and clearly.

Much good could be done if the elders would remain longer in a place. This fitting from place to place is not wise, according to my idea. Nevertheless, the Saints were much strengthened and comforted by the prayer and testimony meetings, during which the Holy Spirit was often manifest, sometimes with much power.

I wish to say to the Saints of Fanshawe, Oklahoma, who have been driven from their "church home," that they should not submit to such treatment, but assert their rights, produce their "deeds" to the property, and appeal to the governor for justice. We would like to contribute our mite to help them rebuild if they can not reclaim what is legally theirs. They should make a protest and the effort will be blessed.

And now I desire to say to all of the Saints who do not possess the Church Histories, that they do not know how much good they are missing. We have procured a set, and in addition to the instruction contained in them, they are very entertaining and comforting. We look through the index, take a subject that strikes us, and find food for reflection in reading that way. Then when winter comes we will read them from beginning to end. For the young in the faith, as is the writer, I meet with wonderful manifestations of the Spirit, angelic visits, visions, etc., that almost thrill one to read since we know they are true, not the fancies of overpious brains.

Then I think those dear brothers whose skill has produced such fine work of the printer's art, should have their meed of praise.

Your sister in Christ,

MRS. MARIE J. T. ADAMSON.

Alabama Reunion.

At 8 o'clock p. m. Saturday, August 7, the Saints of the Alabama District assembled at Pleasant Hill church for the purpose of organizing the reunion, called to order by Bro. J. R. Harper. The following organization was effected: President, T. C. Kelley; secretary, J. A. Vickrey; chorister, O. M. Sellers; organist, Sr. Pearl Odom; ushers, L. G. Sellers and J. A. Vickrey. The presidency was authorized to appoint the speakers, regular librarian to have charge of books, and appoint any necessary assistance. Promptly at 10 a. m. Sunday, August 8, the regular Sunday school service was held; at eleven, preaching, after which lunch was served on the ground. At 3 p. m. the congregation reassembled for another preaching service, after which the Sunday school normal class met, and followed by that was the regular Religio service. At 8 p. m. we again had the pleasure of listening to the gospel propounded from the stand.

During the following week the Saints met regularly at 9.30 a. m. for prayer service, the good Spirit was enjoyed in many of these services, preaching service regularly at 11 a. m. and 7.30 p. m. The reunion closed with the afternoon service of Sunday, August 15.

J. A. VICKREY, *Secretary.*

MCKENZIE, ALABAMA, August 21, 1909.

LOUISVILLE, KENTUCKY, August 22, 1909.

Dear Herald: Papa's work closed down five years ago, so we moved south, to New Decatur, Alabama. There was no Latter Day Saint church there, so my brother and I attended the Baptist Sunday school for nearly four years. We won a gold pin for regular attendance for one year. We became somewhat indifferent, being isolated so long from the church, but I am glad I am permitted to again be among the Saints. I had just been baptized a short time when we moved south. Bro. M. M. Turpen visited us for a few days while we were there.

The branch gave an ice cream supper in the church yard at Highland Park, on August 21. There was a good attendance. A gold ring was to be given as a reward to the one who sold the most tickets. Jennie Metcalf, daughter of Elder J. W. Metcalf, received the prize. Brother Zahnd, of New Albany, Indiana, presented her the ring.

The work is progressing nicely, and I hope it will not be long till we will have a large branch. If we all do our part the Lord will do the rest.

Yours in gospel bonds,
RUTH RIGGLE.

Parents too often trust to outside influences and depend too much upon a misunderstood environment to bring out the fine instincts and best traits of their boys when in reality what a boy attains in life is due principally to home influence and example.—*American Boy.*

OKLAHOMA CITY, OKLAHOMA, August 22, 1909.

Editors Herald: My heart is still in this work, ever ready to scatter good seed wherever I can. I have been isolated for three years; have had no church privileges at all. It is hard to be raised up in the church and then have all these church privileges taken from you. I went to the district conference at Haileyville. We all enjoyed the Spirit of the Lord abundantly.

Dear Saints, let us put our whole heart in this glorious work and our shoulder to the wheel and keep it moving rapidly along. If I had to give up life or this work that leads up to life everlasting, I would die still clinging to the faith once delivered to the Saints. I know there is nothing in worldly pleasure to live for. We are here only to prepare ourselves for the coming of the Son of Man. If we expect to receive a full reward we have no time to lose. I have never regretted the step that I took at the water's edge. I do not feel as though I have made much progress, but I am still striving. I have seen my brother raised from his deathbed. The Lord spoke to him through the ones that were administering to him and told him that if he did not return to the fold and repent of his evil deeds he would return to the dust from whence he came. And he was restored to health. But the last time he gave no heed to the Lord's words and so he passed away February 28, 1908.

Saints, we should always be ready to obey the Lord's command and be up and doing, ever ready to lend a helping hand and let no time be lost.

I would like to know the address of my uncle, James McClain, last heard of in Texas.

Your sister in the true faith,

MAE MCCLAIN.

KNOBNOSTER, MISSOURI.

Editors Herald: I love this latter-day work and am glad to know that I have had the opportunity of hearing and accepting the true gospel. It does my soul good when at home and alone to get to thinking and studying about the goodness of God to man. How kind he was to provide a way for us as in days of old; but again, how careless we get sometimes in doing our duty! I have been healed and have seen my children healed. I often notice how careless we parents are with our little ones, that have been intrusted to our care. What excuse can we make when we are called up before the Judge of all for neglect of duty? We should stop and read how we are commanded to raise our little ones. Training should begin at the cradle. I have read in the HERALD where a sister said that we should make our children do what we tell them to do even if the biscuits in the stove burn, and I think she is right.

When we take our children to meeting I think we should make them behave. I remember being at a meeting once where the little girls ten and twelve years of age were allowed to sit out in buggies during services and little boys from eight to ten stayed out on the hitch rack or in buggies, or on the coal house or any place they wished, while prayer meeting was going on. I think we parents will have to answer for that, for if we let them do so at that age, what better can we expect when they are grown? What excuse can we make? Can we say, O, wife would get mad, or it will cause trouble to correct the children? Do you think that kind of an excuse will clear us? It is the little things that will look the biggest to us on that great day when we come to be judged.

I think sometimes that I make slow progress, but I can see I have made some advancement. Hoping to meet in that bright, happy morn with Christ,

Your sister,

BETTIE JOHNSON.

GLADSTONE, ILLINOIS, August 22, 1909.

Editors Herald: I am trying to stand in defense of the truth and in my weak way keep the testimonies of the Lord.

Law without evidence is of no force, evidence being the first point in law, whether civil or divine. David, the patriarch, in his great contest needed but one stone in his sling, though he had others; the one he used was sufficiently effective. So also is the stone of the foreknowledge of the scriptures sufficiently effective to stand the test of its divinity. The spirit of prophecy and foreknowledge could not exist without the divine mind back of it. Jesus says in Revelation 2: 17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written." Can mortal man imagine any whiter stone than the testimony of the Lord, the sure foundation, the gold tried in the fire, the infallible evidence that can not be rejected by any tribunal in heaven or on earth? Who but the Lord knoweth the unborn and that which is to testify of his divinity? Men may think themselves wise, but not actually be wise; but man may know for himself that God is and that he is a rewarder of them that diligently seek him.

The testimony of Jesus is all that revives the little spark of hope I have left and makes me know there is a divine mind. Although in this life we often meet with sad experiences and the departure of those near and dear to us, in Him who loves us we are more than conquerors. Come, trials, afflictions, persecution, and death, the Lord hath conquered all.

Your brother in the gospel bond,
J. L. RUST.

REPUBLIC, WASHINGTON, August 17, 1909.

Editors Herald: Bro. S. S. Smith came here on the 16th of July and held meetings for ten nights. The congregation was small, owing to the busy time of the year. The interest was good throughout the meeting, people being well pleased both with the preacher and with the message he gave them. Several have said if they ever join any church it will be the Latter Day Saints. Brother Smith is an able speaker and he gave us the pure gospel from first principles to the restoration, so plain that anyone could understand it.

The people are very anxious for him to come back in the winter and hold meeting again. This is the place where those evangelists boasted so loud last winter. They challenged the world; said no minister dared to stand before them. One of them was present two or three nights at our meetings, but had nothing to say. Think he sized up the preacher and found him too large in stature and intellect, so had business in other parts, and we have not heard of him since.

I think that the good seed sown here will bear some fruit in the future. That is my sincere hope and prayer.

R. WORTHINGTON.

MINT, MISSOURI, August 22, 1909.

Editors Herald: I have been a member of the Grove Spring Branch since the 28th day of April, 1907. I am sorry to say that I have not seen a letter of encouragement from any of our members except one from our elder, Bro. George Anderson, in which he reported a debate held at Winnipeg, Missouri. But we still live in hopes that the Grove Spring Branch will revive in the future. We live twelve miles from the branch and we want to get closer to church. Perhaps we will move to Douglass County, as my husband is going down to conference, and while there he will look for a location. We would be glad to hear from any of the Pomona Saints, as we would like to have a recommendation of the branch there. Our good Bro. W. A. Brouner gave

them a good recommendation when he was here, but that has been some time ago.

Our cause for moving is to get where we can go to church, and have our children in Sunday school, where they will learn more about the good work of the Lord. We have a daughter fifteen years old and two boys thirteen and eleven years old. They are all members of the church. I thank God for helping me lead my dear ones into the light of the true gospel. I have been a strong believer in the Latter Day Saint doctrine ever since November, 1900, but my husband would not let me obey until 1907, when he was truly convinced that it was the church.

Hoping to hear from any of the Saints soon,

MRS. REBECCA ATKINSON.

Eastern Iowa.

About the 9th of July the Eastern Iowa district tent was set up on Fifth avenue, one block south of Charles street (the place the tent was last year), in Oelwein, Iowa. Bro. J. B. Wildermuth delivered a series of fine sermons or lectures on the gospel of Jesus Christ. Outsiders say the preaching was "good," "all right," "fine," etc. Brother Wildermuth had to do all the preaching as there was no other elder with him. The meetings lasted until Sunday, the 8th. Most of the time there was a fair attendance and at the last night the tent would not hold all who came. I feel to rejoice because of the eight precious souls who were buried with Christ by baptism, and I hope they will walk in newness of life. Two of them are Brother and Sister Spear from the Christian Church, who did nobly in helping with the singing last year as well as this season. Two others were children of Brother and Sister McQueen, and four were children of the writer. My prayer is that they all may be faithful until the Lord comes, and that they may have part in the first resurrection. There were two added last year. They were Sister Loveland and Brother Neblock.

The Oran Center Branch met in the tent August 1, on business, President Robert Smith in the chair. Notice had been given that a meeting of the branch would be held at Oran Center Schoolhouse for the purpose of deciding whether we should change the place of business of the Oran Center Branch to Oelwein, also of changing the name from Oran Center Branch to that of Oelwein Branch; but there were not enough members present to form a quorum, so nothing was done in regard to the change. So the questions were brought up at the business meeting in the tent August 1, and decided in favor of the change, and now we await the Eastern Iowa district conference to ratify our decision.

We also decided to build a little church of our own in Oelwein and send out a committee to solicit subscriptions to build. On August 8 the committee reported about two hundred dollars subscribed, so a building committee was appointed, with the privilege of choosing two others to assist in selecting a location and formulating plans for a building.

We also organized a Sunday school to meet at Sister Clark's residence, Bro. C. Shippy superintendent; Bro. Ed Spears assistant. Much good has been done and a great deal of prejudice removed. Hoping this branch will yet become a bright and shining light in this part of the Lord's vineyard,

Your brother in Christ,

JOHN G. HODGES.

R. F. D. 3, OELWEIN, IOWA.

The happiness of the republic depends on the virtue of its citizens. Political health is as important as physical health. Religion is the guiding star of nations as well as of individuals. It alone can safeguard liberty.—The Rev. T. J. Conaty, Worcester, Massachusetts.

SAN FRANCISCO, CALIFORNIA, August 23, 1909.

Editors Herald: Since our last letter we have been favored with a visit from Pres. F. M. Smith, wife, and baby. Brother Fred preached for us twice, and a like number of times at the church in Oakland.

His sermon on Sunday evening, August 1, on "The virgin birth of Jesus Christ," was intensely interesting and was the cause of much favorable comment. On the following evening Brother Smith gave his illustrated lecture on the life of Christ. Brother and Sister Smith were with us for nine days, which was a treat to all the Saints in the "Bay Cities." They abode while here at the home of Bro. and Sr. J. A. Anthony. They sailed Tuesday, the 3d, on the steamer *City of Pueblo* for Seattle to attend the reunion at that place and see some of the sights of the fair before returning home. Brethren May and Savage, the young missionaries *en route* to the South Sea Islands, worshiped with us on Wednesday evening, the 4th, at our prayer meeting. They left the following Friday on the steamer *Mariposa*, for their mission field.

Brother Ingham, of Honolulu, preached for us last Sunday morning, the 15th. His discourse was interesting and well received. Brother Ingham expects to locate on the coast, as business interests will keep him here indefinitely. His family are in Honolulu, but will join him later.

Sr. C. E. Crumley, our efficient chorister, will leave this week, with her children, to join Brother Crumley in his mission field at San Bernardino. Sister Crumley will be greatly missed, especially from the choir, as the musical services under her able leadership have been of a very high order. Our loss will be others' gain.

Our reunion at Irvington will be held from September 3 to 12 inclusive. We are all looking forward to a time of spiritual strengthening.

The work in San Francisco is on a solid footing and with all the officers and members living and working in unison, we have reason to look for further improvement in the near future.

Bro. J. A. Saxe was the speaker at the morning hour yesterday, and Bro. J. M. Terry preached for us on the evening of the 15th, his sermon being highly spoken of. Our Sunday school and Religio are both in a prosperous condition under the able direction of Brn. H. D. Simpson and Kenneth Richmond.

In gospel bonds,

JOHN A. LAWN.

EROS, LOUISIANA, August 15, 1909.

Editors Herald: The Saints here are enjoying some of the blessings of the Lord. We have Sunday school and preaching once a week and also hold prayer meeting. We thank the Lord that we have the opportunity of hearing the angel's message and of being in Sunday school, for it is a noble way to enlighten our minds.

Dear Saints, let us all be faithful and obedient to the law of God and receive that grand reward that awaits the faithful ones after the toils on earth are over.

The Saints here are waiting patiently for the return of Bro. James M. Smith, and also Bro. J. N. Simmons. We will be glad to see them come; they have a happy welcome in many homes here. There are a great many people here who want to hear them preach. I think there is much good to be done in this vicinity. Two precious souls were baptized here a few days ago, and others may follow soon.

I feel my weakness and desire the prayers of the Saints that I may devote my time to the work of our heavenly Father and come forth in the first resurrection and meet the Lord at his coming.

Your brother in Christ,

JOHN A. FULLER.

FOSTER STREET, PARKSIDE, SOUTH AUSTRALIA, July 15, 1909.

Dear Herald: It is a great pleasure to me to read the letters from time to time in the HERALD, and in this far off land of ours we can through its columns glean a little of what some of our brothers and sisters are experiencing and the good work they are doing in America, and elsewhere. Although we are thousands of miles apart, we can feel that unity of spirit which comes to all who obey the gospel in its entirety.

My husband joined the church four years ago and at that time I was very much opposed to it, believing that they were "Mormons," a people I had heard spoken against when quite young. But when I understood the difference I could see that they were right, though it was a long time before I was baptized. Unlike some, I did not feel any different after I had been confirmed for the gift of the Holy Spirit. Months passed in this way and I sometimes wondered if, after all, it was what I heard other brothers and sisters testifying to, and wondered why I did not feel something of the kind myself. One good sister (whom I have good cause to love) often said, "Why don't you stand up and say a few words in the meetings?" I would reply that I should never be a speaker, being of a reserved and rather nervous temperament, I could not do it, besides I had nothing to say, but if I felt I had I should try.

The winter came on, and we had some severe frosts, but let me say first of all that the winter is my worst time as a rule, and I have been unable for days together to get about my work properly. But I got through these severe frosts better than I had done before for years, and felt very thankful to God for his goodness to me. Something whispered to me, "You must stand up in the meeting on Sunday and give thanks to God in the presence of his people," and when Sunday came I had made up my mind, though it seemed the hardest thing that the Lord could ask of me. After the meeting started Satan began too, and this is practically what he said, "I would not stand up here if I were you. Wait till Wednesday night at the cottage meeting. There will not be so many there then." But I am thankful to say that the Lord reminded me just then that if I did not do it I should be a coward and afraid to own him, so I arose to my feet and with trembling voice stammered out a few words of thankfulness to him for the strength he had given me.

Towards the end of that meeting our missionary in charge, Bro. J. H. N. Jones, spoke in prophecy to me and said that the Lord was well pleased with me and if I was faithful I should be the means of bringing some of my own relatives into the church, and while he was speaking I had a glorious witness of the Spirit. It came to me in the words of Job, "I know that my Redeemer lives." I felt like shouting it out for all to hear, and with it came that peace that passeth all understanding. I was lifted right out of myself and surroundings and it was a calm, holy peace that is impossible to describe. I moved about after the meeting was over and felt so rested and beyond aches or pains; they were all things of the past. I remember one sister coming to me as I sat giving the children their tea in rather a cold place (we take our tea with us as we have some distance to go), and saying, "Whatever are you doing here in the cold?" I replied that I was not cold, I was far above it all, and the cold could not reach me.

For days I lived in that ecstasy of peace and joy, and often felt that I wanted to go out into the street and shout out those words, "I know that my Redeemer lives," and they kept with me some weeks, constantly, till I stood up again in a meeting and spoke them.

Since that time I have had some sore trials to go through, and doubtings have risen in my mind, but again and again it

comes back to me, so clear and plain, "I know that my Redeemer lives," and the doubts disappear and only the cross remains. Lately my cross has been very heavy and my body weak and I am impatient to get some of the load off.

"But oh! how different will it seem to be
When I have learned its preciousness to see;
No longer will I unbelieving say,
'Perhaps another is a better way.'

"Ah, no! henceforth my own desire will be,
That He who knows me best should choose for me;
And so whate'er his love sees good to send,
I'll trust it's best, because he knows the end."

And he has said that he will not give us more than we are able to bear. Though I fail and come far short of what I should be, it is comforting to know that he thought me worthy of the same witness as he gave that faithful and sorely tried servant of his thousands of years ago, and I pray that he may witness to others even as he did to me, and that I may ever be able to say, "I know that my Redeemer lives."

Your sister in the faith,

L. DYKE.

CARPENTER, OHIO, August 17, 1909.

Dear Herald: We are having quite an improvement on our church at Vales Mills, as we have the house raised and a new roof on, also the doors changed to the center of the building. The paint is already purchased to paint the building as soon as the weather fairs. If Brother Becker sees this it will remind him of his promise to paper our church if we would give him three meals a day; and we surely will do so. If nothing prevents we will have our church ready to paper this fall.

The few that are left are striving to do what they can for the cause and upbuilding of the kingdom. We have heard no preaching for quite a long while and we would love to have some elder come and stay a week or so with us. Sometimes it looks very discouraging, but we still try to press onward and follow in the footsteps of our Lord as near as we can. We ask an interest in your prayers that we may strive to come up higher and higher, that others may see this is the way and follow in the straight and narrow path.

It is storming this evening and it brings to mind a song Bro. L. R. Devore used to sing. I will write a couple of verses of it:

"Dark is the night, and cold the wind is blowing,
Nearer and nearer comes the breaker's roar,
Where shall I go or whither fly for refuge?
Hide me, my father, till the storm is o'er.

"With his loving hand to guide,
Let the clouds above me roll,
And the billows in their fury
Dash around me;
I can brave the wildest storm,
With his glory in my soul,
I can sing above the tempest,
'Praise the Lord.'"

If Brother Devore should see this, we would like to hear from him at Vales Mills once more, or Sister Devore either, also Bro. James Moler. We heard he was quite poorly. These brethren were the ones that brought the gospel to this country.

May God bless all of his children,

MISS EFFIE McLAUGHLIN.

BOSTON, MASSACHUSETTS, August 29, 1909.

Editors Herald: I send a loving greeting to your many readers, and must say that having had no opportunity for some time to get my paper I have missed the perusal of its much loved pages.

Boston is a beautiful Puritan city, picturesque and full of relics of the past. Boston Common, one of the old landmarks, has forty-eight acres which has been set apart for the use and pleasure of the people since 1640. It was at one time used for a training ground for the British soldiers, and people accused of witchcraft, murder, and piracy, here met their doom.

I find the world in general so engrossed in money-making and pleasure that they have no desire to hear anything concerning eternal things, although I met some who were interested and longed for something more real and satisfying. I spent two afternoons on Boston Common, giving literature. I was treated with respect and thanked very cordially for the reading. Many seemed to enjoy the literature and after reading for some time folded the papers carefully and tucked them in their pockets to be read at leisure. Some refused to take any reading matter, but among those who took it I noticed one young man in particular of more than average intelligence and of respectable appearance who appeared to be deeply interested in what he read. He would pause as though in deep thought before commencing again. One lady who sat by me told me she was very much interested in our conversation and gave me her address on leaving, as she wished more reading.

One of the ways to reach the people is by giving literature. I find that people are very easily approached in this way, and by this means the way is paved for conversation along gospel lines.

MRS. A. MCKENZIE.

CAVE ISLAND, ARKANSAS, August 17, 1909.

Editors Herald: The first part of June I made my way to the little city of Yellville, Arkansas, and opened up in the court-house. This was the first preaching ever done in this town by our elders, and as Yellville is not far from the town of Harrison, Arkansas, where a part of the ill-fated emigrant train bound for the West, was made up, the name "Mormon" has been written on their memory with a bloody pen. One can get an idea of what Brighamism has done (not only in Utah but in Arkansas) for the fair name of "saint." But I am thankful, indeed, that by the grace of God I have been able to get the truth before many of the good people of that part of Arkansas.

When once the curtain is lifted and the world sees Brighamism as it is, then will that "stumbling stone" of corruption sink into the quagmire of shame and give place in the host of nations to the angel message brought to Joseph the Seer.

Having closed my effort in Yellville I made my way to "Old Ennon," a hardshell Baptist stronghold, where a big day is announced for the second Sunday in June; singing, preaching, and feetwashing is the order of the day. Permit me to say that I had visited this part of the country in the month of May and had promised to come back in June. Well, in the afternoon of the second Sunday in June, I had the privilege of preaching to a large crowd of enthusiastic listeners. I am about to forget to say that Old Ennon is where my half-brother, G. G. Davis, a hardshell Baptist preacher, has preached for twenty years. He was present, and the whole thing was no doubt one cause of the excitement. Brother George took notes after Brother "Jimmy," and asked me to give him a few moments to reply. This was granted, but to his surprise he found that he needed more time; so by the time we closed the tilt some two hours had been spent in the fray.

Having already signed up papers for a big debate with Campbellites at Pyatt, Arkansas, four miles from Ennon, to be given the 15th of July, I made my way to Zinc, Arkansas. The Methodist preacher came out (behind the bush) and did all he could to close my effort. The town mayor sided in with him and run over town reading an "expose" of Mormonism by a Baptist preacher. When I called upon Mayor Cave and asked him for his reason for treating a citizen of the State of Arkansas as he had me, he flew into a rage and wanted to know if I would pretend to prove that "Joe Smith" had a good moral character. I told him, "Yes, sir, a better character than you can prove for yourself." I noticed this statement of mine got close to the mayor, and I found later that his character was anything but good. When I informed them that I would preach the gospel to them or sacrifice my life on their streets; and that if they caused me much more trouble I would call on the Governor of the State, Jeff. Davis, they made up their minds to "make haste to go slow" with the Davis family. They shut and then opened the schoolhouse for me and were glad to get off without prosecution. I preached in Zinc nearly two weeks and sold five copies of the Book of Mormon, made many friends, and received many invitations to come again.

My debate at Pyatt nearing and not being able to reach other places after some effort to do so, I made a flying trip home, got my books, and hied away for the battlefield. A little penning brought the gospel tent from Naylor, Missouri, and with it came Bro. H. V. Braun, whom I used as moderator. The tent came in time and the big guns were stationed. July 15, at 10 a. m., Bro. J. T. Davis was called upon to open fire on the enemy of the truth. The hot shot of truth fell so thick and fast in the ranks of the enemy that from the first hour it was seen by the great crowd that victory would crown the truth. Here I want to mention an incident that took place the morning of July 14: I was feeling despondent and uneasy over the outlook of the debate, hence concluded to go up into the mountain to pray. After finding myself alone I bowed and had the privilege of laying my troubles before the Lord, telling him that he could see how the enemy had defied the truth and that he knew the needs of his servant to insure victory for the truth. While thus engaged it seemed as some one was singing these lines,

"Fear not, I am with thee; O be not dismayed,
For I am thy God and will still give thee aid.
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply,
The flames shall not hurt thee, I only design
Thy dross to consume and thy gold to refine."

That night I dreamed that I saw all the Campbellites with blue tags on them for shipment. There were from five hundred to fifteen hundred attending the debate.

My opponent's name was T. S. Nallon. The voice of the people was unanimous for our side of the question. Worlds of misunderstanding were removed and hundreds of true friends made for the cause. My opponent said that he had asked me to work a miracle, but that I had not tried it. I told him that it was clear to the mind of the people that I had worked the greatest miracle of ancient or modern times, seeing that I had killed Campbellism, and for ever buried it in that country, and would raise a monument with this inscription:

"Here lies Campbellism, a terrible monster that's dead,
It died of a broken heart and a dreadful crack in the head."

At this the chairman had to call for order, such shouts and

applause went up from the hundreds of people that I had to wait for a calm. I used my wheel chart on organization and used a crippled wheel in showing Reverend Nallon's church. In my least speech I said, "Mr. Chairman, I have tried for two days to get this man to take a ride on his wheel, but he has never touched the matter; in fact, he knows that should he try to ride on this broken-up outfit it would be a 'Rocky road to Georgia on a long summer day.'"

"Yes," said he, "but I rode that other wheel for two days."

I looked at him for a moment and then said, "Yes, elder, and that is the only gospel ride that you ever took in your life."

I have letters from Pyatt calling me to come in September. The work is onward in Arkansas.

Word comes from home that my little girl has the fever, so will go and see about the matter. Ever looking for the coming of the Lord,

In bonds,

J. T. DAVIS.

Extracts from Letters.

O. J. Hawn, McGregor, Michigan: "I baptized nine at Shabbona in the last two weeks, making twenty-two this conference year. I am now sick in bed. Doctor says it is a general breakdown from overwork. But the harvest is truly great. I hope to be out soon. Tell the dear Saints to remember their little brother."

Leroy Colbert, Chetek, Wisconsin, August 23: "Reunion of which I was secretary was a grand success. Four baptisms and a great deal of good was accomplished and we have twenty dollars on hand for next year. It seemed everything was pleasing to the Lord. One thing I believe worthy of mention and of interest is the statement of our cook (non-member) that one sack of flour made about one hundred loaves of bread, and many other things which she and others have and are advertising yet."

News From Branches

CLEVELAND, OHIO.

Last Friday night I was made correspondent for the branch, so herewith present my first effort:

The Cleveland Branch is still moving along, but not so fast as I would like to see it. Our principal way of bringing our belief before the public is at the open air services at the park. We have held meetings there for eight summers. We have usually had a missionary for this work. Brother Baldwin has spoken here this summer three times and Brother Haynes, of this branch, has spoken to the crowds on the other occasions. The crowds number from fifty to two hundred hearers. This part of the work does not show for much, but at least has done much toward breaking down prejudice against the church.

There is another meeting held immediately after ours; it being a union meeting of other churches. Their early arrivals have a chance to hear some of our belief. There is a platform with seats arranged around in the shade of some tall trees. We have a telescope organ, some hymn leaflets, also some booklets for distribution furnished by Bro. E. A. Webbe. We always have had the weather in our favor since several years ago, Bro. O. B. Thomas told the congregation that it would not rain until he finished. It rained as soon as the meeting was closed. This same thing has happened several times.

Our Sunday school is holding its own with steady attendance. The Religio has had something of a relapse, but is trying to pull onward and upward.

F. C. WEBBE.

10529 KIMBERLEY, AVENUE.

DES MOINES.

On account of feeling unwell I have neglected sending items from this place as often as I should, but as I am feeling better at present I hope not to disappoint the readers of our paper in the future by reason of neglecting to send items of interest.

The reunion of this district was held at Good's Park this year, from August 13 to 22 inclusive, and the results were elevating to the Saints and instructive to the few who attended. The preaching as a rule was good, and the prayer meetings were quite spiritual. A more particular account of this meeting will be given by the secretary.

The drought has caused a yellow sere to appear on the lawns, which hastens the appearance of autumn, and shortens the vegetable crops. The fruit will be quite plentiful, but the price will be high, and is high. This makes the prospects anything but bright for the poor of earth, and it is to be hoped that they will be more willing to listen to the word of prophecy that has foreshadowed these conditions, and what God is offering the people that they may be prepared for the rule of righteousness in the earth.

Many of the Saints are now visiting the greatest fair that has ever been held in this State. Some who did not find it convenient to tent at the reunion and thus receive spiritual blessings, and assist to make this feature of the district work a greater blessing to the church have, I learn, found it convenient to tent at the State Fair. I question whether this is representing our profession correctly. I fear that love for pleasure is in the ascendancy with many of God's professed followers. While there is much to be learned at the fair, and much of interest, yet we should be as willing to sacrifice of our time and means for the spread of the truth, and to receive spiritual development, as for the purpose of attending such places.

Several of the Lamoni Saints have enjoyed the privileges of the city during the summer, and some have been present at the reunion, and others have made a visit to the fair, but their stay at the fair has been short. Sr. D. C. White and her daughter Frances have both spent some weeks visiting with their daughter and sister, Sr. Mae Skinner. Sr. Frances returning home that her mother might come. The mother is still in the city. Sr. Carrie Lester made several days' visit with the young folks of the writer, participating in the latter part of the reunion, returning home Monday. Bro. Hollis Yarrington has spent a few days visiting the son of the writer. Bro. Hollis is an old acquaintance of the family, both living at Woodbine at the same time, and the young people attended the same school and Sunday school together.

Bro. Raymond Scott has been engaged as stenographer for the Capital City Carriage Company for the last three weeks, but has decided to resume his studies at Graceland, and complete a course in bookkeeping. This is a wise conclusion. What a blessing that our young people can secure an education that will place them where they can secure a competence, and stand in the front ranks among business men, or should so occupy if they associate with their education the development of gospel influences, and keep free from such habits as tobacco using, or drinking. It should be known that those who have contracted these habits can not hold the best positions in the commercial world. The better class of business men will not keep in their employ those addicted to these habits, even if they themselves indulge. While they may keep such ones for a time, they will keep their eyes open to find some one equally as well qualified to fill the position and free from these pernicious habits. The commercial schools of the city have advertised that they will not recommend their graduates who use tobacco or liquor, and they do not invite such to become their pupils.

I learn that Miss Elva Scott, with some of her friends, are in the city, but have not had the pleasure of seeing her.

The writer was called from the city on a very sad duty last Sunday to preach the funeral sermon of Miss Blanche Brockett, daughter of Sr. Clara Brockett. What made this doubly sad is that the father was at the critical point with the same disease, typhoid fever, and a younger brother was just recovering, but not able to be up, or to be privileged to see the remains of the sister. Miss Blanche was past eighteen, and just in the bloom of young womanhood, and such a pure-minded and noble-spirited girl, and such a help to her mother. But it was thought wise that she should be permitted to rest rather than labor, but we know not the reason why. On the way to the place of the funeral, Runnells, the engine run over a cow, and was thrown from the track, which delayed us for two hours, and on the return trip a delay of three hours was experienced, so that the great anxiety of the sister for the sick ones at home was very much intensified.

Last Sunday week the writer was called from the reunion to preach the funeral of Mrs. Knouf, whose husband was laid to rest about five months before, just before our departure to General Conference. The relatives are greatly impressed with the beauty of the gospel as outlined in the judgment and resurrection.

Many evidences of God's grace have been manifest in the power to be healed of late among the Saints. There have been some severe cases, and God has come to their relief.

Following the reunion it was thought advisable to continue the services at the church, so that the interest on the part of a few might be satisfied by permitting them continued privileges of investigation, but none came but Saints, and the meetings were discontinued after two nights, when Bro. W. Christy gave excellent instruction and encouragement to those present.

It is expected that tent meetings will be held at Carlisle, beginning the latter part of the week. During the tent meetings held there last summer quite an interest was manifest, and it is thought some harvesting may now be done. The appointment at Hastie has been temporarily discontinued on account of the reunion and the State Fair, but it is hoped to continue a series of services there in the near future.

J. F. MINTUN.

CENTRAL CHICAGO.

Sunday, August 29, such a lovely day, so bright and cool. No one could have the weather as an excuse for not attending services to-day. Sermon in morning by Bro. Harry Passman from the West Side. Elder Pement occupied in the evening.

The West Side Sunday school sent an invitation to the South Side to attend a picnic at River Forest on Labor Day, the 6th instant, which was gladly accepted, and hope for a large attendance from both schools. We feel if we could meet oftener and get better acquainted we would love our brothers and sisters better, which would indicate spiritual growth. Do we consider what it means, and can we understand fully what it requires to "Love our neighbors as ourselves"?

Elder Allen returned Monday from the Plano reunion and reports an interesting and enjoyable time. Bro. Ed Lang and wife, also Bro. McGann are at home again, and delighted with the good sermons.

Branch business meeting was postponed one week from Monday, the 6th, on account of the picnic.

Last week we were sweltering and wishing for some cool breezes, this week we are shivering in the morning and evening and wishing for the heat, and some have started the fire in their furnaces.

Your correspondent will be at the Hotel Frontenac, (Thousand Islands) Frontenac, New York, Monday, the 13th, and

expects to be very busy until the evening of the 16th, Thursday, acting as stenographer for "The Union" an insurance organization, but will have the privilege of staying a day longer to go sight-seeing, and I desire to visit the Falls on my return, so would be pleased to meet any of the Saints who may be located near.

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE, September 3, 1909.

Miscellaneous Department

Conference Minutes.

WESTERN WALES.—District conference held at Neath, May 29 and 30, 1909. Saturday evening meeting opened in due form at 8 p. m., when the following business was transacted: Bro. David Lewis, vice-president, in the chair. The following missionary reports were read and accepted: Brn. J. W. Rushton, Rees Jenkins, and Thomas Jones. The following elders' reports read and accepted: Henry Ellis, David Lewis, I. J. Picton, J. G. Jenkins. The following branch presidents' report read and accepted: Llansamlet, Aberaman, and Porth branches. Bishop's agent's report read, giving an account of balance of £3 17s. 4d. in hand. On Sunday, at 8.30 a. m., moved that we tender a vote of thanks to Brother Harry for his services rendered in surveying the Llanelly chapel. It was moved that the district officers be not sustained if addicted to the use of tobacco, which was carried. Moved that this conference wishes a reunion to be held between ourselves and Eastern District, same to be held by mutual consent at Cardiff, first Saturday and Sunday in October, 1909. At 11 a. m. service presided over by J. G. Jenkins, president, when the following brethren were asked to take part: David Thomas, Pontyates; E. J. Mann, Aberaman; John Pagsley, Abercrombie; D. Edwards, Porth; Silas Evans, Aberaman; Henry Ellis, Llansamlet; D. Collins, Porth. The time was well spent and enjoyed by all. Business meeting opened at 12.30 p. m. The following notice of motion was read from the Porth Branch and adopted. That rule two of the district rules be amended so as to read thus: "That all the necessary traveling expenses of the district president and vice-president be paid for labor done between the convening of conferences, but not the expenses to and from conference; and that the incidental expenses of the secretary and treasurer be paid on presentation of an itemized statement." Signed by David Edwards, priest; James E. Bishop, teacher. Moved that this district have the control of Llanelly chapel expenses and that the treasurer be responsible for paying the rent thereof. Business meeting opened at 2 p. m., Bro. Rees Jenkins presiding. Election of officers resulted as follows: President, John G. Jenkins, reelected; vice-president, Henry Ellis; secretary, I. P. Picton; treasurer, David Lewis. At 2.30 prayer meeting opened by Silas Evans in prayer, presided over by David Lewis, assisted by I. J. Picton. Many prayers were offered and many testimonies were given, also the gift of the everlasting gospel was enjoyed. The meeting was a spiritual feast throughout, which was a proof of the work being divine and the one God established and not man. Prayers were offered in behalf of Bro. Fred Jones who is laid up with an accident; also Bro. Gwilyn Davies who is ill. At 6 p. m. preaching was held. Bro. Rees Jenkins expounded the scriptures to a large gathering. A spiritual feast was enjoyed throughout. Thus came to an end a conference that will be remembered in Wales for the Spirit of truth that was revealed and for the peace that prevailed. I. J. Picton, secretary.

NOVA SCOTIA.—District convened at Glenville, July 10, 1909, at 3 p. m. Conference officers as follows: President, R. W. Farrell; secretary, Kenneth Hyatt; organist, Miss Calla Fillmore; auditor, J. P. Buschlen. Reports of L. O. Johnson, priest, and Kenneth Hyatt, secretary, were approved. Report of Bishop's agent, Lois Johnson, showing balance on hand of \$14.38 was adopted. Also report of the tent committee, which showed an indebtedness to the secretary of \$8.83 was adopted. Report of South Rawdon Branch showed a membership of 19; Williamsdale Branch reported 2 baptisms and 2 deaths, membership 21. A letter of greeting from Bishop Kelley was read. The following officers were elected for the ensuing year: President, R. W. Farrell; secretary, Kenneth Hyatt. Preaching was in charge of Elder R. W. Farrell and J. P. Buschlen. Ira B. Johnson was confirmed. Delegates to General Conference of 1910 are: H. J. Davison, R. W. Farrell, J. P. Buschlen.

Convention Minutes.

NORTHEASTERN ILLINOIS.—District Zion's Religio convened at Plano, Illinois, August 17, 1909, at 10 a. m. Meeting was called to order by Elder Arthur Allen, he receiving his authority from Pres. Fred Johnson for so doing. Bro. J. A. Gunsolley was chosen as temporary chairman. The convention was dissolved into a mass convention, J. A. Gunsolley was made president, and Sr. M. A. Etzenhouser secretary. Privilege of the floor was extended to visitors. The following officers were elected: President, Arthur Allen; vice-president, J. E. Vanderwood; secretary, Blanche Fairbanks; treasurer, Hazel Maginnis; librarian, LaJune Howard; home department superintendent, Chris Hartshorn, the term of these officers to terminate next June convention. Moved that when this convention adjourns it does so to meet Friday morning preceding next conference and at same place. Carried. The president gave an address. Privilege of asking questions was given. Adjourned to time and place previously appointed. Blanche Fairbanks, secretary, 1559 South Homan avenue, Chicago, Illinois.

SEATTLE AND BRITISH COLUMBIA.—The third semiannual convention of the Seattle and British Columbia district Religio met at the reunion grounds at Seattle, Washington, on August 20. The president and vice-president being absent, Elder Hale W. Smith was chosen chairman *pro tem*. Reports were heard from the secretary, treasurer, and librarian board. No reports were heard from the president, vice-president, and home department superintendent. It was by motion decided to meet one day previous to the next district conference and at the same place. The condition of the Religio work in the district was discussed by several, and adjournment was had according to previous resolution. Leonard S. Rhodes, secretary.

Conference Notices.

Conference of the Northeastern Missouri District will be held at Higbee, Missouri, September 25, 1909, at 2 p. m. Send all reports to William C. Chapman, R. F. D. No. 3, Higbee, Missouri. William C. Chapman, secretary.

Northeastern Kansas District will meet at 11 a. m., Saturday, September 25, 1909, with the Fanning, Kansas, Branch. Frank G. Hedrick, secretary.

The Central Michigan District will convene with the Iosco Branch, October 2 and 3. All trains on D. & M. Railway will be met with team at Mark Station. George Burt, president.

The Central Illinois District will convene at Pana, Illinois, on the 9th and 10th of October, 1909. Everybody is invited to attend. Charles C. Simpson, clerk.

The Nauvoo District will convene at Rock Creek, Illinois, October 2 and 3. We should like to have all the reports in the hands of the secretary before the convening of conference to insure their getting to conference at the first session. Please remember the Religio and Sunday school conventions the day before. M. H. Siegfried, secretary.

Convention Notices.

The auxiliary societies of the Northeastern Kansas District will meet as follows: Sunday school convention at 11 a. m., and Religio convention at 2 p. m., Friday, September 24, 1909, at Fanning, Kansas.

Western Iowa Reunion.

Western Iowa reunion will be held at Little Sioux, from September 17 to 26 inclusive. Besides local talent, E. L. Kelley, H. C. Smith, J. W. Wight, and Fred M. Smith will be with us. Sr. Etzenhouser will be in charge of Sunday school and Religio work. Prices of board and tents as follows: Board and lodging, \$4 per week; single meals 25c or 21 for \$3.75; wall tents, 10x12, \$1.75; 12x14, \$2; 14x16, \$3; compartment tents, 6 foot wall, 10x14, \$4.25; 12x14, \$4.75; 12x19, \$5.25; 16x21, \$6.25. No charge for setting up. Prices of feed and fuel will be reasonable. Please order your tents and board as soon as possible. Every one come who can.

GEORGE MEGGERS, Secretary.

MONDAMIN, IOWA.

35-2

Now conscience is a good thing, but a thing that may be perverted. Stubbornness may pass current under the good name of conscience. A man wants to be certain that he is certainly right and intelligently devoted to righteousness before he presumes to be inflexibly conscientious.—*Lutheran World.*

Died.

SHERRILL.—W. M. Sherrill was born in Franklin County, Tennessee, January 5, 1826. Baptized into the Reorganized Church July 27, 1879, by Elder A. J. Cato. Brother Sherrill was married twice. His first wife lived but a short time after marriage; to them was born one child. To him and his second wife were born nine children, five of which are dead. He leaves five children, a wife, and a number of grandchildren, also a number of great-grandchildren, and a host of friends to mourn his departure, which took place on the 5th of August, 1909. He was the first person baptized into the Reorganized Church in Burleson County, Texas. He was a man of strong convictions, he acted upon his convictions, no matter what others thought about the matter. He died, as he had lived, in the faith once delivered to the Saints. He was buried near his home; a large concourse attended the funeral, which was conducted by E. W. Nunley.

WALLACE.—Grace Lovina, darling little daughter of George and Sr. Margaret Wallace, was born August 6, 1908, and died July 4, 1909, at Jobs, Ohio. Grace was the mother's fond hope and the father's joy. Loving hands did all that could be done for the little sufferer until God relieved her and called her home. She was administered to twice by Elder Charles Cooper, of Sandrun, but God so willed that she should find rest at home in the paradise of God. Funeral services conducted by Elder A. B. Kirkendall, of Creola, Ohio. Interment at Greenlawn Cemetery, Nelsonville, Ohio.

POTTE.—Macy Pottle, wife of Robert Pottle, August 14, 1909. She was born December 1, 1887. Departed from this life at the home of her sister, at Mammoth Springs, Arkansas. She leaves a husband, one infant child, mother, father, brothers, and sisters to mourn her departure. Funeral services at the home. Sermon by Elder J. F. Cunningham, assisted by A. M. Baker.

Addresses.

Elder J. G. Norton, Leeds, Gananoque, Ontario.

Pleasures prohibited by the church are dangerous.—J. L. Hurlbut.

"No preacher can make a success at fishing for men and angling for flattery at the same time."

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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Write to-day for our new folder with large map telling all about these lands.



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Notice, Saints of Independence.

I have started a shoe repair shop at 217 West Lexington. With modern machinery and will appreciate your patronage.

2t GEO. F. ARNOLD, Proprietor.

THE SAINTS' HERALD

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

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

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



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

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LAMONI, IOWA, SEPTEMBER 15, 1909

NUMBER 37

Editorial

THREE VIEWS OR DOGMAS.

We present below articles in contrast, which will prove sources of considerable thought among the readers of the HERALD. The first is an editorial digest of the attitude of Mrs. Besant, the high priestess of theosophy. The second is an extract from a sermon preached by Mrs. Mary Baker G. Eddy as to what Christian Science holds; and the third is an extract from the writings of Epicurus, who lived and died two hundred and seventy years before Christ. The first is in the form of a "Little lay sermon" appearing in the *Kansas City Journal* for August 8, 1909. The writer of this lay sermon does not make claim to ecclesiasticism, but in his title admits his claim to be of the laity. It is not a little curious that an acknowledged lay writer in a public journal should have so fair a conception of the claims made for any specific form of belief as this writer has shown in the discussion of the peculiar cult for which Mrs. Annie Besant stands as chief exponent. The other articles are direct, and speak for themselves.

A LITTLE LAY SERMON.

Mrs. Annie Besant, the high priestess of the fascinating but somewhat nebulous cult of theosophy, has been giving utterance during her lecture tour to some sentiments and opinions which would be very interesting if probable and very important if true. To the first class undoubtedly belong her views on sin and suffering, which Mrs. Besant declares are in the world as aids to progress through successive reincarnations. The sad and thorny problem of sin has burdened the hearts and wearied the brains of thousands of the world's thinkers. Those who only imagine that they are thinking, however, have no difficulty in airily settling these questions. Mrs. Besant says that through the experience which comes from sin human beings are prepared for higher planes of consecutive existence through all the long years and ages that intervene between the Alpha of the first beginning and the mighty Omega of Nirvana, or ultimate perfection.

This theory is not so revolutionary as might be expected from a devotee of occidentalized oriental philosophy. The doctrine of growth through error, or rising by falling, of purging in the fire of evil, of climbing up the ladder of our own frailty, appears in numerous guises through all the meandering gamut of secular and ecclesiastical thinking. With Longfellow's "Ladder of Saint Augustine" in mind, Tennyson, the great singer whose centennial birthday anniversary was observed last week, wrote:

"I hold it true with him who sings
To one clear harp in divers tones
That men may rise on stepping-stones
Of their dead selves to higher things."

Theodore Parker had for the keystone of his arch of belief that every fall was "a fall upward." The child learns to walk by his failures as a toddler, and the toddling human race learns and grows and progresses after much the same fashion. It is only when Mrs. Besant forsakes the broad highway of reasoning which appeals to the normal mind, and wanders among the daisy meadows of fascinating and unprovable mysticism, that her doctrine wavers and ceases to preserve a commanding form. There is no possible way of proving that human beings are reincarnated. The whole world is torn in the throes of the effort to demonstrate, or convince the multitude, that there is one more life than this. We can perceive something immensely alluring in the thought that there is no hurry about progressing; that if one does not reach a higher level this time, he has uncounted æons ahead of him and can try it again and again; that if he gets lost in his wanderings through the shadowy corridors of the labyrinth of existence in searching for the ultimate opening, he may have all the time he wants, certain of coming out on the sunlight level before eternity's sun sets—to adopt a figure no more parabolic than the creed discussed.

Much the safest plan is to go on the theory that no time is to be lost if one desires to get ahead. Every hour the realization of a high desire is delayed is an hour irrecoverably past. We are sure of to-day. To-morrow never comes and yesterday is dead. The present moment is the only one of which we are certain as an asset making for upward progress. Men may fall and rise, for that is the way of humanity, but every fall may be the last and it is best to get up as quickly as possible.

Mrs. Besant entertains some iridescent soap bubble views on reincarnation, the most interesting of which is the idea that Christ is soon to appear in a reincarnated form, probably that of a woman. With all reverence, such doctrines must be protested. Jesus Christ belongs to humanity and not to the narrow confines of a cult. There are something like four billion people in the world. Whatever the number matters little. The fact is that Mrs. Besant is grotesquely provincial in circumscribing the divinity of humanity. It is mere juggling with the terms of speech to say that Christ exists to-day or will ever exist in one human form alone, whether he is regarded as the actuating motive of Christian conduct, as the type of the universal divinity to which humanity is heir, or as the personal Savior of a sin-ridden world. What real difference is there between the cultured egotism of reincarnated divinity and the poor ignorant street corner enthusiast who proclaims himself to be God? The fantastic doctrines of Mrs. Besant in this respect may while away an idle dilettanti hour of speculation, but they can never command the serious consideration of thinking people. This world and one more, this life and another, have engaged

the attention of the race for several thousand years and have proved a hard enough problem to handle, without multiplying the complexities of the tangled sum.

The second article is taken from a sermon preached by Mrs. Eddy in Chickering Hall, Boston, Massachusetts, on the Sunday before Christmas, 1888, and published in the eighth volume of *Masterpieces of the World's Literature*, pages 4056 to 4067. The text of this sermon is from Isaiah 9:6. The subject is, "The corporeal and incorporeal." Leaving out the preliminaries which led up to the point we present, Mrs. Eddy says:

Only three years a personal Savior! yet, the foundations he laid are as eternal as truth, the chief corner stone.

After his brief, brave struggle, and the crucifixion of the corporeal man, the incorporeal Savior—the Christ or spiritual idea which leadeth into all truth—must needs come in Christian Science, demonstrating the spiritual healing of body and mind.

This idea or divine essence was, and is, for ever about the Father's business; heralding the principle of health, holiness, and immortality.

Its divine principle interprets the incorporeal idea, or Son of God; hence the incorporeal and corporeal are distinguished thus: the former is the spiritual idea that represents divine good; and the latter is the human presentation of goodness in man. The Science of Christianity, that has appeared in the ripeness of time, reveals the incorporeal Christ; and this will continue to be seen more clearly until it be acknowledged, understood,—and the Savior, which is truth, be comprehended. . . .

The last appearing of truth will be a wholly spiritual idea of God and man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine principle. The day-star of this appearing is the light of Christian Science—the science which rends the veil of the flesh from top to bottom. The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death. The material corporeality disappears; and individual spirituality, perfect, and eternal, appears—never to disappear. . . .

The material questions at this age on the reappearing of the infantile thought of God's man, are after the manner of a mother in the flesh, though their answers pertain to the spiritual idea, as in Christian Science:

Is he deformed?

He is wholly symmetrical; the one altogether lovely.

Is the babe a son or daughter?

Both son and daughter; even the compound idea of all that resembles God.

How much does he weigh?

His substance outweighs the material world.

How old is he?

Of his days there is no beginning and no ending.

What is his name?

Christ Science.

Who are his parents, brothers, and sisters?

His father and mother are divine life, truth and love; and they who do the will of his Father are his brethren.

Is he heir to an estate?

"The government shall be upon his shoulders." He has dominion over the whole earth; and in admiration of his origin, he exclaims, "I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes!"

Is he wonderful?

His works thus prove him. He giveth power, peace, and holiness; he exalteth the lowly: he giveth liberty to the captive, health to the sick, salvation from sin to the sinner—and overcometh the world!

Go and tell what things ye shall see and hear; how the blind, spiritually and physically, receive sight; how the lame, those halting between two opinions or hobbling on crutches, walk; how the physical and moral lepers are cleansed; how the deaf—those who having ears, hear not, and are afflicted with "tympanum on the brain"—hear; how the dead, those buried in dogmas and physical ailments, are raised; that to the poor—the lowly in Christ, not the man-made rabbi—the gospel is preached. Note this: Only such as are pure in spirit, emptied of vainglory and vain knowledge, receive truth.

Here ends the colloquy; and a voice from heaven seems to say, "Come and see."

From a second point Mrs. Eddy says:

It is plain that the me spoken of in the first Commandment, must be mind; for matter is not the Christian's god, and is not intelligent. Matter can not even talk; and the serpent, Satan, the first talker in its behalf, lied. Reason and revelation declare that God is both noumena and phenomena,—the first and only cause. The universe, including man, is not a result of atomic action, material force or energy; it is not organized dust. God, spirit, mind, are terms synonymous for the one God, whose reflection is creation, and man is his image and likeness. Few there are who comprehend what Christian Science means by the word *reflection*. God is seen only in that which reflects good, life, truth, love—yea, which manifests all his attributes and power, even as the human likeness thrown upon the mirror repeats precisely the looks and actions of the object in front of it. All must be mind and mind's ideas; since, according to natural science, God, spirit, could not change its species and evolve matter. . . .

According to reason and revelation, evil and matter are negation; for evil signifies the absence of good, God, though God is ever present; and matter claims something besides God, when God is real all. Creation, evolution, or manifestation,—being in and of the spirit, mind, and all that really is,—must be spiritual and mental. This is science, and is susceptible of proof.

But say you, is a stone spiritual?

To erring material sense, No! but to unerring spiritual sense, it is a small manifestation of mind, a type of spiritual substance, "the substance of things hoped for." Mortals can know a stone as substance, only by first admitting that it is substantial. Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof. Matter can neither see, hear, feel, taste, nor smell; having no sensation of its own. Perception by the five personal senses is mental, and dependent on the beliefs that mortals entertain. Destroy the belief that you can walk, and volition ceases; for muscles can not move without mind. Matter takes no cognizance of matter. In dreams, things are only what mortal mind makes them; and the phenomena of mortal life are as dreams; and this so-called life is a dream soon told. In proportion as mortals turn from this mortal and material dream to the true sense of reality, everlasting life will be found to be the only life. That death does not destroy the beliefs of the flesh, our Master proved to his doubting disciple, Thomas. Also, he demonstrated that divine science alone can overbear materiality and mortality, and this great truth was shown by his ascension after death, whereby he arose above the illusion of matter.

The quotation from Epicurus is found on page 4274 of the *Masterpieces of the World's Literature*:

THE PHYSICAL PHILOSOPHY OF EPICURUS.

Everything that exists is material; the intangible is non-

existent or is empty space. If a thing exists it must be felt, and to be felt it must exert resistance. But everything is not intangible which our senses are not subtle enough to perceive. We must indeed accept our senses; but we must also believe much which is not directly testified by sensation, if only it does not contravene our sensations, and serves to explain phenomena. We must believe that space is infinite, and that there is an infinite number of indivisible, indestructible atoms in perpetual motion in this illimitable space. These atoms, differing in size, figure, and weight, move with equal and inconceivable velocities, and are for ever giving rise to new worlds, which are perpetually tending toward dissolution, and toward a fresh series of creations. This universe of ours is only one section out of the innumerable worlds in infinite space. The soul of man is only a more subtle species of body diffused throughout every part of his frame. It pervades the human structure, and works with it; but it could not act as it does unless it were corporeal. The phenomena of vision for instance, are explained on the principle of materialism. From the surface of all objects are constantly flowing filmy images exactly copying the solid body from which they originate; and these images by direct impact on the organism, produce the phenomena of vision.

Henry Ward Beecher once said in reference to the religions of the present day that the idea of getting religion was all a mistake; that religion was not a commodity that it could be said of it, or of the great variety in existence, "You pay your money and you take your choice"; that a man could not get religion, but that his religion must get him, mind and body, and all there was of him. But here are three views, the dogmas of Mrs. Besant; the dogmas of Mrs. Eddy, and the dogma of Epicurus, the last one having been written in the lifetime of a man who died two hundred and seventy years before Christ was born. The contrast is striking; and will provoke thought in the minds of the readers.

AN IMPORTANT NUMBER.

The next number of the SAINTS' HERALD Historical Series will be entitled, "Obtaining the plates, work of translation, and publishing of the Book of Mormon." This article will be by Elder Walter W. Smith, pastor of the church in Philadelphia. Brother Walter has charge of the normal work in the auxiliary societies and is author of the normal course on the Book of Mormon. While engaged in that work he made an exhaustive study of historical facts connected with the Book of Mormon and is consequently well qualified both in point of ability and knowledge to handle the subject taken up in this article.

With the article will appear a half-tone reproduction of a page from the original manuscript of the Book of Mormon. There will also be a fine half-tone reproduction of the characters drawn by Joseph Smith and sent to Professor Anthon by the hand of Martin Harris. The slip of paper bearing these characters was preserved by David Whitmer and passed into the possession of the church in connection with the original manuscript of the Book

of Mormon. Cuts have been printed from drawings made from this famous paper, but this is probably the first reproduction from a photo taken direct, consequently it is the most exact likeness of the original Book of Mormon characters ever printed. We will also print it on plate paper as a supplement for the benefit of the ministry and other students of the book who may desire to preserve it for reference.

EDITORIAL SELECTIONS.

THE TEN "LOST TRIBES."

Hundreds of volumes have been written about the possible fate of the ten "lost tribes" of Israel. As a matter of fact, no one knows what became of those tribes.

When the twelve tribes of Israel broke their long alliance the tribes of Judah and Benjamin remained in Southern Palestine, with Jerusalem as their capital. The seceding Israelites, generally known as the "ten tribes," settled to the northward, in Samaria and elsewhere.

In 722 or 721 B. C., Sargon, King of Assyria, swept down upon Samaria, carried away many thousands of its citizens into captivity and repopulated the conquered country with Babylonian and Syria colonists.

The "ten tribes" carried into captivity or driven from their homes by Sargon seem to have vanished thenceforth from the face of the earth. What became of them? Where did they go? And why has no definite trace of them been found?

When the descendants of the remaining two tribes of Israel were overcome later, and finally driven from their own land, so strong was their personality and racial power that they endured, despite bitter oppression, throughout the centuries, with splendid tenacity and courage keeping their religion, history and customs intact.

Why did the "ten tribes" (practically of the same race) vanish? It can scarcely be that all were slain, or that all died in captivity, leaving no descendants?

They presumably migrated somewhere. Where? The question has puzzled archaeologists and historians for centuries.

Some authorities say that the lost tribes long afterward appeared as the lawless, gallant Anglo-Saxon, whose origin is still more or less obscure.

Other European races have been supposedly traced to these missing Israelites, while a few commentators suppose the captives were gradually merged into the nationalities of their conquerors and of neighboring peoples:

Most interesting to Americans of all the varying theories is that the ten tribes in some way crossed to this country and became what were later known as "Indians."

Early Spanish priests who settled in America firmly believe this. So did Roger Williams, Cotton Mather, and many later theologians and scientists.

Certain Indian dialects were found to have words, phrases and other forms of speech strongly suggestive of Hebrew origin. Several other characteristics seemed to bear out the theory.

Charles Beatty, an eighteenth century missionary, wrote in 1768 that he was sure he had found traces of the "lost tribes" among the Delaware Indians. He repeated a story (whose truth can not, of course, be established) that Indians had once shown to the white men an ancient scroll that contained portions of the ancient Hebrew law.

Despite all the theories, rumors and hazardous guesses as to the ten "lost tribes," no absolutely authentic word as to their fate has ever been, or ever can be, learned.

Fully twenty-seven thousand men, women and children were driven from Samaria about 722 B. C. And from that moment history is silent regarding them.

The earth in those days was more sparsely populated than now and its unknown regions were many. There were countless places where the Samaritan refugees might have settled and flourished as an independent nation.

Yet the archives of no nation or land describe such a settlement. There is no certain trace to be found anywhere of the missing race.—Albert Payson Terhune in *Post-Dispatch*.

THE BROKEN SWORD.

There is a fine old story about a fighter who had battled bravely all through the battle until his sword was broken. He despaired of the victory at this disaster and after longing for a jeweled sword such as the king's son carried he threw away his broken blade and fled the field. The king's son, having lost his sword in the fight, came that way, longing for any sort of weapon that would strike a blow, and seeing the sword that had been cast aside seized it and waving it at the head of his troops, carried the day and gained a great victory. It is only a little flight of eloquent fancy, but it illuminates like a lightning flash the irrepressible conflict of to-day, the Armageddon which is being fought now and not in the ultimate time. Many a fighter does not strike a blow that might prove strong and effective, because he hasn't a gilded sword or the command of chosen troops, and many a victory is won by weapons that others have cast away in despair, which is often only vanity. The organization of this federation is something like the coming of the king's son—if not to take up these discarded blades, at least to strike mighty blows for good, to put new courage into the brave ones who have fought on and on through the years when the king's son seemed not to be concerned in the issue of the fight.—*Kansas City Journal*.

NOTES AND COMMENTS.

The Herald Office has just finished a pamphlet for Elder Macgregor entitled, "A marvelous work and a wonder," giving a splendid presentation of the establishment of the primitive church, the apostasy, the reformation, and the restoration. Several have asked Brother Macgregor for his evidence, touching the date of the apostasy, which he claims was 570 A. D., and the brother has made presentation of the evidence in this work. It sells for ten cents and can be had from the Herald Office. This article is now running as a serial in the *Autumn Leaves*.

The HERALD editors are in receipt of number one, volume one, of the *Central Church Bulletin*, published at Kansas City, Missouri, W. E. LaRue, editor. This, as the name indicates, is a publication issued in the interests of the Central Branch of Kansas City. It is a four-page paper, published monthly, and no doubt will be a help to Pastor LaRue and his associates in their work in the Central Church.

The Saints of Western Iowa seem to have conducted themselves in such a manner as to win the esteem and confidence of their neighbors and friends. We notice by the *Denison Review*, published at Denison, Iowa, September 1, that the people of Denison are preparing to make a determined effort to secure the Western Iowa reunion for next year. They are

sending a delegation to meet with the reunion people at Little Sioux, and will offer strong inducements to them to meet in the city of Denison in 1910. This speaks well for the personal lives of our church members in the field, and shows that they have overcome prejudice and compelled respect.

After going to press with our last issue in which we mentioned Doctor Cook's discovery of the North Pole, word came flashing from the North that Lieut. Robert E. Peary had found the pole. At present there is a lively controversy going as to whether Doctor Cook really reached the pole. Peary wires that Cook's story should not be believed. Cook insists that investigation will prove the truth of his claim. At any rate, the North Pole has been reached and the honor of this discovery comes to America. One wag says Americans have discovered everything but America and they didn't get a fair show at that.

Elders Gomer Wells and Wardell Christy were Sunday's speakers at Lamoni.

On last week the Lamoni branch choir lost both their chorister and organist when Bro. and Sr. David Anderson left for Iowa City. Their year's work with the choir was marked by a substantial gain in choir interest and performance.

"The sure way to miss success is to miss opportunity."

Laying up treasures in heaven is not a nickle-in-the-slot business.—*Baptist Chronicle*.

A good deal of cheap ethics clothed in fine phrases is passed off as religion these days.—*Epworth Herald*.

"What shall we say of a bishop in these days who addresses a conference of young men thus: 'I beg you, I beseech you, not to read any works on evolution or higher criticism; but live and die in the faith of your mothers. And if it be said that then you will die in ignorance, be it so, and praise God for an ignorance that will give you peace. This is simply a recurrence of the dear old doctrine that ignorance is the mother of devotion.'"—Selected.

Let us clasp hands and cover one another's faults. Let us sympathize more and criticize less; let us love more and hate less; let us bear more and smite less; and by and by, as we stand disenthralled from our petty prejudices and our little narrowness, we shall pity ourselves for every stone we threw, but we shall never be sorry for any tear that we shed, or any hour of patient endurance that we experienced for another. Not the songs you sang and not the wealth you amassed, but what you did for those who needed your help will be your supremest joy in that hour.—*Jewish Progress*.

Elders' Note-Book

DEDICATED TO THE FEDERATION OF CHURCHES.-

In the month of December, 1908, over thirty so-called evangelical churches met as a "Federation of the Churches of Christ." They represented eighteen million souls. Some of our brethren applied for admission, but were denied on the ground that we believed in present revelation and the gospel gifts.

They did not kick us out, for they would not let us in
To their Federation, for they said, "It is a sin
To believe that God has spoken since the Apostle's time
And has taught us by the Spirit to know the truth sublime."
They say it is absurd to believe Christ's sacred word
When he sent out his disciples to represent their Lord,
(As recorded in the gospel of Saint Mark so plain
A wayfaring man may read though the world may disdain)
To declare his glorious gospel to sinful, dying man,
And the blessings that should follow all who accept his plan.
And so they have no use for Saints of latter days,
Because we firmly stand for God's wonder-working ways.
Believing that his promises are yea and amen
To all who would receive his word in this our day, as then.
So in their blind conceit this Federation goes,
Drawing aside their garments, as piously they pose,
Lest the touch of truth defile them, or open their eyes
To their true condition and the truth which they despise.
May God have mercy on them and lead them to the light
From bigotry's gross arrogance, and sin's dark night.
May he his saving truth unto their souls reveal
That they may be his children and by his Spirit sealed,
And know that he is willing to reveal himself to all
Who truly seek to know his will, when we humbly call.

CHARLES DERRY.

• * * * *

OBLIVION PREFERRED.

PERHAPS.—A traveler in Tennessee came across an aged negro seated in front of his cabin door basking in the sunshine.

"He could have walked right on the stage for an Uncle Tom part without a line of make-up," says the traveler. "He must have been eighty years of age."

"Good morning, Uncle," said the stranger.

"Mornin' sah! Mornin'," said the aged one. Then he added, "Be you the gentleman over yonder from New York?"

Being told that such was the case, the old darkey said, "Do you mind telling me something that has been botherin' my old haid? I have got a grandson—he runs on the Pullman cyars—and he done tells me that up thar in New York you all burn up youah folks when they die. He is a powerful liar, and I don't believe him."

"Yes," replied the other, "that is the truth in some cases. We call it cremation."

"Well, you suttently surprise me," said the negro, and then he paused as if in deep reflection. Finally he said, "You-all know I am a Baptist. I believe in the resurrection and the life everlastin' and the comin' of the Angel Gabriel and the blowin' of that great horn, and Lawdy me, how am they evah goin' to find them folks on that great mawnin'?"

It was too great a task for an off-hand answer, and the suggestion was made that the aged one consult his minister. Again the negro fell into a brown study, and then he raised his head and his eyes twinkled merrily, and he said in a soft voice:

"Meanin' no offense, sah, but from what Ah have heard about New York, I kinder calcerlate they is a lot of them New York people that doan' wanten be found on that mornin'."—*Cosmopolitan*.

• * * * *

THE PASTOR.

Ian Maclaren says, in the *Cure of Souls*: "If the preacher be ill, there are paragraphs in the newspapers, but if that preacher be a true pastor, there is concern in humble homes." One preacher in a city follows the plan of insurance agents; he makes night calls. After supper he can see all the family. The writer has tried it in the last two months, and it is an open secret for the alert minister. One preacher that I heard of puts on a business suit, puts on a cheery and natural manner and calls briefly on business men, unless urged to stay longer, and talk church matters. One minister at the New Orleans convention sent home a number of postal cards to his flock and some men outside his congregation that he hoped to make Christians. It is unnecessary for me to illustrate further. "The earth is the Lord's" and "all things are yours," said Paul. The Bible leaves a man free to use anything and everything, and do anything and everything, that does not pander to lust.—*Christian Standard*.

• * * * *

WHAT IS INSPIRATION?

Worcester states that it is an infusion of supernatural ideas into the mind. To infuse, to animate, to enliven.

If we depend entirely on the first definition given, it limits inspiration to the supernatural only, while the other definitions simply suggest a spasmodic response to an awakening stimulus which may be permanent or transitory.

Inspiration, in the mind of the writer, is not always a supernatural transmission of unimpeachable facts; nor is it a thing apart from the possible researches of the human mentality.

Job says: "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding."—32: 8. According to this statement it is the spirit which has the understanding, and is the presiding essence of the human intellect. It is the inspiration of the Almighty which giveth them, the spirits, understanding. According to this, understanding, wisdom, intelligence, and inspiration are simply degrees, and are to all intents synonymous, for the spirit's understanding is a part of the inspiration of the Almighty.

If, then, understanding, wisdom, intelligence, mental comprehensions and inspiration are simply degrees of mental development, we might classify inspiration as the acme of mental attainment.

True, there are times when the inspiration of the Almighty operates upon the subjective mind of an individual, or we might say the superior intelligence overshadows the lesser, magnetizing it for the time being, that they both act synchronously, and the result is a revelation of the superior mind, for the lesser must always partake of the greater.

Inspiration, like spirit, can not be fettered by material substances; it is undemonstrable, non-analytical, and incomprehensible so far as the *modus operandi* through materialistic things is concerned.

Inspiration, then, is the revelation of superior intelligence, or the transmission of knowledge, or the comprehension of the fundamental laws and principles which form the government of all things.

We read that "the glory of God is intelligence." It is the transmission of this intelligence, line upon line, precept upon precept, to mankind that constitutes inspiration. Therefore inspiration is transmitted knowledge through application and endeavor, and is not necessarily or *entirely* a supernatural infusion.

Plenary inspiration, or full and complete inspiration, is a revelation of the mind of the Almighty, and is supernatural so far as human objective intelligence is concerned, but in the actual relationship, or spiritual comparison, to my mind it is simply the subjective sense in communication with the essence of intelligence, or the master mind operating in a psychological sense.

W. A. SINCLAIR.

SOMERVILLE, MASSACHUSETTS.

Original Articles

SECTION 106 PUBLISHED AS EARLY AS 1842.

A CHAPTER FROM THE HISTORY OF THE CHURCH IN PHILADELPHIA.

[EDITOR'S NOTE.—This article is not admitted with a view to reopening the well remembered discussion of section 106; but because of its historical interest to those who wish to know if the revelation now known as section 106 was known and published during the life of the Martyr. A copy of the book referred to may be found in the library at Columbus, Ohio, and the revelation in question has been verified by Bro. Winn and others of the branch in Columbus.—EDITORS.]

Early in the year 1841 efforts were made to introduce the gospel in the village of Frankford, Pennsylvania, some five miles above Philadelphia. In February the auditorium of the Academy was obtained and preaching begun by Elder Benjamin Winchester. At the close of a discourse upon the subject of "The second coming of Christ and the establishment of his kingdom," opportunity was given for anyone to make a remark on the subject or ask a question. A Mr. Lee arose and said that he had no confidence in the new sect, that they would soon ask all the converts to give up their properties. He then displayed a ten-dollar Kirtland bank note, saying, "If you are honest and want to show that you are, redeem this note of the Kirtland Safety Society," etc. Elder Winchester gave an account of the Kirtland bank and its discontinuance and the causes that led to it, assuring the audience that he could find plenty of ministers of other churches who had been caught by the financial collapse of banks in which they were interested. He also defined the law of tithing and consecrations taught by the church.

This seems not to have satisfied Mr. Lee, as he wrote quite a sharp article entitled, "Mormon de-

lusion and great excitement in Frankford," which appeared in the *Philadelphia Daily Chronicle* for Friday, February 19, 1841. Elder Winchester sought an opportunity to answer the matter in the same paper and was refused. He however answered the article through the *Philadelphia Public Ledger and Daily Transcript*, of Tuesday, February 23, 1841, in which he says no excitement existed except that caused by Mr. Lee. He further stated that every note issued by the authority of the president and treasurer of the Kirtland Safety Society bank, was redeemed dollar for dollar at par; but that certain persons well known had stolen several thousand dollars' worth of the notes and forged the names of the officials of the bank and circulated them, and that the bank had wisely refused to redeem the spurious notes thus fraudulently issued, and would hardly be expected to redeem a note that had been forged and circulated without bringing anything into the bank.

Still Mr. Lee was not satisfied, it seems, as he wrote to Kirtland, making inquiry about the Saints, the Kirtland bank, and the common stock enterprises. The letter was answered by Mr. Smalling, of Kirtland, Ohio, portions of which we copy from *Gleanings by the Way*, by Rev. John A. Clark, Philadelphia and New York, 1842, in which the letter or portions of it were published.

"KIRTLAND, OHIO, March 10, 1841.

"Dear Sir:

"By request and a duty I owe to my fellow-man I consent to answer your letter. [Here follows a tirade upon the Saints and the Kirtland bank in general.]

"The church have not now nor never have had any common stock, all that has been consecrated Smith

and the heads of the church have got and what they get now they keep. For to show this I send you a revelation which is as follows:

“Revelation given July 9, 1837, in Far West, Caldwell County, Missouri,—Oh Lord show unto us thy servants, how much thou requirest of the properties of thy people for a tything? Answer;—Verily, Thus saith the Lord, I require all their surplus properties to be put into the hands of the bishop of My Church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood and for the debts of the Presidency of my Church, and this shall be the beginning of the Tything of My people and after that those who have been tythed, shall pay one-tenth of all their interests annually, and this shall be a standing law unto them forever, for my holy priesthood saith the Lord: Verily I say unto you it shall come to pass, that all those who gather unto the land of Zion shall be tythed of their surplus properties and shall observe this law, or they shall not be found worthy to abide among you: and behold I say unto you if my people observe not this law to keep it holy, and by this sanctify the land of Zion unto me, and my statutes and my judgments may be kept thereon that it may be most holy, behold: verily I say unto you it shall not be a land of Zion unto you, and this shall one example unto all the states of Zion, even so Amen.’

“Yours, etc.

“CYRUS SMALLING, of Kirtland.”

It will be observed that Elder Winchester was on the ground at Kirtland, Ohio, when the Kirtland Safety Society bank was running, was well acquainted with the circumstances leading to its discontinuance, and probably gave a very correct explanation of the matter. It will further be observed that the text of the revelation as given in Smalling's letter differs very slightly from the text of section 106 in the present edition of the Book of Doctrine and Covenants, the chief error being in the date.

That this revelation was in general use very early after it was given in 1838, and was even had by the opposers of the church will be seen by the foregoing and will be interesting to some.

John A. Clark was rector of the P. E. Church at Palmyra, New York, 1830, and had some recollections of the Saints and of the Smiths, etc. A copy of the book is in the State Library at Columbus, Ohio, where I copied the matters from it in this article.

His book, *Gleanings by the Way*, is a book of 304 pages, twelve mo., published in Philadelphia in 1842, and also in New York at the same date from the same plates, and I am informed that it also appeared in London, England, about the same time, or later, though I do not know this.

Yours in the interests of truth,
WALTER W. SMITH.

JASON BRIGGS NOT AN APOSTATE.

What is an apostate? A definition lies before me which reads, “Change in belief; pervert, renegade, faithless.” “Originally,” says Webster, “applied to one who had abandoned his religion.” Now, is it a proper thing to apply these terms to Jason W. Briggs and Zenos H. Gurley? We say no, and challenge their correctness. The writer chanced to be quite well acquainted with both Jason W. Briggs and Zenos H. Gurley and knows something of their beliefs and opinions.

Jason W. Briggs will be noticed in particular in this article, as Zenos H. Gurley is still living and can speak for himself. No doubt it affords a certain class of people considerable comfort to characterize Jason W. Briggs as an “apostate” for the reason that Jason W. Briggs stood ready with a challenge in his hand to prove them “apostates.”

Jason W. Briggs was an important personage in the early history of the Reorganization and some people would like to see a cloud placed upon his name for the effect it would have, or be likely to have, upon others. He was a strong personality, had a gifted mind, was a first-class thinker, and accustomed to challenge, analyze and examine into things as they came to him, old and new. Apt to talk on either side of a question at times, in order to call out the views of the other man. Reconsider what he had gone over before to be sure that it was sane and safe. Should it appear strange then, that such a personage as this would entertain views and opinions at one time that he would modify or abandon at another? Who is it that does not change in his beliefs and opinions about many things who is capable of consecutive thought? Who is it that never changes? “Fools,” it is said. But did Jason W. Briggs go back on and deny the foundation principles upon which the church is built? We have yet to learn that he did. But did he not withdraw from the Reorganized Church of Jesus Christ of Latter Day Saints, and did not that make him an “apostate”?

Perhaps a little light thrown on here will help to arrive at a proper conclusion in regard to this. What were some of the causes which led to his withdrawal from the church? They were these. He did not agree with some other men's opinions and views in the church in regard to church policy, conference actions, and church tendencies, interpretations of scripture, etc. He believed that there was a changed attitude being assumed by the church in its policy, and one of illiberality and intolerance was being fostered, a strike at the free expression of opinion. He expressed it, “There was an attempt to gag me.” Now, whether this was real or imaginary it would have the same effect upon his mind. He thought he saw a disposition in some quarters to rule with a high hand and dominate after the manner of Brig-

hamism, which was ever obnoxious to his way of thinking and believing. Zenos H. Gurley was affected with similar views and feelings. They may have been supersensitive on this point. Men who had been watching Strangism, Brighamism, and a great many other isms for more than half a century and noted the tyranny and oppression perpetrated by one class upon another, would be likely to see things of that class when least looked for by others. They thought they saw a change in the spirit and tendency of the church and because dissatisfied. They sent in their request to withdraw from the church. It was presented to the General Conference then in session and was acted upon in mass, without making inquiry into the causes that led them to take the step. The rules governing in the church for expelling or releasing members require a court of inquiry and labor to be performed with the parties affected before expulsion or release, neither of which was done in this instance. As on similar occasions there was party, division, prejudice. The members of the Quorum of Twelve saw the error and haste in procedure and voted as a unit against it. Of course, the conference being all powerful, followed its own course. Did not have to regard the rules and precedents made to apply to similar cases when members were being dealt with for their membership.

But aren't you broadly hinting, some may say, that the conference may have erred in that matter? It will be time enough to answer that when some one advances the claim that the conference decisions, like that held for the pope of Rome, are infallible, and that it can not err.

The writer saw Jason W. Briggs at his home a few days after the action of the conference in this case and its adjournment. He listened with interest to the news and doings of the conference and then stated, "Had I known that the conference would have passed the resolutions and adopted the policy it did, I would not have sent in my request to withdraw." He expressed himself as satisfied with the work of the conference relating to its regular business. He seemed to realize that he might have been hasty in sending in his name, and so expressed himself; but went on to say that Brother Gurley wrote him and wanted him to sign with him a request to withdraw from the church, and he signed with him. Both of these men were disaffected in regard to the course some things were tending in the church, but both believed in God as the Creator of all things and in Jesus Christ and in the Holy Ghost. Both believed in this last dispensation as announced in the angel's message, the Book of Mormon and the revelations, and now, after being informed in regard to the doings of the General Conference, Jason W. Briggs expresses himself as being duly in accord

with even that. Wherein lay this man's apostasy, then, that is being so flippantly asserted, printed and circulated? Why this: he did not believe in some things that some people believed in, and some other people did not believe in some things he believed in. The same old hydraheaded enemy that has been forging conflict and divisions since the world began; I am orthodox, you are apostate; Islam is the true faith, Christianity is false; the holy Roman Catholic faith is the true one and all Protestants of whatever name are apostate and will be damned.

The Reorganized Church of Jesus Christ of Latter Day Saints is built upon a broader and better foundation than this; she is more tolerant of individual rights, beliefs, and opinions. She has never resolved a set standard of belief that every one must subscribe to or be left exposed to be branded as "apostate." When men and women manifest a belief in God, the Creator of all things, in the mission of Jesus Christ in the world, and in the Holy Spirit, and wish to unite with the church, they are not even asked as a prerequisite to baptism to believe in the Book of Mormon, or that Joseph Smith was a prophet. Once in the church it is believed that the enlightening influence of the Holy Ghost will lead them into the light of these things, if they are in search of the truth. A belief in Jesus Christ and his gospel is considered a sufficient test here to admit into communion and fellowship. The other flows in with enlightenment as the judgment is informed and prejudice removed. These are main tests of Christian belief.

Hundreds and thousands who belonged to the church at the time of the breaking up at Nauvoo, Illinois, utterly refuses to indorse, fellowship, or follow any of the various factions growing out of it. Each of the factions branded them as "apostates," and put the same brand upon each other. Strangites called Brighamites "apostates." Brighamites called Strangites "apostates." Brighamites call the members of the Reorganized Church "apostates," and they take great delight in it. The elders of the Reorganized Church stand ready to prove that Brighamites are "apostates," not because of an illiberal and intolerant feeling harbored toward them, but because they have departed from the fundamental belief of the church and set up false standards instead. To be in the faith in Utah is to support Joseph F. Smith and the polygamous hierarchy dominating there. Refusing, you are "apostate." But does that make the one who refuses to support them an apostate from the truth? Of course not. He simply refuses to follow a set of polygamous bandits set on mischief and evil. A person may be a member of the Reorganized Church of Jesus Christ and hold to any shade of opinion or belief, just so he accepts the revealed will of God

and conforms to the moral code, in other words, if he is loyal to the teachings of Jesus Christ and the apostles. Until some fixed standard is resolved upon and declared to be the best, this thing of one person pointing to another and exclaiming, "You are an apostate," should receive no encouragement from sensible people. Once the standard set, then there is a chance for the inquisitions and Old World troubles can begin.

During the first visit of the writer to Utah, among the accusations made against him was, "You are an apostate." This was an easy thing to say, but there was no truth in it. It is a compliment to anyone to be called an apostate by a foolhardy, vicious, polygamous set, who have been the chief means of causing the truth to be evilly spoken of. One must eschew foundation principles of a system of belief to be an apostate. Has any court or council, or conference ever proved that Jason W. Briggs did not believe in God, in Jesus Christ, in the angel's message of these last days and the hope of the Saints? No. Then, it occurs to the writer that common prudence together with the Golden Rule would admonish writers to exclude from our literature such epithets as "apostate," "apostatize," etc., applying to Jason W. Briggs.

The last account remembered of being received from Jason W. Briggs in regard to his faith was from Patriarch Alexander H. Smith and Bishop E. L. Kelley. They reported him in the faith, a believer in the Reorganization. See also his testimony in the Temple Lot Suit. It is likely that Zenos H. Gurley holds a similar belief now.

In the dark and cloudy days, when iniquity stalked abroad and there was lo here and lo there endeavoring to point to the true order of things, God raised up Jason W. Briggs as a power and defense for the truth. He was told not to fear the adversaries, these blind guides representing the factions and calling after people to follow them, that none should be able to confound him, or stand before him. He went forth and met them. Even Strang, the most gifted of the lot, quailed before him. Under God he was made the chief exponent, leader, and defender of the church and the Reorganization from 1851 to 1860. He represented the lawful heir until he presented himself and his claim or right to preside over the priesthood, at Amboy, Illinois, in 1860.

It would be very natural for Jason W. Briggs to receive strenuous opposition and scathing criticism from others. What strong characters, both good and bad, have not? Jesus Christ, by his enemies was called a glutton and a wine bibber, an apostate because he did not believe in the traditions of the elders. "By our law he ought to die," said they. The indefatigable Saul of Tarsus was a stirrer of sedition by his enemies. The strong men, Martin

Luther and John Wesley, were "heretics" and deserved death. George Washington, the father of his country, at one time was called "incompetent" and a "wooden head," and Abraham Lincoln was denounced as a "failure." The great political parties, the Republican and the Democratic, call each other renegade and other things not nice, and what of the strong political characters to the front, Theodore Roosevelt, and William Jennings Bryan. Their enemies call them both disloyal, chief of sinners, apostate, and worthy of death. What people say, then, does not always declare the facts. Then men of sense and thought and conscience should go slow in denouncing others as apostate and heretic, simply because they hold opinions at variance from what they approve. It appears to us to be the part of wisdom and justice to so treat Jason W. Briggs. He held views not just in accord with others, some of which certainly have not been proven yet as to which is the correct one. God Almighty used him to his glory and the good of his work and he made a splendid defense. "He was not perfect," says some one. Who is? Have you seen anyone that is? Let him who is a standard of holiness and has no sin, cast the first stone at Jason W. Briggs for fancied errors held. "Be not deceived, God is not mocked. Whatsoever a man sows that shall he also reap," and God is judge. It illy becomes a vicious, polygamous alien to characterize Jason W. Briggs as an "apostate," or anyone else as to that; better turn the lantern towards home, reëxamine and wait events.

It has never been shown by any competent council that Jason W. Briggs went back on the faith or his own revelation. Stop these "apostate" flings, then, and be prudent and sensible. "With what measure you mete, it shall be measured to you again." There doesn't seem to be any exception to this rule.

WM. H. KELLEY.

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THE MYSTERY OF LIFE AND DEATH.

Services were held in Lamoni, Iowa, August 30, over the remains of Sr. F. G. Pitt. At that time Bro. Heman C. Smith delivered the following address, reported by Sr. Estella Wight.

The sadness of occasions like this is not without its consolation. The consolation arising from the fact that the change that brings to our hearts grief and sorrow, has been provided for, and that the Lord in his wondrous mercy and his loving-kindness has made special provision for our comfort and our blessing in this sad hour. Without the Christ, circumstances like this, it occurs to me, would be almost or quite unbearable; and that suggests to our mind, and with that suggestion comes infinite peace and satisfaction, that it is but an illustration of the fact that

the Christ was needed in the world, and that mankind would have been in a much worse condition, infinitely worse, if God had not sent his Son into the world to bring to us the gospel of salvation, the gospel of peace and consolation in this, one of the darkest hours of our existence.

The mind is called back always upon occasions like this to the instances in the life of the Christ when he visited the sorrowing, the broken-hearted, and administered to them the comfort needed. We remember with gratitude, even in our deepest sorrow, the time when the Master visited those broken-hearted sisters at Bethany, and when he came to the tomb where Lazarus was laid, commanded that the stone should be rolled away, and when it was rolled away he looked down at the silent form that lay beneath and commanded, "Lazarus, come forth." And Lazarus heard. His ears were deaf to every other sound. No other voice could have penetrated. No other sound could have been heard. No other will could have been obeyed. He heard the sound of that voice and hearing he obeyed, and it suggests to our mind that if that voice could be heard by the ears that were dead, that when that voice shall speak, whenever it shall speak unto the sleeping dead, that the dead again will hear the voice. They may be oblivious to every other sound, but the sweet accents of the voice of the Son of God will be heard, and when he shall speak to those who have departed, just as truly as Lazarus heard him so will they hear, and as he obeyed and came forth, so will they come forth.

That it is a mystery no one would deny. That it is past comprehension we must all admit. But if death is a mystery, if the hope of eternal life is a mystery, so is the present life a mystery.

We have not been able in the years that we have been here, the best of us, to fathom its depths, to understand its intricacies, to be able to explain life. We rejoice in it. Our souls are filled with ecstasies and delight in life where life and pleasure abound, but after all it is as mysterious as death itself, if not more so, nor may we expect to get beyond the realm of mystery until our minds shall have become strong enough to solve the problems of the universe. It is mysterious simply because we can not fathom it. Our minds are so limited that we can understand nothing that we see here below. There's not a single thing in all the creations of God, no matter how minute it is, that the strongest mind that ever lived knows all about—not one single thing. And while we are so weak in this regard that we can not understand the least of the creations of God, we may not expect to explain, but as I said before, Christ comes into our life in hours like this, and we see the necessity of him, and our hearts are filled with gratitude to God that he made this provision, that he can come to us in our extremity and give us hope, and thou-

sands, aye millions, no doubt, have looked down into the silent tomb since the day of Bethany, and when they saw loved forms lying there, they have remembered the event that happened in that little village, and the results that came from the voice of God being heard through Jesus Christ have brought comfort and consolation and made the hour sweet indeed compared with what it would have been without him.

And so to-night we feel that this hour, though sad, is full of comfort, full of consolation, full of peace. I have no doubt that these hearts who feel this loss the keenest, feel in the fullness of their hearts to thank God for the provision that has been made for our sister, in common with all others of humanity, through the offering of the Son of God to the world, for they have this consolation that in a life of suffering, a life of trial, she did not forget to make the effort to serve God and to place herself in close relationship with him, that all the good that humanity can get from that wondrous provision made through the gospel of Jesus Christ might come to her. She has found hours of comfort, days of peace, years of hope in that gospel while she lived, and doubtless she has felt a renewal of it, an increase of that hope, of that consolation, of that peace and happiness in the hour when she passed over the dark river to rest upon the other shore.

The following items have been handed me, or dictated to me in regard to her life. I will read them, as they are brief:

"Clara Catharine Abbott was born in London, England, June 14, 1840, came to America in early womanhood, where she was united in marriage to Frederick G. Pitt. From this union there were born five children, of which four, three sons and one daughter are living. The youngest, Jessie, preceded her to the other world several years ago. Of those surviving are William, the eldest, residing in Independence, Missouri, Ada Cudworth, Frederick M., and Alma A., all in Chicago, Illinois.

"She united with the Reorganized Church of Jesus Christ of Latter Day Saints at Plano, Illinois, in 1871, the ordinance of baptism having been administered by President Joseph Smith, and the confirmation by President Smith and Elder Isaac Sheen. She has been practically an invalid for twenty-five years, but during all these years of trial and suffering, I am assured by those who knew her best, that she was always hopeful and cheerful, at least as nearly so as more healthy people usually are. She was a devoted wife and mother, a true friend, and a consistent Christian."

What more could be said? I think it was in the spring of 1880 that I first met this sister, partook of the hospitality of her home on one or two occasions while at the General Conference of that year, and I have known her at different times, met her at dif-

ferent places, in all the years that have transpired since, and I have known much of her life, and especially when it fell to my lot to be associated with her husband and herself on a foreign mission, in England, where perhaps we were thrown more nearly in association than we were or had been in our own land. In all the acquaintance that I had with her I never knew her to murmur or complain, but as has been asserted by those who knew her better than I, my observation is that she was hopeful and cheerful, trustful and dependent upon God and God alone, so far as the ultimate result was concerned. She leaned, of course, upon those who loved her for much of the comforts and blessings of life, but in God was her trust. She had no hope of gaining even health in this world through any other source than by the power of God. She had hope that this might be, and no doubt her life has been made more tolerable and more prolonged because of her trust in him, and she has received special strength in the hour of her weakness to bear the responsibilities that rested upon her in her adopted country, and in her own native country. And can we believe that God, who has sustained her through these years of affliction would desert her now in this extremity? A thousand times no. The kind hand, the kind loving heart that has cared for her and her necessities is caring for her still.

Mystery, mystery surrounds everything! But it appears to me that this is a safe and sure deduction from what we know of her life, and what we know of conditions, that God is with her still. Those who love her most will sorrow not because of her; they will find, no doubt, truth in the statement made by the Son of God when he was led forth to death and he said to those who were weeping, "If ye love me ye would rejoice." I have no doubt but these sorrowing ones will rejoice on her account. They will sorrow because of their own condition. They will feel the loss to them, but for her they will have not a word or not a thought of remorse or of regret; but they will rejoice that she has been relieved from her suffering and that she is safely in the hands of Him whom she trusted, and whom, we are assured, she trusted not in vain.

I do not know that I can say anything that would add to the consolation that these sorrowing ones must have when they consider the wonderful provisions of the gospel and the fact that she availed herself of its privileges and placed herself in harmony with its requirements. They perhaps understand as much in regard to this as I can express; but I will say, and I say it from my heart, say it without a shadow of a doubt, say it because of my own experience and my observation in the past, that there is in the gospel of Jesus Christ, in the atonement made by the Son of God a balm for every wound, a solace for every sorrow; that there can be nothing that shall come to

human hearts in the form of grief or sorrow or pain that the wonderful provisions that God has made does not reach. Those provisions are complete. They lack nothing. They are full, and He, whose hand has created all things, and by whose grace we exist in this world, has pledged to carry out all the promises that he has made to suffering humanity.

I have said often, and I repeat it now, I repeat it as having special application in this case when I think of the suffering and struggles of the departed one, that somehow, somewhere, sometime the mighty hand, the loving hand of God will be placed beneath the struggling ones and they will be saved. We shall look forward to the time when we shall meet our sister again, and shall no doubt not have occasion to sympathize with her in suffering as we have had here, but will rejoice in seeing her enjoying all the privileges of health of body renewed, of spirit made perfect, of redeemed soul, where suffering and sorrow and pain shall come no more.

We would not if we could take pain and sorrow out of this world; we would not ask that death be taken away in our present condition, for God has placed them here for a good purpose, no doubt, and they will be removed in his own time, and his time should be our time. When he is ready, and when no longer these things are needed, he will speak the words and death will be no more, sorrow will pass away, pain shall no more come, and life everlasting, life—vigorous life—vitality which knows no bounds shall come to all those who have suffered and waited here. And I want to say too, that the hope of our sister will be realized as she hoped year after year of life for a strong body that she might enjoy the things of life. It was only delayed, it was only postponed a little farther, perhaps, than she may have hoped, but new life will be given for she has not trusted in vain; she has not hoped without abundant reasons for hope, and all that she desired will be hers, and more than she could possibly have thought of. That is our faith, and I might say that it is more than faith, it has passed beyond the realm of doubt with me, I am as certain of the future that a man will still live as I am that he lives now. I can not explain what that life will be, I can not explain what this life is; one is no more mysterious than the other; one is as much a reality as the other so far as my firm convictions and assurance are concerned.

I am glad to know that I can bid, if it is necessary, these sorrowing ones to hope. Our sister leaves behind her this loving companion, of whom our brother spoke so beautifully in his prayer, who through these long years of suffering has been ever faithful and ever attendant upon her every want. He will miss not only her society, but he will miss this loving service of his own to her life. An aching void, no

doubt, will be left when he can no longer with pleasure wait upon one who needed him so much. She may not, will not need this kind of service when he meets her again, but he will be more than compensated in the thought that more has been done for her than he could do, greater results have obtained than would have obtained from his loving service, and I trust that God will comfort him, bless him, make him strong to bear, and patient to wait; and that her

children, and grandchildren will also be directed, sustained, admonished, and every necessary thing done for them by a loving hand that will cause them to take pleasure in their mother's religion and their mother's hope, and in the assurance of her everlasting peace in the life that knows no end. And may God's blessing and peace rest like a benediction upon all, sanctifying this occasion to the good of all, is my prayer.

Of General Interest

A LAND WITHOUT MISSIONARIES.

(By Frederick Palmer, in the *Chicago Tribune*.)

Why do so many missionaries go to Japan, China, India, Turkey, and Corea, and so few to Central America? They are as inconspicuous in all the country between the Guatemalan border and Panama as they are conspicuous elsewhere.

Partiality for distant lands can not explain their neglect, for Alaska is most abundantly supplied. Is it possible that the soul of a Caribbean Indian in twenty-five cents' worth of cotton drill is less worth saving than the soul of Aleut in furs? Latitude can not matter, else the Fiji Islands, which have been well cared for, would be under the ban.

Any excuse that Central America is already a Christian country is inconsistent, if not otherwise untenable. Mexico is a favorite field, and Mexico is far more Christian than Guatemala or Nicaragua. Although the Mexican state has made war on the Roman Catholic Church, the Mexican peon is a most devout religionist, reverent and superstitious.

All the missionaries in Mexico, where the government is doing much for education, are most enthusiastic over their schools and their work in spreading the English language. They are also trying to teach the Mexican Indian that when a man and a woman live together and rear a family of children a marriage ceremony is a praiseworthy prologue.

Mention Central America to the missionary in Mexico and he looks blank. You almost expect him to ask where Central America is. That *terra incognita* seems crossed off the maps of the missionary boards for the same reason that the American sees it only as a source of humor. A cynical trader of Honduras explained that the missionary has no interest in hot countries, where the male inhabitants had learned to wear trousers and the women a mother hubbard. The pioneering work is finished with such an expansion of the breech-clout or with the greater progress represented when there was not even a breech-clout to give with.

To me, however, the absence of missionaries in numbers was deplorable. The modern missionary who founds little communities in foreign countries where the humanities and hygenics are taught is a spreader of civilization regardless of his creed. For every one of him in Japan, that learned for itself, and in China, that is learning for itself, there ought to be a hundred in this field at our door, that can not learn for itself, for which our Monroe Doctrine is responsible.

Only satire would call Central America Christian to-day. Its people are lapsing into paganism, even as the Haitian negroes have lapsed into African voodooism. By people one means the native Indian, who, with those of half Indian blood, make up nearer three fifths than three fourths of the three million who live between Mexico and Costa Rica.

The history of the church here is, broadly, its history in the Philippines and other Spanish-American countries. The priests who came with the conquerors settled the Indians on the land and taught them agriculture and religion. Generally

the conqueror was an adventurer and a gold-hunter. He did not come as a settler. When the movement against Spain culminated in La Libertad on September 16, which is the Fourth of July south of the Rio Grande, the church was regarded in many quarters as a part of the oppression. But in Mexico the martyr of independence was a heroic priest, Hidalgo, who first raised the banner of rebellion and was excommunicated for his act.

Undoubtedly the church was on the side of Spain. Later its influence was with the conservatives who represented the well-to-do, the land holders, and the old Spanish element, which sought to rule by force of intellect, but fell through its own factions and unworthiness, and is now engulfed by the "liberalism," so-called, of the Zelayas and the Cabrerases—of the man who can gather a band of soldiers and capture the capital, which he holds as long as he can, or until his fortune is made. And the vandal play of this new class of leaders in public opinion, so far as there is any public opinion, was against the church and the well-to-do, whose wealth they would despoil.

In Guatemala, Honduras, and Nicaragua the priesthood has fallen into the lowest state of any countries in Christendom not in the Caribbean region. The bayonet no longer considers it as a factor to be reckoned with. It has neither political power nor religious power of any account. When I asked a young woman, head of a girls' school in Guatemala, if she had been educated in a convent, she was quick to free herself from any such prejudicial charge against the administration, which does not permit convents to exist. When I asked if she were a Catholic she answered, "Oh, yes," carelessly. The pope of Guatemala is Cabrera. His name is posted in every school as the giver of education and all blessings.

If you are looking for real church ruins go to Central America. Many churches are disused, and those that are not are almost invariably in disrepair. The people, poverty-stricken and hopeless, take little interest in them. Religious ideas are dying, and with them moral ideas. A settled indifference of day-by-day existence characterizes the masses, who are reverting to Indian superstition. What support there is for religion comes from women of the better classes.

In morals the people have the examples of their leaders. Our hopeful politician in a Central American country, usually a lawyer, regards himself as an "intellectual." His views of life are formed on all the faults of Latin civilization, which are so frequently and wrongly mistaken for Latin standards. His ambition is any government position or revolutionary opportunity that may win one.

Gradually the old Spanish element is being driven to the wall; the old families are being ruined; their heads persecuted and assassinated. Among the masses Spanish courtesy, which makes a Mexican peon a knight, is disappearing. Added to the Indian blood and the buccaneer strain is the infiltration of negro blood, especially predominant on the

east coast of Nicaragua and Honduras. The Indian strain is purest in Guatemala. Some of the mountain tribes have never been civilized, though they are within three days of New Orleans, and they are better off than the ones who were Christians and have lapsed into paganism.

On paper much is done for education. But that is to be expected in countries with constitutions forbidding confiscation, when confiscation is regularly practiced, with constitutions that most amply protect the rights of its citizens when execution without trial is frequent. Everything to which free and independent nations are entitled the military despots are bound to have. Frequently they amend the constitutions in order to make them more liberal. They make progressive laws without any thought that laws are made to be obeyed.

All the glowing reports of progress which are sent to the United States indicate a desire to be in style. When the dictator tells you that school attendance is compulsory he is being polite. He knows that it is so in your country. If you were equally polite you would say out of compliment to the customs of his country that Mr. Taft had secretly had Mr. Bryan tied up by the thumbs and made him confess he was still for free silver at heart.

When you examine the compulsory system more closely you see that it is suspended indefinitely, like the constitution. But by this it must not be implied that education is altogether neglected. The sons of people with any means at all are most ambitious for learning. They study at private schools and become more proficient, in French at least, than the graduates of most of our colleges. Capable as they are of better things, the military and political system demoralizes them.

Every capital has some form of institution which is called a university where the teaching is of the old-fashioned Spanish style. These universities bestow degrees as liberally as the army makes generals. You meet doctors of letters and philosophy at every turn. One president was introduced to me as "His Excellency, President, General, Doctor, Lawyer." He was not of much account in any capacity.

Cabrera of Guatemala, tyrannical, corrupt, and murderous as he is, should receive credit for one thing. His Estrada Cabrera schools may be due to his vanity, but, nevertheless, they are a beginning. He has inaugurated institutions where agriculture and the practical sciences—Central America's most crying need—are taught. Many of the country school-houses—which have meant profitable contracts to political favorites—are, I fear, little used except to house the guests and friends of the *jefe politicos*. Guatemala City has a university which was generally attended by Central American students—before they were in danger as political suspects under the reign of terror following the attempted assassinations—and also a medical school where the sessions of the Pan-American Medical Congress were held.

At least eighty per cent of Central Americans can not read a line of print. If they could, what would they have to read? No newspaper may print anything but praise of the dictator. No literature is circulated except governmental proclamations. No knowledge of the outside world is spread.

Barbarism enervated by certain civilized forms, without barbarism's vigor, tells all in a word. Scenes of disgust I might repeat to the point of nausea; utter lack of sanitation, of care of body as well as of mind, expose a scrofulous people to all the tropical diseases, which keep the death list pretty well balanced with the birth rate.

Meanwhile the missionaries look past the fields thick with ignorance and unbelief, to China and India and Africa, where the missionary teaches everything from the hygienic to the moral law—everything that Central America lacks.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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The Bible as Good Reading.

(Continued from August 25.)

THE QUICK, SURE THRUST.

I have not been long in telling this. And yet, condensing it all I can, I have been a good deal longer than the Bible is in relating this story. And I have left out a good deal at that. That is one characteristic of everything that is written in the Bible. It is condensed. It fairly snaps and sizzles with condensation. It is full of action, and although it reports conversations, gives the arguments that are used pro and con, describes incidents, it is all done so quickly and naturally and to the point that you can read it in five minutes.

A good way to test the tremendous pith and point of the Bible narrative is to read over a portion of it, get it thoroughly in mind; then close the Bible and try to write out the very things you have read yourself. You will find that you will use two or three times as many words, do the best you can.

Of course, these stories of adventure are very numerous in the Bible—the volume is packed full of them.

But suppose you want some other kind of story—intrigue, let us say, or diplomacy. You will find it in this same history of this same David. His craft in statesmanship equaled his courage in war. It is fascinating to see how he laid the foundation of that dynasty from which sprang our Savior. Of course, I am not going to attempt to repeat it here—that would be merely to repeat what you will find in infinitely more fascinating form in the Bible itself. All that I am doing is to tell you that if you want "human interest" stories that yet involve statesmanship, diplomacy, and war you will find them all crowded into the life of David. And through them all you will find fundamental, almost primal, human passions running at high tide.

For example, David loved women—man-fashion and violently he loved them—and that led him, man of God though he was, into wrongdoing. And the hatred of the people of that time was equal to their love, and their grief was something terrible. When the men of that time and race hated, that meant a killing. We see it in the same race as late as the time of the play of *The Merchant of Venice*, where that wonderful old character, Shylock, exclaims, "Who hates the man he would not kill!"

While David is the master character throughout all this period, and, indeed, one of the master characters of all time and of all peoples, that period was full of characters. The fact is that the Bible is made up of big characters, men and women and children loving, plotting, warring, hating, intriguing, philosophizing, praying, forgiving, doing justice and working righteousness, yet falling to the lowest depths. But always there is "something doing."

A curious study is that of the circumstances attending the birth of the great. It would seem that Fate plans their entrance into the world as carefully as this mistress of human

destiny arranges the whole pattern of their lives. And yet it is not Fate at all. The great are made so by the vigor of parents, prenatal influences, early environment. Who doubts that Bonaparte would not have developed into Napoleon, the world conqueror, had not his mother been a woman of immense abilities and extraordinary energies? And also before he was born had she not ridden, by day and by night, with her husband in the Corsican campaigns, studying, witnessing, practicing strategy with the ablest soldiers on the field, enduring privations of march and experiencing the determined courage which the battlefield inspires?

Was not Alexander the son of Philip? Was he not born in the very whirlwind of warfare? Did he not spring from the loins of an unexhausted statesman and warrior; and are we not told that the queen dreamed that she was to be the mother of a lion? It was not for nothing that Abraham Lincoln's parents were the poorest of the poor and the commonest of the common people. It was this which gave him his blood understanding—so much deeper and truer than the brain understanding—of the masses, of their wants, needs, destiny. It was this which gave him the breadth of wisdom to know the common mind—the breadth of wisdom so much wider and deeper than that of the ablest statesman who does not have this *kinship* with the millions.

If you look narrowly you will see how Fortune marks those whom she means to make the officers of her large designs by peculiarities of their birth and parenthood. It is all quite natural and entirely scientific; but it is so striking and apparently exceptional that we can not wonder that ruder people were superstitious about such things.

MOSES IN THE MAKING.

This same thing was markedly true of the man who is one of the greatest of all merely human personages—the Jewish law-giver, statesman, leader—Moses. In the first place, the Egyptians in their fear of the multiplying power of the children of Israel, as a means of retarding it used the very methods to advance it. They put the Hebrews at hard work in the open air. Still they waxed stronger! Of course they waxed stronger. But this astonished the Egyptains, so they set taskmasters over them, and regulated the work of the Israelites with rigid severity.

"And they (the Egyptains) made their lives bitter with hard bondage, . . . all their service, wherein they made them serve, was with vigor."

And, of course, they grew harder-muscled, steadier-nerved, and, because of the watchfulness constantly maintained over them, quicker-minded. Every year they learned *discipline* and acquired an instinct for solidarity. It was the very training necessary to produce a people from whom should spring a fearless, methodical, inventive statesman, full of initiative. And it was from parents of the more intellectual type among such people, whose very intellectuality had been vitalized and made orderly by disciplined work, that Moses came.

He appeared, too, at a time when all of the male children of the Hebrews were to be killed under the orders of Pharaoh. That her son should escape this fate was undoubtedly the consuming thought of Moses' mother. She kept Moses to herself until she could conceal him no longer. Then she made her famous ark of bulrushes, put Moses in it and sent him afloat in the waters where the weeds were thick enough to keep him from being drawn away by the current. Then comes the incident of Pharaoh's daughter finding him; unwittingly giving Moses' own mother to him as a nurse; bringing up the future deliverer of Israel in her own house; thus bestowing upon him all the instruction and training of a prince. An ideal birth and an ideal training for a great work, was it not?

Then comes the incident of Moses killing the Egyptian, which proves his volcano-like passion; the discovery of his

crime and his flight, which proves his prudence; his courtesy to the daughters of the priest of Midia, which demonstrates the human touch in him; his service as a shepherd of this Midianite, whose daughter he had married (for Moses was a marrying man from the first).

THE CRAFT OF THE ISRAELITES' LEADER.

I am not going to tell you all of this fascinating history of this mighty man, so full of human incident—read it for yourself in the words of the best of story-tellers and biographers. Find out how he got back to Egypt; the boldness and craft of his leadership of his oppressed people and all of the circumstances of his development as statesman and law-giver. There is not a dull line among them except the occasional genealogies—which are always dull, in the Bible and every place else.

I do not recall a more tremendous picture in any literature I ever heard of than that of the passage of the children of Israel through the Red Sea, and the catastrophe that overthrew the Egyptians following them. This whole paper might be written on the fourteenth chapter of Exodus.

How like the fear of masses of people was the terror of the Israelites when they saw the Egyptains coming after them! And how like real greatness in all times is the splendid spirit of Moses when he told them: "Fear ye not; stand still, and see the salvation of the Lord!"

Moses was always thus inspiring the people when they needed it, and rebuking them with equal vigor when they needed rebuke.

But I will pass all this and get to a few paragraphs upon the laws of Moses—his real work and his immortal monument.

From the very day of his return to Egypt we find him giving orders of one kind or another to all the children of Israel; and, significantly enough, they are nearly all of them about eating and drinking—evidently the prime importance of the laws of hygiene impressed itself upon this practical statesman. Moses had great difficulty with the children of Israel in the wilderness. It is interesting to see him enforcing one simple commandment after another, such as the keeping of the Sabbath—Moses, I believe, was the first of the Hebrews to put that custom into actual practice. As fast as he could get them used to it he assumed a judgeship over them. The Bible says:

"Moses sat to judge the people: and the people stood by Moses from the morning unto the evening."

Moses' father-in-law objected to this; and they had an argument about it. Here is the way the Bible puts it:

"The thing that thou doest is not good (judging the people). Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."

Decidedly the old man was wiser than Moses, as witness his following remarks to Moses:

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou *for the people* to Godward, that thou mayest bring the causes unto God: And thou shalt teach them *ordinances and laws* and shalt show them . . . the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let *them* judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee."

Moses saw the good sense of that, and instantly adopted the idea. There again was greatness. A great man is not he who thinks up everything for himself. The great man is

he who is hospitable to ideas, no matter from what source they come.

So this was the origin of the judicial system of the Jewish people.

Very soon Moses saw that practical judgments were not enough. The people must have moral laws and observe them from generation to generation until they were transformed into human character. So God delivered to him the Ten Commandments, which he delivered to the Jewish people; and these commandments, handed down from Sinai, are, with the modifications which the Savior made, the foundation of the morality of all the civilized world in the twentieth century.

(To be continued.)

Letter Department

SEATTLE, WASHINGTON, August 18, 1909.

Editors Herald: From time to time I read much good, sound thought expressed in the columns of this valuable paper. All intelligence is good. I enjoy the deep expressions of Brother Tubb; the experiences of "Ye Jots Man"; The doctrinal dissertations of Bishop Evans, and many, many others. Of course, I may differ in some minor details and expect to until we are able to see "eye to eye."

I often feel like an extreme radical among my friends, which are those of the church. I realize there are powerful and inspired men and women in this church, whom God has raised up to guide the minds and destinies of Israel, and they do and can write. Ideas conflicting with mine cause me at times to "fire up" and I desire to answer, but the thought comes, What is the use? the truth will eventually prevail and it, only, endure.

The following is highly interesting to me, but it may not be to others. I notice the moving hand of God in many ways which others may not stop to fathom. There is an exposition in progress in this city. There have been several larger and grander, as I have seen them at Chicago, Buffalo, Portland; besides many museums, such as London, Liverpool, New York, Chicago, Vancouver, Victoria; but none of them have brought the latter-day work before the nations as has the little concentrated, dynamic, Alaska-Yukon-Pacific Exposition. The whole thing appears to me as providence causing the Seattle bankers and other influential citizens of the great commonwealths of the West to act as nursing fathers and sponsors to scattered Israel, from the caves and deserts of our mainland and the islands of the sea. Cutting out the exhibits of the rich mines, the majestic forestry, extensive agriculture, and fisheries of the "choice land," we have before us in grand display, "the Lamanite" as represented in the Hawaiians, the Filipinos, the Samoans, aborigines or their works of New Mexico, Arizona, and all other western and Pacific States from California to Alaska, and lastly the sturdy pioneer and Latter Day Saint, whether the apostate or the true original. Representatives of these nations are visiting the exposition to see and to learn. There are also important visitors from Japan, China, and other venerable and awakening nations of the Orient. The mask for once seems to be torn away. Although Catholic dignitaries and Protestant clergy incidentally are ever present in every public function, still they are lost sight of entirely when the bare facts and force of everything seen, when once inside the gate. We see the army and navy of this republic in detail. What has God used them for? To defend the defenseless Israelite or the Lamanite and to raise him to a higher level. But I will write again more especially about the Islanders and what "Uncle Sam" is doing for them.

In the Government building, the largest on the grounds, and in direct charge of the Smithsonian Institute and United

States National Museum, which stands "for the increase and diffusion of knowledge among men," is a large and conspicuous division devoted to exhibits of the Church of Jesus Christ of Latter Day Saints (Mormon Church). I asked the gentleman in charge why the church had such a prominent place, and he said, "It is because the Government recognizes her influence in the development of the West." Rejecting the errors of Brigham Young, we must give them honor and credit for all the good they have done and let us hope the good deeds of the majority of them will weigh in their favor in final reward. There are shown twenty-four wooden maps about seven feet long by eight feet high, showing the travels of those who claim a belief in Joseph Smith as a prophet of God and the divinity of the Book of Mormon, from the Atlantic to the Pacific and from the Gulf of Mexico to the Hudson Bay.

The maps indicate that Joseph Smith was born December 23, 1805, at Sharon, Vermont, and Brigham Young, June 1, 1801, at Whiting, Vermont. The line runs through Montpelier, crosses Hudson River south of Lake George, goes through New York, south of Lake Oneida, to Manchester. The maps also show ancient record found 1823-1827, hill of Cumorah; Book of Mormon printed in 1830, at Palmyra, same was translated 1829; at Harmony, Pennsylvania, church was organized April 6, 1830; colonies land at New York City and go north along east bank of Hudson River and cross at Albany; migrations to Kirtland, Ohio, as place of first gathering and first temple in 1836; migrations to Missouri from 1830 to 1838, going through Indiana and Illinois to Independence, where in 1831 a temple site was selected and called "The future Zion"; on the move again to Far West, where in 1836 cornerstone is laid on a temple site; in 1838 and 1839 migrate back to Nauvoo, which in 1844 had a population of twenty thousand; here in 1846 a second temple is built, but an exodus began in February of that year and Joseph and Hyrum had been killed by a mob at Carthage, Illinois, June 27, 1844; other migrations are shown from Europe via New Orleans, the Mississippi, and Missouri rivers. Thus far we are a united people, but Brigham Young left us then. He founded Garden Grove in 1846, but it was abandoned in 1852; Kanessville (Council Bluffs) was founded in 1846, and the famous Mormon Battalion was enlisted who marched to Nebraska and camped at Winter Quarters (Florence), near Omaha; the trail leads along the north bank of North Platte; Wyoming, Nebraska, was another outfitting point and colonies settled in Oklahoma and Texas; migrations cross Kansas River at Topeka and the Arkansas River at Great Bend, cross New Mexico via Santa Fe and the Rio Grande near Albuquerque and go south and finally west for Arizona; many colonies were settled here and in Mexico in 1878; march continued along Gila River where settlements are made and also along Little Colorado River 1876; a detachment of the battalion goes north and winters, 1846-47, at Pueblo, Colorado, and rejoin the Mormon pioneers at Fort Laramie, Wyoming; trail leads along headwaters of the Platte, Sweetwater, and Green rivers; they arrive in Salt Lake, July 24, 1847.

Then follows maps of colonies to Canada, Oregon, and the northern and southern routes to California; Mormons purchase San Bernardino, 1851; battalion mustered out July, 1847, at Los Angeles; gold discovered by members of Mormon battalion in Sacramento, 1848. In Oregon the maps show the Mormons own the Sumpter Valley Railroad, from Baker City to Austin, and a road from Hoodriver to Dee. They own several sugar factories and have established a colony at Portland, and one at Viento, Washington, on the Columbia River.

On exhibition is to be seen the press upon which was printed the first edition of the Book of Mormon, of five thousand

copies, for Joseph Smith by Egbert B. Grandin, at Palmyra, New York, 1830. The pioneer printing press which on June 15, 1850, printed the first number of the *Deseret News*, the first newspaper published in the Rocky Mountain region, may also be seen. This paper, originally a weekly, then a semi-weekly, now a daily, wields a powerful influence throughout the inter-mountain west. The Pioneer Odometer is a machine invented by two of the pioneers who crossed the great plains in 1847 and was used by Brigham Young and his company to measure the distance between the Missouri River and Salt Lake Valley. Subsequent measurements by the Government surveyors differ less than sixty feet. The pioneers while crossing the plains in 1847 occasionally used the skull of a dead buffalo as an improvised post-office in which to deposit messages for their friends who followed them. "Bulletin of the plains" is a skull that has been used for such purpose. Across the front is written: "Pioneers camped here, June 3, 1847, making 15 miles to-day. All well, Brigham Young."

There is also a plaster model of the Salt Lake Temple; a wood and metal model of the Tabernacle, showing interior detail. Specimens of the coin of the Deseret, first paper money of the West; five and ten cent tithing certificates; a library of over a hundred church books and writings, including the Book of Mormon in several translations and a very interesting book of the pioneers in two volumes, compilation authorized by the Utah Jubilee Commission, July, 1897, and presented to the State of Utah as a souvenir of the semi-centennial celebration of the arrival of the pioneers upon the shores of the Great Salt Lake. It contains the names of the Original Pioneer Company and many of those who arrived in Salt Lake Valley immediately after them; also autographs and brief biographical sketches of over seven hundred of the veterans who struck the first blow in the redemption of the Great American Desert. Hanging up in plain view of many, many eyes are very good life sized pictures of Joseph and Hyrum Smith.

Since writing the foregoing we have attended the reunion of our Washington, Oregon, and British Columbia districts and have heard several comments of our brothers and sisters in viewing the old press, especially the testimony this morning of Elder S. S. Smith, of Spokane District. By the way we have a sister in the Seattle Branch who owns a copy struck off the press and at the Washington University museum company, located in the Forestry Building, is a copy of the Book of Mormon of the 1840 edition. When viewing the old press a great power of light came upon me and made me feel happy for hours and its influence has not left me after ten days. Not far from the pictures of our martyrs are those of the most illustrious men this or any other country ever produced; statesmen, soldiers, patriots, inventors, discoverers, etc., a galaxy of them. I could see that God had guided our destinies. I could see the slow but sure triumph of the Saints and all Israel. I saw that even the powerful arms of Uncle Sam, the army and navy, mainly exercised themselves in protecting the scions of ancient Israel against the rabble of Babylon and continue to lift up the work God designs to lift up and trample to pieces that which must fall. Yes, the glory is ahead. The American eagle calls to her young, the Hawaiian, the Cuban, the Filipino, the Guamese, Porto Ricoan, Samoan, and all the islands of the sea, yes, and lo, he is poor no more; for the time is fast approaching when the so-called Indian will be in advance of the average American youth in civilization. It is hard to believe, but even the Japanese and Chinese of Seattle seem to be superior and get along better, are better educated, more moral and progressive than most of the new crop of city youths whose pernicious habits are telling sure and fast. Then again notice the fine new building of the International Bureau of the

American Republics at Washington, District of Columbia, not monarchies, all standing in line for honor, peace, light, and civilization of the highest type: United States, Argentine, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominica, Equador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Peru, Salvador, Uruguay, and Venezuela. Guess these nations are not asking any odds of the pope or the Duke of Wellington, etc. No, the light has gone forth, and it shines from 1830. The teaching of Jesus Christ, the angel's teaching, our teaching, is working. A priest tells the father that he will not christen his child unless he renounces socialism and out walk the father, brother, friend, thousands of them. Nations will now have a hard time pitting soldier against soldier. The soldier has a little light and nations must learn peace. Of course a crash will come and we hope to be in Zion when it gets here, but are any of us ashamed of our faith and the faith of our fathers?

The church is coming more and more into prominence in spite of the seclusion of many of its members. This time it is the Brighamite flashing our searchlight with his jack-o-lantern. I pick up a pamphlet descriptive of the Hawaiian Islands and behold it is written "Mormon Colony." Stick my head out of my window and in bold type see: "Coming, the Mormon Tabernacle Choir of Salt Lake City"; and all the papers give it a boost and decided favor. I have to laugh at the disconsolation of ye orthodox and eastern Gentile and surely he must be a "green" man who has not heard of the name "Latter Day Saint" out here this summer. I have no use for Utahism.

The Utah building is built to imitate an Indian pueblo and is well decorated with mystic signs, quite aboriginal. Inside the building is quite an elaborate display of what the Latter Day Saint schools are doing for their youth and is to be applauded. In talking to one of the exhibitors, a non-Mormon and a non-Christian (that is speaking strictly in Babylonish or orthodoxy) he said, "The Utah people make the best of citizens and are welcome; that we just tolerate the evils of the old fellows who will soon die off and in future, all the younger generation guilty of polygamy will be put over the road like a bigamist in any other State." He considered that the young Mormons would renounce the evil doctrines and are now undergoing a change in principle.

I do not see the use of nagging about the Utah faction going to a land of salt, for salt is one of their most valuable assets. Nowhere in the United States is salt more prevalent than in Utah. The Monhelo Salt Beds on the Western Pacific Railway are a sample. Their area is eighty square miles and run ten feet thick, and it was necessary in excavating for telegraph poles to blast the salt out with dynamite. The land is rich also in marble, onyx, granite, slate, clay, gypsum, sulphur, coal, iron, zinc, etc. Over eighty-two millions of dollars have been paid in dividends from its gold, silver, copper, lead, and mercury mines. Much more could be written to show the State to be one of the richest spots of Joseph's "choice land."

There is plenty of evidence that the so-called desert was thickly populated by the prehistoric race or the Jaredites and Nephites. The pioneers did suffer and die and their bones lay bleaching on the great plains for many years. It goes only to show the mettle and the grit they were made of. They had been blinded by false leaders and forgotten their God, and because of sin were driven from their homes and vineyards. Many of our best families were among those pioneers: The Clapps, the Keelers, the Davises, and thousands more. Their names are on the records of the Reorganization. Surely we can give honor to whom honor is due. The residue is in the hands of a just God. Do not run down a land because of a people, for it seems to us as if Zion itself is getting the judgments with its terrible floods year after

year; its vivid lightnings and thunderings; its frosts and droughts. Let us hold up the greater light and live the higher law and then we will be seen and known: If we do not, as surely as we live will we be left away behind and other peoples will come into the church and carry the banners of Zion to victory.

Pres. F. M. Smith, Hale W. Smith, Isaac N. White, A. V. Closson, Marcus Cook, W. W. Fordham, S. S. Smith, Brother Condit, and several other visiting officers are attending the reunion. Missionary in charge, F. A. Smith, just reached the city when news reached him telling of the death of his illustrious father, the Patriarch. We all sympathize with the bereaved families and realize the church has sustained a heavy loss.

ARTHUR W. GORBUTT.

Dear Herald: As my years are being numbered, my time is short here, and I will soon be called home to rest in the paradise of God. I want to leave on record some of the great blessings I have received from the bountiful hand of him who called me into this great and marvelous latter-day work.

I was brought up a Methodist, and taught that God was a Spirit without parts or passions. I believed it fully, though I had been taught to take everything to the Lord in prayer, and that in his own time he would answer. Not by word but by causing it to come to pass. When I first heard of this work from Elder T. W. Smith I heard the news (to me) that I must repent, believe, and be baptized for remission of my sins, and I read the same from Acts. I was confounded and astonished to think that I had been taught wrong all my life and therefore feared I was not a child of God.

Well, I took it to the Lord in prayer, asking what I should do: leave the Methodist and accept this church, or could I remain in the Methodist where my parents, brothers, and sisters had lived and died, and as I believed had gone to heaven? I plead with God for an answer, when suddenly the thought occurred to me that God was a spirit and could not speak. I dare not ask for a sign, for I was taught that that was wrong. So then I cried out earnestly, "Lord, I don't know how to pray or how to ask, but tell me some way which is right and what I shall do!" I then decided to remain on my knees until I received an answer in some way.

Directly a cloud appeared above my head and I looked at it in wonder. Then it parted and a great light appeared and from the light a hand was stretched forth to me and a voice from the light said in clear and distinct words, "This is my church, even the Church of Jesus Christ; clasp thine hand in mine and I will lead thee, even into the waters of baptism. With me shalt thou be buried and with me shalt thou arise to a newness of life and then shalt thou receive the baptism of the Holy Ghost."

I said, "Lord, if thou wilt lead me I will go forth." I arose satisfied, my mind at ease. The next Sabbath my husband and I were baptized by Elder T. W. Smith, thirty-one years ago. We are still firm, yes, firmer in the faith of the restored gospel. Many lights have shone forth to guide us in the straight and narrow way.

That we may be faithful till the Master saith, "It is enough, come home," is my prayer.

Your sister,

A. V. HOXIE.

Given while in the Spirit, August 3, 1909.

"Thus saith the Lord by the power of the Holy Ghost; I will that my church shall be a holy church and my people shall walk in holiness before me. But there are those among you who are wearing a robe of righteousness put on when they entered the door of baptism and now they wear it to hide their crimes and iniquities. They have polluted and stained their robe with sin. But soon, very soon according

to the time of man, I will cause my sword to fall upon such and cut asunder their robe and expose their iniquity to themselves and to all around them, and they shall then be dealt with according to the law of my church. For, saith the Lord, I will have a pure and holy people. They shall come before me in their assemblies with clean hands and humility of heart. They must put pride and selfishness from among them and come before me with one accord and in the Spirit of truth. Then I, thy God, will not visit you with the sword of my judgment, but with a blessing of peace, comfort, and great joy. Amen."

A. V. H.

WARD, IOWA, August 31, 1909.

Dear Herald: This is a new mining camp about three miles from Hiteman, Iowa. It is very "rocky," but we think it will be all right after a while, at least the company has just built twenty-three new houses and are going to build a lot more. The few Saints here hold services in the miners' hall, but will have a place of our own by the 1st of October.

We held a business meeting and appointed a committee to see the Bishop about the Cleveland church. These Saints all helped build it and the Bishop thought they were entitled to it and gave us permission to move it. The next thing was to get the lease and raise the money. Brn. Ed Rowley and Dave Thomas took a paper and saw the people about the mine and got a good amount, with what we put in ourselves, but not enough. Bro. Dave Thomas, being a good hustler and acquainted at Albia, canvassed the town and in one day collected one hundred and thirty dollars, making in all, four hundred dollars.

We have the contract let and it will be on the lot ready for use in thirty days. Then we will paint and paper it. The cost will be about four hundred and fifty dollars. The larger part of course comes from outside people. We have been censured by some of the Saints for going to the outside for help. Well, if we had depended on the Saints for help we would never have had a church here, not at present any way. There are always some who will not work and complain when they see others working, but the church will be here and God will reward those who have helped in this good work. Do you want others to receive a reward? If so, give them a chance to help in some good work.

We have three local elders here now, and will have a priest and another elder soon. Brn. John Jervis and Ed Rowley and myself are the elders.

I have just returned from Texas where I visited my brother whom I had not seen for thirty-four years. I went more to preach to him than anything else. He has a son who is a Methodist preacher; of course we exchanged views and he seemed to think I had a beautiful doctrine. His daughter was very anxious to hear and expressed her wish that some of our elders would come that way. I could not get a place to preach when down there. There was a big revival of Methodists, Baptists, Presbyterians, and Campbellites all together, so I left tracts, all of which were gladly received. If any of the faith get tired when traveling let me tell you how to put in your time: Get one of E. K. Evans' pamphlets entitled, "Hell." It will attract more people than all of the books and tracts you can carry. I had one and I was in conversation all the way down and back, or nearly so.

I preached three hours on the train coming back to sixty-two men, and four women. I talked on the divine mission of Joseph Smith. They said he surely was a good man. A big ranchman said he wanted all the different tracts I had. I had a great many kinds and I gave them to him. I had to give my tract on "Hell" to a young lady who got so interested that when she had to get off she asked to keep it, so I gave her some of all I had.

Your brother,

G. W. HULL.

SAN ANTONIO, TEXAS, August 16, 1909.

Dear Herald: Our district convened July 23, at Tuff, Texas, about seventy-five miles west of this city. Brn. McRae and Palmer, with their families, went in private conveyances, the writer accompanying the latter. Bro. W. M. Aylor, missionary in charge, preceded us ten days, stopping on the way at Pipe Creek for about a week, where he baptized three and left a good interest.

Our journey was uneventful, with the exception of coming in contact with about ten miles of mud, which hindered our progress considerably, and also tired the teams. About dark we came to a small residence by the road and stopped to inquire if we might get lodging, as the ground was too wet to sleep on. Finding the occupants away we were discussing what was best to do, when the landlord drove up, with his family and some visitors, and we soon found there was no room for us. We learned that the rain extended but about four miles farther, and decided to feed the teams, eat lunch, and travel on until we came to dry ground where we could camp.

It was eleven o'clock when we struck camp, all feeling grateful for a few hours' rest after our cramped position. We arose early the next morning in order to have the cool of the day in which to travel.

We arrived at Tuff about 11 o'clock and pitched our tents on the opposite side of the river from the schoolhouse where conference was to be held, on account of it being near the water. It was very dry there, only a few holes of water where the horses could drink. There was a spring running out of the opposite bank; but owing to the dry season it was very small. However, we had plenty of water ere long. It began raining the next morning and continued all day and night. When we saw there was no sign of the weather clearing up we decided to move back across the river into the schoolhouse. So the brethren hooked up in the rain and we moved over. About noon we ate a small lunch. As we had no chance to cook we ate what we had left from the evening before. At about 4 p. m. Bro. McRae drove with his daughter and Sr. Vida Johnson, over to Bro. Love's and baked some bread. The rain stopped the preaching for that night and as we had the house to ourselves we retired early, and although our bedding was damp, we slept sound and next morn on awaking we found the river away up. But it had ceased raining and Brother McRae had a bright fire burning. We sisters took advantage and soon had a warm breakfast ready to serve. The sun soon began to show his splendor, so we dried our bedding and felt thankful that the rain came, as the crops were in great need of water.

The preaching service was not well attended that night on account of the roads being washed out so.

The following morning the members met to organize conference. Brother Aylor was invited to take charge of conference, which he did. We had a good conference and all felt amply repaid for hardships and privations in getting there. There are some good Saints living there; their hearts are in the work. On Sunday the house was crowded; everybody brought his dinner and all spread together and had an enjoyable time. They invited us to eat with them, as we hadn't a very convenient way of cooking; so we accepted, and enjoyed the good, wholesome dinner very much.

The attendance was good throughout the remainder of the meeting. The sermons were fine, Brethren Aylor, Palmer, and McRae being the speakers. Five were baptized and others seem near the kingdom. Starting homeward we stopped again at Pipe Creek for a few days and three more were baptized. We felt to rejoice that the gospel was spreading. The writer felt doubly grateful for the blessing of health and strength received, my health being bad before

starting on the journey to the degree of being unable to do very much. The Lord truly heard my prayers, making it possible for me to attend every service.

After returning to San Antonio we began holding meetings in the gospel tent, and are having good interest. Brethren Aylor, Palmer, and Mannering were doing the preaching till Brother Mannering was called to Central Texas. The Lord is blessing them in their efforts. One has requested baptism and others seem interested. Brother and Sister Dobson have rendered invaluable assistance in the song service.

Ever praying for the redemption of Zion,

Your sister in the one faith,

RUTH GIFFORD.

Des Moines District Reunion.

The Des Moines district reunion was held at Good's Park in Des Moines, August 13 to 23. Reunion organization was effected on Friday, August 13, at 2.30 p. m.

The program provided for at least four sessions each day with special services on Sunday. The meetings were of the nature of prayer and preaching services, Sunday school and Religio. There were two baptismal services at which five entered the church. Small attendance during day services, but better attendance at night by people of the world.

Considerable sickness, but all returned home without any serious results.

The expenses were met by donations from the Saints and others, by one collection, and from the boarding tent.

It was voted to hold another reunion next year, the time and place to be selected by the committee.

RUTH I. MINTUN, *Secretary.*

BROOKINGS, SOUTH DAKOTA, August 27, 1909.

Editors Herald: My colaborer, Brother Rannie, met me at Madison in this State last May, and we were associated for some time at Arlington.

It was at the latter place that I exchanged my companion *pro tem* for my companion for life who joined me from Idaho a few days after the departure of the former for other points.

Ere we left Arlington for Huron in the latter part of June I received correspondence from Sister Maloney in eastern Wyoming, near the Dakota boundary, requesting me to come there and baptize their daughter, bless their child, and preach a memorial sermon for two of her little boys, who at the ages of four and six had passed away last February and March. We complied, to the extent of the request indicated, and preached four sermons (including memorial) in their neighborhood, which is in the region of the far-famed Black Hills. Services were held in the union chapel, an edifice open to all. The Baptist pastor, under a stipend of a one thousand dollar annuity attended every effort and rendered every assistance solicited,—more liberality than we have been accustomed to receiving from that cult.

We returned to Huron, South Dakota, and began work in the tent and on the street, my wife having remained there, and my colaborer joining us in the fore part of July.

In the latter part of the same month my colaborer repaired to other parts of the mission and we came, on July 31, to Madison to do street work. Here I preached nightly on the street, save two nights when rain prevented, until August 12, when in answer to request I left for the Des Moines reunion, the first I have attended in Iowa or anywhere in this country except North Dakota. The nine days of its continuance was the opportunity of many new acquaintances and the extension of some already begun. It was during these educational sessions that word came of the death of the church's Patriarch, of the renewed inroads and invasion of the "pale

reaper." Why should we shrink from that which, after all, is a blessing?

On the 23d, the writer returned to Madison, preached two more sermons on the street, and on the 25th, with my young companion, came here to this college town of about three thousand population.

Last night in Brookings I delivered my first sermon to a large audience of attentive hearers. "But," some one says, "I don't like to preach on the street." Neither do I, in a sense. "Then, why do you do it?" Simply because I can get countless ears that way that I can not get in any other way. Simply because I find town after town and city after city where there is but one Saint or one family of Saints, who are able and willing to support a missionary or two with their table and bed, but who are not equal to the demand that would inevitably be entailed by the renting of some central, important, and sufficiently respectable hall or theater to get any one in. Then there is the expense of advertisement and the tardiness of people to come in on account of the heat. The street costs no rent; the sermon is the advertisement; the lamps are already lighted and everything is ready; large audiences are available; the auditorium is never too small, for it holds a billion and a half. Why not take advantage?

"But," says Mr. Sensitive, "it is so embarrassing." And so it is to me, especially was it at first, and is yet in the renewal of the process after a winter's dormancy. But when it becomes a matter between us and duty or the best thing that is to be done, should we not account embarrassment and capricious dislike as odious invaders and endeavor to dismiss them from the premises of our soul? The great Master was a street preacher, a boat preacher, a plains preacher, a mount preacher. He was the friend of opportunity. Opportunity was preference with him and embarrassment a foreigner.

Another says, "I can't preach on the street." That is a different proposition, another question. We do not deny it. He ought to know. We concede such cases and dissent not from the word of him who knows himself best. But it is apparent, very, that the refusal should only proceed and is justifiable only from that standpoint.

Another says, "Where has there ever any good been done from street preaching?" Let the multitudes of our church answer, who heard their first sermon on the street, whose interest and investigation was begotten there; whether or not ultimate conviction culminated indoors.

On September 13 to 20 we expect to speak on the street in Huron during the state fair, when the city is full of visitors from all over the State, affording a very expansive dissemination of the truth.

I was told that South Dakota was the hardest field. It is for a loafer. But I can say that it has afforded me opportunities of that amplex that I believe I will reach more ears this year than any year of my ministry hereunto, and I have not missed a night for weeks when not obstructed by real causes.

My wife's presence and accompaniment is not merely one of companionship, but of positive assistance, in solos, in calling, as also along literary lines. She has not missed one meeting and is ready with every possible assistance.

ALVIN KNISLEY.

MANHATTAN, KANSAS, August 31, 1909.

Dear Herald: I wish we could have some preacher sent here before college begins. This is a pretty big place and I don't believe there has ever been any preaching done here. College begins September 20. There are three families of Saints here.

MRS. MARY NUNAMAKER.

"It's nothing against you to fall down—flat, but to lie there—that's disgrace."

NEW YORK CITY.

Saints' Herald: One can learn much here in New York City by comparing the revealed gospel of Christ with the forms of godliness men are professing, their shams and evasions of the real truth, etc.

Never has there been a day and age in which the promises of God were made so plain as in this great and enlightened age, when men could partake of heavenly things because of the fulfillment of God's promise to pour out of his Spirit upon all flesh. Will it not be more tolerable for Sodom and Gomorrah in the day of judgment than for the people of this great and enlightened city? They have had the opportunity of hearing the gospel of the kingdom as it has been preached in the last days, restored through the Lord's martyred prophet, according to the promise. But instead of receiving the message and heeding the warning, they turn it aside as a thing of naught, and thus seal their condemnation and fulfill the prediction.

While I sit here soft and beautiful music floats over those that fill the great dining hall, fulfilling the word of God that it shall be as in the days of Noah; they shall be eating and drinking (liquors), marrying and giving in marriage, right here in this most wonderful gathering of the great men of the whole earth. The splendor of dress and jewels, the beauty of women, and the nation's strong, level-headed men, handsome men of vast wealth and business ability, are mingling, heeding not the message of the Latter Day Saints, but taking notice of the fact that they are evilly spoken of, unless you specially hold one of them and broach the subject of the claims made for the restoration of the gospel. Then you will find the Book of Mormon an interesting subject to these men who have been schooled in these forms of godliness. And you will discover there is a greater knowledge of the gospel, the subject of temple building, and so forth, among these men; than you would suppose.

Never was there time in the history of the church when men would give such respectful attention to the book that slumbered in the dust, and they have a desire to possess a copy of it. I have one man here in New York City who has made many new friends to the Book of Mormon, and will soon order a dozen for his friends who are wanting them. I have been teaching him the restoration of the gospel for several years. He is a Baptist, but has lost his interest in that church. His splendid friendship coming so healthfully to our claims is surprising to me. The pioneers of our work have fought manfully and persistently to bring the work properly before the world, and it is, to an extent, taking its proper standing among men of influence who are becoming stronger in our claims, and making their lives sweeter and cleaner because of this knowledge and the stand taken. A terrestrial glory awaits them, and, it will be our pleasure, if faithful, to minister unto them in that day when He whose right it is to reign shall reign as king over all nations.

Surely all nations are flowing in here and out again, encouraging their once benighted people to set up governments after our pattern. Kings and rulers are toppling over, because of our nation's leaven, set up as an ensign. The heathen nations have come into remembrance before the Lord.

The Jews are finding an asylum here. The Zionist society is here with a ten million dollar trust company, to aid the poor Jew back to his own remembered land of Palestine, not knowing how completely it is carrying out God's will and Christ's predictions.

A Jew I well knew in Boston I met here for the first time in many years. He was overjoyed to see me and made an effort to introduce me to his noble friend, Mr. Jacob H. Schiff, at his office of splendor. They are husbanding their wealth for the purpose of lifting the Jews out of poverty,

sending the outcasts and oppressed of all nations over to Jerusalem. But Mr. Schiff was away on his vacation. I will meet him when he returns.

In gospel bonds,
A. N. HOXIE.

Saints.

Who are the real saints? A saint is one who is holy or sanctified. Saints, as the scriptures teach, are not those who have retired from the world by seclusion that they might not be contaminated by the corrupting influences of the world. Saints are in the world, but not of the world; busied in the common work of life, mingling with other people in the factory, shop, counting room, in the market place, the field, in every vocation that is honorable; but keeping themselves free from the vices of the world, by a close walk with God and in the footsteps of Jesus, thus shunning the appearance of evil or the pleasures and amusements of the world which are sins for a season. Saints may be known by their meekness, they are not easily provoked, temperate in all things, slow to wrath, long-suffering, full of patience, not given to profanity nor vulgarity, not boisterous nor proud, but given to prayer, seeking the good of others, especially the household of faith: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."—Hebrews 10: 23-25. The Saints must be called together, for, "Gather my saints together unto me: those that have made a covenant with me by sacrifice."—Psalm 50: 5.

There were saints among the people in Paul's day, for he followed Christ (Ephesians 3: 8), and he wrote to the saints at Rome (Romans 1: 7), to the saints at Corinth (1 Corinthians 1: 2), and to the saints at Ephesus (Ephesians 1: 1); hence, if living right while we do live, it matters not if we die, for, "Precious in the sight of the Lord is the death of his saints" (Psalm 116: 15), for when he comes he will bring those with him.

"O, it is good to be a Saint in latter days."

W. N. DAWSON.

Lamoni Stake Reunion.

For the past few years, during the fall season, usually "on or about" the latter part of the month of August, and just before the children resume their attendance at school, a microbe, seemingly unknown to and unclassified by the scientist, seems to invade the systems of the inhabitants of Lamoni, also those of the surrounding branches of the stake. These people, usually steady and complacent in their course of life, deliberate in their methods of action, become agitated and moved upon by some compelling force which stirs them to strenuous activity. It is not confined to father, mother, or children; all partake of it, the level-headed breadwinner, the mild-mannered homekeeper, the children of all ages and sizes manifest the same general symptoms—all have the disease simultaneously. It runs its course—no use to try to stop it—for about ten days, reaches its climax on the second Sunday, causes no pain or suffering, and leaves the afflicted better in every respect than before the attack. This microbe evidently is altogether benevolent in disposition and altruistic in purpose. It is in a class by itself and deserves more extended eulogy. No doubt extensive cultures will be made of his royal line.

The symptoms manifest are in general about as follows: The wife rushes about the house in hastening zeal to gather up bedstead, cots, bedding, wearing apparel, cooking utensils,

etc. The children dance around in high glee, while the homes take on the appearance of the domiciles of those who move out for parts unknown to take up claims elsewhere. With the first odor of cooking doughnuts and fried chicken, the man of the house senses the situation and stops all mere work. The instinct, now evolved and well established by annual visits of the aforesaid microbe, seizes him, soul and body; in this instance the usual imperative edicts of the lady of the house are unnecessary. Without objective compulsion he hunts up his team if he has one, or starts out for a dray wagon, the word *exodus* stamped upon the lineaments of his determined physiognomy. Then strange scenes appear and a varied panorama shifts itself before the vision of the gawking beholder. Gates open, wagons loaded with all manner, form, and species of household goods, crowned with the distributed, grinning family, appear, and all move in the same direction—down they go to the south end of town, grins broadening as they near the objective point; and soon there is a scene of bustling activity. Tents go up, stakes are driven, furniture is installed, and in a short time people are visiting, smiling, and chatting in a general spirit of enjoyment. They are again at the yearly reunion of the Lamoni Stake, at that celebrated spot where annually gather the people of Lamoni and brethren and sisters from other localities in the regular vacation of rest, relaxation, and enjoyment. A look of satisfaction rests upon every countenance; every one in himself is a study in content.

The large tabernacle (60x90), new and white, soon is surrounded by office, dining, rest, and camping tents—about seventy-five in all, stretching away from level ground up the green sward of sloping hill, overhung by widespread elm and overarched by the expansive blue, a scene of quiet sylvan beauty gratifying and restful. Those who rush pell-mell in crowded cars to distant points where they are pent up in crowded hotels seeking for change and recuperation, may be benefited; but those who come to the Lamoni reunion and who rest amid the quiet shade of its groves, who commune with the genial souls who gather at its shrine, are sure of physical invigoration and spiritual and mental retuning. Come, if you ever can, and we will do thee good. The Vale of Tempe and the plains of Attica, with the wondrous harmony of scenery and climate of that ancient land of culture, may be beyond compare; but suffusing all was the great desire unsatisfied, expressed in "the unknown God." But here dwells the Spirit of the God of Israel, teaching truth, inspiring love, exhaling friendship, creating a social spirit and establishing a Zion consciousness unknown to and uncomprehended by those who were and are aliens to the commonwealth of Israel. Not upon any modern Olympus, but in Mount Zion, is enshrined our inspirations.

The reunion was well attended and was in every respect a success; this is true of the preaching, prayer, and auxiliary sessions. The preaching was of a high order, a great degree of inspiration being manifest in this leading branch of spiritual teaching. Among the people there was noticeable a spirit of unity, of closer relationship, of nearer approach and communion. If any wall of social distinction or line of artificial differentiation has existed, it seems to have disappeared. These gatherings have done much to eliminate lack of approach and acquaintance. If they have accomplished nothing else, this work has justified them. Unity of spirit, oneness of heart and mind, in the truth, the bond that truly unites in fellowship, is that for which we are striving. We have substantial reason to be gratified in the development already attained and the promise of added progress.

The Sunday attendance was unusually large, when the people of the surrounding country drove to the reunion grounds and spent the entire day. Thousands of people thus hear the gospel, many of whom otherwise would not hear our

News From Branches

PAPEETE, TAHITI.

message. They visit among themselves and among the Saints alike and are thus made more friendly and brought nearer to the work. There is a marked distinction in spirit and tone between the general features of this church reunion and that of the ordinary "town reunion," so prevalent throughout the country districts. The former is spiritual, social, and intellectual; the latter noisy, rough, and uncouth in some of its features, conspicuous by the absence of prevailing educative forces. This difference in spirit justifies the statement that visitors among gatherings of our people will readily recognize the higher spirit and purpose animating assemblies of the Saints.

One of the missionaries in charge, present, and the stake presidency presided. Sister Case and family were in charge of the commissary department, where good wholesome food was served. Bro. and Sr. D. A. Anderson had charge of the vocal and instrumental music, giving satisfaction with the high class of work done by the general choir and soloists.

President Joseph Smith, Sister Ada, and family were invited, but the recent demise and funeral of Patriarch Alexander H. Smith forbade a second visit now by the President and family. We hope to see them often, but do not feel justified in urging our aged and beloved President to travel and visit at the risk of illness following over-exertion. Bro. Fred M. Smith and Sister Ruth and children, homeward bound from California and the Northwest, were greeted with pleasure by friends and former neighbors. Bishops E. L. Kelley and G. H. Hilliard were also welcomed, and their efforts in their special lines duly appreciated.

Bro. and Sr. F. G. Pitt were present by invitation of the committee. They had hardly arrived when Sister Pitt became ill with what proved to be her last affliction. All that tender sympathy and faith could do was freely given in behalf of both, but the end came.

The brethren named, together with the home talent, made up the speakers.

We noted among other visitors the ample form and genial face of Bro. S. R. Burgess, of Saint Louis. He is almost an annual visitor and we have learned to look for him. Bro. Joseph B. Rodger, son of Elder Glaud Rodger, and wife, of Batavia, Illinois, formerly of Lamoni, esteemed by all, were likewise welcomed among the visitors. Elder William Bradbury, of Providence, Rhode Island, was present. Others were present from various points.

At the business session the reunion of 1910 was provided for. The committee was increased to seven, including Srs. J. W. Wight and Charles Goode. A resolution favoring purchase of the grounds was adopted; also an expression of opinion that the afternoons of Monday to Friday inclusive of the meeting of 1910 should be devoted to Sunday school, Religio, Daughters of Zion, and Graceland College work. Action was taken dispensing with the sale of all refreshments except meals on Sundays.

A five-cent hack fare brought travel between the city and grounds within the means of all.

Last but not least, honorable mention is made of the force of men who helped in the hard work of hauling, erecting, and taking down tents and otherwise doing the hard work necessary to the reunion.

R. S. SALYARDS, *Secretary.*

LAMONI, IOWA, September 8, 1909.

A man must keep his eyes on the face of Jesus Christ to-day, because there is none else so noble. Money, fame, poetry, music, art may all do something for us in our world development, but no one of them, nor all together, can take the place of the face of Emmanuel. Without it a man must inevitably fail to attain the highest, because he has as his inspiration something less than the best.—C. F. J. Wrigley.

We in the Tahitian Mission are rejoicing since the steamer arrived with Brethren May and Savage aboard. The large majority of the Saints on this island gathered in the chapel in Taronia to greet them, and if you could have seen the pleased expression on every face, you would know that the two brethren had made a good impression.

We feel that a large part of the burden has been taken from off our shoulders, and feel assured that it will continually decrease as the brethren progress in the study of the language. Being young men, and under the promises that have been made them, we are assured that they will speedily master the native tongue.

The writer has had his first experience as an interpreter, and can tell you that it is far more difficult than translating the written word, but hope to improve with practice. We have enough work ahead of us to keep them from getting homesick; such as printing Sunday school lesson books, the Lectures on Faith, tracts, etc., besides the regular editions of the *Orometua*, our monthly paper.

They will be expected to supply your pages with news from this mission, as everything is new to them, and this is the time to write. However, we may inform you, from time to time, of things they are diffident about writing.

With best wishes for the Saints everywhere, I remain,
Sincerely,
C. H. LAKE.

STOCKPORT, ENGLAND.

We have had a cloud over our branch now for over twelve months, but praise the Lord, it seems to be lifting again, and I for one have taken a new lease of gospel life, and am determined to go forward in the responsible office in which I was placed over three years ago, that of branch president.

I would express my sympathy with the bereaved ones of our aged brother, Alexander H. Smith. Personally, I do not feel sorrow but joy for his departure, at his glorious entry into the joys that await the faithful. I would desire that my life may be faithful like to his.

I am your brother,
WILLIAM WORTH.

Miscellaneous Department

Bishop's Agents' Notices.

To the Saints in the Spokane District, consisting of the following counties in Washington: Steven, Okanogan, Chelan, Kittitas, Douglas, Lincoln, Spokane, Whitman, Adams, Yakima, Klickitat, Benton, Franklin, Wallawalla, Columbia, Garfield, Asotin, and the following counties in Idaho: Kootenai, Bonnu, Shoshone, Latah, and Nez Perce. We wish to thank the Saints for their liberal support in the past four years, in caring for the elders' families. All have been supplied without calling on the Presiding Bishop. However, as the work grows, there is greater demand for money to carry on the work and each one is requested to lend a helping hand. Several names do not appear on the tithing book. They should be there. None are exempt from this law who belong to the church of the living God. (Doctrine and Covenants 70: 3.) Do not neglect to do your part promptly and cheerfully. Send remittances to East 2327 Pacific avenue, Spokane, Washington. W. W. FORDHAM, *Bishop's Agent.*

Resolutions of Sympathy.

Whereas, our heavenly Father has suffered to be taken from our midst our beloved and reverend brother and Presiding Patriarch, Alexander H. Smith; and whereas, we know that in the loss of his wise and timely counsel and his presence in our general gatherings, we have suffered a sad and heavy blow; and whereas, we feel that in his departure from

us we have lost a father indeed; as his children in Israel, we desire to express our deepest sorrow and grief; therefore be it

Resolved, That we, the Saints of Prospect Park reunion assembled, extend to the bereaved relatives our sincerest sympathy; and be it further

Resolved, That a copy of these preambles and resolutions be sent to the relatives and to the church papers for publication.

Committee,
J. W. WIGHT,
R. V. HOPKINS,
AMOS BERVE,
O. H. BAILEY.

GEORGE J. BROOKOVER, *Secretary*.

The following resolution was adopted at the Lamoni Stake reunion:

"Resolved, That we, the Lamoni Stake reunion, deeply sympathize with our esteemed brother, Elder Frederick G. Pitt, in the loss of his beloved wife while he was engaged among us in ministerial work. We therefore commend him to our heavenly Father for that support which will give him strength to bear the burden of sadness and sorrow in his bereavement, and trust that he may find consolation in the promised hope of the gospel, and that he with us may all meet where sorrow and parting shall be no more."

Conference Notices.

The Southern Missouri quarterly conference will be held with the Pomona Branch, Saturday, September 25, 1909, at 10 a. m. We hope that all branches in the district will be fully represented, as this is the time for the officers. All ministry and statistical reports should be sent to the undersigned at Beaver, Missouri, by the 23d. Branch clerks are requested to bring or send their record to conference so that we can compare and correct errors that have been made in recording names, dates, and causes for expulsion. Benjamin Pearson, clerk, Beaver, Missouri.

Clinton District will convene at Nevada, Missouri, October 9 and 10, 1909. Reports and communications sent by mail should reach the undersigned on or before October 6. The Saints' chapel at Nevada will be dedicated at this conference. A. C. Silvers, secretary, Walker, Missouri.

Conference of the Little Sioux, Iowa, District will convene at Bigler's Grove, Saturday, October 10, at 9.30 a. m., it having been postponed one week at the request of the Saints of said branch. Sidney Pitt, sr., president.

The Massachusetts District will convene at Fall River, Massachusetts, Saturday, October 9, at 2.30 p. m. Statistical and priesthood reports should be in the secretary's hands at least ten days before conference. Address all matters for conference to W. A. Sinclair, M. D., 166 Pearl street, Winter Hill, Massachusetts. W. A. Sinclair, M. D., secretary.

The Eastern Michigan District will convene with the branch at McGregor, October 9 and 10. Under the delegate system each branch is entitled to one delegate for every six members. W. M. Grice, president.

The Minnesota District will convene at Audubon, Minnesota, at 10 a. m., October 23, 1909. It will be necessary to elect an assistant district president, as Elder E. A. Stedman, who was elected last conference, has resigned.

Arrangements have been made for me to hold a debate in Lewellen, Nebraska, and I may not be able to attend the conference. I have made arrangements for Bro. J. E. Wildermuth to take my place, should I be unable to attend. My mission address is 427 Knox avenue, North Minneapolis, Minnesota. W. E. Peak, district president.

Convention Notices.

The Northeastern Missouri District will hold their convention September 24, 1909, at Higbee, Missouri. Willie May Chapman, secretary.

The Nauvoo District Religio convention will meet at the Rock Creek church, Friday afternoon, October 1, 1909. As full an attendance as possible is desired. Ethel A. Lacey, secretary.

The Western Maine District Sunday school association will convene at Stonington, Maine, September 25 and 26, at 7.30 p. m. The election of officers will take place at this meeting. All local secretaries will send their reports of Sunday school and Religio to Henry Eaton, Stonington, Maine. Elder Daniel Macgregor and wife will attend this meeting. J. J. Billings, treasurer, Little Deer Isle, Maine.

The Eastern Iowa District Sunday school convention will be held at Muscatine, Iowa, September 24, 1909; morning session at 10 a. m. Everyone come prepared to take part in the work. Cora E. Weir, secretary.

Died.

MARSHALL.—Mrs. Elsie Marshall, daughter of J. L. and Alice Simmons; was born December 18, 1889; died August 27, 1909. She united with the church at the age of ten years, and has been a faithful server of the Lord ever since. She was united in marriage to Charles Marshall, January 26, 1905. To this union was born one child which lived to be two months and one week old. She leaves a husband, father, mother, two brothers, two sisters, and a host of friends to mourn. She bore her lingering illness well, and was conscious of everything up till a few minutes of her death. She bade them all good-bye, and said she was not afraid of death. Funeral services were held at the home of her parents, conducted by Bro. N. L. Upton. Her remains were laid to rest in the Stiritz Cemetery, two and one half miles northwest of Johnston City. May God comfort those who mourn.

BURK.—Sr. Eugenia H. Burk, daughter of Bro. and Sr. R. F. Hill, of Guilford, Missouri, died September 4, 1909. She was born August 21, 1889, at Stanberry, Missouri; united with the church August 30, 1900; under the administration of Elder D. C. White, and ever lived a faithful and upright life. She was active in the Sunday school and church work, and was esteemed by all her associates. Funeral services were held in the Baptist church, burial in the Platte Valley Cemetery, sermon by A. E. McCord.

CANTRELL.—At Mount Ayr, Iowa, August 27, 1909, Ward Allen, son of Mr. Isaac N. and Sr. Alice F. Cantrell, born at Dorchester, Nebraska, and at time of death was 18 years, 11 months, and 4 days of age. Left home in the morning in usual health, and while scuffling with a friend, died in the car seat without a struggle. The funeral was held at the home southwest of Lamoni, near the maples, attendance was large. Elder D. D. Young offered prayer; sermon by Robert M. Elvin; interment in Rose Hill.

SNIVELY.—Twin boys, children of Bro. George E. and Sr. Ethel M. Snively, born September 5, about 2 a. m., and funeral at the residence, three miles south of Lamoni, at 3 p. m. Elder Robert M. Elvin conducted the service. Interment in beautiful Rose Hill.

SHEEHY.—Sr. Orilla Sheehy, wife of Apostle Francis M. Sheehy, passed from this life August 29, 1909, at Brunswick, Maine. Interment was made at the Lisbon Falls, Maine, cemetery, in the family lot, M. C. Fisher officiating. She was born November 7, 1845, at Bolton, Massachusetts, and was baptized at Providence, Rhode Island, May 17, 1874, by Charles N. Brown. She has been a sufferer for years, having had an operation performed on her eye about four years ago, which deprived her of its use. She has been gradually failing for some months, and thinking the seashore climate might be beneficial to her, came east from Oklahoma, where she has been living for four years with her daughter, Mrs. C. Oliver Leeka. In her death, the church has been deprived of one of its most noble women, and her reward is sure.

STUDY.—Mary Ann, daughter of Henry and Christina Etleman, was born October 14, 1835, in Stark County, Ohio. Moved to Missouri in 1835, and to Illinois in 1839. Was baptized in 1841. Came to Iowa in 1846. Married David Study June 28, 1849. Was baptized into the Reorganized Church August 25, 1888, by Elder Joseph Luff. She was afflicted with apoplexy about eight years and died September 2, 1909. Husband and one daughter had preceded her. She leaves two brothers, two sons, and four daughters. Funeral at Saints' church, September 4, sermon by Elder J. M. Baker.

Addresses Wanted.

Anyone knowing the address of the following Saints will please notify Bro. W. F. Smith, Box 46, Howlett, Michigan: George Nixons, Charles Rawson, Frank W. Teronzo, Hannah Teronzo, Leonard A. Hugill, P. V. Hugill, Richard W. Hugill, William Spaulding, A. W. Downard, R. H. Ervin.

Addresses.

J. P. Buschlen, South Addison, Maine.

I. N. White, 1006 West Maple street, Independence, Missouri.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
 Published every Wednesday. Subscription price \$1.50 per year in advance.
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 If not changed within a month after payment is made notify us.
 The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.
 All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.
 All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.
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The longer I live, the more clearly I see there is a God who governs in the affairs of nations as well as individuals.—Benjamin Franklin.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 56

LAMONI, IOWA, SEPTEMBER 22, 1909

NUMBER 38

Editorial

COLLEGE DAY.

The first Sunday in October is understood to be College Day; that is to say, the day fixed by the Bishop, and I think the conference, for the taking up of the collection among the churches to be devoted to a deficiency in the running expenses of the college, should any occur. The Saints of the different branches should not forget this day. The college is not yet upon a full paying basis, and it belongs to us as a people to see to it that this point be reached at as early a day as practicable. No class of church people was ever ruined by giving too much. Charity is a great healer of mental, moral, and material ills. To give liberally is to put oneself in the way of receiving liberally. It is said that the liberal soul shall be made fat. But laying aside all scriptural injunction, and putting ourselves on the basis of a conscious pride in sustaining an enterprise like Graceland College, let us begin to count the matter over, and on College Day make up a sum total that will be worth reading about all over the church. Let it not only be a matter of duty, but let it be a matter of proud achievement, to which the donations of the many may give the full completion of the object. What say you, brothers and sisters?

JOSEPH SMITH.

GRACELAND COLLEGE DAY.

Sunday, October 3, of the present year, is the day set apart by the action of the church upon which to take special collection in all the branches and districts of the church to help the college in its work.

Bishops, Bishop's agents, and their solicitors in the various branches of the church, together with branch presidents and treasurers, should remember that the college collection takes precedence of any and all other collections on that day. The general body having taken action and previously selected one day in the year for this work, fixing the time, this must be given first place upon this particular day. And it should be remembered that if we do not honor and respect the order of the body of which we are a part, we do not honor ourselves.

The better way, except in emergencies, is to take no collections upon this day except for college purposes; but should circumstances for any reason

which can not well be avoided require a collection for some other purpose, let the same be taken after the order and direction of the body has been complied with, and after a full statement of the matter to the Saints who are present at such place has been made.

If the collection is taken together let it be reported, the day taken, the place, and the amount. If taken by entering names and amounts, let each name and the amount contributed by the party be reported. In every instance in sending in funds be sure and give the name of the place, or persons, contributing, and the amount.

Reports of collections should be made to the treasurer of the college, Bro. Oscar Anderson, address, Lamoni, Iowa, or to E. L. Kelley, Trustee, Box 125, Independence, Missouri.

In this work as in every other, let us each seek to honor the Lord in our efforts and do what we can, and then all will be blessed and his name glorified.

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

HIGH MORAL CHARACTER AND THE SALOON.

One of the strongest material arguments which can be made in defense of conflict against the liquor traffic, is found in the fact disclosed by the report of a grand jury sitting in Saint Louis County, Missouri. This report states that in what is called Luxembourg District there is one saloon for every forty-six and one half tax payers. This is equivalent to saying that out of the earnings of every forty-six and one half of the population who meet the taxes, there is collected into the tills of the liquor sellers a sufficient of their income to sustain one saloon with all its dependencies, and to maintain the traffic as it preys upon society.

When it is understood that not many years ago a similar report of the same county made the statement that more than one half of the criminal prosecutions in the court was the result of the use of intoxicating drinks, and the two thirds of the pauper element depending upon the charities of the people organized and unorganized, were also the result of the traffic in liquor, it would seem that common sense of society ought to force the conviction upon the lawmakers to put a stop to such preying upon society.

The same grand jury urged as a remedy for the condition of things stated to exist that the tax for licenses issued to saloon keepers should be made so high that "men of high standing and good moral character" only could afford to enter the liquor selling business.

The same grand jury reported that the laws restraining and regulating the keeping of saloons were not observed, and that even the side doors were open on Sundays.

What a remarkable travesty upon common sense and municipal logic is couched in this statement, that licenses should be issued to men of high moral character only. How many such men, men of high moral character, are known to society? The very trade itself is demoralizing, and there is not a man of good moral character in the community who does not know it. And to parade before the people a rule of law in which such a requirement should be spread upon the statute books of the State is a huge travesty upon moral character and good common sense. We doubt very seriously whether there is another profession or occupation for engaging in which, high moral character could be made a qualification with less propriety than in this. There never has been a time in Missouri or anywhere else where the selling and drinking of intoxicating liquors has been conducive to high moral development. There is no condition in society which requires such combination. There can be none. It may be true that there are many men in society, possibly in every community, whose sense of propriety restrains them from excessive indulgence in strong drink. But not a day transpires but what the press of the country brings to the notice of the people instances where moral character has been ruined, fortunes have been wrecked, families broken up, domestic happiness destroyed, and lives crushed, by the poverty and deprivation that intoxication is chargeable with. There is not a police station, a city holdover, a jail, or a penitentiary in the country, in which the greater part of the inmates therein confined, temporarily or continuously, have not been brought there by the liquor traffic and its use. There is not an officer upon the judicial bench, from the justice of the peace and judges of the criminal courts, the courts of appeal, the pardon boards of states, and the governors thereof, who does not know that more than half of those who are brought before their respective courts for infringement of the laws of society, have been made breakers of the law by the use of intoxicants. What a travesty, then, is this idea of high moral character as a qualification for saloon keepers!

It is not always the fault of the preacher or the teacher when men refuse to believe the gospel. The failure may be in the barren soil of the hearer.—Peloubet.

EDITORIAL PARAGRAPHS.

A news item, just a common, obscure news item, given four inches of space in the dailies, says that when aviator Nansan of St. Louis attempted a flight in his dirigible airship in Ottawa the propeller caught in an electric light wire. The framework of the machine was electrified and when a crowd rushed to assist the aviator some forty people who laid hold upon the machine to steady it were more or less severely shocked. One man (like Uzzah) died because of his presumption. In a later flight the machine caught fire and shot skyward raining fire upon the house tops so that several small conflagrations were started.

What a spectacle for the ancients if they could have seen it! An airship afoul of an overhead wire and so charged with some mysterious power that those who touched it were immediately stricken rigid; A blazing airship in the heavens raining fire on the house tops! Our fathers could not even understand a description of such an occurrence. Aviator, airship, electric light wire,—those terms would have conveyed no meaning to them.

No generation can fully comprehend and intelligently discuss the achievements, possibilities, mysteries, and glories of the next generation. All of which suggests that we may with profit go slow in our discussions of conditions that will obtain in millennial and post-millennial periods. Let us not be too minute and positive in our explanations of the state awaiting the lost or the saved, in heaven or in hell, or even in Zion within the next twenty years, imagining a thousand things that will be as unreal as moonshine in the light of actual experience when the times anticipated shall have fully come.

It is a good plan to be positive about such matters only when the revealed word is clear, definite, and full, conveying a statement well within the comprehension of an ordinary human mind aided with such inspiration as is the common lot of common church people. Nothing is half so mysterious as the vapourings of some who attempt to explain mysteries.

Did Dr. Frederick A. Cook reach the North Pole? He certainly started on an expedition in that direction; and he returned and announced to the world that he had succeeded. Some believed him and some did not. A lively controversy ensued. His enemies immediately made an attack upon his personal character. They said that he was unreliable. His personal friends as quickly rallied to the defense of his character. According to them he was the personification of courage, fortitude, and truthfulness. Clearly the question could not be solved in that way.

Soon the public decided that it would wait and see what kind of a message he brought back from the North. It was claimed that his story would stand or

fall on its own merits. It is said that astronomers with their knowledge of the heavenly bodies, and Arctic explorers with their knowledge of conditions at the North, can analyze his daily observations and determine exactly whether or not they were made at the points where it is claimed they were made. This is a wise conclusion and all that Doctor Cook asked for. If, when his records are made public some shall refuse to examine them and shall persist in an attack on his character, it will argue that they are afraid of the records. Clearly, after several centuries of vain endeavor to reach the pole, it is worth while to examine the evidences of a man who says that he has been there.

Did Joseph Smith see an angel, converse with the Son of God, and secure a message for the world? He said that he did. He went to God seeking for revelation. He came back and sent a message from "Battle Harbor" and the war was on. Certain dull red stains on the floor of an old prison house in Carthage show that it was no sham battle.

Some believed his message and some did not. Enemies immediately made an attack upon his personal character,—still continued. For bitterness and persistency that attack has seldom been equalled. His friends rallied to his support. Thousands who knew him personally, intimately, being his daily companions, believed him to be an honest, earnest, and spiritual man. Many so testified. The question can not be settled in that way.

Is it not about time for the world to examine his message on its merits? His public teachings and the matters contained in the Book of Mormon and Doctrine and Covenants should be compared with that which is known of eternal truth and the character and plans of God and the heavenly host.

Surely after eighteen hundred years of suspended revelation it is worth while to examine the message of a man who claimed to be a prophet. It will not do to say that his story can not possibly be true. Anyone can reach the pole who is master of Arctic environments and will travel fast enough and keep it up long enough. Anyone can reach God who will obey his commandments. He is much nearer than the North Pole. And having reached him, it is quite possible that an important message may be given; especially in an age like this, when a message is sadly needed. To refuse an examination of his message and persist in an attack upon his character indicates a fear of the records.

Doctor Eliot says that the religion of the future will be entirely divested of the idea of authority. His notion is in harmony with the teachings of some of his fellow college presidents and professors who hold that there are no fixed lines between right and wrong and that there is no being or person anywhere

with authority to say, "Thou shalt." Perhaps he is right, in a sense. No doubt unauthoritative religions will be popular in the future, as in the past. But on the other hand the religion of authority will be prominent in the future, as it has been in the past,—much more prominent than at present.

The statement is that of old, "holy men of God spake as they were moved by the Holy Spirit." They spoke authoritatively, dogmatically, being sent commissioned by one who had a right to say, "Thou shalt." Joshua brought the people up with a square turn, and when he had gained every ear he declared, "If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve."

Does such a declaration sound presumptuous to modern thinkers? It is not a matter of record that anyone laughed at Joshua, or said, "Who are *you* to force a choice upon *us*?" Joshua spoke authoritatively.

When Paul stood before Felix to be judged he opened his mouth and reasoned concerning judgment and justice, and a peculiar thing happened. Felix, the judge, trembled before Paul, the prisoner at the bar. When the walls of the prison at Philippi were shaken another singular thing happened. The jailor, ignoring all precedents, fell at the feet of his captives and said, "Sirs, what must I do to be saved?"

"What *must* I do?" That is the question that thousands still ask. They want an authoritative answer; an answer from one who knows the will of God and dares to tell it. Such an answer always will be authoritative and dogmatic.

Christ himself declared that all power both in heaven and in earth was given into his hands. He commissioned his disciples to go and tell the world what they *must* do. To their astonishment even the devils were subject to them. It is no wonder that Felix trembled,—only a poor, debased, bribe-seeking politician.

The dominant religion of the *eternal* future will be authoritative. The forces of evil snap their fingers at a religion that disclaims authority. Repentant sinners have no use for such. They would rather hear from one Paul than from a thousand college presidents. The religion that is divested of the idea of authority appeals only to the man who wishes to retain his title to all heavenly blessing while he rushes headlong in pursuit of worldly pleasures. He is pleased to forget that there is a power with authority to say, "Stop! Choose this day!" He sincerely and enthusiastically hails the religion that has a form of godliness but denies the power thereof.

E. A. S.

So many in the world to-day are worshipping the gods of fashion and fortune and fame.—R. F. Y. Pierce.

NOTES AND COMMENTS.

Elder Mark H. Siegfried writes from Nauvoo as follows: "A serious accident occurred in town last Monday night. The store of Jacob Richtman (on the flat) took fire. In about five minutes after the fire was discovered by those living next door, an explosion of one thousand pounds of dynamite and five hundred pounds of powder took place. One little girl five years old was killed. Her grandfather, Mr. Albert Ketcham, was seriously injured, besides several others were badly cut and scratched from flying glass and other missiles. Two dwellings were destroyed, and the store. All the window lights were broken in several houses near by and many from houses at a distance. About two thirds were broken in the Mansion House, a great many in the Old Homestead, and a goodly number from the Nauvoo House. Besides, the lightning struck the latter house during the burning of the store. This is the fifth time this house has been struck in the last thirty years,—since Emma Smith's death,—twice this year. The old "brick row," familiar to many,

was demolished and thrown to pieces. Mr. Ketcham and Mr. Richtman are firm Strangites. I was called to officiate at the funeral of the little girl."

It will be understood that the Old Homestead is the house first occupied by Joseph Smith in the city of Nauvoo. The Mansion House was his home at the time of his death. The Nauvoo House, mentioned in the Doctrine and Covenants, was in course of construction and was later occupied by Joseph Smith's widow and family. The "brick row" consisted of store buildings and other buildings, relics of former times, when Nauvoo was the home of the Saints.

"Pleasure is seldom found where it is sought. Our brightest times of gladness are often made by unexpected things."

"Every man's religion is good enough for him, and no doubt Doctor Eliot is pleased with his. Curious thing about most men's religion is that they seem obsessed by the idea that they must make others accept it."

Hymns and Poems

Selected and Original

Faith and Duty.

[One who has often heard great congregations of men sing this song wonders why it is found in so few of the great hymnals. Written by an active, popular preacher, it may perhaps lack that finished polish and literary grace that belongs to some, but it makes up for any such lack with a force and vigor of its own, and a message that will sing itself helpfully over and over to those who catch its refrain. It is a good hymn to add to that altogether too small collection of suitable hymns for men. Norman MacLeod (1812-1872) was a Scotch divine, the author of "A highland parish" and other stories.]

Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God, and do the right.

Though the road be long and dreary,
And the end be out of sight,
Tread it bravely, strong or weary,
Trust in God, and do the right.

Perish policy and cunning,
Perish all that fears the light,
Whether losing, whether winning,
Trust in God, and do the right.
Shun all forms of guilty passion,
Fiends can look like angels bright;
Heed no custom, school, or fashion,
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
Trust in God, and do the right.
Simple rule and safest guiding,
Inward peace and shining light,
Star upon our path abiding,
Trust in God, and do the right.

Sabbath Worship.

[This is another of the many good hymns by the one time infidel, slave trader, and profligate sailor, John Newton. He wrote it first as a poem on gratitude, for publication in *Saturday Evening*, and afterwards changed it not a little for church purposes. It might have perished in its original form, but it has attained universal popularity as a hymn for Sunday morning worship.]

Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in his courts to-day:
Day of all the week the best,
Emblem of eternal rest.

While we seek supplies of grace,
Through the dear Redeemer's name,
Show thy reconciling face—
Take away our sin and shame;
From our worldly cares set free—
May we rest this day in thee.

Here we come thy name to praise;
Let us feel thy presence near;
May thy glory meet our eyes,
While we in thy house appear;
Here afford us, Lord, a taste
Of our everlasting rest.

May the gospel's joyful sound
Wake our minds to raptures new;
Let thy victories abound—
Unrepenting souls subdued:
Thus let all our Sabbaths prove,
Till we rest in thee above.

The Straight Road

CHRIST'S PROMISE TO THE CHURCH.

"And upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16: 18. The writer believes that the pronoun *it* found in the text, stands for the noun *church*. He believes that the promise is a gospel promise, hence it is conditional, and can never be realized except as the enjoined conditions are observed. He believes, too, that it is prophetic, and the complete and final victory will not be secured until the last conflict is ended, between God and his people on the one hand, and Satan and his hosts on the other.

"The gates of hell" represent the evil forces of the invisible world, which are brought to bear against the people of God. They represent an offensive, more than a defensive power and warfare, and the purpose is to open wide the gates before the people of God, and if possible get them to come in, rather than to keep them out.

The church of God or Christ, which is the same thing, is, in its organized form, a divine institution, composed of men and women who believe in God and Christ and the gospel, and who have been called out of the darkness of the world into the marvelous light of God through the preaching of the word. As each individual member has the right and power of choice, and may choose good or evil (as he may elect), so it must be and is with the church. She is a probationer, and no guarantee of protection and blessing can possibly apply, or does apply, except as she lives in obedience to the divine will.

The church must not only preach the gospel to the people, but honor it in their lives, for she is called to be "the light of the world." (Matthew 5: 14.) No word of prophecy, no divine blessing, or promise, through men, angels, Christ, or God can set aside gospel conditions. Jesus said to his apostles:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, [upon this condition] I am with you alway, *even* unto the end of the world. Amen.—Matthew 28: 19, 20.

I have emphasized certain words, to show that the ministers of Christ's church are under the most solemn and strong obligations to teach Christ's doctrine, in its purity, to the people. No church which fails to do this can justly or consistently claim the promise contained in our leading text. (2 John 1: 9; Galatians 1: 6-9.)

We must conculde from what is written that the church of God, as its name implies, is an important and divine institution. Christ gave his life and entire life work to establish and perfect the church. Indeed, his fixed purpose to accomplish this important work is portrayed in the statement, "Upon this

rock I will build my church." When addressing the elders of the church at Ephesus, Paul said:

Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20: 28.

This indicates what Christ has done for the church, and what the elders of the church must do in order to acquit themselves before God.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians 5: 25-27.

Surely if Christ has given himself for the church, that is, his entire life work, and his life on the cross, we should be moved with a holy and constant zeal in performing the work which he has enjoined upon us. The above passages of scripture lead to the inevitable conclusion, that if we are "laborers together with God," in the full sense intended, we will become members of his church. That is, presuming of course, that proper opportunity is afforded; for it is a fact that there is abundant room for all who love God and his truth to stand together with perfect safety, and with divine assurance of success, upon the broad and solid foundation upon which the church is built. (1 Timothy 3: 15.)

The ministers of the church are called and if faithful are qualified to represent God; or, in other words, to represent the kingdom of God, or the kingdom of heaven. It is important that this fact should be divinely impressed upon our souls. (Matthew 16: 19; 18: 18; John 20: 23; 2 Corinthians 5: 18-20.) To those who are called to be his leading ministers to the church and the world, Jesus said:

Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.—Matthew 6: 33, Inspired Translation.

We conclude therefore, that it is our duty as ministers of Jesus Christ, to keep the high standard of gospel truth before the people. It is true that our conduct may and probably will fall below the standard, in some things, and at some times; but God has never authorized us to lower the standard. We should, however, give reasonable evidence to all who love the truth, and all who are searching for the truth, that we are indeed making constant progress in the divine life, and commendable efforts to live up to the standard we preach to others.

This church of Jesus Christ, organized according to God's revealed will, and moving in harmony with the instruction he has given, represents all the forces of truth and righteousness, as opposed to error and wrong. On the other hand, as opposed to this divine institution, we have the kingdom of darkness,

represented by Satan and his ministers. This kingdom represents that which is false and unrighteous, with all the seductiveness characteristic of Satan and his work. Between these two kingdoms the conflict of the ages has been going on, and is still raging. In all the temporary losses and defeats which the church has sustained (and they have all been temporary and permitted because of the failures and wrongs of God's people) there has been a literal fulfillment of the prophetic word. This same prophetic word tells of the time when glorious and complete victory will come to God and his people, and inglorious defeat and disgrace to Satan and his hosts. (Revelation 20: 1-6; 6: 15.) If the predictions of the prophets and apostles have been fulfilled in apostasy and temporary defeat, will they not likewise be fulfilled in final and complete victory? We think so.

When we consider the provisions of the gospel and church for the safety, development, and triumph of God's people, we can not wonder at that brief but significant historical statement found in Acts 2: 47. "And the Lord added to the church daily such as should be saved." Christ is the great architect and builder. "I will build my church." And we are compelled to believe, because of what is written, that he will do all the work in accordance with his Father's will. He also informs us that he will build on a certain foundation, which is indicated by the words "upon this rock."

Christ builds through the instrumentality of the men and women belonging to his church, and their work will be accepted by him only when they build on the true foundation and in harmony with the instructions given by the Master Builder. So long as they do this, the gates of hell will not prevail against them, individually or collectively; but as we have seen, the final and complete victory for the church as a body will come at the end of the conflict. It should be permanently settled in our hearts, then, that only so far as we do the will of God can we enjoy the protection against the gates of hell. It is consummate folly to presume that *anything* at any *time* or *anywhere*, can take the place of gospel conditions. It is certainly as fatal a mistake to overlook the conditions and expect the promise as it would be to observe the conditions and deny the promise. "What therefore God hath joined together, let not man put asunder."—Matthew 19: 6.

As the Lord has said to his people in the last days, even so it is: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81: 3. Now, to show that our interpretation of Matthew 16: 18 is correct, we simply appeal to other passages, contained in the sacred text-books of the church, and relating to the same subject. From an earnest and

spiritual prayer, offered up by Nephi of Book of Mormon fame, we select the following words:

O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin? May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite? O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road?—2 Nephi 3: 6.

We call attention to the following points: First, Nephi prays that the gates of hell may be kept shut continually before him, not open that he may pass in; second, that the gates of God's righteousness may not be closed before him, but kept open, so that he might be able to "walk in the path of the low valley," and that he might "be strict in the plain road." Third, this conclusion is logical and plain: When the gates of hell prevail, they stand wide open to receive us; but when *we* prevail, they are kept shut before us continually.

Again I say unto you, Ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them. Therefore, go forth unto this people, and declare the words which I have spoken unto the ends of the earth.—3 Nephi 5: 9.

This is the language of Jesus Christ to the twelve Nephite ministers whom he had chosen and ordained to be his leading witnesses on this continent. From it we learn that the way to keep the gates of hell closed before us is to build on the true foundation with the right kind of material, that is, teach and obey the doctrine of Christ; but the way to insure them to be flung wide open to receive us, is to teach something different from what Jesus taught for the doctrine of Christ, and build on another foundation. Certainly no true Latter Day Saint will put up the claim this teaching is not authoritative and correct. It came from the lips of the same Christ who said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." It will be noticed, too, and the point is an important one, that what we are about to introduce from the Doctrine and Covenants, given to us through Joseph the Seer, is in complete harmony with this doctrine of the infallible teacher:

Therefore fear not, little flock, do good, let earth and hell combine against you, for if ye are built upon my rock, they can not prevail.—Doctrine and Covenants 6: 16.

Wherefore, if you shall build up my church upon the

foundation of my gospel and my rock, the gates of hell shall not prevail against you.—Doctrine and Covenants 16: 1.

“Rock” and “gates” are evidently figurative expressions, the former representing the truth of the gospel; the latter, the forces employed by the Evil One in his warfare against the kingdom of God.

Yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost.

Behold, verily, verily I say unto you, This is my gospel, and remember that they shall have faith in me, or they can in nowise be saved; and upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.—Doctrine and Covenants 32: 2, 3.

In paragraph three, a small portion of which we have quoted, we have the following statement: “And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction,” etc.

So the Doctrine and Covenants indorses what the Book of Mormon says about the true foundation (the “rock”), “the gates of hell,” etc. When we so interpret as to be in harmony with all that is written on the same subject, is it not good evidence that our interpretation is correct? By accepting this common sense method, we take Matthew 16: 18 out of the realm of speculation and uncertainty, and place it where there is harmony and safety. When we behold the bad results that have followed wrong teaching and false interpretation, it should teach us to be more guarded against this particular kind of leaven, lest in time the whole lump become leavened thereby. Nevertheless, I certainly feel that it is my duty in this matter, as in others, to hold myself open to conviction.

J. R. LAMBERT.

ORIGINAL ARTICLES.

THE SAINTS' HERALD HISTORICAL SERIES.

IV. OBTAINING THE PLATES. THE WORK OF TRANSLATION. THE BOOK OF MORMON PUBLISHED.

BY WALTER W. SMITH, PASTOR OF THE CHURCH IN PHILADELPHIA.

BOOK OF MORMON CHARACTERS.

This cut is from a photograph taken under the direction of President Frederick M. Smith. It was taken directly from the original slip of paper prepared by Joseph Smith and conveyed to Professor Anthon by the hand of Martin Harris. The paper was preserved by David Whitmer and passed into the possession of the Reorganized Church of Jesus Christ of Latter Day Saints, together with the manuscript from which the Book of Mormon was printed. This is probably the only cut ever published from a photograph direct from the original paper; other cuts have been made from drawings.

Following the vision of September 21, 1823, the youthful prophet, in accordance with the instructions of the heavenly messenger, annually visited the hill where the sacred plates were deposited. Each visit brought him further instructions regarding the work which was about to be intrusted to his care. When the time was fully come and the prophet sufficiently matured the sacred plates containing the Book of Mormon were delivered into his hands, with the charge that he should be responsible for them.

Very early in the morning of September 22, 1827, Joseph Smith, jr., repaired to the hill where the plates were buried by Moroni the prophet in A. D. 421. This hill is some four miles southwest from Palmyra, Wayne County, New York. The chest in which the plates were hidden consisted of a stone box, formed by laying a flat surfaced stone in the cavity dug in the side of the hill for that purpose, and setting about its edges four other stones, securing them with cement, the corners being also fixed with cement so as to render it water-tight. This box was covered with a stone which had a flat lower surface and a crowning top. How deep in the earth this box

was buried we are not informed, but it was sufficiently deep for the fourteen hundred years of its burial to reveal the crowning top of the upper stone alone; not conspicuous enough to attract the passer-by, and yet enough to attract the attention of the prophet when directed to it by the angel.

Just as the gray dawn of the morning was giving way to the light of day, the prophet bowed down before the Lord at the place appointed, and in accordance with the promise made four years before, the angel delivered into his hands the plates, the Urim and Thummim, and the breastplate, with the injunction to be faithful to the trust reposed in him.

The plates were made of pure gold, about eight inches long, seven inches wide, and about as thick as common sheet tin, the whole being about six inches thick. They were secured together as a book by means of three rings which ran through holes in the edge of the plates. Some of the plates were also fastened on the other edge, thus sealing them so that they could not be seen without opening the seal on them, which the prophet was expressly forbidden to do at that time. The Urim and Thummim, by which the translation was made, consisted of two transparent stones set in the rims of a silver bow similar to old fashioned spectacles.

The excitement which had been provoked by the relations of the former visions was only increased by the story of the obtaining of the plates, and so bitter did the persecution become that it was deemed advisable to seek a more quiet environment for the work of translating. In the month of December, following, the prophet and his wife went to Har-

mony, in Susquehanna County, Pennsylvania, where they made their home for the time with Mr. Isaac Hale, the father of Mrs. Smith.

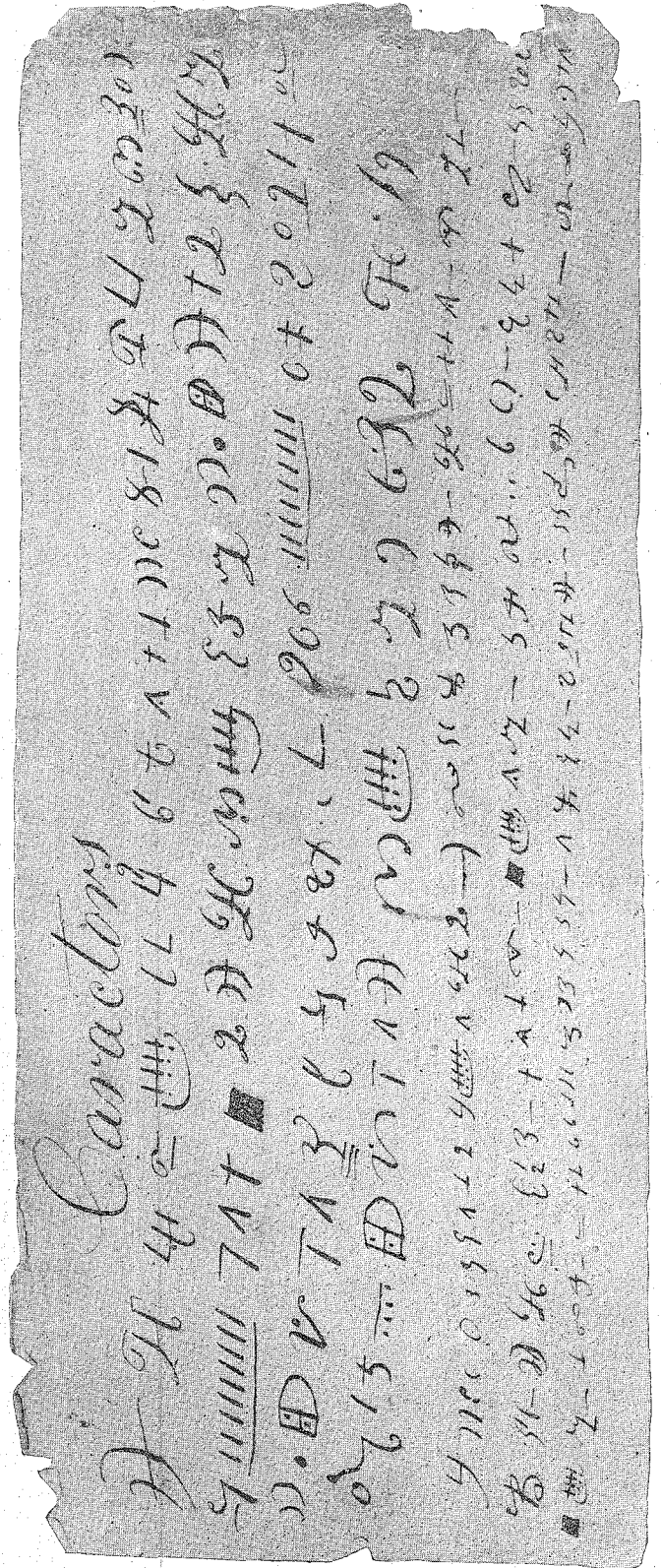
Between the time of his arrival and the month of February, 1828, the prophet transcribed some of the characters from the plates and translated a few of them by means of the Urim and Thummim. During this month Martin Harris, a well-to-do farmer residing near Palmyra, New York, who had become interested in the work begun by the prophet, believing implicitly the narration of the manifestations he had received, came to inquire after the progress of the work. He carried the transcript to New York with the view of laying it before linguistic experts in order to obtain their view of the matter. He accordingly called upon Dr. Samuel L. Mitchill, and Prof. Charles Anthon. The latter for some time held the chair of *belles-letters* and Semetic languages in Columbia College, New York. Professor Anthon testified to the genuineness of the characters (Doctor Mitchill corroborating this certification) and subsequently in a letter in answer to inquiries touching the interview with Mr. Harris, said that he was visited by a plain, apparently simple-hearted farmer, who brought a singular scroll which had evidently been prepared by some person who had before them at the time a book containing various alphabets.

This record was written in a dialect of Hebrew in the reformed Egyptian characters, which were translated into English by Joseph Smith, as already stated, by means of the Urim and Thummim, and written at his dictation by those who acted as scribe for him. The work of translation began about April 12, 1828, with Martin Harris as scribe, and continued until June 14, when one hundred and sixteen pages of foolscap had been written, covering the history of the Nephites from the time they left Jerusalem until the reign of King Benjamin; this was taken from the abridgment made by Mormon from the larger or historical plates of Nephi. When the smaller or ministerial plates of Nephi were reached and a duplicate history found, a respite was taken in the work of translating. After much importuning upon the part of Mr. Harris he was permitted to take this record home with him, where it was lost.

The messenger who communicated these things to the prophet took away the plates and the Urim and Thummim; these were returned and taken again, and again returned on September 22 following. The work of translation was not taken up immediately, as Mrs. Smith was the only scribe the prophet had and she, with the cares of her household duties, had very little time to devote to the work of writing, though she did write some.

Upon the 5th of April, 1829, Oliver Cowdery, who had been teaching school near Palmyra and had there heard of the work, being directed by the Lord,

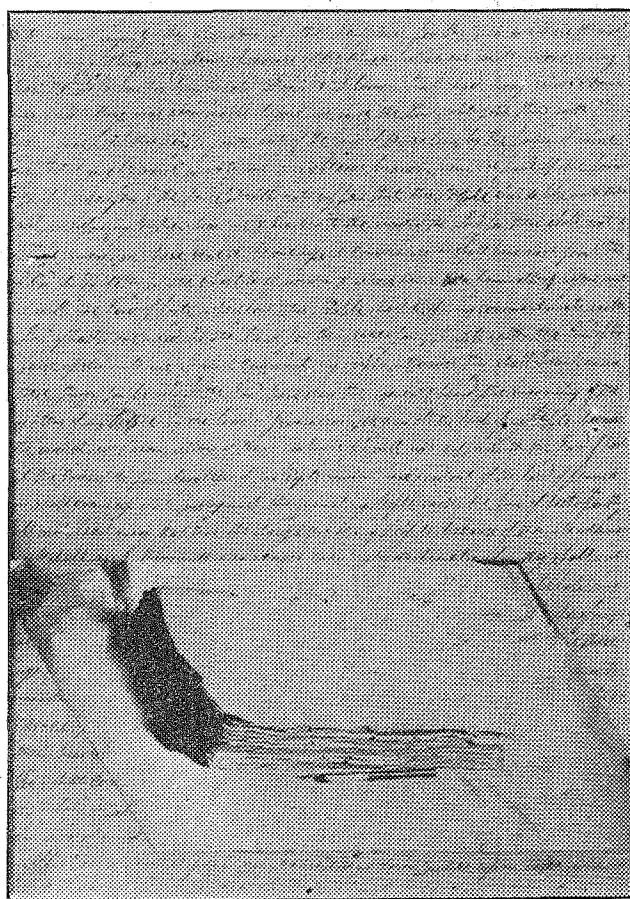
joined himself to the prophet in answer to his earnest prayer for assistance. Mr. Cowdery was a ready writer, and began on April 7 to write, as the prophet translated from the plates, the record of the



Nephites, and continued without interruption until May 15, when a goodly portion of the book was translated. Upon this date the Aaronic priesthood

was conferréd upon them and they gave some of their time to reasoning out of the scriptures the things concerning the kingdom.

Early in the month of June the prophet, his wife, and Oliver Cowdery removed to the home of Peter Whitmer, sr., near Fayette, Seneca County, New York, where they remained until the translation was finished and the copyright secured. Just prior to finishing the work of translating, the plates were shown to three witnesses by the power of God and by his voice they were commanded to bear record of the same, and some days later the plates were shown to eight witnesses who also bore testimony to the



ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON.

This photo is from the original manuscript from which the Book of Mormon was printed, bearing the marks of the compositors and proof readers, now in the possession of the Reorganized Church of Jesus Christ of Latter Day Saints. The cut shows a page from the second chapter of the Book of Jacob, containing the famous pronouncement on marriage, "There shall not any man among you have save it be one wife: and concubines he shall have none."

truth of the work. We are not informed as to the precise date of the completion of the work of translation, but the copyright was secured on June 11, 1829.

The translation being finished and the copyright secured, a contract was made with E. B. Grandin, of Palmyra, New York, to print five thousand copies for

three thousand dollars, which Martin Harris mortgaged his farm to secure, and subsequently testified that every penny of it was paid back to him. The work of printing the first edition of the book was not an easy task. There was much opposition to be encountered, and great precaution had to be taken to prevent the loss of any of the manuscript. To avoid this danger a copy of the entire work was made, and while one copy was in the hands of the printer, or such portions of it as were granted at any one time, the other copy was carefully guarded by some one interested in the work. The book was proof read by Joseph Smith, jr., and Oliver Cowdery, and possibly others. The first announcement of the Book of Mormon for sale was published in the *Wayne Sentinel*, Mr. Grandin's paper. The announcement bears date of March 26, 1830.

The second edition of the Book of Mormon was printed in 1837, at Kirtland, Ohio, by O. Cowdery & Company, for P. P. Pratt and J. Goodson. To correct the typographical errors of the manuscript edition the work was carefully proof read by Joseph Smith, the translator, and Oliver Cowdery, the writer of the major portion of the book. The third edition was printed in 1840 at Nauvoo, Illinois, by Robinson & Smith, and was carefully revised by the translator. The first European edition was printed in Liverpool, England, in 1841, by J. Tompkins, for Brigham Young, Heber C. Kimball, and Parley P. Pratt, from the second American edition. The fourth American edition was printed at Nauvoo, Illinois, 1842, by Joseph Smith, carefully revised by the translator. These were all printed during the lifetime of the prophet, and all but the European edition under his personal supervision.

Since his death there have been many editions. The following are the most important: Second European edition, 1849, printed at Liverpool, England, by Orson Pratt; third European edition, 1852, printed at Liverpool England, by F. D. Richards; fourth European edition, 1854, printed by S. W. Richards for Orson Pratt; fifth European edition, same place, same year, by F. D. Richards; all of these from the third American edition. An edition was gotten out by James O. Wright & Company, New York, in 1858, as a literary curiosity. From the plates of the latter there was issued an edition with an introduction written by Elder Z. Brook, which has been known as the Brook edition; this was distributed the same year. The Reorganized Church got out an edition printed at Plano, Illinois, in 1874, and several reissues have been made from these plates. The church in Utah got out an edition in 1879, divided into chapters and verses by O. Pratt, sr. Several reissues of this have been made. An edition was gotten out by the Church of Christ (Whitmerites) in Kansas City, Missouri, in 1889,

bearing the name, The Nephite Records, and lastly the "Authorized edition," published by the Board of Publication of the Reorganized Church, Lamoni, Iowa, 1908, divided into verses.

The Book of Mormon has been translated into many languages. Editions are known to have been issued in the following: Danish-Norwegian, 1851, and by Reorganized Church in 1903. German, French, Italian, and Welsh, in 1852. Hawaiian, 1855, and later by Reorganized Church; later in the Swedish, Dutch, Spanish, Tihitian, Maori, Turkish, and Japanese and others.

It is safely estimated that nearly one million copies of the Book of Mormon have been circulated since 1830.



THE SABBATH DAY.

(The third speech made by Elder W. E. Peak in his debate with C. A. Beeson, Comstock, Nebraska, May 31, 1909. Reported by Miss Katie Ellswick.)

Mr. Chairman; Gentlemen of the Moderating Board; Ladies and Gentlemen: I am pleased to have the privilege of continuing the investigation of the question we have under consideration, which resolves itself into this: "Is the seventh-day Sabbath binding on Christians?" It is the duty of my opponent, as the affirmative of this proposition, to produce evidence from the word of God to show that the seventh day is binding upon Christians.

Now, there is no dispute between us but what the seventh-day Sabbath was given by Moses or through Moses, and that it was binding upon the children of Israel. No doubt in regard to that. No dispute between us on that subject. But the question is, Is it binding upon Christians?

My opponent says that he agrees with me that there have been two systems of worship given by the Lord. I am glad that we can agree even so far. We are starting out pretty well. We are beginning to agree upon the fundamental principles.

Now, one system was delivered to the human family through Moses, and it is known as the law of Moses. The other system has been delivered through our Savior. It is known as the "gospel of Jesus Christ" (Mark 1: 1), "the law of Christ (Galatians 6: 2); it is known also as the "perfect law of liberty" (James 1: 25). This system of worship is binding upon the Christians. Nowhere will we find an account of how to worship according to these two systems? Well, we go to the Old Testament scriptures to find an account of how to worship under the Mosaic law, and the New Testament scriptures to find an account of how to worship under the second system. This religious system that was known as the law of Moses was binding until the crucifixion of our Lord. After that it was not binding upon mankind, and should not be observed any longer. From

the day our Savior died for us, from that date, the system known as the gospel of Christ becomes binding and that system should be observed until the second coming of our blessed Lord. Now, here is the question, and it is simply this: Is the seventh-day Sabbath binding after the crucifixion of our Lord? It was to be observed before that. We both agree that circumcision should not be observed, and that sacrifices of lambs should not be offered, and that the feast of the Passover should not be observed after the crucifixion of our Lord, but we do not agree in regard to the Sabbath. Where will you find the law that tells us how to live according to the system that was introduced by Christ and the apostles? In the New Testament scriptures. But in it do you find the statement that you should keep the seventh-day Sabbath? No, my brother admits that you can not. I will read what he said: "The Sabbath was not commanded in the New Testament scriptures." He would not have represented the scriptures correctly if he had said anything else. No, there is not a word that indicates that we should observe the seventh-day Sabbath. Then why are we to drag this Mosaic system into the Christian dispensation? Simply because my opponent says so. I told him last night to find one statement in the New Testament scriptures that Christians should keep the seventh-day Sabbath and it would settle the question. And he can not do it. Then why keep it? Just as well keep the feast of the Passover or circumcision, or sacrifice of lambs, etc. There is no proof for it. We desire to have him produce it if there is.

He has been continually telling us that the Sabbath has been in force since the day of Adam. I asked him last night to produce the scriptures that say so. Has he done it? No. He has simply said it was so. Let us examine the question now, and see what the Bible says in regard to it. He was trying to show from the Bible last night that the Sabbath was observed before Sinai. Did he trace it back to the garden of Eden? Did you notice how far he traced it back? He said about a month before Moses was given the ten commandments on Mount Sinai. That was as far back as he could get it. And you will see there was no Sabbath given to man until after they left Egypt, and he couldn't find one before that time. He hasn't found one yet, and he can not to-morrow, or the next day, or the next year.

Now, let us read what was written on the two tables of stone. There was more than my brother has on his chart. I will tell you why he left part of it off his chart. The seventh-day Sabbath was given to the children of Israel in the days of Moses after they left Egypt, and it was given to them as a memorial of deliverance. I fear that is the reason it is not on his chart. In the fifth chapter of Deuteronomy, sixth verse,

I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me,

is the way it begins. But this is left out in his chart.

Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. And showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

To leave out the part that my brother has is like leaving off the author's name of an official document. Who gave it? You can not tell from his chart. But if you read the Bible the author's name was there. "I am the Lord thy God"; that is the name, that is the one that gave it, telling them why they should keep the sabbath day and sanctify it. Notice the reason given: "And remember that thou wast a servant in the land of Egypt"; "therefore the Lord thy God commanded thee to keep the sabbath day." Why did he command them to keep it? Because he brought them out of the land of Egypt. Do you think that they would have kept the Sabbath day before the event transpired which caused the Lord to command them to keep it, which was because they were taken out of bondage? Why do we celebrate the 4th of July? Because we were freed from England. Did we celebrate that day before the Declaration of Independence was written? No. Then, did those people keep the seventh-day Sabbath before they were delivered from bondage? No. England might just as well have celebrated the 4th of July before this continent was discovered.

Now, we will see that the seventh-day Sabbath was a Mosaic institution, just as the Passover was. The seventh-day Sabbath was to be observed by the people for just the same length of time as the Passover. I will show you that this is so before our debate is over, if my opponent does not.

But now we will notice another statement in regard to the institution of the Sabbath and he has quoted it several times. Genesis 2:2:

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work

which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

When did he bless and sanctify it? Was it before he rested or after he rested? Let us get this point settled. Can't you see that he blessed and sanctified the day after he had rested? How long? That is the only question. I think my opponent will agree with me that the Lord blessed and sanctified the seventh day after he had rested. How long afterwards? When did he command the people to keep it? My brother says he commanded it to be observed by Adam and Eve. But did he quote the Scriptures to prove that? Did he read a verse to prove that? No, he didn't read that from the Bible. What proof have we that what he says is so? He didn't even say that he got it from Mrs. White's vision. He can't find it in the Bible, but he has told us at least a dozen times already that the Sabbath was instituted at creation. We simply have his word for it.

I have already told you why God commanded the children of Israel in the ten commandments to keep the Sabbath. The reason was that he brought them out of the land of Egypt, as I have read to you.

Now we will read and see where it was first made known, in Nehemiah 9:13:

Thou comest down also upon Mount Sinai, and speakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments. And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant.

Made known by whom? By the hand of Moses, thy servant. Who said that? The Almighty, through Nehemiah. No wonder you can't find an account of where it was kept before that time. God made it known by the hand of Moses, and yet in the face of such scriptures my opponent will tell you it was made known to Adam and Eve and Abraham. Why, ladies and gentlemen, we want proof in this debate, Bible evidence. Men-made statements are sufficient with some people when listening to a sermon, but not sufficient in an investigation of this kind. What we want is evidence. If I didn't want to produce evidence to a congregation you couldn't drag me into a debate.

Now, my opponent says the Sabbath was made known to Adam. What does the Bible say? Nehemiah says it was made known through Moses. Could we have any plainer proof? And remember now when you keep the Sabbath, remember that you were "a servant in Egypt." But he has been trying to make you believe that the Sabbath was commanded for at least twenty-five hundred years before that.

He tells us about the annual sabbaths. There were annual sabbaths, and he says these were the sabbaths that were nailed to the cross. But he gave no

scripture to sustain his statement. Let us see what Paul says about the matter. We will turn to and read Colossians, second chapter, and we will see whether it was the annual sabbaths and yearly sabbaths, or was it the Sabbath days:

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days:

It is still there.

which are a shadow of things to come; but the body is of Christ.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.—Ephesians 2: 15.

What was it he abolished? "The law of commandments contained in ordinances." My opponent calls the ten commandments "the law of commandments." And the laws that were "contained in ordinances" were abolished. What part is contained in ordinances? Let me read to you, and you will see the seventh-day commandment is one. Numbers 28: 9:

And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof. This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

Now the Sabbath was to be kept in a certain way. There were ordinances in connection with it. And that command "contained in ordinances" was abolished. You couldn't keep the Sabbath according to the law unless you offered the burnt offering. It was observed by this ordinance and you see that this commandment was abolished. The seventh-day Sabbath is the only one in the ten commandment law that is observed by ordinances. Then why argue that we should keep it? Why say it is binding on Christians, when Paul said that it was abolished? Then why ask us to comply with it and make out we are all going to the bad place if we do not keep it when the word of God says it was abolished? The more a man examines this question the plainer he can see there is nothing in it. It is all noise. It is a scarecrow. Don't be afraid of it. It is dead. It won't hurt you. Anyone that examines it can see that it rests upon assertions and man-made statements instead of biblical proof and evidence. We want evidence. We are not young robins ready to swallow everything given us.

Now Christ gave commands. The apostles gave commands. The Holy Ghost gave commands. But nowhere do we find the command to keep the seventh-day Sabbath, and my opponent admits it. Where does he get it? Back in the old Mosaic law. You can find more proof in the New Testament to sustain circumcision than to sustain the seventh-

day Sabbath. Listen to the sixteenth chapter of Acts, first three verses:

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, (the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:) which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Paul took Timothy and circumcised him, but I can't find any place where Paul ever kept the seventh-day Sabbath, not even because of the Jews. But we do find where Paul circumcised Timothy. He says "Christ kept the Sabbath and so should we." Why, just as well say we should keep the Passover. Christ kept the Passover. Certainly Christ kept the Passover. Christ kept the Passover and the sabbaths, the seventh-day and annual sabbaths also. But you see that was before these things were nailed to the cross. But since then we have no account in the New Testament that Christians should keep them. Neither have we any evidence that they keep them. We have no more evidence that we should keep the seventh-day Sabbath because Christ kept it, than we should keep the Passover and other Jewish feasts, for Christ kept them all. And let me tell you this man can not produce a passage that we should keep the Sabbath, but that I can produce parallel passages that we should also keep the seventh-day ordinances of the whole law of Moses. They were all binding until the cross and then they were done away with. They were all nailed to the cross at the same time and went out of force together.

Prof. Camden M. Cobern, writing in the September *Chautauquan*, tells of a sport more exciting than that of lion hunting. It is no other than the hunt for the papyrus, the business and recreation of archaeologists. The home of the papyrus is Egypt and here the valuable documents which give modern scholars their knowledge of ancient civilization are unearthed in great quantities in the sands of the desert. It is the desert which has preserved these papyri unharmed for centuries and the modern archaeologist, skilled in his business, can tell at a glance the nature of the soil which is likely to repay the work of excavation. One most interesting discovery of recent years has been that mummied crocodiles often served as libraries. By accident, one of these mummies was broken open and revealed an interior crowded with papyrus rolls. Since then about one in every fifty of the crocodile mummies has proved to be similarly filled. Mr. Cobern recounts the nature of many of these papyri, showing alike their tremendous value to scholars and, as well, their interest to the general reader. From them we get a most interesting insight into the life of two and three thousand years ago.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Daughters of Zion Reading for October.

THE CARE OF THE CRIPPLE.

When the doctor placed my little one in my arms with just the faintest whisper of the dreadful truth, my heart sank. Cripple! What terrible pictures the word brought to my mind, as I sat looking down into the baby face so sweetly innocent of the life before him.

Above all rang the words I had so often heard in reference to other cripples I had known,—“Hump-back disposition.” Would my baby grow into the morose, spoiled child I had so often seen afflicted children become? And again arose the question, what made the majority of cripples selfish and overbearing? Was it that their affliction affected their mental being until they grew peevish and exacting, or was it partly due to unwise training?

The cripples in the families I had noticed, were either the petted one or on the contrary the pushed out one,—the one to whom every member in the family were but as serfs, or an individual put off by himself and neglected. Was there not then a happy medium, that would make the child feel as other children? Was it possible to so combine training and sympathy for that child, in such a way that could help him in some measure to throw off the effect of his malady, and be a happy, normal child mentally? Consequently, with this idea in mind I watched the baby mature from day to day and studied into his temperament.

Paralyzed limbs and a weak spine,—what outlook could be more forboding for the little one? In my imagination existed the picture of a lame boy I had known in my childhood, a son on whom were showered all the luxuries that money could buy. His brothers were compelled to give in to his slightest whim, and his parents sacrificed their every pleasure to minister to his wants, thinking in so doing, to make up for the loss that would necessarily be his.

Needless to say, he grew up a selfish, overbearing boy, disliked by his playmates, and most unhappy. While his parents lived his path was made comparatively smooth, but at their death what a poor, pampered object of humanity he became; his mind in as sunken a condition as his crippled limb, with no object in life save to struggle through the best way he could. His brothers soon became tired of his numerous demands and left him on his own resources. It made me shiver and breathe a prayer for guidance in the disciplining of my little one. Thoughtfully I planned my future course of training. I have labored to treat the three children equally, as far as their different ages and dispositions would allow. The afflicted child has never been the pet, or set apart from the others in any way. The few rules that apply to the brothers, he has had to obey as well. In other words, he has been treated as a normal child as far as possible. Because he was hampered by the defect in his limbs was no excuse to let him destroy the block houses his little brother had built, or allow him to have the best of the dainties; feeling that his bodily affliction was bad enough not to add to it a shriveled state of mind, that would make

for him only a life of bitter disappointment in after years.

From the time his back was strong enough to allow him to sit on the floor, propped about with pillows, I have taught him to amuse himself and be independent in as many ways as was possible in his condition. I have never believed in giving children what they tease or cry for, so he soon learned to accept a denial calmly, almost cheerfully, knowing that it was final.

His rubbings, electrical treatments, and so forth, necessarily took more of my time, but they were performed in a playful manner, never bringing his affliction before him as something to be dreaded in the least.

As he grew older I allowed him to be with other children a good bit, entering into their plays as much as possible. A large sand pile in a healthy nook in the yard enticed several playmates there and he was one amongst them, building houses as deftly as the rest, or making sand pies. These little plays made him for a time a normal, happy child, seeing his hands accomplish what the other children did.

When we made our garden he had his short-handled rake and hoe and, seated on the ground, planted with the rest. A tiny watering can filled his little heart with delight and again he was happy in watching the beautiful flowers grow, knowing his hands had planted and tended them.

When the other children rode their velocipedes up and down we purchased him a small tricycle wagon, strapping his feet to the pedals, so while we pulled him his feet went through the motions like the other children, strengthening his muscles and adding to his little world.

He is a little past five years of age now and is taken a short distance to a private kindergarten of about a half dozen children. The teacher thoughtfully appreciates his condition, letting him feel that he is one of the children even in the circle games, allowing him to hop about the floor as he can not stand alone.

He has always been a fresh air baby, consequently has a good, healthy complexion and fully developed chest.

Whatever he can do toward helping about the house or helping himself he does, dusting the lower articles of furniture, drying the saucers, or crawling up and down the stairs or out and in his little wagon. Every new thing he finds himself able to accomplish adds just so much to his independence for after years. With this end in view I dress him in heavy overalls when the days are warm enough and let him crawl about the lawn. The electricity of the earth helps his limbs, while playing with the other children teaches him unselfishness. Of course it makes considerable washing and adds to the darning pile, but what is a little mending in comparison to a child's health? What makes my heart bleed is to see an anæmic looking child compelled to sit in his high chair the best part of the day while the mother goes through the daily routine of work, or when out for his airing strapped in his go-cart for fear he will soil his befrilled clothes. How I long to snatch him from his dainty prison, put on a pair of gingham rompers, set him on the ground with a spoon and whisper, “Dig, dig, until your poor little white face is covered with God's earth. Let the sunshine brighten your lips and fill the great want in those sad baby eyes.”

So much for his physical development. Now, in regard to his mental training which is just as important as the physical.

Studying cripples in general, as a rule I find them to have a loving, sensitive disposition, which must be tenderly cared for in the proper way. If this disposition is not allowed to develop, crushed or thwarted in any way it will give place to a cruel, selfish nature, we see so often in unfortunate children.

As I have said before, I find it best to speak as little as

possible of his condition, especially in his hearing. Some people are thoughtful enough not to refer to it while he is present, God bless them. Others make remarks or ask questions regardless of time or place. When I meet the latter I make the best of it, passing over their remarks quietly or answering their questions in about the same tone as if they had simply spoken of the color of his eyes or hair.

No one can ever tell how much mental suffering they cause by referring to a person's physical condition. Oh, that I could shout this aloud before the world and lessen some of the mental struggle I have seen poor sensitive mortals undergoing because of some thoughtless remark.

Referring to his condition makes him feel the sad difference between himself and his playmates. Ignoring it will help him to be and act more like them. There is no reason why a cripple should not be a happy child. In fact, my boy is even happier than most little ones. Even in his babyhood he was christened "Sunny Jim" by many of my friends, such a fun-loving, rollicking disposition he possessed. I wish my readers might see him now as he plays "keep house" with his little brother, or last summer as he hopped about the lawn chasing the neighbors' chickens, squealing with delight as they fluttered their wings in escape.

Children, like grown people, imbibe much from the surrounding atmosphere. Hope or despair, courage or cowardice may be instilled into their little hearts just as their surroundings hold one or the other. Therefore, if there is a grain of hope for your child let him feel it. Keep that day before him when he will be well and strong. *If there is no hope* in this world there is a time some day when all will be well. Some day, when all our hopes will be satisfied in that fair morn "bye and bye." After all it is only a short time. Why not let him feel it, too, and realize the great comfort that comes from knowing we are held by the hand of a loving Father who knows all our griefs and fears, and has gone to prepare a place for us where there are no tears, neither sorrow nor crying?

If your physician tells you your hours are limited, how quickly your hopes and ambitions sink and you fall into a mere existence; but, on the other hand, if he holds forth a single ray of hope, how your every effort is called into action because of that little word. Just so your child will accept your view of his case and become mentally morbid, or on the contrary, live a wonderfully happy life in spite of his physical condition.

Last, but surely not least, make your little one feel he has a life purpose before him. What did the thorn in the great apostle's side matter to him once the light of his wondrous calling was shed in his soul? Your child may not be a Paul nor a Peter, but there is a work for him to do as truly as if he were one indeed.

The life of a cripple is a hard one at best, but how much harder can it become by allowing him to develop a selfish, narrow disposition that will make him unlovely and unloved.

My boy may be compelled to sit in a wheeled chair all his life, but hands and mind will be trained to do wondrous things. Above all he will be able to look into his future with a sunny disposition that will help him over the hard places and win him many friends along the way. He has not had his every whim gratified, so he will be content to let others live and not expect too much of his fellow-men.

No matter how great a deformity or how cruel the crippled condition of a child, develop in him the lovable, helpful, spiritual side until he shall truthfully say: "Somewhere there is a place for me that no one else can fill. Somewhere there is a work for me that no one else can accomplish," and the beautiful side of him shall be so wonderfully developed that the world will stop to look at him; not because of his de-

formity, that will only mar the outward man for a time, but on account of the sweet contentment that shines from his eyes—and speaks of the inner spiritual being, for this will pass on from glory to glory for ever.—Jane Parker in *American Motherhood*.

Questions on October Reading.

What disposition is liable to be manifest in afflicted children? What would be the kindest course to pursue with an afflicted child? Did the unselfish devotion of the parents mentioned prove to be true kindness to the child? On what footing did the writer of this article place her afflicted child? What added affliction did she fear might result from undue humoring? What qualities did she seek to develop from the time her child sat on the floor at play? How did she seek to prevent self-pity in him? In what would his play with other children result? What benefit would he receive from his garden work? What would be the gain in his feeling himself one with other children? How would he be helped by the doing of different kinds of work? What is to be considered in the dressing of a child? Which should be sacrificed, health or beauty of clothing? By what is the loving, sensitive disposition of the afflicted child liable to be replaced? What treatment may prevent this? What should be avoided in the presence of the child? What wisdom did this mother show in replying to thoughtless remarks? What delicacy should be shown in regard to afflictions which render others peculiar? What help should an afflicted child receive to make him a happy child? Why should he be taught to have a purpose in life? What will a loving, spiritual determination to engage in some good work accomplish for him in life?

Program.

Hymn No. 208, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "The value of a purpose"; paper, "What this mother wanted to shout"; roll call; business; closing prayer.

Spain Pursued by Disaster.

This sudden appearance of a very serious evil leads us to reflect upon the hidden causes which have silently brought about the present state of affairs. Since the loss of her colonies Spain has been for ten years trying to profit by the terrible lessons of Cavite and Santiago, and partly by means of a natural evolution, partly through the agency of the governmental parties, was beginning to awake to life. The present disturbances afford us an opportunity of making a brief study of the social conditions through which Spain is passing. We shall endeavor, both in our censure and in our praise, not to be influenced by prejudice. Although "to aid in the disheartenment of the mother-country is in truth an impious work," to present her defects "without jeers, or insults, or contempt" is almost always salutary, for with the clear consciousness of one's sins may come a stimulus to betterment.

Three events of the utmost gravity and importance have just taken place at the same time, damaging still further the already impaired credit of the country and not leaving unscathed its institutions,—the outbreak of the Rffian tribes, the death of Don Carlos, and the abortive revolutionary movement of Barcelona. We must not, of course, consider these events as mere accidents without consequences. Whether they were the result of long and studied preparation or due to chance, they took place almost in unison, and their united weight fell upon a mass of people very ready, after so many disasters, to seek safety wherever it might be found.—Luis Garcia Guijarro in the *American Review of Reviews* for September.

Letter Department

Moline, Illinois, Reunion.

A joint reunion of the Eastern Iowa and Kewanee districts is now held in remembrance by the loving band of Saints, both old and young, who participated in the great blessings of our heavenly Father. Of this reunion held at Moline, I desire to pen a few lines, in hopes that other dear Saints may be encouraged to trust in our Lord and the hope we have in the salvation of our souls. Of the reunion committee we could readily see that they desired to please and make all as comfortable as possible, and in this they did not fail. And as the brethren and sisters began to gather from the different parts of the field, the writer felt glad to meet with so many energetic workers. Many of these Saints had never met before; but all greeted each other as brothers and sisters, and thus we felt as one great family in Christ. Oh, how grand it is, and greatly to be appreciated, when the dear Saints can forget the pleasures of this evil world and meet together with the Spirit of God to comfort and cheer the sorrowing, the sad, and those who have become discouraged! And as we met together in the prayer service each morning, how we felt to rejoice under the influence of that Holy Spirit. Each day, as we became more acquainted, that Spirit gently felt its way into our souls, blending our lives together, making us one in the gospel of our Lord and Savior Jesus Christ.

It was Sunday morning at 6.30 that a large band of our young people met in prayer and fasting, and while these dear young Saints were gathering to the place of service, it could be seen that each face beamed with that holy influence, and as we arose to sing the first song, we were clothed upon with that holy influence. And all felt to shed tears of joy. There were ten prayers offered before the Lord and thirty-seven testimonies, together with three prophecies. We would like to insert them all, but will give one as we have it before us: "Verily, thus saith the Lord unto you my young people who have now assembled together. It is pleasing in the sight of your heavenly Father that you have come before him in the spirit of humility and love for each other. I desire to bless you with all heavenly blessings, but my people have not hitherto hearkened unto my counsel already given to you through my Spirit; and many blessings I have withheld; but verily I am fond of you at this time. Your heavenly Father has seen your efforts and heard your prayers in times past, and my Spirit has striven with you many times, when your minds were set upon the pleasures of the world. Upon you, my dear young people, soon will be placed great responsibilities, because a great work will I the Lord require of you. But this promise I leave unto you: Inasmuch as you continue humble and prayerful before me, I the Lord will qualify you for my work. Many of you will soon know that the gospel shall be proclaimed in all languages and tongues to all nations. Some of you, my people now assembled, shall yet bear these tidings to the nations of the world, and I the Lord will qualify you for this part of my work, inasmuch as you seek me with your whole heart. And while the tempest shall rage without, and the thunders roar overhead, my people shall be held in remembrance before me, saith the Lord. And when ye see these things come to pass, lift up your heads and rejoice because your redemption draweth nigh. And as you shall go out from this reunion many of you shall be tried, and Satan will seek to darken your minds, but you know my power, therefore be ye very humble before me, and my Spirit shall enlighten your minds, and my peace and blessings shall be with you."

And let me say to you, dear young brothers and sisters in Christ, do not forget these plain and precious truths, as they

came to us from our heavenly Father. This was our first attempt at holding a reunion at Moline, and we believe it will not soon be forgotten by those who sacrificed to attend.

Those of the general missionaries present were Brn. J. W. Wight, O. H. Bailey, Amos Berve, J. B. Wildermuth, J. Turner, George J. Brookover, and James McKiernan. Bishop E. L. Kelley was with us a part of the time, who endeavored to teach us the financial law. Many beautiful truths were presented by these brethren.

We would not forget the efforts of Sr. M. E. Etzenhouser, who had charge of the auxiliary work. From the remarks of our young people we believe her work was greatly appreciated, and much good accomplished along that line. We close by saying, May God's peace and blessings be with you all till we meet again.

GEORGE J. BROOKOVER, *Secretary.*

HARTFORD, ARKANSAS, August 25, 1909.

Editors Herald: This leaves me domiciled with Bro. and Sr. David Chronister near the above-named place, preaching at night in the district schoolhouse.

Our labors have been confined thus far during this year to western Arkansas, and we can nothing like answer all the calls we have for preaching. When we entered the field our first stop was Grannis. We stayed in this vicinity for two months. During this time our railroad fare amounted to less than fifty cents. We visited the neighboring vicinities adjoining Grannis and as a result of our labors we baptized seven adults, some of whom had never heard the angel message, but who received it gladly.

We found the once flourishing Grannis Branch in a sleeping condition. The church had been blown off its foundation during a windstorm and was standing in this dilapidated condition. No preaching services had been held for months; the Sunday school had been abandoned; the Saints' children that attended any school had to go to the sects. They had not had an election of branch officers for more than two years and I could find no one who remembered when they had taken the sacrament last. So we saw that something ought to be done. So after a consultation it was agreed to call a business meeting to be held July 24. The Saints responded well and a fair representation was present. Some important business was transacted and we hope there will be a revival of the work at this place. While in Grannis we made our home with Bro. W. E. Clinton and his excellent family, whose latchstring hangs on the outside with an invitation to the wandering missionary to pull and a royal welcome awaits him.

While laboring in this part in company with Bro. James M. Smith, we were assailed by a Baptist preacher who came to our services and wanted to reply to our sermons. We refused to let him interfere with our services, but told him if he wanted to debate we would accommodate him. He said he would get a man to debate with us, but refused to meet us himself. He announced that he would lecture against us at his regular appointment. So we made it a point to happen in and listen to his "effusion." So we accordingly announced an answer after he was through. Most all the people stayed. Although our time was limited we think the reverend gentleman will be more careful next time. He used extracts from the writing of W. M. Hicks, who wrote a pamphlet against us with extracts from others. We happened to have a copy of the *Arkansas Baptist* where the editor of that journal explained to his readers that Bro. W. M. Hicks was in jail in Smithland, Kentucky, charged with going under an assumed name and obtaining money under a false pretense, and that his name would be stricken from the editorial staff until he was cleared of these charges. The people could easily see the character of his arguments. He threatened us with "Ben Bogard," but we did not feel in the least intimidated.

Since coming to Hartford we have attended two services of a new sect which call themselves "apostolic." They claim this because they speak in tongues. This is the evidence, they claim, of the baptism of the Spirit, is to receive this gift. They conduct their meetings on the same plan as the Holiness people. I saw two little girls about ten years of age under the "power," as they call it. They were stretched out on the floor, eyes closed; they were singing in a familiar tune, but with some kind of a gibberish which they repeated over, sometimes together, and their hands were in continual motion. I also heard three others speak in tongues, but no interpretation was given. Two of them were testifying. They would speak a few words in the tongue and then would continue in English as though there had been no tongue. They claim the movement began in 1900 in Topeka, Kansas, by an old Methodist preacher. Sometimes several speak at a time. I heard two tongues at one time. Surely we are living in the time spoken of by John the Revelator in the sixteenth chapter and the thirteenth and fourteenth verses, where he saw the unclean spirits working miracles.

I am still in hope of final victory,
JESSE M. SIMMONS.

LITTLETON, COLORADO, August 19, 1909.

Editors Herald: I would like to say a few words to the youth, notwithstanding the fact that I have scarcely reached the age of maturity myself, or by any means attained perfection. But I have been impressed to write along this line.

The noun *youth* indicates a new life, and naturally new ideas, new modes and ideals of life. The man or woman who has no ideas of his own, and who is used as a tool in the hands of his superiors, will soon become rusty and worn out, and before he is aware of it, a new and modern tool will be placed in his stead.

The youth is looked up to with bright hopes by the older generation. He is not only expected to carry out the ideas and undertakings of his parents, and the nation, but he is expected to make advancement, step out of the old path and make a new one, one that is more straight, and that will help him to reach the desired goal at a much earlier date. While I am dwelling on this subject I would like to ask, Have you any ideal, any goal? Or have you been simply drifting along aimlessly in life? Do not follow the example of the ancient poet who said, "All things come to those who wait," but rather follow the example of the modern poet who said, "All things come to those who 'hustle' while they wait." Remember it all depends on self. The man or woman who says, "I can't," is taking his or her first step into the mystic veil of another world.

We will consider nature and see what example she has for us in that line of advancement. The flower, we think, will be a good subject. From the time the tiny seed has been placed in the ground until it has blossomed, we have noticed a continuous advancement. We first note the seed beginning to swell, then a little later it bursts and puts forth the plant in its infancy. It now begins to take root and grow, and we follow it all along the line of its growth, and from time to time observe it putting on new leaves; finally the bud appears, and it is then that we begin to anticipate that our hopes will be realized, and when it has blossomed we look upon it with admiration, knowing it is a perfect flower, and that it has attained all that nature intended it should.

No end is attained without an effort. In view of this fact is it not wisdom that we start as early in life as possible to bring about those conditions which will better qualify us for the position which we desire to occupy in life, for we do not know how arduous the task may be, or the length of time required to accomplish the same? We can now begin to

comprehend the wisdom in the statement which Christ made: "Remember thy Creator in the days of thy youth"; also, "Come up higher."

The worst of all is, we are permitting to-day to slip by unheeded, notwithstanding the fact that opportunities are being offered us, and that yesterday can never be recalled. The poem I shall quote has impressed itself so strongly upon my mind:

"Listen to the water mill,
All the livelong day,
How the creaking of the wheels
Wears the hours away.
Languidly the water glides,
Ceaseless on and still,
Never coming back again
To that water mill.

"And the proverb haunts my mind
As the spell is cast,
The mill will never grind again
With the water that has passed.
Take this lesson to yourselves,
Loving hearts and true,
Golden years are passing by,
Youth is passing too.

"Try to make the most of life,
Lose no honest way;
All that you can call your own
Lies in this, to-day.
Strength, power, intellect
May not, can not last,
The mill will never grind again
With the water that has passed."

If the reader will carefully scrutinize these lines he will readily see how applicable they are to our lives.

Fraternally yours,
D. D. SHIRK.

KIRTLAND, OHIO, September 2, 1909.

Editors Herald: I take pleasure in writing a few lines to your pages which we appreciate so much. We have been laboring in Kirtland since the 5th of May, being in charge of the Temple, which work I enjoy very much. Eleven hundred and ten have visited the Temple up to date. Some from England, Ireland, France, and almost every State in the Union. So many had never heard the difference between the true church and Brigham Young's church, and were glad to learn the difference. It affords us great pleasure to explain the difference to them. The Temple stands on a beautiful lot which is planted in sugar maple trees. From the tower we have a magnificent view of the surrounding country, also Chagrin River and Lake Erie. Many compliments are passed upon the cleanliness of the building. Some say they never saw it so clean before. Some do not hold the building as sacred as they should, and need to read and reread section 92 of Doctrine and Covenants.

We pray the time will soon come when hundreds, yes, thousands of Saints will gather to this historic place, and thus build up one of the waste places of Zion.

There is a good flour mill here run by the waters of the Chagrin River. There is also a good high school, a home for the aged, hotel, two stores, three blacksmith shops, and a wagon shop in connection. The Saints also have a nice little chapel about two blocks from the Temple. They have lately purchased a piano for the Religio, and have money enough on hand to buy a new organ.

This is a good fruit country. The largest fruit trees that I have ever seen anywhere, grow here. Some cherry trees are eighteen inches in diameter and very tall, bearing the best of fruit. I suppose the trees were planted by the Saints in the thirties. Ever for the welfare of Zion,

Your brother in Christ,
D. E. TUCKER.

KOSHKONONG, MISSOURI, August 30, 1909.

Editors Herald: I am laboring at present with Elder J. F. Cunningham who has left his farm work for a few days to "warn his neighbors." We are simply rejoicing in the good work because of the interest that is being manifested. We came here over one week ago. Our meetings were not largely attended, but last Sunday we crossed the line into Arkansas with a little group of Saints and friends and baptized three precious souls into the kingdom, Elder A. M. D. McGuire officiating. We had our lunch with us and had an enjoyable time. Came back last night to Shiloh chapel and preached to a full house. Intended to close last night, but the people urged us to stay. We have decided to remain another week and no doubt the waters will be troubled again next Sunday.

Saints, we want to have a good conference at Pomona, September 25 and 26. Come prepared to feast on the good things of God. Remember also your duty in tithes and offerings. The district needs your help.

Your brother in Christ,
A. M. BAKER.

VALLEY CENTER, MICHIGAN.

Dear Saints: We have a Sunday school and Religio organized here and also a prayer meeting. We have an attendance of about thirty. We had no preaching here for about four or five weeks when Elder C. C. Whitford came up and gave us a sermon. It was very much appreciated, as we have no elder here. The Saints have erected a church here in which to hold our services and would be pleased to have an elder come to this part any time. I ask all to pray for me that I may ever be found faithful.

Your sister in Christ,
ANNA NICHOLSON.

FLINT, MICHIGAN, September 2, 1909.

Dear Herald: Last April, through the kindness of my two daughters and their husbands, in sending me the means to pay my car fare, I went to visit my brother, C. F. Dowker, at Dayton, Tennessee. I preached several times while there and had quite a good interest. I baptized my brother's wife. I just received a letter from them saying there were three more who wanted to be baptized, and I hope the ministry in that field will take notice, and if possible go over and see them. They are not very wealthy, but you will find a welcome at my brother's, and they would like to have some tracts to hand around among their neighbors.

I came home the 6th of May, was released from the field for the month of June, and went to work at carpenter work; but the extreme heat affected my head so I had to quit, and the Saints in Flint bought a large tent and wanted me to take charge of the tent work, and I have done so. In connection with the branch officers we have been doing what we could for over two months. Bro. B. St. John also dropped off and gave us a few good chart talks. Then Bro. O. J. Hawn came intending to stay a while, but took sick the same night he came, and was forced to go home. We are moving the tent to different parts of the city. We are not having very large crowds, but are succeeding in getting a few to hear. Do not know what the harvest will be.

As my wife's health is some better I think I will soon be able to go to my field in southern Indiana, which is a hard

field; but we are not looking for flowery beds of ease, so long as the Lord will bless us that we may do good in bringing others into the fold.

Ever praying for the Saints of God,
Your brother in the faith,
WM. DOWKER.

WESTFIELD, IOWA, August 29, 1909.

MR. JOHN SMITH, Lamoni, Iowa.

Dear Sir and Brother: Do not let any of our friends be fooled into going to the Ozarks to farm or raise stock. It costs six dollars an acre to get it ready to plow, and none but a Missourian can plow it, and then one can raise more on one acre here than he can on fifteen acres there. The ticks and chigres are so terrible, their scourge can not be imagined by a northern mind, but they disappear after the land is cleared and in cultivation. No northerner would go down there if he knew beforehand what he would endure, and the labor of it. Only the natives have patience and endurance. They are the kindest hearted people and the most trustworthy friends.

I have no reason to think it is unhealthy there, and some day its minerals will be a source of wealth to Missouri, which is at present unknown, but I would not recommend the Ozarks to anyone if I knew I would lose all I have in consequence. Land agents are everywhere ready to deceive the unwary, like spiders in dens, watching for prey. The deceived, in turn, deceive others in order to make good their loss. The advertising mediums see that nothing gets in to counteract their work. I feel sure that God will bless the right only.

In bonds of truth,
Route 2. MELISSA J. KEAGLE.

DES MOINES, IOWA, September 15, 1909.

Dear Herald: The occasion of the Jewish new year to-day is of interest to all. According to the Jewish ecclesiastical calendar the world is five thousand six hundred and sixty-nine years old to-day. The dawn of the new year, 5670, begins at sunset to-day. The beginning of the new year that marks the distance between the present time and the creation of the world is an event in the lives of Jewish people. A solemn festival was held in the local Jewish temples in the city on the New Year's eve, and this service is the most sacred observance of the Hebrew people. It opens the penitential season, which closes at the end of ten days with the atonement. The rituals for the service are much modified from what they were years ago, and yet they are very impressive. Most of the orthodox Jews in the city closed their places of business during the day.

Saint John's Lutheran Church of this city is, this week, holding their annual special fall services, and the Martin Luther Club of the church has a special part in the exercises. A Martin Luther Club? What would the world say if any branch of our church would organize a "Joseph Smith Club"?

An Iowa pastor is quoted as having read the following unique notice to his congregation on a recent Sunday morning: "The funeral service of the late Mrs. Prayer Meeting will be held in the Sunday school room of the church on Wednesday evening at 7.30. She had been feeble for some time, but recently her decline has been rapid. Her death was not unexpected. The doctor could scarcely detect any pulse on Wednesday evening of last week. Cause of death is said to be heart failure from want of exercise and neglect of her family. The officers of the church are requested to act as pallbearers and the teachers and officers of the Sunday school as honorary pallbearers. The choir is requested to sing."

It is a strange thing that funeral services might as well be held in so many churches over the remains of the midweek prayer meeting, and the Latter Day Saints are no exception.

The following is an extract from a speech, and is vouched for, delivered at Columbus, Ohio, before the State Liquor Dealers' convention: "The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative. The open field for the creation of appetite is among the boys. After men are grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things create appetite."

The delegate who made the speech supposed that only liquor men were present. Boys, beware of the first drink. Parents, beware also.

The "Messenger," the announcement leaflet of Grace Church of Des Moines, has the following under the head of "Courtesies and customs," and it has so much of good in it, that we give it to the HERALD readers:

"Silent prayer when you take your seat.
Reverent behavior.
Join in responsive reading and hymns.
Ladies remove hats before the sermon.
Tarry at close of service to greet fellow worshippers.
Seek to welcome strangers."

"Whosoever thou art
That enterest this church,
Remember
It is the House of God.
Be reverent, silent, thoughtful.
Leave it not
Without a prayer to God.
For thyself, for those who minister,
And those who worship here."

In bonds,
A. A. REAMS.

ERAS, LOUISIANA, August 25, 1909.

Dear Herald: I feel to rejoice in what the Lord has done for me. I rejoice to know that the great Redeemer has brought me out of darkness into the marvelous light and made me walk in newness of life. I had been impressed so forcibly of my awful condition for years, but could not see or understand the right way.

My parents were primitive Baptists, and I was taught that way from my youth, but I could not join them, as I did not believe as they did. On May 17, 1909, I was married to Mr. W. S. Williams, a great worker and a true member of the Latter Day Saints' Church, and he conversed with me and read the Bible to me, and I read and prayed earnestly from my heart to have the right way revealed to me, and I feel to rejoice that He has put a new song in my mouth and taught me the right way.

I am now a member of the Latter Day Saints' Church, and can say that I am praising God to know that I could unite with such a wonderful work. I was baptized by Bro. Heman Fuller, and I was made to sing praises to God that he had led me in the right way and blessed me with a glorious name among such true believers in Christ.

I beg all of the dear Saints to remember me in their

prayers, and pray that I may hold out faithful and grow stronger in faith every day, and that we may realize that Jesus is our friend on whom our hope of heaven depends.

Your sister in hope of eternal life,
JESSIE WILLIAMS.

WHITNEY, SOUTH DAKOTA, August 30, 1909.

Dear Herald: We enjoy reading the HERALD and other church papers, as we are of the isolated ones. We do not get sermons only as we read them in the HERALD. We are the only Latter Day Saints here that we know of, and how we would enjoy shaking hands with some of our elders and having the gospel preached in this locality. There are surely some honest in heart here that would obey the true teachings of Christ.

The Lord has been very merciful to us, and we have had many blessings bestowed upon us from time to time. I have been raised from the bed of affliction, slowly as it were, but surely by the Lord, when earthly help was at the limit. And still it seems sometimes we grow careless in performing our duties toward our Lord and Master as we should.

I ask that you would pray for us, that we may overcome our faults, that we may be worthy of everlasting life when our Lord and Savior comes. Dear Saints, while I was raised from the bed of affliction, I was not healed, and I ask that you will pray that I may be healed if it is the will of the Lord.

Your sister,
L. A. HERR.

JONESPORT, MAINE, September 6, 1909.

Editors Herald: Yesterday in a heavy rain we baptized one more precious soul at Head Harbor Isle. This made seven at that place, all heads of families. We left others believing and hope to see them obey soon. We left a fine feeling on the island among the better class of people. We have other places to visit this month, and will attend the conference at South Addison, September 25, and in October we will return to our home in Independence, Missouri. We feel that our very hard summer's work has not been in vain, for we have already baptized fifteen good people that would not have been baptized had we not come here.

Yours truly,
J. C. FOSS.

DENVER, COLORADO, September 7, 1909.

Editors Saints' Herald: Our silence for a season, so far as writing is concerned, must not be interpreted to signify a loss of interest in the work on our part, nor that we have lapsed into inactivity in the work of the Lord. Not for a moment.

Last winter was the most severe that Colorado has witnessed for thirty years. Snow and storm "closed up the hands of the sons of men," largely, to the fulfillment of labor. That the seasons are changing quite radically is noted by many. As a result much stock died on the eastern plains of Colorado. But the severe winter was followed by one of the greatest wheat and fruit crops Colorado has nearly ever, if not ever, known. People were, and are, so busy with their harvest of wheat and culture of beets, that no attention by the masses could be given to the preaching, and appointments for preaching were without results in the country. It is difficult yet to get much of a hearing.

After an effort to do what I could in the eastern part of the State, at Wray and vicinity, also over on the south divide, as it is there called, (South Yuma County,) I left that part of the field and came to the city of Denver, where I have made myself busy ever since, trying to do what I could find, laboring privately and publicly, as the attention of hearers could

be reached. But everybody is so busy with the world and its ways in this State that it is difficult to get very much of a hearing.

I have preached twice each Sunday since my arrival in the city, until September 5, when the district conference was on, and Brn. Jacob Curtis and F. A. Russell gave us "meat in due season" on that date. The Saints of the district and mission, so far as I can learn, are courageous, and seem to be pressing on along the line of duty as best they may. Lines of competition in business are so tightly drawn that the world "rushes on without taking time to be holy," that but few pay any attention to religion; but the question, "What must I do to be saved from falling through to failure in business?" seems vital. And it is vital to the temporal existence of the middle and poorer classes. Sunday is largely given over to pleasure, while some feel it necessary to labor on that day. Conditions strike no one more directly than the sincere missionary for Christ, and it is a continuous problem with him, how to reach the people with the truth, and accomplish what he desires in the Lord's work.

The conventions of the Zion's Religio-Literary Society and the Sunday school, and the conference of the Eastern Colorado District, were held at Denver, September 3, 4, and 5, Bro. E. F. Shupe was in charge of the first and the last, and Sr. Lydia Schmutz of the Sunday school convention. Reports showed a forward movement on the part of the societies and the church. The Wray Branch reported not only an active Sunday school, but the organization of a Religio local, with Bro. George Bullard superintendent; Sr. Nora Bullard secretary. Most of the branches reported gains in membership.

Bro. James K. Adams, of Loveland, Colorado, was received into the church on his original baptism, and he is glad to be found within the fold.

The former president and vice-president of the district were sustained for the year to come. Secretary, Bro. W. E. Wolf, offered his resignation, and Elder F. A. Russell was elected secretary.

Much of the Spirit was enjoyed by the Saints at Sunday sacrament and social services. We were comforted with the gifts of the gospel, and exhorted to duty along both spiritual and temporal lines. We were instructed that it would not be very long until Zion would begin to be redeemed, and all hearts were made glad as diligence to duty, as enjoined in the divine law, was impressed upon us all. Everyone seemed humble and ready to do his part.

The ever busy president of the Denver Branch, Bro. C. E. Everett, was busy as usual, and at his post of duty. Bro. Myron McConley fills appointments occasionally, and is busy at home departments of auxiliary work. Local ministry in the districts are striving to be found at the post of duty. It is regretted that our missionary in charge, Apostle F. M. Sheehy, is unable, by force of circumstances over which he has no control, to be with us in the mission. We need his counsel.

All feel deeply the loss of Patriarch Alexander H. Smith, and all sympathize with his bereaved. But, ye scribe and missionary, who will answer for you, and what will be the answer?

May our Father bless Zion and all her beautiful children.

C. SCOTT.

WALLACE, ALABAMA, September 7, 1909.

Editors Herald: I am still alive in this glorious work, and am still praying for the upbuilding of Zion, and I desire the prayers of the Saints for myself, and also for my eleven-year old boy, who united with the church last July, that as he grows in years he may grow in grace also. Sr. Ardilla Dubover passed over the river July 17. She is gone but not

forgotten. She said she was ready and willing to go, and that she felt her way was clear.

Pray for me that I may overcome all my grief, and that I may be not only a hearer of the word, but a doer of it also.

Your sister in Christ,

ELIZABETH BOOKER.

Editors Herald: I have been a member of the Latter Day Saints Church only one month the 4th day of this month. One of the elders came to San Murar and held a meeting in the schoolhouse. It was the first time I had ever heard the gospel preached, and I had to accept the truth, and now I have been blessed and my prayers answered. This is God's work.

There are only two families of Saints here. My husband has not yet obeyed the gospel, but he is interested, and my prayers are that he will accept and obey the truth soon. Any and all Latter Day Saint preachers are welcome at our house. I am willing to do all I can to advance the cause of truth.

A sister in the faith,

MRS. J. A. MOORE.

News From Branches

CLEVELAND, OHIO.

The Cleveland Branch is having a little boom; Bro. T. U. Thomas, of Sharon, Pennsylvania, dropped in on us at Wednesday evening prayer meeting. We had twenty-three present which is a good number for us. Brother Thomas stayed with us over Sunday. He preached to a goodly number at the morning service, and at the park service he spoke to about one hundred and fifty people in the afternoon. About thirty of these came to the platform at the close of the services for a booklet, which we distributed free, which is entitled, *A Few Facts to the Point*. This booklet was gotten up mostly by Elder LaRue when he was here a few years ago. Brother Thomas also spoke at the evening service to a good congregation and the Spirit was manifest in him. Religio also had about double the usual number present. Baby Robert Henry Tibbits was blessed in the morning by Elders Thomas and Theo. Schmidt. Harry Kozman has left this branch for Boston. Brother Williams, from Pennsylvania, was with us Sunday.

F. WEBBE.

LONDON, ENGLAND.

Just a word from London to say that there are still a few faithful Saints in this great city who have yearned and prayed for a long time for a revival of God's work, and at last there are signs of their prayers yet being answered; for we are glad to say that Brn. J. W. Rushton and G. Leggot are here and making a noble effort to reach the people of this place, and up till present with far more success than any effort I have seen made since my association with the church. Not that they have baptized any yet, but what they are doing is in meeting with large crowds of earnest listeners in Victoria Park, also Hyde Park, and also in the north part of the town, and also on the corner of Saint Paul's Road and Burdett Road, which is near our hall. I may safely say that I have witnessed larger congregations listening to our brethren than I have ever seen before, and I feel sure that their labor will not be in vain. Saints, far or near, will you pray God that he will abundantly bless the seed sown. We feel very thankful to God for such men as Brethren Rushton and Leggot, who are willing to *sacrifice* for the love of God's work, and to say the least, such masters of their situation through the power of God.

We feel very much encouraged to think that the church has

made it possible for this effort to be made, and when we think there are about six millions of people in this great city, we know that the effort is very much needed. We, as a few resident Saints, often feel our position very much, I mean our helplessness to deal with conditions as we know them, and I feel if only it were possible for such an effort to be started right in the spring of next year and faithfully continued all through the fine weather till the chilly days come round, we should find that the work had made a good impression on the people in general, and I believe we should have a good many converts besides. I believe still, as I have always believed, that if only the confidence of the public at large can be gained, and a proper hearing can be continued, thousands are seeking after truth, and surely they will find it.

Let me say in conclusion that I feel very thankful to God that I came in contact with this glorious work. My prayer to God is that I have power to live the life requisite for a Saint of God.

In hope,

JOHN W. WORTH.

SAINT LOUIS, MISSOURI.

The work among the young seems to be moving along nicely. We have had some excellent programs of late. On the evening of August 27, the single ladies gave a program, which was very much enjoyed. The married ladies' program, which preceded it, was also very fine. We are planning a picnic for the near future and expect to have a good, social time. We desire to keep our young people together as much as possible, and that we will profit by the opportunities afforded us to study and become acquainted with God's law and apply it to our daily lives.

Your sister in Christ,

E. M. PATTERSON.

2739 DEJONG STREET.

Miscellaneous Department

Conference Minutes.

EASTERN MICHIGAN.—District convened with Evergreen Branch at Detroit, Michigan, June 19, 1909, at 8 a. m. District president William Davis, called the meeting to order. The hour was given to the discussion of various questions and an address by Bishop Hilliard. At 9 a. m. the Saints met for social service in charge of Patriarch J. J. Bailey and Elder James Davis. At 10.30 the regular business session of conference was called with William Davis in charge, at which time the following organization was affected. Presiding officer, William Davis, assisted by O. J. Hawn; secretary, F. O. Benedict, assisted by R. H. Houston; organist, Jennie Hunler; chorister, J. W. Davis; usher, Brother Stewart. The following branches reported: Evergreen, East Fremont, Juniata, Minden City, Applegate, Huron Center, Laing, Cass River, Flint, Bell River, Pigeon River, Bay Port, Black River, Cash, Saint Clair, Saint Gideon, 2d Detroit, Port Huron, Maple Valley, and McGregor. The Bishop's agent reported as follows: Balance on hand last report, \$1,076.48; receipts, \$1,756.60; expenditures, \$2,066.31; due church, \$766.77. At 2 p. m. the following summarized ministerial reports were read: Elders reporting, 11; services attended, 958; sermons, 131; baptisms, 5; administered to the sick, 134; children blessed, 5; marriages, 2; sacraments, 31. Priests reporting, 12; services attended, 621; sermons, 85; baptisms, 9; sacraments, 30. Teachers reporting, 3; services attended, 159; sermons, 2. Deacons reporting, 1; services attended, 27. Treasurer's report: Receipts, \$12.91; expenditures, \$10.64; on hand, \$2.30. Upon recommendation of the conference, the Bishopric appointed W. F. Smith to succeed A. Barr as Bishop's agent. A resolution of appreciation of the services of the retiring Bishop's agent, Brother Barr, was presented and adopted. A resolution from the Evergreen Branch favoring the delegate system of representation was adopted. The following officers were elected: President, William Grice; assistant president, W. F. Smith; secretary, F. O. Benedict; treasurer, R. H. Houston. The matter of organizing the Burnside Saints into a branch was referred to the minister in charge and district president, as well as the matter per-

taining to the Fair Lakes Branch. Sunday at 7 a. m. there was a young peoples' meeting in charge of R. Grice and James Mead. At 9 a. m. regular social service in charge of Levi Phelps and N. F. Liddy. At 10.45 a. m. preaching by Bishop G. H. Hilliard, assisted by R. H. Houston. At 2.30 p. m. sermon by James Davis, assisted by D. Dowker. At 7.30 p. m. preaching by D. Macgregor assisted by C. C. Whitford. F. O. Benedict, secretary.

CENTRAL OKLAHOMA.—District convened August 28, 1909, at Terlton, Oklahoma. Meeting was called to order by E. H. Smith. A temporary organization was affected, by choosing E. H. Smith and Hubert Case to preside with Alice M. Case, temporary secretary. Reports were heard from the following: Elders Hubert Case, J. E. Yates, E. H. Smith, S. J. Hinkle, C. T. Sheppard, H. K. Rowland, and T. L. McGeorge; Priest, G. L. Rathbun; Teachers, O. L. Carter and G. A. Swain. Branch reports were read from Terlton, Piedmont, Holdenville, and Oak Grove. Rock Creek Branch reported as heretofore to Spring River District. Officers elected for ensuing year were E. H. Smith president, Alice M. Case clerk, Everett Hughes treasurer. A collection of \$2 was taken up and placed in the hands of the treasurer. On motion it was resolved to adopt the delegate system in our district conferences. Ripley was chosen as the place of holding the next district conference, the time to be determined by the district president and the submissionary in charge. Alice M. Case, clerk.

Convention Minutes.

OKLAHOMA.—On August 26 a meeting was regularly called to consider the advisability of organizing a district Religio association for Oklahoma. Sr. Mattie A. Hughes was in charge, conducting the work in an able manner. An instructive program was rendered, at the close of which an organization was affected, the following officers were elected: J. Everett Hughes, president, Morrison; Alice Case, vice-president, Kingfisher; Athalia Hughes, secretary, Morrison; L. L. McGeorge, treasurer, Terlton; Dolly Reid, librarian, Terlton. Motion made and carried to meet the day previous to the next district conference of the Central Oklahoma District, and at the same place. Alice M. McGeorge, secretary *pro tem*.

Oklahoma District Sunday school association convened at Terlton, Oklahoma, August 27, 1909, at 2 p. m., with the district superintendent, A. M. McGeorge in charge. Good reports were read from all schools reporting. The "standard of excellence" for districts was read and the district requested to try to attain to the standard. A "standard of excellence" was also adopted at this convention for the schools of the district. The standard adopted was the one proposed by the New York and Philadelphia District, published in the April issue of the *Exponent*. Motion carried to meet again in convention capacity the day previous to the next district conference of the Central Oklahoma District and at the same place. At 8 p. m., the joint program of the Religio, Sunday school, sunshine band, and normal graduating class, was rendered, most of the numbers on the program being original. Alice M. McGeorge superintendent; Anita Reid, secretary; Terlton, Oklahoma.

EASTERN COLORADO.—District Sunday school association convened in the Saints' chapel, corner of 22d and Arapahoe streets, Denver, Colorado, September 3, at 2 p. m., Mrs. L. A. Schmutz, superintendent, presiding. Seven schools, Denver, Colorado Springs, Conifer, Durango, Wray, Delta, North Willow, at Wray, Colorado, reported a total membership of 300; total attendance, 2,562; balance in treasuries, \$45.57; total in libraries, 297. One new school organized at Trinidad. No report. Convention adjourned to meet at Colorado Springs, Colorado, at 2 p. m., Friday, preceding the next district conference. Mrs. Mae E. Everett, 129 South Logan avenue, Denver, Colorado.

The Bishopric.

AGENTS' NOTICES.

To the Saints of the District of Saskatchewan, Greeting: As most of you already know, I have been assigned the duties of Bishop's agent for our new district, which includes the Province of Alberta and all the Province of Saskatchewan except five ranges on the east side to Manitoba. I realize that I am undertaking no small responsibility, and I appeal to you for your coöperation and assistance in this work. No doubt you have seen some of the discussions in the church

papers in regard to the financial law. I hope we are among the leaders who understand and observe this law. The observance of the financial law is necessary to our spiritual growth. I shall be pleased to hear from you by letter in regard to any question on tithing that may not be clear to you. I am ready to receive offerings of money or property for the benefit of the church, to be given as tithing, or for the benefit of the various church institutions. With best wishes for the spread of the gospel and the building up of Zion, I am

Respectfully yours,

W. E. NELSON.

FRANCIS, SASKATCHEWAN, September 10, 1909.

Special Appeal to Saints of Des Moines District: Dear Saints, we are needing financial aid and needing it badly. Can I have a hearty response from every member of the church in the district, even if by special sacrifice, of a small or larger amount to help in spreading the gospel. The Lord instructed us to "pray the Lord of the harvest to send more laborers into the harvest." Let us make a determined effort to see that those already sent are not compelled to retire from the church work and engage in secular work to support their families.

Now, Saints, to you individually, as you read this request, ask yourself and decide in your own mind the answer, Can I make a little sacrifice for the work to-day? If so, send at once.

Your servant in the Lord's vineyard,
W. CHRISTY.

LAMONI, IOWA, September 12, 1909.

The Order of Evangelists.

Having been appointed to a temporary charge of our Order, a few words from me seem to be in place.

Our beloved brother and president has passed over to the other shore, to his place of peace and rest, we believe, freed from the sufferings and conflicts which are incident to our work here, and we are left to care for the work belonging to this order, without him, as best we can.

It is common, under such conditions as these, for men to lose some of their interest and zeal, and slacken their efforts in the work intrusted to them. This should not be. Let us avoid this mistake. The demand for wise and earnest effort, upon our part, has been intensified by the departure of our brother. Will every man do all he can to supply this demand? I hope so.

Bro. C. E. Butterworth, of Dow City, Iowa, is the secretary of the order, and I trust that your names with the required items of ordination, etc., are all on his book; if not, will those who ordained, or directed ordination, please furnish the items at once. Let us try to be punctual, orderly, and faithful in all our work.

I would be pleased to receive a brief letter from each one of you, that we may become better acquainted, know more about your condition, physical and otherwise, your work, desires and prospects. We can not acquit ourselves before God, whose servants we are striving to be, without a constant effort to do what we can, striving always to be careful and earnest. Rightly understood, the injunction, "Trust in God," covers the whole ground.

Please send me a report of labor performed within or during the conference year, sometime between the dates of March 15 and 31, 1910, that a proper report of the work done by the order may be presented to the First Presidency and the conference.

Let us not forget that our first and most important work is to "preach, teach, expound, exhort," etc. The giving of patriarchal blessings, though needful and important, is secondary and incidental. We are called to be "revivalists" and "evangelists" to the church, but not in the common and popular senses in which these terms are used. Let us try to demonstrate to the truly spiritually minded, the importance of the work God has called us to do by the character of our work.

Let us not forget that what God requires (and it is all that he does require) is that we do all we can for the good work intrusted to our care. In order that we fail not in this important work, whether we are able to do little or much, it is very important that we should be exemplary in our words and deeds. May the God in whom we trust qualify us for the work.

J. R. LAMBERT.

LAMONI, IOWA, September 15, 1909.

Corrections.

In HERALD of August 11, on page 765, in report of conference at Birmingham, England, the expenses of elders' court should have read seven shillings and ten pence.

Change of Conference.

Owing to prevalent sickness it has been found necessary to change the place of holding the conference of Southern Nebraska District from Fairfield to Wilber. Conference will convene at the last named place at 11 a. m., September 26. Send all reports to me at Wilber. C. H. Porter, president.

Conference Notices.

Pottawattamie district conference will meet in Boomer, Iowa, at 10 o'clock on Saturday morning, October 9, 1909. Please send all reports to the undersigned on or before October 3. J. Charles Jensen, secretary.

Southern Michigan and Northern Indiana district conference will be held at Galien, Michigan, on Saturday, October 9, and continue over Monday. At 9 a. m. of the first day we ask all to meet with us in a prayer and social service for one hour. Then the business of the conference will be taken up. We expect good speakers present. Brn. Wm. H. Kelley and J. W. Wight, one or both, will be with us; also Brn. B. St. John, S. W. L. Scott, J. W. McKnight and others. We trust to see a good representation from all over the district. Come and help also in the Sunday school convention. May each one come and try and do his part to make this convention and conference a success. We hope to have a patriarch with us. We will say in behalf of the good people of Galien, they will make you welcome. Francis Granger, secretary.

Conference of the Chatham, Ontario, District will meet in Chatham, October 9 and 10, 1909. Branches will kindly see that their reports are in good time and that they are properly represented. Visitors also will come from other districts. Anthony R. Hewitt, secretary, 23 King street, E., Chatham, Ontario.

Northern Michigan conference meets at Boyne City, Friday and Saturday, October 9 and 10. Social service at 8.30 Saturday morning; business session at 10. Meals will be served at 10 cents. All those wishing to bring their own provisions may do so. Come one, come all, and make the conference one to be remembered. C. N. Burtch, secretary.

The Lamoni Stake conference will meet in the Saints' church with the Evergreen Branch, Iowa, a few miles southwest of Lamoni on Saturday, October 30, 1909, at 10 a. m. We would like a good attendance to help strengthen the small branch there.

The Eastern Iowa District will convene with the Muscatine Branch, September 25 and 26, at 10.30 a. m. Send all reports to C. G. Dykes, Muscatine, Iowa. We desire reports from all branches and also from all priesthood members. These reports should be sent in good time. Warren Turner, president.

Convention Notices.

Religio and Sunday school conventions of Northern Michigan will meet at Boyne City, Friday, October 9. Young peoples' prayer meeting at 8.30 a. m. Religio convention opens at 10. Sunday school convention opens at 1.30 p. m. A joint program will be held in the evening. The program is in the hands of the Boyne local, and others are invited to bring recitations, solos, or readings to help fill out the program. Meetings will all be on standard time. A. E. Starks, president Religio; C. N. Burtch, superintendent Sunday school.

The Toronto, Ontario, District Religio association will convene in Toronto, October 21, 1909, at 2 p. m. Send all credentials to Floralice Miller, Box 340, Dunnville, Ontario, by October 18. David Pycoc, president.

The Religio convention of Central Michigan District will be held with the Iosco Branch, October 1, at 9.30 a. m. Delegates will be met at Marks Station. Elsie Janson, secretary.

Sunday school convention of Central Michigan District will be held with the Iosco Branch, October 1, 1909. Delegates will be met at Marks Station. Reports desired from all locals in district before September 29. Cora Janson, secretary.

Sunday school and Religio conventions of Kewanee District will be held Friday, October 1, at 2.30, at Joy, Illinois. We will elect delegates to the General Conventions of 1910. Come, all who can, and let us have a good live convention. Mira Cady, secretary.

Sunday school convention of the Nauvoo District will meet at Rock Creek, Illinois, October 1, at 10 a. m. Clara Ortleb, secretary, 1315 North Eighth street, Burlington, Iowa.

The Sunday school association of the Clinton District will meet in convention October 8, 1909, at Nevada, Missouri. Religio association will also convene at the same place and

date in the afternoon. Credentials requested. Zora Lowe, secretary.

Sunday school convention of the Southern Michigan and Northern Indiana District will be held with the Galien Branch, October 8, 1909. It is hoped there will be a good representation of district workers. Your help is needed. Come one and all. Miss Elsie Lockerby, secretary.

Notice.

FIRST QUORUM OF ELDERS OF THE INDEPENDENCE STAKE.

According to previous announcement the elders of the Independence Stake were called together September 11, at the Stone Church in Independence, Missouri, for the purpose of reorganizing the First Quorum of Elders to be composed only of elders living in the Independence Stake.

President Fred M. Smith was in charge of the meeting, and made a statement of the purpose of reorganizing the quorum, the object being to provide for more frequent quorum meetings, for coöperation and instruction as to their relation to branch and stake work.

He further stated that the authority for so doing came direct from the last General Conference, and the original First Quorum of Elders.

The resignation of Brother Hedrick, the former president of the quorum, was presented and accepted for the reason that Brother Hedrick does not live in the Independence Stake.

The direct work of the reorganization was then taken up, which resulted in the following officers being elected: J. A. Gardner, president; Seth S. Sandy, secretary and treasurer; Valentine White, historian. The president chose his counselors as follows: W. O. Skinner, first counselor, and Hosea B. Sterrett, second counselor. These names were ratified by the quorum, and their ordination together with that of the president provided for on the following Sunday.

By resolution the quorum voted to hold meetings just prior to the General Conference and the two stake conferences of each year, and the officers were authorized to call special meetings as the occasion may demand.

A further resolution was passed assessing each member ten cents to defray immediate expenses of the quorum.

By direction of President F. M. Smith the secretary was authorized to enroll the names of ninety-six of the elders in the Independence Stake as members of this quorum. Notice to this effect will be sent to those enrolled as soon as their addresses can be obtained. Those elders in the Independence Stake who are now enrolled in the First Quorum, and who were formerly members of the other quorums should advise their respective secretaries of the reorganization of the First Quorum in the Independence Stake, and ask that their names be dropped from the records of the quorums to which they had previously belonged.

Respectfully,
J. A. GARDNER, *President.*
SETH S. SANDY, *Secretary.*

Notice.

This is to notify the different branches of the Fremont, Pottawattamie, and Northern Nebraska districts, that the locating committee of the above-named districts is ready to receive invitations for the location of the reunion for next year. Give all particulars as to grounds, conveniences, railroad facilities, distance of grounds from railroad, in town or out, what cost, if any, will be to the reunion for grounds, lumber, etc., what, if any, will be donated. The committee will not consider any invitation unless it comes through the branch or district, or both. Take the matter up in a business way with all concerned, and send only authorized invitations with guarantees that agreements will be fulfilled. Send all communications to J. M. Baker, 3015 Franklin street, Omaha, Nebraska, not later than November 15, 1909.

A. BADHAM,
S. HARDING,
J. M. BAKER,
Committee.

Marriages.

SELF—KUYKENDALL.—Elder Walter M. Self and Sr. Rachel E. Kuykendall were united in marriage at the home of the bride's brother, 5411 Mynster street, Council Bluffs, Saturday, September 11, 1909, at 2 p. m., Elder Joseph Arber being the officiating minister. A few relatives were present to congratulate them with best wishes and a happy journey through life. Both are well known to many in the church. They will be at home in Nebraska City, Nebraska.

Died.

MOORMAN.—Edwin Moorman departed this life at Knobnoster, Missouri, August 3, 1909. He was born in Highland County, Ohio, in 1832. He moved with his parents to Jefferson County, Iowa, in 1844, and was married to Jane Elwood in 1862. To this union nine children were born, four sons and five daughters, one dying in infancy. He united with the church in 1875, being baptized by William Nirk. He was faithfully cared for by his wife and youngest son. He was faithful in his affliction, having been helpless for the last four years, and died strong in the faith.

CAMPBELL.—William Rasmus Campbell, son of Joseph N. and M. L. Campbell, was born February 27, 1909. He was blessed March 20, 1909, by Elders J. P. and Joshua Carlile, and died March 25, 1909. Funeral services from family residence near McClelland, Iowa; burial in Keg Creek cemetery; sermon by Joshua Carlile.

"Go to thy rest, fair child!
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head.

"Shall love with weak embrace
Thy upward wing detain?
No, gentle infant, seek thy place
Amid the cherub train."

ROBERTS.—Clyde Roberts was born August 17, 1887; baptized into the church in August, 1895. Brother Roberts was a faithful and consistent member of the church until called from labor to reward. He died in the full hope of a blessed immortality. He was married to Miss Minnie Hawes, October 8, 1908. Died August 8, 1909. He leaves a wife, father, mother, four brothers, four sisters, and many other relatives and friends. Funeral services were conducted from the residence by D. E. Tucker.

CUTLER.—At the Saints' Home, Lamoni, Iowa, August 29, 1909, Bro. William D. Cutler, aged 95 years, 4 months, 27 days. He was born in Utica, New York, in 1814; married in 1836; his wife died in 1878 and he came to Lamoni in 1898. He was baptized in 1842, by Elder Benjamin C. Elsworth, and remained steadfast in the original doctrine, uniting with the Reorganized Church by vote. Brn. John Smith and A. S. Cochran conducted services at his burial and later, according to his request, Bro. H. A. Stebbins preached a memorial sermon and gave his history. [A daughter, Mrs. Ellen L. Sherman, lives at Mexico, New York, and she would like to hear the gospel. Will Bro. U. W. Greene and others please see that she is visited. H. A. S.]

TALLMAN.—Mrs. Alice C. Tallman was born at Davenport, Iowa, February 23, 1865; was married to H. D. Tallman, July 18, 1880; was baptized by Elder George T. Angell, April 19, 1908, at Centerville, Iowa, and confirmed by George T. Angell and David Archibald. Said sister died July 7, 1909, at her home near Bloomfield, Iowa, after a long and painful illness of cancer. She bore her affliction with patience and Christian fortitude and longed for the time of her release which came at last in peace. She leaves a husband, father, mother, two brothers, three sisters, neighbors, and friends to mourn their loss. Remains were brought to Centerville for interment. Funeral services were held at the Saints' church on Drake avenue, in charge of A. W. Boden, sermon by George T. Angell.

Addresses.

C. F. Dowker, Dayton, Tennessee.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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theory, of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no offense is felt by a mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.

A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.

38-10 JOHN C. GRAINGER.

A sermon that comes from the heart of the preacher will go to the heart of his hearers. The subject of a sermon depends upon its object. The preacher of the old theology preached "as a dying man to dying men." The preacher of the new theology must preach as a living man to living men.

—W. H. Branigan.

A STUDY IN AMERICAN FREEMASONRY.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopædia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.

This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.

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



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

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Editorial

PROFESSOR ANTHON AND THE BOOK OF MORMON CHARACTERS.

In the fourth number of the SAINTS' HERALD Historical Series, appearing last week, mention was made of the transcript of the Book of Mormon characters submitted to Professor Anthon. Owing to the comprehensive nature of the article the space devoted to that particular incident was very limited. We herewith reproduce from the first volume of our Church History a record of Martin Harris' own account, as written by Joseph Smith:

Sometime in this month of February (1827) the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was as follows: "I went to the city of New York and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

He then said to me, "Let me see that certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I can not read a sealed book." I left him and went to Dr. Mitchill, who sanctioned what Professor Anthon had said respecting both the characters and the translation.

Some forty years later Martin Harris renewed his testimony regarding the Anthon incident in a letter written to Mrs. H. B. Emerson, of New Richmond, Ohio, from Smithfield, Utah, under date of November 23, 1870, (see SAINTS' HERALD, volume 22, page 630), as follows:

I do say that the angel did show me the plates containing the Book of Mormon. Further, the translation that I carried to Professor Anthon was copied from these plates; also, that the Professor did testify to it being a correct translation.

Herewith will be found a cut of the famous transcript of characters submitted to Professor Anthon. This cut we have had printed on plate paper so as to bring out all the details, and in such form that it may be preserved for study and reference without mutilating the HERALD. The cut is from a photograph taken under the direction of President Frederick M. Smith. It was taken directly from the original slip of paper prepared by Joseph Smith and conveyed to Professor Anthon by the hand of Martin Harris. The paper was preserved by David Whitmer and passed into the possession of the Reorganized Church of Jesus Christ of Latter Day Saints, together with the manuscript from which the Book of Mormon was printed. This is probably the only cut ever published from a photograph direct from the original paper; other cuts have been made from drawings.

WALTER B. STEVENS ON NAUVOO HISTORY.

Charles Dana Gibson suggested this plan to a young girl graduate who desired to learn how to write: "Secure an idea. Permit it to ferment for several days. By and by a thin scum will rise to the surface. Remove this scum and sell it to the publishers and keep the residue of clear thought for yourself."

That is the plan adopted by most writers on "Mormonism." Once in a while, however, one careful and candid writer appears who gives the public the residue of clear thought and throws the scum away. Such an occurrence is as refreshing and encouraging as it is novel.

As a case in point we reproduce a portion of an article entitled, "A corner in Illinois," that appeared in the *Saint Louis Globe-Democrat*, September 19, from the pen of Walter B. Stevens. Mr. Stevens is a man of prominence and good standing. We are informed that he was the secretary of the Louisiana Purchase Exposition Company, and was active and successful in that position. Mr. Stevens says:

Nauvoo, "beautiful situation for rest" the Mormons named it, finding the word in Hebrew. Before the coming of the Mormons in 1839 it had been Commerce—a promoter's proposition, with a few houses besides that of Captain White, the original settler, and great prospects with a city laid out on paper. The Mississippi River makes almost half of a circle, or a horseshoe curve, in a distance of eight miles. In the bend is, first, a bottom just above high water, then a rise to an elevation on which the Mormons located the \$1,000,000 temple, and finally a second gradual rise to the plateau extending far eastward in a succession of Illinois' most beautiful prairies. In the bend and upon the ascents the Mormons laid out and built Nauvoo. Five years, beginning in 1839, they carried on the making of the city—homes, the Hall of Seventy, the Mansion House, factories, stores, and the Temple with its three stories of limestone, 128 feet long and 88 feet wide, and tower 165 feet high.

One day, in the early summer of 1844, a new newspaper appeared in Nauvoo. It was called the *Expositor*. Only one issue was published. That exposed Mormonism. The publishers were the Higbees who had withdrawn from the church. They attacked Joseph Smith and the organization. The City Council of Nauvoo met and ordered the *Expositor* suppressed. The order was carried out by breaking up the contents of the newspaper office and throwing the type into the Mississippi. Then followed the Mormon war, the taking of the Smiths to Carthage Jail, the shooting of the prophet and his brother by the mob, and the spectacular campaign of Gov. Ford and the volunteer army, ending in the expulsion of the thousands of Mormons from Nauvoo. It is a strange, almost unbelievable story. Sixty-five years, to the month, have calmed the passions and removed the prejudices. The conclusion at Carthage, in the summer of 1909, is that "it was not religious controversy that led to the Mormon troubles in Hancock County and adjoining counties, but that it was purely political." And Hon. Orville F. Berry, who is here quoted, believes "from well-established facts that have come to him from men then in active life, that a large majority of the people here known as Mormons were good citizens, but that it is equally true there were among them men who no doubt used the church to cover up their own wickedness."

The Mormons were driven out of western Missouri because they preached against slavery. They settled in Nauvoo. The Mormon war in Illinois grew out of politics. Polygamy was not practiced or taught at Nauvoo. It did not originate with either Joseph Smith, the prophet of Mormonism or with Hyrum Smith, his brother. Brigham Young introduced polygamy into his branch of the Mormon church after the expulsion from Nauvoo and after the removal to Salt Lake City.

These are conclusions at variance with much that passes for history of Mormonism. The church has thrived on the claim of persecution for religion's sake. The members were described as very bad people by those who wrote about them when feeling was strong. From recent researches by those who are without prejudices and who have lived long in Hancock County, it does not appear that the whole truth was told when feeling ran high. Religion had very little, if anything, to do with the troubles in Missouri or in Illinois, if these latest investigations may be accepted. Mormonism, as Joseph Smith taught it, and as many Mormons in Hancock County still preserve the faith, was very different from the ordinances, and the practices which Brigham Young set up in Utah, and which have given the rest of the United States so much concern.

One of the best known and most highly respected residents of Carthage is Hon. George Edmunds. He came to Hancock County, a young lawyer, in the midst of the Mormon troubles. He is to-day, undoubtedly, the best qualified of anyone living

to give information and opinion about the so-called Mormon war. Of the Mormon population in Hancock County before the expulsion from Nauvoo, speaking generally, Judge Edmunds said recently:

"I think I never knew so indusrious, frugal and virtuous people as they were. There were among them a few people who were of the criminal class. When outsiders committed depredations and ran to Nauvoo they were no doubt protected. There was an organization called the 'Danite band.' The Danites' manner of dealing with persons they did not want to stay in Nauvoo was to 'whittle' them out of town. That was done in this way: Twelve or more men would get together with long bowie knives and pine sticks in their hands. They would march in the direction of the person they wanted to leave and whittle, striking the knife towards him. The man took the warning and invariably left town. There was a universal feeling in this county among the Gentile population that was very inimical to the Mormon population. I do not think that any Mormon could get a fair and impartial trial before a jury of the county selected from the anti-Mormon population. I do not believe a Mormon could get a fair trial anywhere in the circuit, which was composed of the counties of Hancock, Adams, McDonough, Schuyler, Henderson, Warren, and Knox. It really, in my judgment, had become so thoroughly established by the acts of one side and the prejudice of the other that it was not possible for the two elements to live in the same community and it was wise for them to separate. Though the killing of Joseph and Hyrum Smith was a murder, it was done, beyond any question, by a respectable set of men—outside of these prejudices."

Senator Orville F. Berry of Carthage has made an exhaustive study of Mormon history in Hancock County. He was for years the law partner of Judge Thomas C. Sharp, although a much younger man. Judge Sharp was the editor of the *Warsaw Signal* at the time of the Mormon troubles and was one of the anti-Mormon leaders on "the military tract." He was so active that his name was included with a dozen others in an indictment for the murder of the Smiths. Trial resulted in acquittal. The conclusions reached by Senator Berry are these:

"The reason I do not believe that Joseph and Hyrum Smith taught polygamy is that more of the immediate family live here possibly than in any other locality. Several of their sisters live here and a number of their nephews. The followers of Brigham Young have frequently come here to interview them on this subject and have been told repeatedly that Joseph did not so teach. I have been unable to find any person who ever heard either Joseph or Hyrum Smith so teach. The further fact remains that Joseph Smith's son and legal successor does not teach this doctrine. The reorganized Mormon Church of which he claims to be the spiritual successor, and which has been determined by the courts to be the legal successor of Joseph, the prophet, does not so teach. The Reorganized Church is as bitter in its denunciation of polygamy as any other denomination. There are in Hancock County many members of the Reorganized Church. As citizens they stand high. There resided in this county, from the death of Joseph Smith until her death a few years ago, his sister, Catherine Smith Salisbury. I knew her personally and have been in her house many times. I grew up from boyhood with her sons and grandsons. The world would be wonderfully well off if all women were as good as Catherine Smith Salisbury."

Senator Berry has the statement which Catherine Smith Salisbury made about her brothers a short time before her death.

"I was in Nauvoo a few days before my brothers were brought to Carthage," she said. "I shall never forget that Saturday when I last saw my brothers alive. Joseph had

preached a sermon to the largest crowd I have ever seen. It was his last sermon. I might say it was more in the nature of a prophecy than a sermon, for he said, turning on the platform where he stood, and facing some of the high priests and elders sitting there: 'There are those among you who will betray me soon. In fact, you have plotted to deliver me up to the enemy to be slain.' He was betrayed, and by his own alleged friends. These same fellows attempted to assume charge of the church at his death. They not only attempted this, but they also attempted to introduce obnoxious teachings into the church. My nephew, the present Joseph Smith, president of the Church of Jesus Christ of Latter Day Saints of Lamoni, Iowa, is the true and only successor of Joseph Smith, the martyr."

THE THREE WITNESSES.

The next number of the SAINTS' HERALD Historical Series will consist of a critical examination of the testimony of the three witnesses to the divinity of the Book of Mormon. The article is by S. A. Burgess, attorney at law, and a student well known throughout the church. He is well qualified to handle the matter of evidence and, as might be expected, his article is one of the strongest and best in the series.

"FAMILY" OR "FAMILIES"?

In chapter 1, paragraph 41, Utah edition of the Book of Mormon, the Lord is represented as speaking to the brother of Jared, "Go to and gather thy families," etc. The footnote in the edition reads, "From the verse it is seen that the brother of Jared had a plurality of families." The original reads, "Thy family." Bro. Walter W. Smith has an article in the October number of the *Exponent* dealing with this change. A half-tone reproduction of the original in the exact handwriting showing this particular paragraph accompanies it. If you are not receiving the *Exponent*, subscribe now and get this number. Subscription price, 50 cents per year. Address Herald Publishing House, Lamoni, Iowa.

ARE AMERICAN COLLEGES UNDERMINING CHRISTIANITY?

Following the recent series of articles in the *Cosmopolitan Magazine* on the above subject, the *Christian Statesman*, the magazine published by the National Reform Association, showed that these articles dealt with the situation in not more than a score of institutions, while no attention was given to the more than five hundred smaller colleges of the United States, and promised to secure a report from this larger field. This work lies within the proper field of the *Christian Statesman* because, in its defense of our National Christianity, the National Reform Association withstands the de-Christianizing of the state universities as well as of the common schools. A carefully prepared letter was sent to the

presidents of nearly all colleges and universities in the United States. The response has been prompt, and the letters full of valuable information. A careful analysis and summary of these replies, with many of the letters in full, will be published in the November issue of the *Christian Statesman* (ready by the middle of October), together with the findings and conclusions, which are sustained by the evidence. The importance of these conclusions, and of the whole subject, is self-evident. More and more our state universities and larger colleges are determining the character of our whole educational system, and our educational system is molding the character of the nation. Single copies of this issue can be obtained for ten cents postpaid, and six copies for fifty cents, at the office of the National Reform Association, 209 Ninth street, Pittsburg, Pennsylvania.

NOTES AND COMMENTS.

The following news item is clipped from the *Nauvoo Independent* of September 22:

"C. E. Bidamon has sold his residence at the foot of Main street to the Latter Day Saints' Church, Reorganized. The deal has not been closed, but Mr. Bidamon has accepted their offer of four thousand dollars, and money has been paid on it. This is one of the historical Mormon places here, known as the Riverside Mansion, and is dear to the Latter Day Saints' heart."

The house referred to, properly known as the Nauvoo House, is the house mentioned in Doctrine and Covenants, section 107, designed as a lodging house wherein the "weary traveler" might find rest while inquiring into the faith and history of the Saints. We are not prepared to vouch for the truthfulness of the news item in detail. If the deal is finally completed we will give full particulars later.

Miss Kate Barnard, who has been studying social conditions in New York City, says, "The misery of the poor in this city is enough to shake the soul of any thinking human. And I have seen the rich side, too, and have come to believe that the price of the New York millionaire is the dreadful misery and poverty of the East Side. In a community where 10,000 families are in utter destitution, where in the course of a year 750,000 men are homeless, jobless, and hungry; where 17,000 babies die annually from preventable disease; where meat is 25 cents per pound and eggs 45 cents per dozen, and food and rent increase annually; where labor is \$1.50 per day, and the mother neglects the little ones because the harsh struggle for bread compels her to sit in the filth of her tenement and finish garments for six cents apiece to get food for her hungry brood; where the death rate from childbirth is a scandal to the

nation, and the charity organization, which tried to get six weeks of rest for working mothers to prepare them for this terrible ordeal, was met with the cold response that two weeks were enough, and that "women should be encouraged to return to work"; where working girls don't get a living wage and total depravity is on the increase, and in a city where in the dark, lonely hours of midnight 50,000 young girls pass annually through the pitiless halls of police courts, while one million Christians peacefully sleep—there is no room for a Christian millionaire."

A press item from San Francisco contains the following:

"On board the whaler *Jeanette* which arrived in this port yesterday, heavily laden with furs, blubber, and tales of the frozen north, was W. J. Bower, an arctic explorer, who reports the discovery of a new tribe of people never before seen by the eyes of a white man. This new tribe of Eskimos, according to Bower, live on a point in Prince Albert Land. Bower left this port two years ago on board the ship *James Drummond* and he has spent the interval wandering about among the Eskimos. Unlike the usual type of Eskimos, the newly discovered natives, who call themselves Nunacotics, are very tall and look like North American Indians. The explorer was cordially welcomed by the strange tribesmen and he procured many rich furs from them. From the town of the Nunacotics, Bower proceeded north, where he discovered immense copper deposits."

The October *Exponent* will contain a half-tone cut of a portion of a page of the Book of Mormon Manuscript, and an article by Bro. Walter W. Smith, superintendent of the Normal Department, calling special attention to a change made from the original, which is used by the Utah church in support of the doctrine of polygamy. It is of value to every true Latter Day Saint. The *Exponent* is issued monthly and only 50 cents per year. Send your address to the Herald Publishing House, Lamoni, Iowa.

Paganism shows man seeking God; Christianity, God seeking man.—Henry F. Cope.

Mockery is always and everywhere unpardonable and infamous; derision is a boomerang.—Charles F. Goss.

Say not that man has ascended from the animal, but rather that he has descended from God.—J. C. Jones.

Remember that, whatever charge of folly may justly attach to the saying, "There is no God," the folly is prouder, deeper, and less pardonable in saying, "There is no God but for me."—Ruskin.

Hymns and Poems

Selected and Original

Comfort.

[William Cullen Bryant (Cummington, Massachusetts, 1794—New York City, 1878), journalist, newspaper editor, author, and poet of nature wrote several hymns which are found in our hymnals. Bryant made the force of his religious faith and high moral living felt everywhere. This hymn, especially appropriate to times of sorrow, is usually sung to the tune of Bradbury]:

Deem not that they are blessed alone,
Whose days a peaceful tenor keep:
The God who loves our race has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears,
And weary hours of woe and pain
Are promises of happier years.

O, there are days of sunny rest
For every dark and troubled night!
And grief may bide, an evening guest;
But joy shall come with early light.

And thou who o'er thy friend's low bier
Dost shed the bitter drops like rain,
Hope that a brighter, happier sphere
Will give him to thy arms again.

—William Cullen Bryant.

After All.

We take our share of fretting,
Of grieving and forgetting;
The paths are often rough and steep,
and heedless feet may fall.
But vet the days are cheery,
And night brings rest when weary,
And somehow this old planet is a good
world, after all.

Though sharp may be our trouble,
The joys are more than double.
The brave outrank the cowards, and the
leal are like a wall.
To guard their dearest ever,
To fail the feeblest never;
And somehow this old earth remains a
bright world, after all.

There's always love that's caring,
And shielding and forbearing.
Dear woman's love to hold us close and
keep our hearts in thrall;
There's home to share together
In calm or stormy weather,
And while the heart-flame burns it is a
good world, after all.

The lisp of children's voices,
The chance of happy choices,
The bugle sounds of hope and faith through
fogs and mists that call;
The heaven that stretches o'er us,
The better days before us,
They all unite to make this earth a
good world, after all.

—Margaret E. Sangster.

Original Articles

TRUE EDUCATION.

AN ADDRESS AT GRACELAND COLLEGE, BY HEMAN C. SMITH, CHURCH HISTORIAN.

[EDITOR'S NOTE.—This address was delivered in Graceland College chapel at the opening of the present term, and was reported by Sr. Estella Wight. The year's work began with enthusiasm and vigor. Readers of the HERALD should remember Graceland College and help to the extent of their ability. The first Sunday in October is College Day.]

Mr. President, Members of the Faculty, Students of Graceland, Ladies and Gentlemen: I feel honored to be called upon the stand in the capacity that I am this morning, and yet, I must confess that I feel a little out of place among college people, for I took my degrees in the cornfields of western Iowa, and took considerable pleasure in the institution where I learned what I did. While I would like to know some of the things that I did not learn there, I do not want to forget what I did learn there, and if I had to forget it, to know some things that you get in college, I do not believe I would be willing to make the exchange.

I feel about as enthusiastic over the institution from which I graduated as our enthusiastic American did when he was told that England was the mistress of the ocean, and he said, "What makes the ocean but the Mississippi River and her tributaries? Should we turn the Mississippi into the Mammoth Cave you would find your English navy floundering in the mud." So I think, if we turned the products of our cornfields in another direction you would find your colleges and universities floundering in the mud. I am therefore glad that you have decided to add a cornfield to this institution. I think it was one of the best movements I ever knew you to make and will insure success as much as anything you ever did, and I bid success to the enterprise.

This matter of education is a subject far-reaching, and there are so many complications connected with it, that it is very difficult for us to know just what education is. There are some people who have learned a great deal by reading books, and they think they are educated. I have met some who have been considered as among the best educators who think they really know things because they saw them in a book. Now as far as I have been able to discover, that is a very superficial idea of education. I heard a definition once, and I say I heard it so you won't think it is original with me, that suits me very well, and that definition was this, that education is "the discovery and application of truth." The more I thought about it when I heard it the better I liked it. It would make no difference where you would discover that truth, if you will apply it you are, to the extent of the discovery and application, an educated

person. Whether you get it in school, whether you get it in the field, whether you get it by observation of nature, whether you get it from conversing with individuals, whether you get it from reading books, or wherever you may get it, if you discover the principle of truth and apply it to your lives, you will have added that much to your education; and the school, or the person, or the book, so adding to your education has been a benefit to you, more than you can ever repay.

I think, then, there can not be too great an effort made, or too much money spent in providing for institutions where truth is taught. And there can not be too much discouragement placed upon institutions that introduce into their philosophy that which is not true. It is a hard matter for us to draw the line between truth and error. A hard matter for us to know just what to encourage and what to discourage, and I think that is one of the reasons why this institution was founded. It was because the people who were interested in founding it had a love for the truth as they had discovered and applied it, and they wanted to disseminate that truth, not in a sectarian way, but in a general way; to diffuse the knowledge which had come to them, abroad, or so far as the people were able and willing to receive it.

But the founding of this institution was no modern idea, so far as the church was concerned. The standard was erected early in the history of the latter-day work, as we call it, when there came to us what we received as instruction from on high that a school should be established, and men were commissioned to write books for the purpose of being used in public schools, and that long before our public school system was what it is now. They were instructed to prepare for it, and they made several efforts to do so. Away back in the forties when the city was founded at Nauvoo, Illinois, and the charter obtained for the city, there was connected with that charter, authorized by the State of Illinois, a charter for a university. Circumstances interfered with this being carried into effect, and I believe though there was some kind of a school kept there for a short time, there was no building erected and but little was done. It only indicates that all along the years that idea of education, of instruction to the young and to the old as well, was uppermost in the minds of the people. At length it was thought that the time had arrived when it was possible to found an institution of learning, and it was started here, and this is the result.

We do not come before you this morning to say to you that it has been an unqualified success, or that errors have not been made. It would be unique indeed if that were true. Mistakes have been made in everything that has been started in this world. Success has never attended anything to the extent that

its promoters hoped for. We have desires and anticipations for the success of everything that we undertake that are never realized in full. I am glad that we have our ideals beyond what we have ever acquired; for if we did not have our ideals in advance we would go no farther. It is because we look to something better than we have ever attained that we make effort, and faith springs eternal in the breast in this making effort to do something in the hope that our desires and expectations will sometime be realized. There are, however, things that have obtained among educators that I believe are wrong. I am going to mention one or two, one anyway, this morning. I will do it to caution the young people here against the effort upon the part of some leading educators of the day. Now there are some who think that you can come to an absolute certainty in regard to subjects that are before you. I have heard them talk about things being absolute. I do not believe that. I believe that it is possible for us to know a great deal about things that are presented for our consideration, and the mind of man is such a wonderful thing for the reception of knowledge that it seems sometimes that there is no limit. I think we would do well to teach the sciences as far as we know them and to present what we know, but do not state, and if it is stated do not believe it, that you have solved the problem fully, and that the conclusion you come to can not be wrong. If you do you stop progress. Whenever an individual comes to the conclusion that he has arrived at the ultimatum, and that the deduction he has made from anything that is presented to him for consideration is absolute, there is no inducement to go any farther. Why, you can not do it. There is not any single thing in this world, I care not how minute it is, that the wisest man that ever lived knows all about. No one thing that any one mind knows everything in regard to. There remains something the more you study to know in regard to it that you never thought of before. We can not reason ourselves into the conclusion that we can arrive at the end in our present condition and that we can absolutely demonstrate any deduction of science so as to remove it from the realm of doubt.

Sometimes I hear people talk, not only in college, but I hear it in the pulpit, I do not know but I have talked it myself, that we can absolutely know some things from our experience, on the hypothesis that the same cause produces the same effect always. Now I have no doubt but that this philosophy is true, but the difficulty is that the same cause never happens twice, never did in the world. Similar causes happen sometimes, and we can look for similar results, but there are so many things entering into the causes, so many complications that we can not have two results exactly alike.

I think it is Blackstone that says that the law does not take into consideration the remote causes of an act, but simply the immediate cause, because you are not able to trace the remote causes to the effect. He might have said more. He might have said and said truthfully, we are not able to comprehend the remote causes. The remote causes lie beyond our comprehension. We are moving in a little circle here. The future can not open to us, and the past only a little way back. When we undertake to go back and trace from cause to effect and find out the reason why things are so, we can get only a little ways. The remote causes lie back of it, and you will pardon me, I know, when I tell you I believe that there, right upon this point, is where we have need of religion. We have need of faith. Science has never gone back into those remote causes. Something lies back there that we know nothing about naturally. And I think that it is reasonable, is logical, is philosophical, to conclude that back in those remote causes there is some being that has called these causes into operation. They come to the light occasionally, and we see the results, and as Blackstone says, in the courts of jurisprudence in consideration of the immediate cause, we recognize that there is back of it the remote causes that we know nothing of.

All these considerations enter into education. Indeed, we are only partially educated, any of us, for we know but few of these things, very few indeed. And I want these young people to understand in whatever they study, whether in Graceland or somewhere else, that they can never come to the conclusion that they have solved any science or any study so that their conclusion is absolute. There is always a chance for a mistake. Mistakes have been discovered where it was thought absolute conclusions had been reached. They will still be discovered. The philosophy of our fathers is crude to us, ours will be crude to our children, and we will continue to rise so long as we keep our minds open to learn. But whenever we come to the conclusion that we know, it is the end of progress.

In your efforts to understand and when you come in contact with those who have been appointed as your instructors, it is safe to conclude that they know a great deal more than you do. It is wise to give them the benefit of the doubt when you are not sure, so far at least as to take into consideration the theory they present and carefully investigate it. They know more than you do. They may think they know what they do not know, but they are not so full of conceit as you are. They have had some of it taken out of them by experience, and if they succeed in taking some of it out of you they will be benefactors to you, and to the neighborhood in which you live. Give them the benefit of the doubt, and

give it with careful investigation, and then you will probably discover that in many things that seem strange to you now, that probably you are doubtful in regard to, they are right. And it will do you good to learn, keeping yourself all the time in the condition that I have been speaking about, that there is something to learn. Not only other branches to learn that you have not touched yet, but there is something in every branch of learning for you to get yet. You have not concluded any of them—you never will.

I once heard an individual who was lecturing on astronomy. I happened to have an appointment in the neighborhood where he wanted to lecture; he wanted the hall where I was occupying and he came to me and asked me to allow him to use it and I told him I would and he presented me with a complimentary ticket with the remark, "I do not think you will regret it, for I know all about astronomy."

I told him he was welcome to the use of the hall so far as I was concerned, but I was a little doubtful whether I would go or not, for I did not care much to hear a man who thought he knew all about astronomy; a man who knew so little about it as that seemed hardly worth hearing. And that is the truth in regard to every other subject. A man who thinks he knows all about anything is hardly worth hearing. Why, if he has studied it at all he knows better than that. He knows there is a great deal to learn, and that is the very thing that I said a while ago that I find fault with in some of our institutions of learning, and I hope we have one here where it will never obtain, where we are told we have absolute deduction from premises that can not be wrong. Now I know that is not so if I did get my education out here in the fields of western Iowa. I know that is not true. When a man teaches any science and says that it is absolutely so, that it is demonstrated to be so, and hence everything that conflicts with it is wrong, and tries to shake your faith in the religion of your fathers, upon that point he is not an educated man. If he has not faith in the religion himself that is his business, but to tell you that you shall take his deduction from science as absolute, that you shall take his deduction and conclude that your faith is wrong, is not an indication of education, but the lack of it. Why, men who have communed with God, and I believe there are such men and have been all along the ages, have never been able to come to absolute certainty by that communion. They may have walked and talked with God. Not because God did not know and is not willing to tell, but because we misunderstand God. No, they do not comprehend him always when he does speak. Why, our minds are not capable at one time of grasping all these things. We are placed here in a limited sphere, our opportunities are limited and our ability is also

limited; and while, as I said before, the mind of man seems to be wonderful in its capacity, the most prominent thing about it is its limitations. There is not anything that is so prominent in the mind of man as the limitation of man. It is always bobbing up. There may be other things that are wonderful, but *it* is always present and whatever he undertakes to do or undertakes to think about, the limitations are there, and therefore anyone who asks the young people to believe that he has demonstrated anything beyond the possibility of an error, is not fit to be an educator of young people. Young people do not want to get that idea into their heads. We have had too much of it, too much of the false, and if this institution could steer clear of it, and while they teach the sciences, all that is known about them, teach that it is a theory, teach it if you will as possibly correct and without an error, but teach it as a probability. Do not teach it as absolutely complete. If you do you will be subject to mortification. If you do not experience it now your posterity will be ashamed of you.

Education, as was stated at the start in the definition I quoted a while ago, is the discovery and application of truth. There are educated people outside of college walls. There are educated people who never went to school. There are educated people who do not know one part of speech from another, would not be able to parse a sentence, would not be able to solve a problem in mathematics, yet they have discovered truth and applied it in the sphere in which they move, and have filled the position they occupied according to their environments and circumstances as well, or possibly better than those who have been crammed full of books and thought they were educated. Whenever a man thinks he knows a thing because he has read it, he has not the first elements of education. Learn what you can from books, learn what you can anywhere else. Let your field be as broad as it is possible to make it. Take into consideration everything that is presented to you for consideration, and deduct, so far as you are able, good lessons therefrom, making yourself useful in the walks of life, but remembering all the time that there is something else. I think schools are a good thing in one respect at least, and that is, that when a man does learn in school he knows that somebody else knows it as well as he. Somebody told it to him; but if he finds it out himself he thinks nobody else in the wide world knows it but himself, and he becomes what we call in common parlance a self-made man and he may be a pious man and as such he is very liable to keep the command to worship his maker. But if somebody else has taught it to him, he knows that there is somebody else in the world that knows it and he doesn't get the big head as badly as self-made men.

I think it is a good thing to have schools, and learn there, though it may be possible to pick up learning ourselves.

When anybody tells you anything give it consideration. Do not push it off as unworthy of attention and thought. As though you know too much to entertain a thought like that. It will not do. Whenever a man presents a thought to you for consideration, give it consideration. You may find a gem of truth there that you little expected, though it comes from a source that seems beneath you. Perhaps it is not beneath you. Perhaps you have been flattering yourself that you have been occupying higher ground than you really were. But whether it is or whether it is not, accept the truth.

I am glad, I will say right here, that everything is uncertain in this world. That is, that there is a mystery of uncertainty surrounding everything. I am glad, for that is what makes men. If they understood the situation, if they could be absolutely certain, there would not be inducement for study and development that there is now, we would not make the effort that we do now, because we could learn too easily. I like those lines of the poet which say,

"God by succeeding changes tempereth all,
That man may hope to rise, yet fear to fall."

Always afraid to fall, always hoping to rise, and this mystery that surrounds us which we are trying to solve, is a good thing in that connection, showing us the necessity of being on our guard, of being careful, and we may ascend the heights of wisdom and gain more and more of the things that will go to make life pleasant and profitable by taking advantage of our opportunities and becoming informed.

That reminds me of another theory we hear so much about, and that is an equality of opportunity. It sounds well, but there never were two opportunities alike in this world, never will be. They are always like the causes we were talking about awhile ago, so many things enter in in the circumstances and environments that they are never alike. We can not make them alike, but we can try to equalize them as nearly as possible. We can make the effort to give as nearly the same opportunities as our conditions will allow, and that is our mission.

There is one thing I want to emphasize, though, before I close, and that is this. In our efforts to educate ourselves, gain knowledge, and become proficient, we will make a mistake if we have our whole attention fixed on our individual selves. The selfish man will not make advancement. To have enough regard for self and enough interest in self to make what we can of ourselves is commendable, but to desire to gain anything at the expense of another, and disregard the rights of another in order that we may acquire, will bring any man down. It is a

delusive thing when you think you are going to rise in that way. You are deluded, for it is just as certain that you are sinking as that you believe you are rising. We are just a part of this great world. Leaving out every other consideration but humanity, we are just a part—a small part of humanity, and being a part, our good depends upon the good of the whole. The part can not be benefited without we benefit the whole. Separate yourself from humanity, from the world, from your fellows, and expect to build yourself up, it is a false philosophy, I care not whether you apply it to finance, I care not whether you apply it to education, I care not whether you apply it to any of the things that may be desired in this life, you can not build yourself up while you disregard the rights of your fellows. We *must* go together. It is an immutable law, fixed by the great Creator, that humanity must rise or fall together. Though there may be differences, and are differences in individuals, and always will be, as a whole, humanity will go up together or down together, and if you undertake to get above at the expense of your fellows, you will go below as far as the influence of humanity will allow you, and if you are ever saved at all it will not be by these efforts, but it will be by the efforts of your fellow-men holding you up. Consider yourself a part and only a part and work to that end that you will be useful to humanity.

It is a good thing to have in consideration the possibility of making money, and that is one of the things I want to emphasize. Our children are learning it in the schools (there are exceptions to this), they are learning it at home, that they should prepare themselves so as to occupy positions that are remunerative, that they can gather for themselves the things that make life comfortable and desirable. That is right as far as it goes, but there is another side to it, and that other side is this, we ought to teach our children, it ought to be taught in the schools, it ought to be taught everywhere, that we have no right, they have no right, to ask a community to give them that which they are not worth. They ought to be instructed that when they go into business, or even a profession, that it should be their desire to render to that community value received, and they have no right to accept a salary unless they are worth it. Neglect of this has brought about the conditions of business that obtain now largely. It is the result of teaching and believing that we ought to engage in something remunerative without teaching legitimate obligations to society. Such teaching has brought about disreputable business. We would need no effort on the part of the temperance cause, there would be no need of such efforts by the Anti-Saloon League and others of the kind, if all men were governed by the principle that while they expect to be supported by the community,

they will not accept of that support only when they have rendered service to the community for that support. They would scorn the saloon business, they would scorn to engage in anything that is disreputable because it is not right to the community.

I admire the position taken by Gen. Robert E. Lee. Rebel though he was, he was a noble man in many respects, and the thing that I am going to relate perhaps may illustrate the point under consideration. When a position was offered him in a great insurance company of New York because of the influence he had, he said, "Gentlemen, I can not earn that salary."

"It makes no difference to us," was the reply, "your influence in the South is worth that much to us."

He said, "Gentlemen, what little influence I have in the South is not for sale."

That is the true principle. That is the principle that I wish governed all men, that is the principle that I want to see obtain in Graceland. These young people will be taught not only that there are remunerative positions awaiting them, when they have prepared themselves and they can take positions where there will be competency, but I want to see them taught, and I hope they will be taught in this institution, that they have no right to accept of the community unless they return to that community value received, and they should engage in an enterprise only that will be beneficial to the community; to ask the question always, What will this business be worth to the community? and not only, Will it bring means to my coffers? Will it be of benefit to the community? If so, it is worthy of my attention. If not, it is not worthy.

I want to see this institution have such a record, that the young man or woman who goes out of this place would not deign to choose a vocation with the sole purpose of serving self, but will say in love for Graceland, It is unworthy of Graceland, and it is not proper that her students should engage in such a thing.

Let us try to be just along these lines, and we will find education to be a good thing, a great thing. I am not so much interested as to whether this institution shall ever be a financial success as I am that it shall be a success in other lines. If it becomes a financial success it will be an exception to the rule. I know of no such institution that is a financial success, that has paid its own way. They have all been supported by charity, by the liberality of men and women who are willing to sacrifice for the results that would obtain to the rising generation. Most of our larger institutions are endowed by people who are able to do so. We have no endowment here, but we are getting from people, none of whom are able to do much, but each is able to do a little,

and if we shall continue to do so for the rest of our lives, and during the lives of our children, it shall continue to be an effort to keep it moving financially. If we could turn out of its doors young men and women who are educated in the true sense of the word, it is worth the effort and worth the sacrifice. But if we should make it a financial success, and even make money out of it, and did not turn out that kind of material, but turn out men and women who would enter into disreputable things, it would be a miserable failure. Millions would not offset the evil that it would bring if such a condition as that should obtain.

Many of our larger institutions have done great good, and some of them have done harm, and the harm that they have done is upon the principle I have been telling you to-day, teaching that theory is absolute certainty, and that they have arrived at the final conclusion where there can be no mistake. There is no true education I am sure that ever brought man to that condition—never could. So let us continue to learn and try to educate ourselves, and let us remember this definition, I believe it is a good one, that education is the discovery and application of truth wherever we find it, or wherever it may be studied and applied. That the false detracts from education though it may be learned in a university. I thank you for your attention.

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THE STUDENT AND THE COLLEGE.

ADDRESS AT GRACELAND COLLEGE, BY E. L. KELLEY, PRESIDING BISHOP OF THE CHURCH.

[EDITOR'S NOTE.—This address was delivered in Graceland College chapel at the commencement of the present term, reported by Sr. Estella Wight. The plea for harmonious work between the faculty and the student body made a very favorable impression. One of the students, a bright, active young fellow, remarked to the editors recently that the students are starting out with an unusually good spirit. They feel united, and like doing everything just right. The prospects for a good year are very encouraging. Remember College Day, the first Sunday in October.]

Of course I understand that on this special occasion there ought to be from me only a few words, but I am glad to meet you and see so many students here with the object, doubtless, that all of you have in view, of bettering yourselves during the present year, so that you may think better and act better, and be better by reason of having attended Graceland for the term or terms that are immediately ahead of you.

I believe in the development of education; the development of the brain; the development of the faculties in such a way that men or women can think better, and thus be more useful than they can without it, and in the application of the knowledge of which you have just heard (in the address), by the addition of new truths which are so beneficial to

the student in the development of the mind, which make him better prepared to discover and gather and apply that which is for his highest and best good.

There is no part of a boy or girl's life, to my mind, that is more important than the time of beginning their college work. I remember when a boy of making the first effort toward an education for myself; at the time I was the only student from western Iowa to the State University. I did not know what I wanted when I went there, but after fifteen months of study under trying circumstances under the superintendency of the first president of the normal work of the State of Iowa, D. Franklin Wells, I struck out for other fields, and after I had attended a commercial school in the East, and ran out of change so that I could not go any farther, I wanted a position, and thought I would turn back to where I had made my first effort and ascertain what kind of a recommendation they would give me—what help I could obtain from President Wells, as we called him at that time. He gave me such a recommendation that I realized quite fully at once that the members of the faculty in a school are the best friends of the student. The recommendation was handed to the state superintendent of schools of Pennsylvania at Harrisburg, who furnished me a school at once, the Boys' High School in Williamsport, Pennsylvania. I was but a boy myself, but from the thoroughness of the instruction that I had received under that great educator (and President Wells was a great educator) I had gathered sufficient that I was enabled to maintain the position and fill it with satisfaction to pupils and patrons. I mention it only to call your attention to the fact that while you are pupils here you must not forget that the faculty are your best friends, and any boy or girl coming to Graceland College, becoming discouraged, or who may get into trouble of any kind, whether with reference to his studies, financial matters, or anything else, whatever the condition, they should make the faculty their first confidant all the time. They are the ones who are responsible for you.

In our work as individuals in this world we may gather, whether we are in the field, or in the public the journey of life, and it is true, as stated in the lecture to which you have just listened, that we may gather, whether we are in the field, or in the public school, or in the college halls; but remember this, that it is but the few individuals in life who can gather sufficient knowledge and also toil in the fields to give them great success in life. They are the isolated ones. We can take Abraham Lincoln and he would work in the field and gather as he went. We might mention a few distinguished men who have risen to the top in this way; but the majority

of men and women who have attained success started by gathering in the schoolroom. They are the ones who have made the triumphs when you come to numbers.

It is correct, as stated by our brother, that there are no exactly equal opportunities; but these opportunities, to the students entering Graceland, we are working to level up and equalize so far as possible, so that it may truthfully be said of the youth of the church, that all have an opportunity to obtain a good education which will be a blessing to them in life. If they fail, it is to them a lost opportunity—was not improved as it should have been. So where some who have unequal opportunities who are before me this morning, by a little adjustment here and there, opportunities have been leveled up to a certain extent. In the world it is what is called beneficent work, and the highest and best work that can be done for the people in this world.

Now I know when you come here you are much like I used to be when I went to school in new places; and I rather think you experience what I heard only yesterday of a pupil who had just entered the high school in Lamoni, and when members of the family were naturally inquiring as to what his studies were, what books he would need, and what he was going to do, he said he did not know. They asked him why. He replied, "How could I remember when I was scared nearly to death?" He was just entering high school. I do not want to give you an insight into his name, but it is all right to give you to understand it was not one of the high school girls who was so badly scared; but doubtless if you have just come this morning to Graceland, never been here before, you are worrying over the fact that possibly the first lesson you will get will be something that you can not master, and you are hesitating and possibly trembling. Suppose you do, it's all right. Boys and girls in this world who meet the things that are very difficult and tremble over them sometimes, are the ones who come to the top bye and bye. Do not get discouraged because you have to make these great efforts, but move right along, and all those who do at the end of the school year will find themselves better prepared for the activities of life than they ever could have been without the work and the opportunities that you have here.

Now I wish you all success, and I trust that in the work of the year, if there is one here who gets so far behind and discouraged that he thinks he can not move forward a little farther, that he will confide his difficulties to the faculty, and they are very free sometimes to confide to the trustees, and sometimes they write the Bishop, and I am free to say that he has never complained yet because a difficult case was brought up.

I thank you then for your presence here and trust-

ing that the results of your work will fully repay for any efforts that may be put forth by yourselves, or by the general body of the church, or the friends (for we have a great many friends of the institution who are putting forth good efforts to help), and thus fully answer to all the efforts that are put forth, to your good and that of the college, I thank you.

Of General Interest

DARKEST MEXICO.

What promises to be a most enlightened and at the same time astounding series of articles begins in the October *American Magazine* under the title of "Barbarous Mexico." The author, John Kenneth Turner, writes with first-hand knowledge, having been an eye-witness of many of the things about which he writes. The first of this series of articles is called "The slaves of Yucatan," and Mr. Turner's opening paragraphs best illustrate the importance of the work he has undertaken and its profound significance to every citizen of the United States. They are as follows:

"What is Mexico?

"Americans commonly characterize Mexico as 'Our Sister Republic.' Most of us picture her vaguely as a republic in reality much like our own, inhabited by people a little different in temperament, a little poorer, and a little less advanced, but still enjoying the protection of republican laws—free people in the sense that we are free.

"Others of us, who have seen the country through a car window, or speculated a little in Mexican mines or Mexican plantations, paint that country beyond the Rio Grande as a benevolent paternalism in which a great and good man orders all things well for his foolish but adoring people.

"I found Mexico to be neither of these two things. The real Mexico I found to be a country with a written constitution and written laws as fair and democratic as our own, but with neither constitution nor laws in operation. Mexico is a country without political freedom, without freedom of speech, without a free press, without a free ballot, without a jury system, without political parties, without any of our cherished guarantees of life, liberty, and the pursuit of happiness. It is a land where there has been no contest for the office of president for more than a generation, where the executive rules all things by means of a standing army, where political offices are sold for a fixed price, where the public school system in vast country districts is abolished because a governor needs the money. I found Mexico to be a land where the people are poor because they have no rights, where peonage is the rule for the great mass and where actual chattel slavery obtains for hundreds of thousands. Finally, I found that the people do not idolize their present, that the tide of opposition, dammed and held back as it has been by army and secret police, is rising to a height where it must shortly overflow the dam. Mexicans of all classes and affiliations agree that their country is hurrying towards a general revolution in favor of democracy: if not a revolution in the time of Diaz, for Diaz is old and is expected soon to pass, then a revolution after Diaz."

Prayer, continually lived in, makes the presence of a holy and loving God the air which life breathes, and by which it lives, so that, as it mingles consciously with the work of the day, it becomes also a part of every dream. To us, then, it will be no strange thing to enter heaven, for we have been living in the things of heaven.—Stopford A. Brooke.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

The Bible as Good Reading.

(Continued from September 15.)

THE TEN LAWS OF RIGHTEOUSNESS.

That is a vast thing, when you think about it. All the righteousness of the world is condensed into a few sentences given to a semibarbarous people thousands and thousands of years ago, and perfected by our Lord two thousand years ago. I defy any man to read the Bible without being immensely interested, and also without acquiring a respect amounting almost to awe for the mind and conscience that could have devised it—this at least, if indeed, like myself, you do not come to see that it was more than a human wisdom; it was entirely a divine wisdom.

Now we get to the laws of Moses. I do not think that the lawyers that are being developed now are so good as our earlier lawyers; because not many of them read the Bible, and very few, indeed, are well grounded in it. In a former time, boys who afterward became lawyers were really deeply read in the ordinances of the first and greatest law-givers of the world—the ancient Hebrews. You will be astonished to find how the roots of our law run back to the Hebrew encampments in the wilderness. But there is not time to trace out that most engaging connection.

Let us take a few of these statutes as examples of wonderful and exceedingly practical human wisdom. The very first thing we notice is a tendency toward liberty—even toward democracy; for you must know that the Jewish people were the first champions of liberty the world ever saw. Don't forget that it was a time when slavery was universal. Yet, here is this law:

"If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing."

There are many and rigid laws against murder, wounding and fighting of all kinds—evidently Moses' people were very hot-blooded. Here again the tendency toward freedom occurs—Moses never lost an opportunity to make an excuse to set servants free. For example:

"And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake."

And the same of a tooth.

The law of damages is minute; and up to a hundred years ago the preceding thousands of years had wrought very little improvement in it. In some respects the laws of Moses were better than ours.

"For all manner of trespass . . . the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor."

In the more delicate affairs of human life the laws of Moses were most humane, considerate and just—in some respects much more so than our own to-day. And occasionally he rises to the heights of Him of the Mount of Olives, as, for example, in his famous ordinance:

"Ye shall not afflict any widow, or fatherless child."

And this was not only moral law, but a practical rule of

action and punishment rigidly enforced. And his laws against usury are equally effective.

FOR THE HEALTH OF THE PEOPLE.

The foregoing laws are pretty good, are they not? But, mind you, they are only the beginnings—the first attempts of Moses. Here are some examples after he got thoroughly trained to his work. We must note that the very first and most numerous of these concern the health of the people. From the time of Moses until this day, the most perfect laws of hygiene ever developed were the health ordinances of the great Hebrew law-giver:

"Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat."

But they were forbidden to eat anything else, and, as we know to-day, for most excellent scientific reasons. And as to water-animal life:

"Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat."

But everything else in the waters were "an abomination." Then he enumerates all the kinds of birds they may not eat. Every kind of scavenger on water, on land or in the air was condemned. Moses was so particular about it that he commanded that

"Whosoever toucheth the carcass of them shall be unclean until the even."

Even to the varieties of fowl, fish, and beasts to which Moses confined the Israelites he applied the most searching methods to determine whether even these were in good health. I know nothing more impressive than this fact, that down to twenty-five years ago the most perfect method to determine whether any bird, fish, or animal was healthful was the Jewish method of Moses. In America, up to the time of our Meat Inspection Law, passed at the last session of Congress, the Kosher slaughter houses were the most scientifically hygienic in all the thousands of years from the time of Moses.

Take, for example, the precautions in determining the wholesomeness of beef. In the Kosher slaughter house the animal is elevated by the hind quarters, so that all the blood runs toward the head. Then the throat is cut by a single stroke of a long knife, designed for the purpose. And every drop of the blood is drained away. The animal is then cut open and the hand inserted and the sides within carefully felt to see whether there are any adhesions. If a single one develops the animal is condemned. The lungs are blown into, and if the least air escapes the animal is condemned. And so on with other like precautions, every one of which, as we know, being entirely scientific. And yet this practice is not one whit different to-day than it was in the days of Moses.

The truth is that the Jews are the only people who as a people, and speaking by and large, have been eating wholesome meat for several thousand years. Sometimes this entailed sacrifice among the poor. For example, I know of one instance where a Jewish family in Germany had fattened a fowl for one of their holidays. As they were required to do, they took it to the priest, who, upon examination according to the Mosaic rules, found it unwholesome. This family immediately sold it to Christians in open market, as they had a perfect right to do, because the Christians were then eating, and have always been eating, a good, fat fowl without ever thinking whether there was anything the matter with it or not.

We sometimes wonder at the amazing vitality of the Jews—their physical persistence as a people—but if you read the laws of Moses and reflect that they have been observed rigidly even to this day, wonder begins to dissolve.

Of course I can not take up all of this paper with the laws of Moses; but suffer one or two further examples. Nothing

shows the deep statesmanship of this wonderful man and his craft in the service of liberty so much as his institution of the year of the Jubilee, which came every fifty years. In that year every bondsman went free and every man returned to his own possessions.

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

Everybody set free; all debts discharged; all mortgages lifted. It was something for the people to look forward to. They were not to be eternally chained to existing conditions. There was to be a new deal all around. What a large wisdom—what a far-seeing justice! It is far beyond anything of which we are capable to-day. Any person preaching that doctrine to-day would surely be called an anarchist.

The large tolerance and nobility of mercy in the laws of Moses, even with all of their rigor, are inspiring. For example, if a man got to be so poor that he had to sell his possessions, any of his kin could come around to the buyer and redeem them. With us in this twentieth century when a man sells anything it is gone for good and all, no matter why he had to sell it. The Mosaic law of redemption applies now only to tax sales.

JUSTICE TO THE WIFE AND HUSBAND.

The Mosaic laws on divorce contain the highest justice toward woman the world ever saw down to the time of Christ. Before Moses (and, excepting only among the Jewish people after him, for that matter), a man took or put away his wife at will, and she was more or less an outcast. But with Moses there was a regular bill of divorcement. Everything is so full of common sense. For example, take these statutes concerning the honeymoon:

"When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken."

This was not only kindness and an understanding of the situation; but it was great shrewdness, also. The man would probably be worth very little that year, anyhow. I must again repeat the element of mercy running through the laws of Moses, and in an age, remember, when mercy was very little heard of or understood. For example:

"Thou shalt not lend upon usury to thy brother";

or,

"No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge":

or,

"If the man be poor, thou shalt not sleep with his pledge":

"In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee":

or,

"Thou shalt not oppress an hired servant that is poor and needy. . . . At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it":

or,

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless and for the widow":

or,

"When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless and for the widow."

"When thou gatherest the grapes of thy vineyard, thou

shalt not glean it afterward: it shall be for the stranger, for the fatherless and for the widow."

This mercy extended even to the animals, as, for example:

"Thou shalt not muzzle the ox when he treadeth out the corn."

Or take this, at a time, remember, when everybody thought it perfectly right to cheat—even the ancestors of Moses himself, as witness the deceit of Esau and the trick of Jacob played upon Laban. Moses would have none of that, and said:

"Thou shalt not have in thy bag divers weights, a great and a small. But thou shalt have a perfect and just weight."

In short, go over the laws of Moses. They will surprise you much more than any flimsy sensation that you see in the newspapers, and they will instruct you mightily. They are golden hours indeed one spends with this master wise man of the ancient time, statesman and law giver, dreamer, and man of affairs, physician and poet.

(Concluded next week.)

Letter Department

SEATTLE, WASHINGTON.

Editors Herald: Here we are more than two thousand miles northwest of Kansas City, writing, keeping in touch with our associates and field, preaching an occasional sermon, meeting with the Saints in Sunday school and Religio, attending the reunion at Seattle part of the time, visiting the great Alaska-Yukon-Pacific Exposition for two days, enjoying the cool breezes from the Pacific and her sounds, sleeping between woolen blankets with an additional heavy quilt or two during the months of July and August, and enjoying an occasional boat ride in a boat diminutive in size, something like our *Evanelia*. The boat acted a little crazy just because the wind turned to be a little "galey," but I thought we could trust to Providence since we were on a church trip. However, as the captain helped my good wife from the boat, he remarked: "I got you over all safe, anyway."

"But you will not get me on that boat again," quickly answered my wife.

I was of the some opinion, but thought best not to show the "white feather" just at that time. These are some of our experiences, but somehow we are feeling much improved in health—nervous system under better control than when we left our little Zion home at Independence, though we did feel a little bit shaky when our boat would not behave itself.

While admitting this "greater West" is a wonderful country, abounding with many good things of the "ancient mountains," yet we are fully convinced that God made no mistake when he chose Independence to be the center stake of Zion. While attending the exposition, we saw probably more than one million dollars' worth of the yellow metal incarcerated behind iron bars, probably the proceeds of the West. Yet there is something more enticing to the word *Zion*, to the faithful Saints of the West, than is found in the hustle and bustle for the almighty dollar of this "greater West." But I have met others who have grown cold from the influence of the hurry-to-get-rich spirit, and have entailed into their lives a "don't-care" indifference to all the bidding of the Spirit to "come up higher," and prepare themselves to meet the hurried coming events that are now knocking with no uncertain sound at the door of all nations. With tears we have asked the question, "Who will abide his coming?" We are pained to see the condition of some of the Saints, and only wish we were physically able to do more to relieve the situation.

We note the pale reaper is doing his work this year in the church, as our venerable President predicted at our late General Conference. Who can afford to be idle when the

reckoning time for work done may be called for at any hour? Neither youth nor age can merit the plaudit, "Well done," if they suffer themselves to be "lovers of pleasure" more than of the building up of this great work that God has caused to be sent to us through Joseph the Seer, by his angel.

Our lives must be daily epistles of righteousness, in order that we may be examples to those with whom we associate—whether it be the youth, the middle-aged, or the aged. He that knoweth the Lord's will and doeth it not, "shall be beaten with many stripes." Ignorance that can not be helped, might be tolerated in some measure; but that, we feel, would be risky in this enlightened day of revelation to the church. "We don't know," did not satisfy the unlearned youth of Palmyra as being acceptable even in his day of little learning, when forced with, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

The Palmyra youth felt that where there is a will there is a way, and thus came to us this great latter-day work. Who would be ignorant of what his duty is, when through humility and right living it can be so easily determined.

Dreaming of the needs and wants of my field has made me restless, and ere long we expect to start homeward, calling, probably, at Portland, Salt Lake City, and Denver on our way, through kind invitation of interested ones in the faith we love so well.

I. N. WHITE.

811 BELL STREET.

WAREHAM, MASSACHUSETTS, August 20, 1909.

Editors Herald: It has been sometime since I wrote for the columns of the HERALD, not because there was no good news forthcoming, for there has been much to inspire me with a greater desire to work for the interest of the Master.

I can see many things in the church that indicate a marked development among our members, especially the young. There seems to be existing within their hearts an increasing desire to reach the height of spiritual attainment. One instance which comes to my mind took place at the Eastern Reunion of 1908, when ten of our young men, averaging perhaps twenty years of age, experienced a spiritual feast which they will undoubtedly never forget. Previous to this time, I think, I am safe in saying, some of their number had not given much attention to the church, nor had they any particular interest in it. During the silent hours of night, when the Saints were sleeping in their tents, these young men arose from their cots, got down on their knees, and poured out their souls to God in prayer, each one taking his turn. They repeated this three times during the night. And God did certainly bless them with a great outpouring of his Holy Spirit, and the boys were made to realize that he had heard their prayers. And from that time each one vowed that he would support the cause under every condition. Two have since been ordained to the priesthood, while others were warned to prepare themselves for greater work in the Master's service, and all seem to be putting forth their energies for the accomplishment of the designs of the Almighty.

One morning before the prayer service at our last camp, one of the same young men said, "Come on, fellows, let's do our part toward making this meeting a success." And we heard testimonies from them that would arouse both old and young to a sense of duty. To my mind this shows that there is a work to be accomplished by the young of our church. For when they put forth the effort, God does seem to bless them abundantly.

Along with the spiritual advancement of our young people, during the last few years I have noticed a greater desire to cultivate their talents, especially the gift of music. We find singers and players who are striving to become proficient along their lines, and who are realizing fine results from

their efforts. Others are taking advanced steps along literary lines and other possibilities. We can not all be musicians and singers, but we can all be effectual workers in the place God has assigned us.

I feel encouraged in the work and wish my life to be one of usefulness. The encouragement received from the Ohio Saints during the first part of my missionary experience has been of great assistance to me, and I feel to thank them for it.

At present Bro. A. B. Phillips and myself are holding tent services in the center of this town. Upon erecting the tent, as usual, we were surrounded by some inquisitive lads who questioned as to whether it was a merry-go-round or a show. The boys, in this case, did not prove to be half the mischief-makers as did a Methodist preacher in the neighborhood. Just as soon as he heard that we were in town, he came down to have a look at us. I told Brother Phillips that we made a bad impression on him, and I guess the conclusion was right, for he immediately began to revive his members by a series of meetings. He called upon a couple of professional singers, one of whom was the famous "Gypsy" Smith's son, who proved to be the main attraction. At the time I could not but think that had I a pedigree, we might have had crowds too.

We went to hear his sermon on Sunday morning and the preacher read from the Psalm like this: "I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness," emphasizing seemingly the last three words. I do not think he meant that all people who live in tents are wicked, but I have a feeling that he aimed at two undesirable citizens holding tent services near by.

During our services, this same minister has falsely represented us as Mormons to the whole townspeople. This, of course, has had a tendency to reduce our audience. His case is hardly excusable, as he has been rightly informed by two noble sisters living here, who have been attending his church, as there is none of our faith in the town. Brother Phillips has visited him and talked with him concerning the matter. But he seemed loath to rectify the mistake. However, this has not discouraged us from laboring in this place, as we contemplate beginning our next season's work right here.

Trusting the Lord will aid us in removing obstacles from our path, that our works may be conducive of good,

Yours in gospel bonds,

H. ARTHUR KOEHLER.

ELDORADO SPRINGS, MISSOURI, Sept. 18, 1909.

Editors Herald: In humility and earnestness I desire to bear my testimony through your columns of the goodness of God to one of the weakest of his children. I can truthfully say that he has never failed to answer the prayer that I put to him in faith and lowliness of heart without causing me to see, sooner or later, that it was for my own good that the petition was not granted; and that I never made an effort to do good but what he has blessed such effort, although not always in the manner that I expected. And yet with such testimony to me, I at times allow little things—very small things—to try me severely.

I sometimes wonder how long it will be till Zion is redeemed. When will the Saints (I, among the rest,) learn to labor continually, zealously, and faithfully for those treasures which neither moth nor rust doth corrupt, and which fade not away, instead of centering our mind and bending every energy to obtain that filthy lucre called the "almighty dollar?" Paul says that money is the "root of all evil." I believe this to be true in the majority of cases. A man becomes so engrossed with the financial side of life that he is pretty apt to neglect the real object the Creator had in

view in placing him here. For instance, the father neglects to improve every opportunity he has to teach his son a father's love. The boy grows indifferent and fails to meet the father's expectations. The father allows himself to lose confidence in the boy and then he has lost his boy, maybe for ever! Why do not parents have more confidence in their children? Fathers, why lose faith in the boy? A boy is a queer combination anyway, and it takes a wise father to bring out the best there is in him.

Another thing that worries me is the habit which a great many men have, especially those professing the life of a true Christian, of telling vulgar stories, repeating profane and indecent language. It is not strange to me the number of divorce cases and cases of a like nature that fill our court dockets when we consider that more than nine out of every ten men allow their influence directly and indirectly to go that way. The young and rising generation will have enough of this great evil to meet without the present one feeding the flame with this diabolical scheme that Satan has instituted and given to men of impure minds to peddle out to the whole race.

Ever praying for the right to triumph over wrong and the pure in heart to be gathered in that the millennial reign may be ushered in with all of its possibilities, I am,

Your brother,

JOHN T. WOOD.

CLINTON, MISSOURI.

Dear Herald: It has been a long time since any letter from me appeared in the HERALD, but I appreciate the church publications; for I am not only isolated from church privileges, but as those of you who know me are aware, I am entirely deaf, so that, when by chance we get any preaching, I get no benefit. Nevertheless, I can give many testimonies of God's goodness to me, and many gifts, the greatest of which is the peace that passes understanding.

Twenty-eight years ago, Brother Joseph spoke the words of confirmation to me, and said, "You shall have peace, the company of Saints and angels and the Son of God." All this has been fulfilled. That which has moved me to write this, is the account I have read on several occasions of those who have in dreams or visions heard a voice or voices singing the third stanza of the hymn, "How firm a foundation," and I felt moved to give an experience of mine.

About fifteen years ago, during a season of perplexity and trouble, when I knew not what to do, alone, lying on a couch one day, but whether asleep or not I can not say, I seemed to hear the voices of three people in the room. One seemed to be sitting a few feet from my head, another about an equal distance from the foot of the couch, and the third was on the opposite side of the room, facing me. They at first seemed to be in conversation. Let me first state that I have always been able to hear the sound of speech, without being able to distinguish any words, and for this reason I pay no attention to the sound when I do hear it. So on this occasion I did not try to hear the conversation, knowing I could not, until the one at my head began to read, and I thought how like the voice of my father when he read the Bible aloud. This made me listen more attentively until it seemed that I could, here and there, catch a word, but not enough to make sense. After a while the reading ceased and they all joined in singing. I knew by the sound that they sang, but I knew no words. Presently the one across the room walked over by the couch, still singing, one at the head, one at the foot, and one by the side. Still I did not distinguish what they sang, until the one at the side bent down and with his mouth close to my ear, sang that third stanza:

"Fear not, I am with thee; O be not dismayed;
For I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand;
Upheld by my righteous, omnipotent hand."

And now reading the testimony of Bro. J. T. Davis, and recently of some one else, I have thought that hymn must be a favorite among the angels as well as among the Saints. On another occasion I heard the voice of the Redeemer himself, and I recognized it as the voice of the Son of God. That filled me with wonder, not that I heard, but that I recognized the voice, until a sister quoted, "My sheep hear my voice, and they know me."

So, dear isolated Saints, we can have royal company, even when barred from church associations, for those are not the only times that I have been cheered and comforted by heavenly visitants.

May God's care and blessings continue to all his Saints in all places.

M. ELEANOR KEARNEY.

HOWELL, MICHIGAN, September 13, 1909.

Editors Herald: As I have not seen any account of the Lansing Branch reunion which was held at Long Lake, four miles from Howell, and which is too good a thing to let pass, I will write a short sketch in regard to same.

On Saturday, August 14, in the wee small hours of the night, Brother Borie and family were first on the grounds, and from that time to the end, he and Brother Backus were ready and willing to transfer all passengers and belongings to and from the depot. Although the conveyance was not a Pullman car, the seats were cushioned with love and good cheer, which made them seem like downy beds of ease. By evening the tents and cottages were filled with life and activity, and as they would meet each other you could tell by the warm hand clasp that they had come together in the Spirit of the Master. I am sure that no one that was there can ever forget the ten days of that reunion. Everyone spoke of the peace and harmony that existed through all, and although the Spirit was not manifest by tongues and prophecy, yet all felt that it was there in wonderful power.

Divine services commenced on Saturday evening, and every service from then to the close of Sunday, August 22, was a feast of good things. Each morning at 6.30 the Saints gathered at the large tent and had family prayer; then at 8.30 all came together fasting for an hour of prayer and testimony. How many hearts were warmed and cheered by those hours? None but the Father alone can tell. On Sunday evening there were one hundred assembled in tents and from time to time increased, till I venture to say there were one hundred and fifty. All were scattered Saints from Oak Grove, Webberville, Williamston, Flint, Lansing, and Howell, as well as many others. We were blessed by having such noble men as Patriarch J. J. Bailey, of Ubley, Michigan, who gave kind, fatherly advice and admonition. One could not but feel that he was indeed a father in Israel, and though many winters have passed over him, he is at heart but a boy. May God bless him, and also Elder Samuel Stroh, of Coldwater, Michigan, Bishop's agent, who kindly, yet plainly, explained to the Saints their duty and obligations regarding tithing. Then comes Bro. R. Etzenhouser, of Independence, Missouri, with his wonderful discoveries and relics of ancient times, which were of great interest, and all will long remember; J. A. Gunsolley, of Lamoni, Iowa, as he taught not only the children, but also the older ones, that life is full of responsibilities, and that in every act of life truth should predominate; William Collins, of Flint, Michigan, and J. Dexter, of Lansing, Michigan, gave satisfactory evidence of the truth of this latter-day work and the divine origin of the

Book of Mormon; then last but by no means least, comes S. W. L. Scott and B. St. John, of Canada, who gained the attention of many outsiders that are now anxious to hear of this great work.

We are glad to say, also, that many were led into the waters of baptism, and took upon them the covenant of the Lord, and when on Monday, August 23, we gave the parting hand, we could but feel that if there is so much joy and happiness in meeting here, what will it be when we meet to part no more? And thus ended the first reunion of the Lansing Branch, but we hope and trust it may not be the last, as we feel that God so wonderfully blessed us all.

Your sister in the one faith,

MRS. DESDE J. WILHELM.

BEARDSTOWN, ILLINOIS.

Dear Brothers and Sisters: The letters of the dear brothers and sisters encourage me so much. As the letter of Brother Slover was read to me last Sunday morning it made my heart rejoice and my eyes fill with tears. How many times the encouraging word helps me when I feel so weak. He spoke of the hope there is for the faithful, and how often I think of that. I feel glad for what the Lord has done for me. When I read the dear crippled sister's letter, it made me think of some of my own sore trials. I am not a cripple, but I have suffered very severely from sickness, and I am grateful that we have a merciful Father to lean upon in our times of trial, and I want to please my heavenly Father and do his will. How often these words come to me: "Fear not, I am with thee, oh, be not dismayed; for I am thy God, and will still give thee aid." I desire an interest in the prayers of the Saints,

Your sister in the faith,

MAGGIE LEEGER.

LOS ANGELES, CALIFORNIA, September 17, 1909.

Dear Brother Elbert: Our reunion passed off pleasantly. Much good accomplished; Saints strengthened and many friends made to the cause. Fifteen sermons, four baptisms, one marriage; two sessions each of Daughters of Zion, Sunday school, and Religio. About eight hundred dollars subscribed to purchase a permanent reunion grounds. This represents some of the work done. We were denied the use of the Methodist pavilion. Cause? Our "doctrine was in conflict with the Methodist Discipline and the teachings of the Bible." So said the Methodist Association having charge of the pavilion. We made a public comparison, avoiding personalities and harshness. Some of our Methodist friends present volunteered the information that the Methodists "did not believe such nonsense as was found in the Discipline." We did not call it nonsense. It represented the views of God and service held by men a hundred or more years ago. The world has grown. The creed has not. One Methodist preacher, a woman by the way, who was present, asked for the privilege of making a five-minute speech. She admitted that I had correctly represented the Discipline, but endeavored to divert attention therefrom by saying "Joe Smith went to Canada and taught polygamy there and brought several wives away with him." She said she knew because she was from Canada. After she had taken her seat I asked her how long ago that had been and she answered, "Forty years." The audience saw the point. I had no occasion to go farther.

We had a good crowd of outsiders. Many expressed pleasure. The preaching was by R. Bullard, C. E. Crumley, L. Hemmingway, Nat Carmichael, and the writer. We were signally blessed in some of the services.

The whole trend of the Spirit teaching was for growth, development, enlargement, expansion. We must look ahead,

not back. Leeks and onions are synonyms for bondage. Manna stands for liberty and progress. We must forsake the leeks and onions of the world to-day and God will give us manna. Too many of us like the onions best.

Effectual work was done by the Sunday school, Religio, and Daughters of Zion. The few sisters who were interested in the Daughters of Zion work were well nigh disheartened because of the opposition which has existed; so many not understanding the movement and by adverse criticism retarding its progress. All the sisters did nobly. The papers were excellent, some of which should find place in the columns of the HERALD. A stirring series of resolutions were unanimously adopted calling upon state and national legislatures to provide for sex education in the public schools and likewise the suppression of the white slave traffic now so prevalent in all the large cities of the world. There is a bright future for the organization if all will fall in line and work.

The resolutions were as follows:

"Whereas the home is the true citadel of the nation, the bulwark of civilization, and the nucleus of mind and soul culture, and

"Whereas there is now in existence a well organized white slave traffic in all the large cities of the world, where ignorant and innocent girls are lured for immoral purposes to their fall and ruin; sold into perpetual slavery that fiends incarnate may flourish off the revenue of their degradation, and

"Whereas purity of life and purpose are essential to civic righteousness, the well-being of the individual and the preservation of society, and

"Whereas we believe that legal steps should be taken to enlighten the young and likewise to abolish this menace to virtue and civilization, therefore be it

"Resolved, That we, the ministry and membership of the Southern California District of the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled, herewith petition the state legislature of the State of California and the Senate and House of Representatives of these United States to provide such legislation as will furnish suitable sex education in our public schools and likewise the abolishment of this traffic in girls now prevailing throughout the United States."

Surely this latter-day work is a marvel and a wonder. It is a profound mystery to the many. Some of us have scarcely sensed its magnitude and its power. Its all sufficiency, its all inclusiveness charms me. Its field is the world; its service the good of all; its power love.

With redoubled diligence we move out for another year of active self-sacrifice and self-effacement, to live and work for the common good.

Your brother in Christ,
T. W. WILLIAMS.

1307 WEST FORTY-FIFTH STREET.

DALBY SPRINGS, TEXAS, August 30, 1909.

Editors Herald: A few lines from Eastern Oklahoma District, which comprises northeastern Texas, western Arkansas, and eastern Oklahoma. After General Conference I took a trip through eastern Oklahoma, doing my first preaching at Fanshawe, where I baptized the first people there. About six years ago, the first night I preached in the little town, I went to a little schoolhouse with Bro. O. C. Brannon. The grass was growing up around the house and it looked like the owls and bats were making this their habitation; so I began to think I would not make much effort there. That night the Lord made known to me in a vision that he had some noble people there. I went to work by the help of the Lord to bring them out of Babylon. The result of my labor was that I baptized about seventeen good people,

among them Doctor Lewis, the physician of the town, and C. E. Goss, who is now preaching the gospel and who is a very fine man indeed. Now there is a branch of forty members. They continued to worship in the little schoolhouse until this summer, when they were driven out by the powers that be.

Last summer Bro. Hubert Case was called upon to meet a freewill Baptist preacher in debate. The Lord blessed Brother Case with such a complete victory that the Devil saw he could not meet truth, and so, as in the days of old, they must be driven out. Now the Saints are trying to build a church and may God bless them in their efforts. I trust all who can will help them a little.

After laboring about five weeks in eastern Oklahoma, I returned home for a few days to do some preaching near Wilburton, and meet with Bro. Lee Quick, missionary in charge of the district. He did a week's fine preaching in Wilburton, and built up the Saints in the faith. It makes my heart rejoice to form the acquaintance of so noble a man as Brother Quick. We attended district conference at Haileyville, Oklahoma, on July 29. From there I started for eastern Texas, and held a meeting near my old home. Bro. P. B. Bussell assisted me, and we had a good meeting, baptizing four. Bro. Fine Thompson and his son George are still there, and Bro. Naith Marshbanks. They are doing all they can to hold up the gospel flag and are building themselves a nice little church.

Bro. P. B. Bussell and myself came from Manchester to this place and began a meeting on the 21st. The Baptists started up a meeting within a mile and a half of ours, but we have had good crowds all the time, and the interest has been increasing. On the 28th I was permitted to lead ten noble people into the waters of baptism, four men, four women, and two young ladies. There are several others near the water's edge, and the people are stirred up all over the country. On Sunday, the 29th, we administered the Lord's supper to the Saints, and held prayer meeting, and indeed we had a grand outpouring of God's Holy Spirit in the gifts of the gospel. Bro. V. L. Lumb, of Wilburton, was with us and rendered valuable assistance in the meetings. He was ordained July 30, to the office of elder, and he is going to be a fine worker in the church.

Bro. Will Calley lives near this place, and his life has been so good that his neighbors have been led to think that he has something better than they have. He and Sister Wages have been battling it alone in this community, but, thank the Lord, they will now have some others to help them.

To-night we began a meeting at Cedar Creek, where Bro. William Aylor and P. B. Bussell held a fine meeting last fall, baptizing three, and left a good interest. We hope to gather in some more.

I go from here to Oklahoma to hold some meetings. There is a great demand for preaching. How badly we need workers in the field! Our future is bright if we will only live for it, and may the Lord bless his work in every part of the world.

How sad my heart was made when I read of the death of our noble Bro. Alexander Smith, but, thank the Lord, a bright crown awaits him.

Asking an interest in the prayers of all who read this letter,
E. A. ERWIN.

KEWANEE, ILLINOIS, August 28, 1909.

Dear Herald: Please permit me to submit to your many readers a few extracts from some letters. The subject of these letters are mother and daughter who, though thousands of miles apart, yet are in very close touch with each other. Call it telepathy, psychology, or whatever you please, it has

often been when either was in trouble that the other would receive evidence of it beforehand, or at the time.

"*Dear Mamma:* Your last letter received and fully appreciated. I was not at all surprised, but understood the spirit that prompted your pen all the way through. I am glad to note the cheerful tone of your letters, and though it doesn't blind me to your trials, it shows me that you are gaining in courage, and that helps to strengthen my faith, for I have earnestly prayed the Lord to show you the silver lining behind the clouds, and help you to see his hand in your trials.

"I seem to be walking through the valley of the shadow of death, and were it not for a mother's anxieties for her children I would go down. However, I have the promise in my patriarchal blessing that if I am faithful He will assist and aid me in having my heart's desire, that I may be able to make my calling and election sure, and 'If He be for us, who can be against us?'

"About six months ago I was dreaming of you and papa, and passed again through the grief of losing him, and in my dream I said, 'Now, when mamma is gone, I won't have a friend on earth,' and I woke up crying like my heart would break. I pray also that our Savior will help us all up, for we have none to spare.

"I believe the vision you had of the Lord was real; not that he came to earth to visit you, but that the mists were cleared away so that you could see him in the realms above. While lying here in my room, trying to regain my strength, many beautiful thoughts have come to me. I wish I could write them all to you, for I know you could drink them all in, where no one else would. I have often wondered why we were left alone to wander through such darkness here in this world, and long for the day when we shall know each other better, and thoughts come to me like this: that our earth and many other planets are whirling through a strong current of darkness, lighted by suns which affect only our physical beings, and above this dark current is light, where planets move through eternal day. This is why the spirit, in leaving the body, has to cross the dark river; and the thought also came, that we received our mental light from the eternal light, but because of the darkness through which we are passing, we only 'see in part, we know in part, but when that which is perfect is come, that which is in part will be done away,' and our earth will roll out of its dark path into the glorious light above.

"I wish we were near enough to each other to have a good talk sometimes, but it don't do to get my mind off home duties too often, they carry me too far away."

The vision mentioned above was a beautiful dream. Sometime in the night of July 12, 1909, I woke up under the influence of the most beautiful dream I ever had, although I have been blessed wonderfully with spiritual dreams. I thought in my dream that I was attending a reunion of the Saints somewhere, and was in company with Sr. F. C. Smith. Something called our attention, and as we looked up there a very little north of the direct east, we saw the Savior standing in the crimson clouds of heaven, a most magnificent sight to behold, far beyond my powers to describe. From the horizon, far up and beyond the zenith, and far around on both sides, north and south, the clouds were deep red. The outer edges grew to a mellow pink, from the edges toward the center they grew deeper and deeper to a dark crimson, and in the center stood our blessed Lord, against whom there was not a single charge, perfect, majestic. He seemed to stand out a little from the cloud, a little nearer to us, his head slightly bent, and his hands and arms extended towards the earth in a pleading posture. The scriptural quotation came to my mind: "And I, if I be lifted up, will

draw all men unto me." My feelings to go to him were so intense that I started to go, but he receded into the clouds, and long after he was out of sight, the glory remained in the clouds, but gradually grew smaller until it was a mere speck, where our Lord stood, and finally all disappeared. I woke up with a feeling in my heart and a prayer on my lips that I might leave nothing undone to hinder me from going to Him who gave his life for the world, and that I might see the Lord always before my face, and I wished in my soul that all the Saints might see him and feel the power of his great love for all mankind, the workmanship of his own hands.

"*Dear Mamma:* I have been afraid since sending you my last letter that you would get worried and think I was awful sick, which, of course I am not; but I feel so completely worn out with everything that it amounts to about the same thing. . . . I think so much about your dream of the Savior in the clouds. I wonder when you dreamed that?

"One night, the latter part of June, I think it was, I went to bed between eight and nine feeling so worn out, and after lying down, I felt the spiritual body lift partly out of the natural body, so I could distinguish between the two, and I spoke of it to several. When you wrote your dream, I could not help connecting the two together. Sr. and Bro. F. M. Smith were here to see me and Brother Fred administered to me. I believe he was prompted by the Spirit. . . . I am too tired to write more this time."

Dear Saints I ask an interest in your prayers for my darling child. She has two little boys, and six little girls to lead to the arms of Jesus. One has gone on before.

Your sister in gospel bonds,
BETTIE BELLE SMITH.

DES MOINES, IOWA, September 13, 1909.

Dear Herald: We have been interested in a study of what has been said concerning the Mormons. We have made use of the city library and make note of what we have found.

The Encyclopædia Britannica, volume 16, in its article on the "Mormons," the historical matter given fills ten pages of typewritten matter, the date of this work being 1892.

The Encyclopædia Americana, bearing date of 1903, volume 10, article on "Mormons," gives historical matter sufficient to fill four pages of typewritten manuscript. This article is marked as being revised by Joseph F. Smith, of the Presidency of the Church of Latter Day Saints, and also refers to the article, "Latter Day Saints, Reorganized Church."

A Standard Dictionary of the English Language, 1895, one page of typewritten matter is given defining the word *Mormon* and all the derivatives therefrom.

The Encyclopedic Dictionary, 1894, two pages of typewritten matter defining the word *Mormon*.

The Century Dictionary and Cyclopedic, 1897, four pages of typewritten matter.

Johnson's Universal Cyclopedic, 1894, five pages of historical matter on the Mormons.

The New International Cyclopedic, 1903, sixteen pages in the article on the Mormons. We quote what this article has to say under the head of "Bibliography." "The four chief collections of Mormoniana in America are: The Church Archives at Salt Lake City; Government Publications at Washington; The Berrian Collection, New York Public Library, rich in first editions and rare publications of the early church; the collection of the State Historical Society of Wisconsin, at Madison, which includes the unique private collection of Mr. A. T. Schroeder, late of Salt Lake City, Mormon periodicals: *Deseret News* (Salt Lake City, 1852-1887); *Elders' Journal* (Kirtland, Ohio, and Far West, Missouri,

1837-1839); *Evening and Morning Star* (Independence, Missouri, and Kirtland, Ohio, 1832-1834); *Journal of Discourses*, and the church leaders, Liverpool, (1854-56); *Latter Day Saints' Messenger and Advocate*, (Kirtland, Ohio, 1834-37); *Latter Day Saints' Millennial Star*, (Liverpool, 1840); *Times and Seasons*, (Nauvoo, Illinois, 1834-45; vol. 3, edition by Smith; early files suppressed by Brigham Young). Pro-Mormon works: Bancroft, *History of Utah*, (San Francisco, 1890); *Handbook of Reference to History*, etc., (Salt Lake City, 1882); Joseph Smith, *Book of Commandments*, (Zion, Jackson, Missouri, 1833, exceedingly rare; *Salt Lake Tribune*, (reprint, 1884); *Book of Mormon*, first edition, (Palmyra, New York, 1830), second edition equally rare, (Kirtland, Ohio, 1835); *The Pearl of Great Price* (selections from the writings of Smith, Salt Lake City, 1891); Lucy Smith, biographical sketches of Joseph Smith and his progenitors, (by the mother of the Prophet; suppressed by Brigham Young; Liverpool, 1853, and Plano, Illinois, 1886); Joseph Smith, Third, and Heman C. Smith, *History of the Church of Jesus Christ of Latter Day Saints*, (from the standpoint of the Reorganized Church, Lamoni, Iowa, 1901); Thompson, *Evidences in proof of the "Book of Mormon"* (suppressed by Brigham Young; Batavia, New York, 1841); Tullidge, *History of Salt Lake City*, (1886); Whitmer, *An Address to All Believers*, (written by a primitive, non-polygamous Mormon, Richmond, Missouri, 1887). Anti-Mormon works: Ferris, *Utah and the Mormons*, New York, 1854); Gunnison. *The Mormons*, description of army life in Utah by an officer, (Philadelphia, 1856); Howe, *Mormonism Unveiled*, earliest first hand information against Smith; very rare; (Painesville, Ohio, 1834); Hyde, *Mormonism; Its Leaders and Designs*, the confession of an apostate, (New York, 1857); Linn, *the Story of the Mormons*, the most complete and exhaustive story of the Mormons, (New York, 1902); Riley, *The Founder of Mormonism*, (a psychological study of Joseph Smith, jr., New York, 1902); Stenhouse, *The Rocky Mountain Saints*, a vivid portrayal by an ex-Mormon, (London, 1870); Tucker, *The Origin, Rise and Progress of Mormonism*, (the exposure of a fellow-townsmen of Smith, New York, 1867); Utah Commission, (Government Reports under the Edmunds Law, Washington.)

The *New Standard Encyclopedia*, 1907, article on the "Mormons," four pages of typewritten matter, written by Lorenzo Snow.

The *Encyclopedia Americana*, 1903, article "Latter Day Saints." The Reorganized Church of Jesus Christ, (anti-polygamists). This article of four pages of typewritten matter is by Heman C. Smith, Church Historian, by H. H. Smith.

We have copied these articles on the Mormons from the eight different encyclopedias, making fifty pages of typewritten matter, and filed with the Church Historian. They are certainly a full, complete, and exhaustive study of the work of the unlettered boy who introduced the work which has stirred the world.

The list of publications on the subject of the "Mormons," quoted from the *New International Encyclopedia*, is perhaps exhaustive. We do not suppose that the Reorganized Church, as a body, or the individual members have all of the works mentioned.

Through our efforts in the literature department four years ago, we obtained from Sr. Lucinda Murdock, of Liscomb, Iowa, a copy of the first edition of the *Book of Mormon*, the volume mentioned above as being "very rare." This old volume was placed in the hands of the Church Historian.

Yours in the interest of history,

A. A. REAMS.

Is It Necessary to Delay Opening the Sanitarium?

Is it necessary that the Sanitarium with its sixty-five rooms be furnished very complete in all of its apartments before it can be opened?

Is it necessary that this be done and a full corps of officials, consisting of superintendent, care-takers, engineers, house-keepers, helpers, nurses, and assistants be employed before the institution can be set going for the service for which it was intended?

Is it necessary to wait an indefinite time for all this equipment and the formal opening with music, flowers, speeches, banquet, etc., before a single sufferer can enter for care and treatment?

We have seen the origin and growth of several institutions of this kind in our home city, all of which have made a splendid growth, but had a very modest beginning.

The Christian Home started with one little waif left on the doorstep of the home of the late Rev. J. G. Lenion. It has grown until now it has four large brick buildings and several smaller ones well equipped, and caring for several hundred of all ages, many crippled and infirm.

The Jennie Edmunson Hospital started in the old residence of Dr. M. C. Mohn and was conducted on a very modest plan for a number of years until endowed by Mr. J. D. Edmunson. It now has large and commodious quarters on East Pierce street.

Saint Bernard's Hospital or sanitarium started in the same way, beginning business in the old residence of Mr. John Hawthorne, containing about fifteen rooms. It has grown to very large proportions.

It seems to us that the Lord intended that we should build a modest building and begin business in a *like* modest manner, as those herein referred to. Our institutions should be launched so they can grow up with us and so that we are not continually overreaching to get up to them. In the light of what has been stated regarding the institutions of our home city we must admit that the children of this world are wiser in this generation than the children of the kingdom.

The report of committee made to the late General Conference was to the effect that the Sanitarium was completed, fixtures contracted for, and furnishing had begun. Now let us go to and open the institution, for the purpose for which it was erected, beginning with what we have furnished, and grow into it as necessity demands, and may the Lord add his blessing and come to the suffering Saints in such healing power, that the Emmanuel movement will not be considered as even incidental to it, is the desire of your brother in the gospel. Why not make a special call for an opening contribution?

C. A. RILEY.

COUNCIL BLUFFS, IOWA.

Seattle Reunion.

"Among the beautiful pictures that hang on memory's wall," the one of the Saints' reunion at Alki Point, Seattle, occupies a prominent place. Though it lingers only in memory, who can measure its far-reaching influence? If we who had the privilege of attending are not a wiser, better, and happier people than before, it must be because we fail to improve the opportunities afforded all. Not often is it the good fortune of some of us to hear the grand truths of the gospel presented in such varied, forceful, and pleasing ways by able and eminent speakers. With some of them we have felt acquainted for years, though never before having met them.

It is truly gratifying to find him whom we regarded as a shepherd of the flock so broad and deep of intellect and soul and so full of that sweet spirit of charity that recognizes all men as brothers and who is able to go in and out of the

fold and find pasture. One pleasing feature was a visit from our circus Saints from Ringling Brothers' circus, Brother Turnour, Brother and Sister Clark, and Brn. John and Olie Washicheck. The latter are two bright, promising young men, converts of Brother Turnour, who were baptized during the reunion. How glad we are that the good seed is being sown beside all waters, and the true leaven that expands and elevates the soul is working even in the circus. The Lord added twenty to the church during and immediately following the reunion. Bro. Hale Smith delivered two very interesting and instructive lectures at the Labor Temple on the Sunday following the reunion, proving conclusively by scriptural, historical, and archæological evidence that God has not left himself without a witness. Even the stones are crying out in defense of the word, and truth is springing out of the earth in both the old and the new world to corroborate that which is written in both the Bible and the Book of Mormon. Brother White gave us another characteristic sermon last Sunday night, before departing for the East.

We feel grateful for the refreshing times we have had, for the pleasures of meeting with old friends and new, that our prayers have been answered, and hope to be able to show our gratitude to the Giver of all good by better service, more faith, unity, and love.

Our beloved Sister Johnson is suffering greatly at the time of this writing. We earnestly solicit the prayers of all the Saints in her behalf. Sister Kinghom is in the Miners' Hospital, having undergone a surgical operation. Others of our sick are improving.

Services to-day were conducted by our presiding elder, D. W. Davis, assisted by Bro. Arthur Gorbutt.

CORRESPONDENT.

Eastern Iowa and Kewanee Reunion.

It has been one month since the reunion of the Eastern Iowa and Kewanee districts began. We have thought that some one would send in a report of same, but have seen none. This was the first reunion held in this district and we feel that some record should be made of it. We shall try to tell how things appeared to us and of the good we received and hope that it may be a means of encouragement to others.

The committee to arrange for the reunion consisted of Brn. W. E. Turner, J. B. Wildermuth, and C. G. Dykes, of Eastern Iowa, and Brn. O. H. Bailey, Amos Berve, and J. W. Peterson for the Kewanee District. All of these brethren were at the reunion except Bro. Peterson. Besides these there were many of the local ministry. There were also Brn. E. L. Kelley, J. W. Wight, O. E. Sade, G. J. Brookover, and James McKiernan. There were others we do not recall at present.

Prospect Park, Moline, Illinois, was the place selected for the reunion. It was away from the noise and bustle of the city, in a quiet place. On one hill was a large amphitheater where the services were held. On the hill opposite was the city of tents, there being thirty-five tents. In the valley between was the dining hall where meals were served to those who wished. The scenery all around was such as to inspire one with a love for nature and for nature's God. Mr. Freed, the gentleman who has charge of the grounds, treated us royally. He was ready to lend a helping hand in every way, and was always so kind, good-natured, and smiling, and had a cheerful word for everyone, that made us feel at home. This counted for a great deal.

The day before the reunion was to begin there was a great Sunday school rally in Moline, and then picnic dinners at the park. On account of this the committee were unable to put up any tents until Friday.

From the time the reunion was planned difficulties presented themselves and had to be met by the committee. There was much to try them and the Saints who had gathered there. Brother Wight was very sick and we heard of Brother Alexander's serious sickness. It was rather a sad time. On Saturday morning we were asked to meet in fasting and prayer, and the Lord surely met with us. In the afternoon we were to meet for organization. While some were discussing the advisability of putting Brother Wight, who was a very sick man, in charge of the reunion, that party walked in and there was great rejoicing. Many fervent prayers had been offered for him at the morning prayer service and the Spirit had said that he would be there to give us the benefit of his counsel and labors.

During the day we had heard of Brother Alexander's death. Our hearts were made sad. How we had planned that he would be there to comfort and bless us by his work as Patriarch, and as one whose life was given to the service of others. God had planned otherwise. He had entered into rest and the church was left to mourn. We all miss him and we pray God to comfort the members of his family as he alone can do.

The order of the reunion was as follows: At 8.30 a. m. normal work; then prayer service, and preaching or normal work again. In the afternoon, preaching, sometimes a priesthood meeting, and round table. In the evening, preaching. Sr. Etzenhouser had charge of the normal work and her work was certainly an inspiration to try to know more of God's work and his laws. We can not go into details in regard to all of the work but there are some things in regard to the spiritual part of the reunion we wish to mention. That is the important side. We can say this. The preaching services proved to us the truthfulness of the claims we make of divine inspiration. The Lord was truly with his servants, giving us food for our spiritual natures. In the prayer services we were greatly blessed. God was true to his promise and we only wish that all had done as we were urged so many times by the Spirit to do. There is this one thought that is impressed upon my mind so much and it is that we should prepare ourselves for God's blessing. God wanted us to fast and pray; we were told over and over to do this, and to prepare ourselves and we would receive blessings such as we had not experienced. We are to fast and pray, not to remind God of the promise made or to bring him to us, but, dear Saints, we are to do it to get ourselves in a condition that he can bless us, and to bring us to him. While there was so much to make us rejoice there was this to make us sad. We hope that we may learn to prepare and I do wish to urge upon all to use the blessings that they receive during these meetings and retain that Spirit that will help us to make better preparation for our next reunion, and if we do this we can not fail to be blessed. There are heights to reach which we have not attained, there is a glory and power of which we have but a faint conception. May we work and labor for the highest and best.

We must speak of the conduct of the young people. As a rule we feel that they are to be commended for their attendance at the services, and their good behavior and the interest they showed in the work. Of course there were exceptions, but we feel that it was thoughtlessness and lack of wisdom.

There were those who went away from those meetings feeling that God had been very near. I can say that I have never felt the power and influence of God's Spirit as I felt it there. I felt that we had been together in heavenly places. I know that there was a strength given me that I had never had before. This work opened up to me as it never had in the past. I saw how each part of the body of Christ had its work to perform, and how if each one did the work he was called upon to do, the work would move on till all was accom-

plished. We want a part in this, we do not want to be cast out as one who did not do the necessary work in the hour of preparation.

At the young peoples' meeting which was at 6.30 a. m. the last Sunday morning, there were many great blessings received and promises given that were cheering and strengthening. There were also warnings given. God, who knows the temptations, the trials, that his people have to meet, especially those who are young in years, and in his service, does not leave them to press forward blindly, but warns them of the dangers.

God's Spirit gives life and we feel that we have more abundant life since attending these meetings. Not simply at the reunion did we feel God's Spirit with us, but since returning to our work we have felt that God was near and have seen the fulfillment of some of his promises made by the Spirit.

Let us, dear Saints, begin now to prepare ourselves for the next reunion, for surely after this one being a success financially and spiritually, there will be continuation. We feel that a reunion each year will be of great strength if we meet in the right way, and it will be a means of preparation for that grand reunion when we will meet and will not have to break up camp and part as we did here. May the Lord bless the committee who worked so faithfully to help us have a successful reunion.

Brother Kelley was there to teach us in regard to the temporal law, and let us remember that only by obedience to it can we realize to the full extent the blessings pertaining to the spiritual part of God's kingdom. All must work together; and by obedience to every part of God's law we will be able to gain an entrance into his kingdom. Let us consecrate our time and our service to God's work and we will be given blessings which we now are not able to comprehend.

Yours in favor of another reunion,
NETTIE I. HEAVENER.

PEORIA, ILLINOIS.

Florida Reunion.

A reunion of the Florida District was held at Santa Rosa, Florida, commencing on Saturday, August 21, 1909.

At ten o'clock on Saturday Bro. W. A. West called the meeting to order and the following officers were elected: T. C. Kelley, chairman; O. O. Simmons, secretary; N. L. Booker, chorister; Bessie West, organist; W. M. Hawkins and J. G. Ellis, ushers; the chairman was authorized to appoint the speakers. Sunday, August 22, regular Sunday school service was held, preaching at 11 o'clock a. m., after which dinner was served on the ground. Preaching again at 3 p. m. and at 7.30 p. m. During the following week the Saints met at 9 a. m., for prayer service, and preaching services regularly at 11 a. m. and at 7.30 p. m., except on Friday, August 27, when an entertainment by the Sunday school took the place of the evening preaching. The reunion closed with the preaching at 3 p. m. on Sunday, August 29. The visiting brothers and sisters from Mississippi aided very much.

O. O. SIMMONS, Secretary.

BOTTO, FLORIDA.

Northwestern Oklahoma Reunion.

The first reunion of the Northwestern District of Oklahoma convened here at the time appointed, with F. C. Curtis, Hubert Case, and A. M. Chase as chief speakers. Though the attendance of Saints throughout the district was small, we feel that all were much strengthened and encouraged by the preaching and prayer services, the Spirit being present to a marked degree. The afternoons were devoted to street services which proved to be a great success, and increased

the attendance at our evening meetings. On the last Sunday baptismal services were held and two souls were added to the kingdom, Sisters Redmon and Mooney. In the sacrament and confirmation meeting immediately following the Saints were greatly blessed, the Lord assuring them of his approval, and promising success to the missionaries and guidance to the Saints in the year to come. Owing to the generosity of the Saints, the expenses of the reunion were provided for beforehand, thus dispensing with the unpleasant feature of collections. The reunion was voted to be held at Alva again next year.

Yours in gospel bonds,

CHARLES S. CHASE, *Secretary*

ALVA, OKLAHOMA.

News From Branches

ELK MILLS, MARYLAND.

I came here with Bro. U. W. Greene, to be present at the church opening on Sunday, September 12. Brother Greene preached the opening sermon. A large and attentive audience listened as he in a forceful way portrayed to them some of the faith of the Latter Day Saints. He took as a text that passage of Scripture well known to us all, "My doctrine is not mine, but his that sent me. If any man shall do his will he shall know of the doctrine," and logically showed why we were different from other faiths. Bishop Zimmermann offered the dedicatory prayer, the Spirit being felt to a marked degree as the brother offered the house to the Lord to be used for his work and then asked the direction of God's Spirit to be with the people as they worshiped there and endeavored to teach their children.

In the afternoon U. W. Greene spoke to the Little Elk tribe of red men, a society in the southern country. He spoke to them on the origin of the true red man. The church was comfortably filled and much appreciation was shown by members of the order. There was preaching again in the evening.

By dint of much sacrifice and hard work the Saints here have built a nice chapel, forty feet by twenty-six feet, and when completed with furnace and other necessities it will have cost about eighteen hundred dollars. The Saints here by their right living have gained the respect of the public. The town is small, its principal industry being mills. There is one other church, the Methodist. The field for missionary work is large and the prospect good. There are several small places not far from here which we propose to try to open up. There are only two branches in this State, one being organized at Sidletree by Brother Greene. Brother Greene leaves for Washington, D. C., Thursday to look after the interests of the work there.

WILLIAM ANDERSON.

CENTRAL CHICAGO.

Sunday, September 13. Cool and pleasant. Elder Pement occupied in the morning and Elder Allen in the evening.

Sr. George Warlick and her husband have returned from their eastern trip, having stopped at Niagara Falls a few days.

We are very glad to report a very pleasant time on our business trip to Frontenac, and only wish we could portray some of the beautiful sights. The Hotel Frontenac is located on an island about three miles in circumference and about two city blocks from the Saint Lawrence dock. We have often heard of the "Blue Saint Lawrence," and how often in the morning and also during the day the blue of the sky paled, when viewing the lovely expanse of water. The flowers on the

islands are very varied and luxuriant, and some tourists have considered the Thousand Islands one of the beauty spots of the world. We took the trip through the islands Friday in a small launch, leaving shortly after three and not arriving at the hotel until nearly seven o'clock, and to say it was enjoyed exceedingly is putting it mildly. Some of the islands are very small, simply rocks extending above the water, others are just about large enough for a small cottage, some have been enlarged in order to build a home and have a nice yard, while others are large enough for a good sized farm. At one place the wall of rock extended sixty feet above us. One island was for sale at one hundred and twenty thousand dollars, containing a lovely home and a three hundred acre farm in connection. Some people have built lovely palaces, one costing a million dollars, which seems a lavish expenditure of money when the homes are only occupied about three months in the year. We left lovely Frontenac on Friday evening, arriving at Niagara Falls Saturday morning, and were very kindly entertained at the home of Bro. and Sr. George Landes. Saw the wonderful Falls, and took a ride on the *Maid of the Mist*, and also the famous "George ride," all grand and beautiful. Worshiped with the Saints on the New York side Sunday morning in a nice little brick church, Elder Frank Mesle expressing many good thoughts on the topic, "We must give an account of our doings before a just Judge."

Sunday, September 20. Brother Johnson, of Grant City, Missouri, and Bro. M. T. Chapman were visitors at the South Side in the morning, Elder J. Vanderwood occupying. Elder M. H. Bond discoursed in the evening. Many compliments regarding both sermons. Sister Bond was a visitor and a number of the West Side Saints favored us with their presence.

Elder Allen visited Elder F. G. Pitt on the 23d. He is sick at the home of his son Fred, at Maywood, 140 Twentieth avenue. He has typhoid fever, but the fever is broken, and he expects to be able to sit up the latter part of next week. He desires to say to his friends who have written him that this accounts for his not answering. We are quite sure that all the sick ones, yes, even those who are well and strong, desire the prayers of our brothers and sisters, that we may live in such a way that we may merit the Father's blessings.

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

INDEPENDENCE STAKE.—The seventeenth semiannual conference of the Independence Stake was held at Independence, Missouri, convening at 10 a. m., September 11, 1909, and holding over Sunday, September 12. Organization was effected by electing stake presidency, George E. Harrington, W. H. Garrett, and M. H. Bond, associated with minister in charge, J. F. Curtis, to preside over the conference: W. S. Brown and Mrs. J. C. Nunn, secretaries; J. A. Gillen, C. G. Lewis, and John Lovell as credentials committee; W. E. LaRue, associated with W. H. Deam, as press committee; Laura Kelley, chorister; Ralph G. Smith, organist; Independence Branch deacons and deacons from other branches, ushers. Credentials committee reported all of the fifteen branches as sending reports except Knobnoster. Ninety-one of the ministry reported good work done. Presidency had good report telling of the organization of two branches, one at Malvernhill in Rosedale, Kansas, with 24 members; and one at Warrensburg, Missouri, with 36 members; and that there were two tents in use in the cities and Independence this summer. Bishop May's financial report was as follows: cash on hand last report, \$556.91; received \$8,758.46; expended \$9,433.65; balance due bishop \$118.28. Stake adopted General Conference system of auditing stake bishop's books. Statistical reports: Independence, gain 138; First Kansas City, gain 73; Second Kansas City, loss 10; Argentine, gain

6; Fourth Kansas City, gain 7; Armstrong, gain 4; Grand View, gain 1; Chelsea Park, gain 15; Malvernhill, new with 24 members; Lees Summit, gain 5; Holden, gain 35; Post Oak, gain 13; Pleasant View, loss 9; Knobnoster, gain 7; Warrensburg, new with 36 members; total net gain, 315 members; total membership 4,281, of whom 448 hold the priesthood. Encouraging reports from stake secretary, Religion, Sunday school, First Quorum of Elders, and First Quorum of Deacons were received. Committee on reading rooms reported lack of means so did not install as contemplated. Ordination of James Duffey, of Post Oak, Missouri, was by motion placed in the hands of the stake presidency with power to act. The next conference will be held in Holden, Missouri, in March, 1910. A committee of three was appointed to draft resolutions of condolence in regard to the death of Alexander H. Smith. A resolution was passed sustaining the stake presidency in making visits to the several branches by prearranged schedule. When branches elect officers they are instructed to notify stake secretary. A credentials committee is to be appointed from time to time to pass on credentials of delegates prior to their assembling. A resolution instructing branches in the stake to send letters of removal to branch clerk where members desire to locate, instead of to the members personally. A resolution was adopted instructing those who baptize to hand the certificate of baptism first to clerk of branch where party wishes to join, instead of to member personally and then to member after recording. The matter of the annual reunion was deferred until the next conference. The First Quorum of Elders was reorganized at 8 o'clock of September 11, composed of elders of the Independence Stake only. Preaching by F. M. Smith, Joseph R. Lambert, and F. M. Sheehy. W. S. Brown secretary, 3005 Battimore avenue, Kansas City, Missouri.

SOUTHWESTERN TEXAS.—District conference met at Tuff, Bandera County, Texas, July 24 to 26, 1909. Bro. W. M. Aylor, missionary in charge, was in the chair, and Sr. Ruth Gifford was selected secretary *pro tem*. Part of the first hour was taken up in prayer and testimony meeting. Branch reports were as follows: First San Antonio, gain 12, ordinations 1; Second San Antonio, gain 5. Priesthood reporting: W. M. Aylor baptized 3; Ed N. McRae, president, baptized 4; D. S. Palmer, vice-president, baptized 7; W. H. Davenport; A. B. Kuyendall. Report of Bishop's agent, D. S. Palmer, was read: On hand at last report, 9,411; collected \$235.70; paid out \$244.00; balance, \$1.11. Additional reports of priesthood: Elders W. C. Carl and T. J. Jett. Petition granted for the ordination of Hal Hamilton Davenport, of the Second San Antonio Branch, to the office of priest. Next conference was appointed to be held at First San Antonio Branch on Friday before the full moon in February, 1910. Before the closing of the conference there were five baptized by Brother Aylor. The speakers during the conference were E. N. McRae, W. M. Aylor, and D. S. Palmer. Those baptized were confirmed by E. N. McRae, D. S. Palmer, and W. M. Aylor, after which a baby was blessed under the hands of Brethren Palmer and McRae. Ruth Gifford, secretary *pro tem*.

Conference Notices.

The Gallands Grove, Iowa, District will convene at Gallands Grove, Friday, October 22, at 2 p. m. The Gallands Grove Branch will celebrate their fiftieth anniversary the following Saturday and Sunday, October 23 and 24, with appropriate services. Elder E. C. Briggs, who preached the gospel at Gallands Grove over fifty years ago and helped to organize the branch, expects to be present; also Elders Charles Derry and J. W. Wight. Branch presidents, as well as secretaries, be sure to send in all branch reports at least one week before the convening of conference to secretary. Edith C. Dobson, secretary, Deloit, Iowa.

The quarterly conference of the Northern Nebraska District will be held at Decatur, Saturday, October 2, at 9 a. m., for prayer service, and at 10 a. m. for business. Branch presidents and clerks are requested to see that their reports are in on time. Anna Hicks, secretary, 3019 Pinkney street, Omaha, Nebraska.

Little Sioux, Iowa, District will meet at the Bigler's Grove church, Saturday, October 2 and 3, at 9 a. m. on the 2d for prayer service. Business session begins at 10.30 a. m. James D. Stuart, clerk.

The Central Michigan conference will meet with the Iosco Branch (Tawas City) October 2 and 3, 1909. All clerks of branches will please make out reports for one year. Let

each branch be reported; there are twenty-one branches and surely each one wants his branch represented. Send reports to me not later than September 27, at Bently City, Michigan. Addie Grant, secretary.

Convention Notices.

The Kewanee District convention of Zion's Religio-Literary Society will convene at Joy, Illinois, Friday, October 1, 1909, at 4 p. m. Locals will please send reports to Mira Cady, Millersburg, Illinois. J. T. Hackett, president.

Pottawattamie District convention will meet with the Grand View Sunday school at Boomer, Iowa, October 8, 1909, at 10.30 a. m. Schools will please send in reports and credentials as soon as possible. Do not only send credentials, but let all strive to attend who can, and make this convention one to be remembered. Cora Scott, secretary.

The Northern Nebraska District Religio and Sunday school convention will meet at Decatur, Nebraska, Thursday evening, September 30, at 8 p. m., in joint prayer service. Mrs. M. A. Peterson, secretary Religio association, 1816 North Eighteenth street, Omaha, Nebraska; H. A. Scott, secretary Sunday school association, 3416 Sherman avenue Omaha, Nebraska.

The Central Illinois District Sunday school convention will convene at Pana, Illinois, on October 9, 1909. All are cordially invited to attend. Leah Shoemaker, secretary.

Eastern Michigan Religio and Sunday school associations will convene at McGregor, Michigan, October 8, 1909. All schools are requested to send delegates. Emma Whitford secretary.

Religio society of the new London District, Canada, will meet in convention at London, Ontario, Thursday, 2 p. m., October 14. Lucy Yerks, secretary.

The Toronto District Sunday school association will meet in convention in Toronto, October 22, at 10 a. m. Appoint your delegates and come prepared to do the business of the district. This is the first convention of the new district. May it be blessed of God and much good be accomplished. J. T. Thompson, superintendent.

Change of Address.

My address from this on will be 1535 East Walnut street, Des Moines, Iowa. In sending church funds please send all money orders on Des Moines office, as my family will be located there for the winter.

W. CHRISTY.

Ministerial Appointment.

Elder James E. Kelley having been released from Manitoba because the climate was averse to his health, we hereby take pleasure in appointing him to Northwestern Nebraska where the climate conditions have proved beneficial to him, and recommend him to all with whom he may associate.

J. W. WIGHT, *for the ministers in charge.*
FRED M. SMITH, *for the Presidency.*

Notice of Release.

To Whom it May Concern: This is to certify that C. W. Earle has been released from mission appointment at his request, because of business which demands his attention.

FREDERICK A. SMITH, *Minister in charge of California.*

Approved for the First Presidency,

FREDERICK M. SMITH, *Secretary.*

LAMONI, IOWA, September 23, 1909.

Notice.

At the Eastern Michigan District conference, held at Detroit, Michigan, June 19, 1909, it was voted that the branches of said district must be represented in subsequent conferences by delegates. Let branch presidents please take notice, and at your next business meeting see to it that your branch elects delegates to the conference at McGregor, second Saturday and Sunday in October. Branches failing to elect will lose their part in the deliberations of the conference. Each branch is entitled to one delegate for every six members and fraction thereof. McGregor is easily reached via Pere Marquette Railroad. Let there be a full delegation.

F. O. BENEDICT, *Secretary.*

Died.

THOMAS.—Mary Louisa Thomas was born May 20, 1854, at Warwick, Wisconsin. Her maiden name was Powell, daughter of Elder David Powell, formerly of Plano, Illinois. She was baptized by Elder F. G. Pitt, February 14, 1874, at Plano. She was married to J. B. Thomas in 1887. Died September 18, 1909, at Hutchinson, Kansas, with that dreadful disease, cancer, from which she suffered four years before death. She leaves husband, one daughter, and two sons to mourn their loss. A kinder wife and a better mother is not often seen. Funeral at the Saints' church, Norborne, Missouri, in charge of Elder J. N. Cato. Sermon by Elder W. M. Aylor. The remains were then taken to the New Hope Cemetery, eighteen miles northwest of Norborne, there to rest until the resurrection of the just.

Resolution of Condolence.

Whereas it pleased God to remove from earth life our dear and beloved Patriarch Alexander Hale Smith; therefore, be it

Resolved, That the Saints and delegates of the Independence Stake in conference assembled, do hereby express to the family and relatives of the deceased, our condolence.

We recognize that a great man in Israel has fallen. Standing as he did, as the son of the martyred prophet, his life and work have been stamped indelibly upon the character of the church at large. Of him it has been fittingly said, "that a truer man never lived."

After a long life fraught with unique experiences, he has laid off the toils of earthly conflict and entered into the rest prepared for the people of God.

As a father to the church, he was a father indeed, and while we mourn our loss we rejoice in his gain, and bow to the divine will of the Eternal One; and pray that God will bless and console the bereaved ones in this their hour of trial.

May we emulate his godly life and fight the good fight and run the course and keep the faith until the end, as he did.

G. H. HILLIARD,

W. E. LARUE,

A. H. PARSONS,

Committee.

What the Baby Needs.

A baby must have a plentiful supply of pure, outdoor air. A baby can not thrive on poisoned air. It can not grow healthy and strong on air that has been breathed over and over again, that may have passed in and out of its own lungs half a dozen times. It simply poisons itself under such circumstances. The baby should have fresh air and plenty of it. You really can not give him too much fresh air. If he can live or sleep out doors, so much the better. The more nearly the quality of the air he breathes approaches that of the pure outside atmosphere, the stronger and healthier he will become. If you are afraid of a draught on your little one, then he must suffer because of your ignorance. Indeed, it is pitiful that a poor little innocent human mite must be deprived of that which is food and health and life, one may say because of a mother's or a father's gross ignorance. A draught has never hurt a baby and never will hurt one, and thousands, yes, I venture to say, millions of little ones have struggled and suffered and gasped solely from the want of life-giving oxygen. The circulation of a new-born baby is as a rule for better than your own. Although it is not advisable to expose it to cold, it should nevertheless be supplied with pure, outdoor air; no matter how young it may be. As long as the baby is kept warm, with a sufficient amount of clothing, there is not the slightest danger of catching cold. In fact, even if the body is not kept warm, if it is not overfed or the blood filled with poisons of various kinds, a cold can not possibly result.—Bernarr Macfadden, in *Physical Culture for October.*

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THE SAINTS' HERALD

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theory, of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no offense is felt by a mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.
 A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.
 38-10 JOHN C. GRAINGER.

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A STUDY IN AMERICAN FREEMASONRY.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopaedia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.
 This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.
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THE SAINTS' HERALD

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

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

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



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

VOLUME 56

LAMONI, IOWA, OCTOBER 6, 1909

NUMBER 40

Editorial

"THE BOSTON TRAVELER" AGAIN.

Some weeks ago an editorial writer for *The Boston Traveler* became greatly agitated over the report that certain Vermont officials were to cooperate with Reed Smoot in certain exercises at the dedication of a monument to the memory of Joseph Smith, at Sharon, Vermont.

Not knowing anything about "Mormonism" himself, he immediately turned to the American Cyclopaedia, book 11, page 834, and spent fifteen or twenty minutes in study, after which he felt prepared to give the history of Joseph Smith and the church that was founded under his administration. This came out in the form of an editorial, August 30. It attracted our attention first because he said that Joseph Smith was "brutally" ignorant, and he himself immediately proceeded to display gross ignorance upon the subject concerning which he wrote,—and it will be remembered that the schoolboy defined "gross ignorance" as "one hundred and forty-four times ordinary ignorance." Leading dates were wrongly stated; important events were assigned to a wrong locality; and what is infinitely worse, not one true statement concerning the character of Joseph Smith or his associates appeared in the entire article.

We gave this editorial a very brief notice, pointing out some of the prominent errors, and mailed a copy of the review to the editors with the following letter:

EDITOR OF *The Boston Traveler*,
Boston, Massachusetts.

Dear Sir: Enclosed you will find a clipping from the SAINTS' HERALD, September 8. Will you please convey it to the editorial writer who wrote an article on the work of Joseph Smith, as published in *The Boston Traveler*, August 30? We are surprised that a man so careless in his research, and so ignorant on the subject on which he is writing should be kept on the editorial staff of a paper like *The Boston Traveler*.

Sincerely yours,

HERALD EDITORS.

September 20 *The Boston Traveler* came out printing our private letter and a portion of our editorial as follows:

The editorial is full of blunders. For instance, the *Traveler* says he organized the Mormon church in 1833 in Ohio. It is a fact well known to most writers that he organized his

church April 6, 1830, in New York State. The statement is also made that he started a bank in Kirtland, Ohio, and flooded the country with worthless bank notes for which he was tarred and feathered in 1832. The truth is that the bank was not started until January, 1837, nearly five years after the time when he and Sidney Rigdon were tarred and feathered. To cap the climax this ignorant beaneater says that Joseph Smith was killed at Carthage, Missouri.

There are so many blunders in the editorial that the fact is clearly shown that the writer knew nothing of the subject on which he wrote. Yet he calls Joseph Smith ignorant. We do not know what "brutal" illiteracy is, but it must include such mutilation of facts as we have noted.

The Traveler then continues:

We note in their quibble over dates that our critics refrain from any attempt to refute the historical fact that Mormonism was conceived in fraud, and is maintained even to this day in violation of the laws of the land, but as far as we know our dates are correct.

The American Cyclopaedia, book 11, page 834, says that "Smith and Rigdon in 1831 established a mill and store and set up a bank without charter," and proceeded to skin the farmers in the vicinity by "a flood of worthless notes," in consequence of which "a mob on the night of March 3, 1832, dragged the prophets from their beds and tarred and feathered them."

Regarding the establishment of the church, the Book of Mormon was published in 1830, but, according to all authorities, it was not until '33 that the first government of the church was organized, under Smith, Rigdon, and Williams. This statement is confirmed in the Encyclopædia Britannica, volume 16, page 852.

As for putting the killing of Smith at Carthage, Missouri, instead of Carthage, Illinois, we admit a typographical error, but the essential fact is that Smith was killed at Carthage on the date mentioned.

Mormonism, since its beginning, has been defiant of the law; it puts fealty to its priesthood above the law of the land, holding itself "to be the only legitimate power that has a right to rule on earth." The Mormon church has been in open rebellion against the government more than once. The bloody slaughter at the Meadow Brook massacre is yet remembered by men and women who are still in their prime. The Mormon hierarchy, not content with controlling Utah and Idaho, are reaching out to other States, and to-day Mormon missionaries are in every large eastern city and in Europe, attempting to make converts, special efforts being made to entrap the young, especially of the female sex.

Mormonism is a national menace equally threatening in its consequences to the East as to the West. It is only when the Mormon leaders, emboldened by their success in the West, attempt to work their way into the East that it becomes necessary to discuss them, and it is no doubt uncomfortable for these missionaries to have the facts as to the chicanery,

fraud, and immorality which mark the beginnings of Mormonism made public, but they are true.

ORGANIZATION OF THE CHURCH.

It is not our desire to quibble over dates, but we made the argument (and it is a good one, so good that the editor carefully omits it from the report of our editorial) that those obvious blunders in regard to times and places show extreme carelessness on the part of the writer, as well as ignorance, and discredit all of his utterances on the subject concerning which he wrote. Grapes are not gathered from thorns nor truth from a blunderbus.

Let us examine the three errors that we first pointed out. In editorial number one, the *Traveler* stated that the "Mormon" or Latter Day Saint Church was organized in 1833. In editorial number two, they say that "all authorities" support them in that statement. Let us see how "all authorities" support this statement:

Bancroft, the well known historian, author of *Native Races of the Pacific Slope*, says:

The rise of the Church of Jesus Christ in these last days is on the 6th of April, 1830, at which date the church was organized under the provisions of the statutes of the State of New York by Joseph Smith, jr., Hyrum Smith, Oliver Cowdery, David Whitmer, Samuel H. Smith, and Peter Whitmer.—*History of Utah*, page 65.

In *History of All the Religious Denominations in the United States*, by I. Daniel Rupp, page 407, we read:

On the 6th of April, 1830, the "Church of Jesus Christ of Latter Day Saints," was first organized.

Lieutenant Gunnison says:

The idea of founding a church with the new Seer as chief, does not, however, appear to have been entertained, until just before the printing of the Book of Mormon. This was issued in 1830. . . . On the 6th of April of this year, the church, out of the Gentiles, was organized.—*The Mormons*, page 100.

Thomas Gregg says:

The church was organized on the 6th day of April, 1830.—*The Prophet of Palmyra*, page 15.

Stenhouse says:

On Tuesday, April 6, 1830, the "Church of Christ" was organized in the house of Peter Whitmer, in Fayette, Seneca County, New York.—*Rocky Mountain Saints*, page 30.

Beadle says:

The year 1830 ranks as number one of the Mormon era. Early in the spring, the "Book of Mormon" appeared, and on the memorable 6th of April following, the Mormon church was organized near Manchester.—*Mysteries and Crimes of Mormonism*, page 32.

A similar statement is found on page 772, volume 3, of the *History of our Country*, by Edward S. Ellis. These are all non-Mormon authorities, and all support the statement made by Joseph Smith himself (who ought to be pretty good authority on this question) that the church was organized April 6, 1830, with himself and Oliver Cowdery as first elders. We have never seen a single au-

thority that gave the date of its organization as 1833. In fact, long ere that date elders were prosecuting missions in all directions and important local churches and conferences were established in New York, Ohio, Missouri, Illinois, and other States. *The Traveler* was wrong on point one.

THE KIRTLAND BANK.

The second error pointed out was the statement that Smith and Rigdon flooded the country with



worthless bank notes which aroused such indignation that they were tarred and feathered in 1832. This statement was absolutely false, as the Kirtland bank was not organized until some five years

after that date. The records of the society that founded the bank show that the articles of association were adopted by a meeting held January 2, 1837. (See Church History, volume 2, page 90; also *Journal of History*, volume 2, number 4.)

The first notes ever issued by the bank were dated 1837. We print herewith a facsimile of note number 102, now in possession of the Presiding Bishop, Bro. E. L. Kelley. You will observe its date, January, 1837. According to the *Traveler* Joseph Smith had been tarred and feathered five years before on account of that note. There were other prophets in those days, evidently.

The facts are that when Smith and Rigdon were tarred and feathered in 1832 the bank had never been dreamed of. Their maltreatment was the result of religious prejudice. Of that occurrence Bancroft says:

On the night of the 25th of March, [1832], Smith and Rigdon were seized by a mob, composed partly of the Campbellites, Methodists, and Baptists of Hiram, twelve or fifteen being apostate Mormons. The captives were roughly treated, and expected to be killed; but after they had been stripped, beaten, and well covered with tar and feathers, they were released.—History of Utah, page 90.

Of the various church members figuring in that transaction the Saints were the only ones who had any cause to feel proud.

It is true that a financial institution commonly called the Kirtland bank was started by members of the church. It was started with honest motives. It failed in the financial crash of that period, as did hundreds of other banks controlled by members of other churches. The Saints left Ohio soon after. But after they settled in Missouri they caused Oliver Grainger to return to Ohio and settle in full with all creditors who would present claims. We are prepared to publish certificates from leading citizens of Ohio that the church obligations were honorably and fully settled. Some of these certificates may be found in *Journal of History*, volume 2, number 4.

THE DEATH OF JOSEPH SMITH.

Regarding the third error made by the *Traveler*, in stating that Joseph Smith was killed at Carthage, Missouri, the second editorial says, "we admit a typographical error, but the essential fact is that Smith was killed at Carthage on the date mentioned." There was no date mentioned, which shows that the writer can not even keep his own ideas straight.

There are two typographical errors in this editorial. In the first place the statement "Our dates are correct," should read, "Our dates are wrong." In the second, the statement, "We acknowledge a typographical error," should read, "an editorial blunder." It is not fair to lay the blame on the compositor. It does not become one who is engaged in the work of exposing fraud.

THE SOLOMON SPALDING ROMANCE THEORY.

The Traveler says:

We note that our critics refrain from any attempt to refute the historical fact that Mormonism was conceived in fraud.

The Traveler seems to feel grieved that we did not point out more errors. This we can soon correct.

We quote their statement:

The facts afterwards elicited were, that the manuscript [of the Book of Mormon] was written in 1812 as an historical romance by one Solomon Spalding, an insane preacher. Later it fell into the hands of an unscrupulous compositor named Sidney Rigdon, who copied it and gave it to Smith, who used it as a base of his fraudulent scripture.

This is just as false a statement as the one that the church was organized in 1833, or that the Kirtland bank existed in 1832, or that Joseph Smith was assassinated in Missouri.

The facts are that Sidney Rigdon at the time of the publication of the Book of Mormon was a well-known and respected preacher of the Christian or Campbellite persuasion, residing in Ohio, and never saw Joseph Smith or heard of the Book of Mormon until after the book was copyrighted and published.

The Solomon Spalding theory of the origin of the Book of Mormon has been abandoned by all intelligent and up-to-date opponents of Mormonism, and *The Boston Traveler* should qualify for that class ere it attempts to write on this question. D. H. Bays, one of the ablest opponents of "Mormonism," in his book entitled *Doctrines and Dogmas of Mormonism*, says:

The usual debater undertakes to trace the Book of Mormon to the Spalding romance through Sidney Rigdon.

Nothing can be more erroneous, and it will lead to almost certain defeat. The well-informed advocate of Mormonism wants no better amusement than to vanquish an opponent in discussion who takes this ground. The facts are all opposed to this view, and the defenders of the Mormon dogma have the facts well in hand. I speak from experience.—Page 22.

The Traveler should go faster or else quit traveling.

In 1839, L. L. Rice purchased from E. D. Howe, a former exposé of Mormonism and one of the fathers of the Spalding romance theory, the *Painesville Telegraph*, of Painesville, Ohio, with all the type, presses, books, and manuscripts belonging to the office. Years later, in connection with his friend, President Fairchild, of Oberlin College, while going through these old manuscripts, he found the original manuscript of the Spalding romance, bearing the signature and verification of E. D. Howe and others who had been interested in exposing "Mormonism." The manuscript was placed in the hands of President Fairchild, and is now in the library of Oberlin College, Ohio, where it may be viewed by anyone who chooses to take the trouble. It has been published in book form and the HERALD Editors will take

pleasure in securing a copy of it for *The Boston Traveler*, if it is desired. It is about as much like the Book of Mormon as a mud turtle is like an eagle, and that is why Bays said that the facts were all opposed to the Solomon Spalding romance theory. The *Traveler* is as weak on facts as it is on dates, and loses out on point four.

THE THREE WITNESSES DID NOT RETRACT.

We next notice the following statement found in editorial number one:

Oliver Cowdery, David Whitmer, and Martin Harris each made a sworn affidavit that an angel of God had shown them the plates from which the book was a translation. Before each of these men died they testified on their sacred oath that they committed perjury and that the entire proceedings were a fake.

This valuable information probably was gleaned from the musty pages of one of the encyclopedias referred to, and it is as false as the other four misstatements that we have examined, as we are prepared to prove.

David Whitmer, one of the best known of the three, died in Richmond, Missouri, in 1888. In 1887 he issued a pamphlet entitled, "An address to all believers in Christ," and we quote from page eight of that pamphlet a complete refutation of the statement made by the editorial writer of *The Boston Traveler*.

It is recorded in the American Cyclopaedia and the Encyclopædia Britannica, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that book. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, "*Brother David, be true to your testimony of the Book of Mormon.*" He died here in Richmond, Missouri, on March 3, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery.

"A PROCLAMATION.

"Unto all nations, kindred, tongues, and people, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the 'Book of Mormon.'

"To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published."

This testimony David Whitmer caused to be printed at his own expense and under his own supervision only a few months before his death, and scattered it broadcast to the world. In view of that fact what word shall we apply to the statement of the *Traveler* that he stated on his "sacred oath" that he had "committed perjury" and the "whole thing was a fake"?

It is true that all the three witnesses withdrew from the church because they differed from the leaders on questions of policy, but they did not deny their testimony regarding the Book of Mormon. All reiterated their testimony when close to the end of this life, further proof of which will be found in the article appearing in this issue under the heading, "The SAINTS' HERALD historical series."

The fact that they persisted in their testimony when entirely removed from the influence of Joseph Smith gives it added strength.

ORIGIN OF POLYGAMY.

The next statement that we notice is:

To justify his immoralities, in 1843 Smith produced another revelation, establishing and approving polygamy.

This is of the same character as the other statements that we have noticed. Joseph Smith did not give a revelation sanctioning polygamy in 1843 or at any other time. His teachings on the marriage question are found in the Book of Mormon, second chapter of the Book of Jacob, where it is said, "There shall not any man among you have save it be one wife: and concubines he shall have none." And also in the Book of Covenants, section 42, where it is said, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."

These words came direct from the pen of Joseph Smith, and we call for the production of a single sentence that ever came from his pen sanctioning polygamy.

It is true that eight years after his death Brigham Young brought forth such a document that he claimed had been given to Joseph Smith. That statement we challenge.

Here is something on this question a little more modern than the Encyclopædia Britannica. Senator Burrows was chairman of the committee on privileges and elections during the famous Reed Smoot case, and of a necessity went thoroughly into Mormon history, and especially into the question of the origin of polygamy, and in a speech made before the Senate of the United States, December 11, 1906, he gave the true origin of the revelation on polygamy. We quote from the *Congressional Record*.

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the martyr, whom many sincerely

(Continued on page 959.)

Elders' Note-Book

ANOTHER DEFENSE GONE.

In the first chapter of the book of Ether in the Book of Mormon there is recorded the separation of the people of Jared and his brother from the tribes of men on the plains of Shinar at the time of the confusion and dispersion. It is there said that Jared asked his brother to go present their petition to God for direction. It is further recorded that God did wonderfully answer their cry. In the direction that God gave them they were told to gather together their flocks of every kind, and seed of every kind, and it is further written that the brother of Jared

of 1830 on page 540, and has been repeated in every edition of the Book of Mormon except the "authorized edition," lately published and proof read from the original manuscript, where it will be read "thy family." Ether 1, page 716. When Orson Pratt, sr., made his references and annotations to the Book of Mormon he says in a footnote that "It seems that the brother of Jared had a plurality of families." But another error has been corrected, and with it another defense of polygamy is gone. One by one they fade away, as the light is turned on.—Walter W. Smith, in *Sunday School Exponent*, October 1, 1909.

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 They were not confounded. And it came to pass that Jared spake again unto his brother saying Go to inquire of the Lord whether he will drive us out of the land & if he will drive us out of the land cry unto him whether shall we go & who knowe the Lord but the Lord will carry us forth into a land which is choice above all the earth & if it so be let us be faithful unto the Lord that we may receive for our inheritance. And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared & had compassion upon him & said unto him Go to & gather together thy flocks both male & female of every kind & also of the seed of the earth of every kind & thy family & also Jared thy brother & his family & also thy friends & their families & the friends of Jared & their families & when thou hast done this thou shalt go at the head of them down into the valley which is north ward & there will I meet thee & I will go before thee

By Courtesy of *Sunday School Exponent*.

THE BOOK OF MORMON MANUSCRIPT

(A portion of page No. 490.)

The entire manuscript is in the possession of Pres. Joseph Smith. Special attention is called to the last word in the ninth line, "family."

should gather his "families" and Jared should gather his family.

This would seem a very strange direction to be made to one so favored as the brother of Jared, and many have asked themselves, and often asked others why this should be recorded so. But an appeal to the original manuscript has relieved the situation materially, by the fact that in clear and bold hand it is written "thy family," so that it is clear that the brother of Jared had only one family, though that family did consist of twenty-two souls.

How this error crept into the Book of Mormon we are not informed. It occurs in the first edition

LITERAL TRANSLATION OF ISAIAH 29:14.

While in a bookstore in Saint Louis I was introduced to Rabbi Solomon S. Kohn, of 208 Soulard street. Mr. Kohn graduated as a rabbi in Europe, and is a graduate of Yale, having obtained the degrees of Ph. D., LL. D., and M. D. He is one of the faculty of the leading Jewish school in Saint Louis.

After a brief conversation in the bookstore we went to Rabbi Kohn's office where we continued our conversation. We were talking about the gospel. In the course of our two-hour intercourse Rabbi Kohn was reading the twenty-ninth chapter of the Prophet Isaiah in Hebrew and translating literally as he went along. I was following him in the same

book by reading the King James' version in parallel columns. When he came to the fourteenth verse Rabbi Kohn translated it as follows: "Therefore, behold, Joseph, I will cause to work marvelous to this people, very wonderful, and they will lose the wisdom of their wise, and (the) understanding of (the men that) understand shall hide itself."

Upon investigation we found that the same Hebrew characters and words in the thirty-sixth chapter of Genesis, and elsewhere in the Bible that are translated "Joseph," are identical with the proper noun "Joseph" in Isaiah 29: 14. Rabbi Kohn can not understand why the translators of the English Bible should have omitted the name of Joseph in their work in this verse.

The book which I obtained from Mr. Kohn is the Hebrew and English Old Testament, published by the British and Foreign Bible Society at Vienna, Austria, in 1877, compiled by Myer Levi Leteris. Rabbi Kohn has translated and published our Declaration of Independence in ten languages. He suggested that I enter his class in Hebrew this fall, saying that I would be able to read the scriptures in the original before June 1, 1910. Before we parted the old gentleman gave me fifty-five cents and requested me to order the Book of Mormon with relative tracts sent to him. I have complied with his request and have a desire to study the Hebrew language.

Rabbi Kohn said the term *Josephites* is very fittingly applied to the members of our church.

JOHN C. GRAINGER.

* * * * *

TOLD ON THE PREACHER.

FADS AND FINANCE.—Mrs. Gramercy—"Why doesn't your church get a minister who preaches the higher criticism?"

Mrs. Dorcas—"How can we, my dear? We can't afford to pay one more than fifteen hundred dollars a year."—*Judge.*

A COINCIDENCE.—On the notice board of a church near Manchester the other day the following announcements appeared together: A potato pie supper will be held on Saturday evening. Subject for Sunday evening, "A night of agony."—*Manchester Guardian.*

"It is remarkable," said the preacher to his confidential friend at the club, "how differently people are affected by the same thing."

"How do you mean?" inquired his friend.

"Well, I was thinking of my sermon. It kept me awake four nights, and put everybody who heard it to sleep in half an hour."

One of the suburbs of Chicago is the site of a well-known school of theology, from which go out

each week-end many members of the senior class to try their voices as "supplies."

A passenger on a Monday morning train was surprised at the number of them who got off at the station.

"What are all these chaps getting off here for?" he asked the brakeman.

"Them?" asked the brakeman. Oh, they're returned empties, for the college."—*Youth's Companion.*

Original Articles

THE SAINTS' HERALD HISTORICAL SERIES.

THE THREE WITNESSES. A CRITICAL EXAMINATION OF THEIR TESTIMONY FROM A LAWYER'S STANDPOINT. THEIR CHARACTER AND HISTORY. BY S. A. BURGESS, ATTORNEY AT LAW.

The time is past when we may have the privilege our fathers had of visiting and hearing the testimony of a living witness to the bringing forth of the Book of Mormon. We may each study traditional, biblical, and archæological evidences for ourselves. We may each receive a personal testimony of its divinity by putting the matter to a fair test. (Book of Mormon, p. 775, pars. 3-5); but as to the existence and character of the plates, their material and appearance, we are dependent on the testimony of those who were present when the book came forth. Eighty years have elapsed since the plates were seen, so that the evidence pro and con is not quite definitely known.

THEIR TESTIMONY.

Now what is the testimony that these men commonly referred to as the "three witnesses," give? It is found in the opening of the Book of Mormon as follows:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; that they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men,

and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

Their testimony as given above is also confirmed by Joseph Smith.

Not many days after the above commandment was given [section 15], we four; viz: Martin Harris, David Whitmer, Oliver Cowdery, and myself, agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfillment of the promises given in the revelation; that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith, to Almighty God, to bestow upon us a realization of these promises. According to previous arrangements I commenced, by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not yet, however, obtain any answer, or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation; but with the same result as before. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air of exceeding brightness, and behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He addressed himself to David Whitmer, and said: "David, blessed is the Lord, and he that keeps his commandments." When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; at least it was again to me, and I once more beheld, and heard the same things; whilst at the same moment Martin Harris cried out, apparently in ecstasy of joy, "'Tis enough; mine eyes have beheld," and jumping up he shouted, Hosanna, blessing God, and otherwise rejoiced exceedingly.

TESTIMONY OF THE EIGHT.

And this testimony is further confirmed by the testimony of *eight* other witnesses, as follows:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work,

and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER.
JACOB WHITMER.
PETER WHITMER, JR.
JOHN WHITMER.
HIRAM PAGE.
JOSEPH SMITH.
JOSEPH SMITH, SEN.
HYRUM SMITH.
SAMUEL H. SMITH.

Thus we have twelve witnesses in all, twelve men testifying as to the one fact, the existence of the plates.

Here, however, we desire to take into more particular consideration the three witnesses. What is their character and credibility? Oliver Cowdery was a school-teacher in western New York, but acted as a scribe for Joseph Smith, jr., in translating the Book of Mormon. (Church History, vol. 1, p. 33.) He was baptized and ordained to the Aaronic priesthood, May 15, 1829, by Joseph Smith, jr., for whom he performed a like service. (Church History, vol. 1, p. 34.) In June, 1829, in the vicinity of Fayette,



OLIVER COWDERY.

New York, he was one of the three special witnesses to whom were shown the plates of the Book of Mormon (Church History, vol. 1, p. 46), and the same month he was called to the Melchisedec priesthood at the same time as Joseph Smith, jr. (Church History, vol. 1, p. 59.) He was also present at the first organization of the church, April 6, 1830, being one of the original six members. (Church History, vol. 1, p. 77.) Then by vote of the church he was accepted and ordained an elder. But shortly after this he severely criticised Joseph Smith, jr., on account of section 17: 7 of the Doctrine and Covenants as now published. (Church History, vol. 1, p. 113.) This matter was satisfactorily adjusted. He was present at the dedication of the Temple Lot, August 3, 1831 (Church History, vol. 1, p. 209), and also acted as missionary in Missouri and to the Indians. (Church History, vol. 1, p. 180.) In May, 1832, he was one of a committee to review and prepare the revelations for publication. (Church History, vol.

MARTIN HARRIS.

1, p. 249.) He was editor of the *Star* at Kirtland for a time (Church History, vol. 1, p. 372); also of the *Messenger and Advocate* (Church History, vol. 1, p. 515), and on February 17, 1834, he was chosen one of the first High Council. (Doctrine and Covenants, section 99; Church History, vol. 1, p. 432.) He with the other two witnesses, on February 14, 1835, chose the first Quorum of Twelve. (Church History, vol. 1, p. 541.) He was later elected president of the High Council (Church History, vol. 2, p. 6), and on April 3, 1836, in company with Joseph Smith, jr., he saw a vision in Kirtland Temple, in which the Lord Jesus Christ appeared to them, then Moses, Elias, and Elijah in turn. (Church History, vol. 2, p. 46.) In September, 1837, he was chosen assistant counselor to the First Presidency (Church History, vol. 2, p. 107); and also acted in other capacities in the church. In 1838, some difficulty arose between him and some other officials of the church, which resulted in his expulsion on April 12, 1838. (Church History, vol. 2, p. 150.)

We see from the above that he was a man closely associated with Joseph Smith, jr., in all the early history of the church, and was in a position to know the real facts in regard to the Book of Mormon and the early history. He repeated his testimony at various times in the years immediately following the vision of the angel and the plates. But even after he had left the church, we find no variation in his testimony in regard to the divinity of the Book of Mormon; though he then believed the church had gone astray. He was a man of sterling worth, and we may rest assured that it was not fear that held him steadfast, since we see how readily he criticised Joseph Smith, jr., in the matter of Hiram Page, and what is now section 17: 7 of Doctrine and Covenants; also in the matter which led to his separation from the church.

David Whitmer informs us that he was present with Oliver Cowdery at his deathbed, March 3, 1850, and that his last words were, "Brother David, be true to your testimony to the Book of Mormon." (Church History, vol. 1, pp. 49, 50; David Whitmer's Address, p. 8; Church History, vol. 4, pp. 446 to 449.) Also Hiram Page, in a letter to Dr. Warren Cowdery, informs him that he, too, was present at his deathbed and Oliver Cowdery said that any organization that does not agree with the order laid down in the Bible and the Book of Mormon in the gospel dispensation, is to be rejected; knowing that for us to support such errors would be opposing the order of God, and would be worshiping the man of sin. Among his last words, was to reaffirm his testimony to the Book of Mormon. (Church History, vol. 4, p. 515.)

Martin Harris was a man of business, of good standing, and assisted Joseph Smith, jr., in printing the Book of Mormon, although he informs us he lost nothing whatever by that work. (Church History, vol. 1, p. 52.) Mr. Harris was born May 18, 1783, Saratoga County, New York; moved to Palmyra about 1792, where he met Joseph Smith, jr., in 1827. (Church History, vol. 1, p. 18.) In February, 1828, he visited Doctor Mitchill and Professor Anthon with a transcript of the characters from the plates of the Book of Mormon. (Church History, vol. 1, p. 19.) After the plates were restored to Joseph, Mr. Harris acted as scribe from April to June, 1828. (Church History, vol. 1, p. 23.) He also was one of the three witnesses in June, 1829 (Church History, vol. 1, p. 46), as well as being one of the six original members of the church, April 6,

1830. (Church History, vol. 4, p. 108.) He was present at the dedication of the Temple Lot in Jackson County, Missouri, August, 1831, (Church History, vol. 1, p. 209,) and was also a member of the first church. (Doctrine and Covenants, section 99; Church History, vol. 1, p. 432.) He went on several missions during these early years, but in September, 1837, was objected to as a



MARTIN HARRIS.

member of the High Council. (Church History, vol. 2, p. 108.) After the death of Joseph Smith, jr., Mr. Harris remained at Kirtland for a number of years, being associated with David Whitmer in a faction for a short time (Church History, vol. 3, pp. 79 to 82); but in 1870 he went to Utah, where he died, July 10, 1875. (Church History, vol. 4, p. 108.)

He is generally considered to have been disaffected and to have withdrawn from active relations with the church before the death of Joseph Smith, jr., but despite his disaffection, we find him time and again reaffirming his testimony, in 1853 to David B. Dille, at Kirtland, Ohio, again in letters to Mr. Emerson, November 23, 1870, and January, 1871. While Simon Smith states that he was present with Martin Harris during his last sickness about four days before his death, and says, "He (Martin Harris) certified to me that his testimony in connection with the Book of Mormon was true, and added: 'I

tell you these things that you may tell others. I can not and dare not deny it lest the power of God consume me.'” (Church History, vol. 1, pp. 51 to 53.) Also Martin Harris, jr., in an obituary published in the *Ogden Junction*, says that his father always bore a “faithful and undeviating testimony to the divinity of the Book of Mormon, whether in Kirtland, in the midst of the wicked and ungodly, or in Utah.” Also, “He was in his happiest mood when he could get somebody to listen to his testimony, and he never appeared to get tired of talking about the coming forth of the Book of Mormon, and testifying to its truth. . . . His last audible words were something about the Book of Mormon and the three witnesses.”—Church History, vol. 4, pp. 108, 109. So we see that despite his disaffection, he still remained firm to his testimony even to the end.

DAVID WHITMER.

The third witness, David Whitmer, was also an early associate of Joseph Smith, jr., and was baptized in June, 1829, (Church History, vol. 1, p. 44.)



DAVID WHITMER.

about the time of the vision of the plates. (Church History, vol. 1, p. 46.) Considerable of the translation of the Book of Mormon was done in his father's house. (Church History, vol. 1, p. 42.) He went on various missions, and July 3, 1834, was elected president of the High Council of Zion in Clay County, Missouri. (Church History, vol. 1, p. 503.) But in 1837 he was arrayed with others against Joseph Smith, jr. (Church History, vol. 2, p. 101.) Although November 7, 1837, finds him elected as president of the Far West Branch, he was deposed from office the following February, (Church History, vol. 2, p. 142,) and expelled from the church the following April 13, 1838. (Church History, vol. 2, p. 150.) He became president of a small faction at Kirtland for a short time (Church History, vol. 3, p. 78 and following), but was unalterably opposed to polygamy and the church in Utah. (Church History, vol. 1, p. 55; “Address to all believers in Christ,” pp. 8, 9.) At the death of Oliver Cowdery he received from him the original manuscript of the Book of Mormon, which has the original printers' marks. (Church History, vol. 4, pp. 245 and 458; General Conference Minutes, p. 1129; Church History,

vol. 4, pp. 446 to 448.) Orson Pratt with others visited him and told him simply to name his price for the manuscript, that the church in Utah had millions behind it, and were ready to pay him his price. He showed his sterling character in informing them that it was not for sale, not at any price, and that “there is not enough gold in the world to purchase them” from him. (Church History, vol. 4, p. 447.) After his death the manuscript was turned over by his heirs to Joseph Smith, President of the Reorganized Church. (General Conference Minutes, 1128.) Mr. Whitmer lived until January 25, 1888, (Church History, vol. 4, p. 587,) and so had a longer opportunity than the others of bearing his testimony. One of the encyclopedias printed that the three witnesses had denied their testimony. This caused Mr. Whitmer to come forth time and again in defense of his testimony and that of his associates, (Church History, vol. 1, pp. 54 to 58; vol. 4, pp. 361 to 371, 446 to 449, 587.) Although he had been disassociated from the church for nearly fifty years, and men went to him even in his last years to secure a denial from him of his testimony. (Church History, vol. 4, pp. 361, 447, 448; *Kansas City Journal*, June 5, 1881.) Without there being any possibility of anyone being able to disprove it, had he denied it, since he was the last of the whole twelve witnesses, still he remained unalterably, unchangeably firm to the end. He was visited time and again by men of the church and by others, but it was invariably to reaffirm his testimony. In March, 1881, he issued “An address to all believers in Christ” (Church History, vol. 4, p. 350), touching on the point of the denial of his testimony as one of the three witnesses to the Book of Mormon. Therein he said:

It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the “Book of Mormon.”

To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses. Those who know me best, well know that I have adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements, as then made and published.

“He that hath ear to hear, let him hear;” it was no delusion! What is written is written, and he that readeth let him understand.

To this statement there is attached the following, signed by twenty-two of the most representative citizens of that place:

We, the undersigned citizens of Richmond, Ray County, Missouri, where David Whitmer has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

The Richmond Conservator, March 24, 1881, publishes the above statement, and the editor voluntarily adds:

There is no doubt that Mr. Whitmer, who was one of the three witnesses of the authenticity of the gold plates, from which he asserts Joseph Smith translated the Book of Mormon (a facsimile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin. . . . Having resided here for near a half of a century, it is with no little pride that he points to his past record with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary.—Church History, vol. 1, pp. 56, 57.

NO ONE OF THE WITNESSES EVER RETRACTED.

Many other such testimonies could be given, but to avoid too great length we will close with the statement that on his deathbed, after asking the physician who attended him whether or not he was in his right mind, and securing an affirmative answer, "He then addressed himself to all around his bedside in these words, 'I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say you have heard me bear my testimony on my deathbed. God bless you all. My trust is in Christ for ever, worlds without end, Amen.'"

It is worthy of note that not one of the eight witnesses, nor Joseph Smith, jr., ever denied their testimony, though several of the eight witnesses also became disaffected.

None of these men seemed to fear or hesitate to denounce a wrong, whenever they believed one appeared. All were in a position to know whereof they spoke. Yet, having every reason to change their testimony, if it were not true, and such temptations as would have caused many men to change it, even though it were true, still one and all remained steadfast until death had sealed their testimony. All appear to have been honorable, truthful men, and a careful consideration at this time would modify some of the harsh statements made on both sides at the time of the difficulties in Missouri, when they separated from the church. Nothing has been shown affecting their credibility in any way, so far as we have been able to discover.

SUMMARY OF POINTS.

Now what was their testimony? 1. That they saw the plates, from which the book was translated. 2. They saw the engravings upon the plates. 3. These things were shown them by an angel. 4. They heard the voice of God declaring that the translation was by the power of God, and that by the grace of God and his power they beheld and bore record, a thing marvelous in their sight, as it would be in the eyes of all men, but nevertheless true. 5. That the voice of God commanded them that they bear record, wherefore to be obedient unto the com-

mandments of God they bear this testimony. 6. That they now know the work is true. 7. That the plates have been translated by the power of God, for his voice hath declared it unto them. (Church History, vol. 1, pp. 47, 48.)

On all these points their testimony is confirmed by Joseph Smith, jr., and on the first and second points, as to the existence of the plates and the engravings thereon, their testimony is confirmed also by eight other witnesses, making twelve, in all.

The eight testify:

1. Joseph Smith had shown them the plates. 2. The plates had the appearance of gold. 3. They handled the plates, and particularly the leaves Joseph Smith had translated. 4. They saw the engravings thereon. 5. The engravings looked like ancient work. 6. They had not only seen, but had also hefted, and so knew the plates were material and real. (Church History, vol. 1, p. 48.)

Other points of explanation and description as to the size and appearance of the plates are proved by their oral and written testimony at other times and places to wit: The plates were about six by nine inches, and six inches thick, thin like tin, and attached together by a ring at the back, and that part of them were sealed. (Church History, vol. 1, pp. 50 to 52.)

OBJECTIONS.

But it is objected that the testimony agrees with that in the Doctrine and Covenants, regarding the character of the plates. Suppose that it did not agree? We think there would then exist much stronger objection. While it agrees in all the essential particulars, as we might expect, if true, the style and writing is such as to show that the statements in the Book of Mormon and those in the Doctrine and Covenants were not written by the same person, as the style is quite dissimilar, as must appear on examination.

The next objection is made that there should be but three witnesses (Book of Mormon, 150: 133, 134; 726: 2, 3; Doctrine and Covenants 4: 3), while in fact there were eleven besides the translator. A careful examination of the above statements will show that three special witnesses were foretold, also that the plates should not be generally shown, yet no statement prevents them from being shown to a few others at the command of the Lord. In fact the book itself says, "And there is none others which shall view it, *save it be a few*, according to the will of God, to bear testimony of his word unto the children of men."—Book of Mormon, 150: 134. "Save it be a few" is sufficient to justify the eight witnesses.

A few have claimed that the witnesses have denied their testimony, but on the most favorable view this seems to be a misunderstanding, or misrepresent-

sentation. There has not been a single instance where anyone of them denied or contradicted his testimony in any material point, but rather they reaffirmed it even in the face of death.

It is again objected that their testimony is not independent statements, but a joint draft. As to this, it will be noted that since all testified to the one event, for economy of space it was wisdom that they should all sign one statement. But many other times did they give their separate testimony, both orally and in writing, whether among friends or among those who desired to undo their work. (See citations above.)

A further objection is that the revelation of Martin Harris told him to lie. (Doctrine and Covenants 5:5.) A careful reading of this paragraph is all that is necessary to show this statement is not true, and the objection not well taken.

Another objection is that their testament does not speak of their seeing the Urim and Thummim, the Breastsplate, and other things as provided for in the Doctrine and Covenants. (Doctrine and Covenants 15:1.) This is true so far as the single statement in the Book of Mormon is concerned, since in it the only material features were those which related to the plates of that book. But in their individual testimony this objection is fairly met, since there they state they saw the other articles. Church History, vol. 1, p. 50; vol. 4, pp. 361, 370, 447.)

The only other explanation ever offered has been the Solomon Spalding Manuscript. But the presumptions are so numerous, there is so little evidence to sustain them, that even its principal defenders have admitted it will not stand examination. We are now told there were four Solomon Spalding manuscripts. Why four? Simply because their testimony is so contradictory that it would take that many different drafts to protect all the witnesses. Given the facts, that a man in a certain State, writing a manuscript, and another man enters the same State, they assume without evidence that (1) the manuscript is of a certain character; (2) that this manuscript is stolen; (3) that it was stolen by the second man. By making such presumptions as these, it would be easy to prove any man a criminal.

THE LOGIC OF THE SITUATION.

Affirmatively then, we have the unimpeached testimony of twelve men to the actual existence of the plates and the characters thereon. They are men who were in a position to know and of such characters as to be worthy of belief. Again, one who can say, "I saw," is worth more than a thousand who would say, "I did not see, and therefore, do not believe." In this case twelve men saw and handled. The most conservative conclusion we can make, is, that plates of that character were then in existence,

and those plates had the appearance of gold, and on them were marks of ancient appearance; that four of these witnesses heard a voice or manifestation, which was not of themselves, and which they believed to be divine.

Ordinarily we would rest here, but some undertake arbitrarily to reject the evidence and say it is not according to earthly logic, nor in accordance with the rules of evidence. This we suggest is rather a confusion of terms. "Logic is the branch of philosophy that treats of forms of thinking in general, and more especially of inference and of scientific method."—Murry's Dictionary, vol. 6, p. 401. A form of thinking, a method of reasoning, which proves some part of truth, and utterly fails when used to test some other portion of truth, is fatally defective; if there is such a system. But usually the difficulty is not so much with the logic as it is a certain unwillingness or inability to accept the conclusions of logic unless those conclusions fall within our own very narrow experience. It is true that we do not now *know* in the absolute sense of the word. Our knowledge is relative. Or as one great logician states it, "Now we see through a glass, darkly."

THE LAWS OF EVIDENCE.

As to the laws of evidence, that standard work, Greenleaf on Evidence (sixteenth edition), states: "While unbounded credulity is the attribute of weak minds, which seldom think or reason at all, . . . unlimited skepticism belongs only to those who make their knowledge and observation the exclusive standard of probability."—Page 22.

The laws of evidence do not prevent proof by any means, though in any particular case it will demand the *best* evidence obtainable, and that such evidence be relevant to the case.

Merely because the evidence offered does not come within our personal experience, would hardly be sufficient grounds to justify its rejection. The King of Siam would not believe the Danish Ambassador when he told him of ice and snow, that the rivers of Denmark became solid during part of the year. Shall we believe, if one tells us, that after the long polar night the snow is purple at the North Pole? When we were told that geraniums grow in California six or seven feet high, we doubted it very much, but that did not change the fact. One hundred years ago, who would have believed it, if a picture of to-day with its various modes of rapid transit, electric lights, telegraph, and telephone had been reported? Yet we have passed even that stage and have wireless telegraphy and aviation. Also the society for psychic research is gradually establishing some facts, which are outside the realm of mathematics or chemistry, though their parallel is found in the pages of history. In fact, the following has been repeatedly held by our highest courts:

"Express testimony can not be rejected on the sole grounds of its improbability." (16 N. J. Eq. 172.)

"It would be a monstrous proposition, that an improbable fact can not be established in a court of law." (113 F. R. 378.)

Again, "Science has not yet drawn, and probably never will draw, a continuous and permanent line between the possible and impossible, the knowable and unknowable. . . . Advance in the use of electricity and experiments in telepathy, hypnotism, and clairvoyance warn us against dogmatism." (Post vs. U. S., 135 F. R. 1.)

Human knowledge is acquired in but a small part from our own perception and reflection. The greater portion comes from others. Children believe all things, till later finding some things not true, they learn to distrust. So in later life we learn to test, and hence come to a more rational belief. Every fact is tested by facts previously accepted as known or believed; but we should not, for this reason, unduly distrust all others.

Even in that one science capable of exact demonstration, mathematics, ignorance will prevent belief and proof. Unless he has learned the fundamental principles and then progressed, so his mind is able to receive, algebra, let alone calculus, is to him a realm unknown. A certain one says that he does not believe we know anything about the distance of the sun, moon, and stars; that it is all the merest assertion. Though he be a man of considerable education, yet if he does not know trigonometry, the demonstration or even the most ordinary proof is difficult, if not impossible. Yet it does not change the fact that with a probable error, enormous when stated in miles, yet relatively small, some fairly accurate demonstrations can be made.

We do not and can not expect the same method of proof and experiment for mathematics, chemistry, physics, psychology, and sociology, to say nothing of the spiritual realm. Yet the same method of proving all things, of earnestly seeking the truth regardless of what it may be, can be and should be used in the study of each and all. Qualification as a mathematician does not fit one to talk Greek, nor does chemistry prepare for psychical researches, although such an one should be able to more quickly prepare himself for intelligent study and experiment.

Logically, the conclusion we should draw from the testimony of these twelve men is not at all uncertain. From the standpoint of evidence the great preponderance sustains them. The ability of these twelve men to observe accurately and to report correctly, what they have seen, has never been impeached, nor has their credibility been questioned. Were it necessary we could introduce many living witnesses who have seen an angel, as well as corroborative testimony on other points. The fact that the

evidence may be outside the previous experience and knowledge of the jury, is not important, since by their oath they must "a true verdict give according to the law and the evidence."

INVESTIGATION AND RESEARCH INVITED.

As to the matter of the testimony of the three witnesses, the case is fully proven by a clear preponderance of evidence. But since the book contains so much of importance to us, as students and lovers of truth, so much of vital interest, as it concerns the questions of eternal life, it becomes us as individuals to study and prove for ourselves. We have no quarrel with the skepticism which proves all things, holds fast to that which is true. We hold no brief for credulity or blind faith; but we do for an intelligent growing faith, which becomes *knowledge*. We do affirm a faith that works, that tests and tries and questions, having "an assurance of things hoped for, an evidence of things not seen." But a man who arbitrarily rejects evidence, because not within his experience as yet, is acting contrary both to the principles of science and of logic. Man has powers as yet undeveloped and little understood. We want neither credulity nor incredulity, but investigation and proof. It requires sincere work, as does any other search for truth. If made with sufficient care, the investigator becomes no longer a fit juror, but instead a qualified witness.

The reason is found in the Book of Mormon itself, very near its close:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.—Book of Mormon 775: 4, 5.

This certainly is a remarkable promise and a test worthy of our thought and consideration. Here we rest, confident of the outcome to all lovers of truth, to all those who are willing to "prove all things," and "hold fast to that which is true."

SAINT LOUIS, MISSOURI.

"Somebody has said that many an one becomes better than he was by being thought better. Remember that loving faith and trust is the greatest inspiration we know to better living, and if you can not help your friends in any other way, help them by trusting them."

"We do not gain anything by being impatient with ourselves. There are some girls who discourage themselves because they are such hard critics of their own actions. Remember that the blossoms of character, like those in our gardens, need the gentle rain and sunshine, but impatience and harsh criticism, like the pelting hailstones, lay them low."

Of General Interest

The work of the Iowa Anti-Saloon League is becoming more and more important, and much advantage has been obtained over the liquor forces in the past six months. Rev.



REV. W. C. BARBER.

W. C. Barber, superintendent of the Iowa branch of the league, is a strong man at his post. He gives the following brief review of temperance reform in Iowa:

"The Iowa Anti-Saloon League will close its ninth year of public activity September 30, 1909, and begin its tenth year encouraged in every department, looking forward at the possibilities and opportunities of greater accomplishments than ever.

"It is impossible to enumerate in detail the results of nine years of agitation with education, strenuous efforts towards law enforcement, and the battle for supremacy with the liquor traffic

in the State Legislature. Only a few years ago very few of the large cities pretended to obey the mulct law, and any person or organization that attempted to enforce the law was either boycotted, thrust out of the city, or suffered injury in various ways. We are reminded of the death of Reverend Haddock, of Sioux City, some years ago because of his efforts to compel some of the saloon keepers to obey the law, and for several years following his death no man or organization made any effort to advocate law enforcement so far as the saloon was concerned. However, two and a half years ago the State league began a crusade against the flagrant violation of the law on the part of saloon keepers and brewers. Over ninety cases were fought out in the district court and permanent injunctions were granted in each instance and the lid went on in Sioux City in spite of the protest of the saloon element and the local newspapers. Over two hundred and sixty prosecutions have taken place during the past two and a half years, and the sentiment has so developed against the saloon that the press of Sioux City is advocating law enforcement and the administration seeks to compel strict observance of the mulct law. Sioux City of the past with its anarchism and lawlessness has disappeared. Sioux City of the present is marked particularly by its sentiment for strict enforcement of law throughout.

"Over forty-six drug stores have been permanently enjoined in Des Moines alone and a number of them were recently fined for contempt of court. This has decreased the number of drug stores in Des Moines and the sale of liquor by the druggist has materially decreased.

"The general result of this law enforcement crusade has had a tendency to establish a strong temperance sentiment until we were able to go before the last General Assembly and pass the resolution seeking the resubmission of the prohibitory amendment to the people and its adoption to the constitution in the house of representatives. We were defeated in the senate by reason of the fact that the com-

mittee on constitutional amendment and suffrage withheld the resolution and it died in the committee.

"The league has a strong constituency both numerically and financially. It is larger than any party and its power has been felt throughout the State. It federates the churches regardless of denomination. It mobilizes the forces without reference to organization and with such a constituency in its favor it has massed its forces like a mighty army against the enemy, and to-day the enemy is upon the retreat defending itself as best it can. Two years ago the temperance forces were upon the defensive, the liquor forces were the aggressors, but now the conditions are reversed and the enemy is making every effort to defend itself from the onslaught of the federated church, the Iowa Anti-Saloon League.

"We are now preparing for the primaries and the results will depend largely upon the local people. The temperance constituency must select men who stand right upon the temperance question. They must give the man their individual support at the primaries. They must not divide their strength with two or three candidates who stand for the same thing. Let the enemy divide its strength if they will, but they are shrewd enough to consolidate their forces upon one man and render unto him their undivided support. We must do the same.

"The next election will tell the story and we must use every legitimate method to elect a General Assembly that will repeal the mulct law, pass a constitutional amendment, and give to the State of Iowa immediate relief from the nefarious traffic that exists in thirty-eight counties of the State. The future is bright and the light is breaking, the day is at hand and we need now to exercise ourselves and exert all our strength in this great effort to abolish the saloon in Iowa."

Religion and Politics.

But for repeated rumors of a political alliance between the Republican party and the Mormons of the Rocky Mountain States, the flurry of protest in Salt Lake against the President's speaking in the Mormon Tabernacle would be altogether meaningless and un-American.

There is nothing in the American system of government that is wiser than its absolute divorce of church and state. The President's form of worship is dictated by his own conscience, and the same is true of every American citizen. In following his own conscience the President completes the full measure of his religious duty. In his public capacity he is not permitted to take notice of the difference between one religious sect and another.

If it is proper for the President to speak in a Christian church or in a Jewish synagogue, no objection can rightly be made to his speaking in a Mormon church building. He would be violating the spirit of his oath of office if he favored one religious sect more than another.

Because of the wars and persecutions which grew out of the union of church and state in the Old World the founders of the American system dissolved the association between them. Americans of this generation will do well to frown upon everything that leans toward its restoration.—*Saint Louis Republic*.

"Many a Christian would doubtless be much ashamed to have friends who hear his fervent exhortations in the prayer meeting, hear some of his words in the family circle or among his business acquaintances. The child who hears his father pray and exhort in church, often hears him grumble and say un-Christian words at home."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

The Bible as Good Reading. (Continued from last week.)

AFTER A HUNDRED AND TWENTY YEARS.

Finally, Moses came to his end. How grandly tragic was his final day! He never set foot in the promised land toward which he had led his people. But he was permitted to look upon it. Indeed, that is the most, it seems, that is permitted to the vastly great. They see the vision; they plan the march; they captain the advance—but they enter not into the fulfillment. And so Moses, the greatest of the great, went up into Mount Nebo, and the promised land unrolled before him. And then the great one fell. His work was finished, and he fell. And, a hundred and twenty years though he was, "his eye was not dim, nor his natural force abated."

Stories of adventure never lose their fascination. Indeed, Mr. A. Conan Doyle, in a thoughtful essay, says that there is an increasing love for tales of this kind, and explains it upon the ground that it is a reaction against our neurotically complex civilization. The Bible is full of these narratives. As I pointed out in the first article, there is not a Hebrew to-day who does not glory in the craft, courage, and inspiration of Gideon. Who can forget the exaltation of Disraeli, that greatest of English statesmen, when speaking of the princes of Israel, always naming Gideon! The famous night attack of this Hebrew captain has always reminded me of Washington's night passage of the Delaware and his thunderbolt assault on the Hessians at Trenton. The Israelites had fallen into bad straits.

"And the children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hand of Midian seven years."

And the Midianites "didn't do a thing" to the Jews. They "destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass."

In that black hour a leader arose for the oppressed people, just as leaders for the masses always rise when their situation becomes desperate. It is true that the Bible says that "God sent his angel to Gideon"; but for myself I believe that all great leaders of the people always have been and always will be directly inspired from on high. I find no difference between the divine guidance of Moses and a like direction of Washington and Lincoln.

It is picturesquely characteristic that the angel found Gideon "threshing his wheat by the winepress to hide it from the Midianites." Nearly all the great leaders of the people are found thus in the common occupations of the people when they are called to lead the people. So with Jackson and Cromwell and with Joan of Arc; and the mighty Peter threw aside the barbaric pomp and luxury of czarism to work as a common laborer in a humble shipyard of Holland. Gideon himself says:

"My family is poor in Manasseh, and I am the least in my father's house."

Nevertheless, the angel hailed him, "Thou mighty man of

valor!" for he saw quite through the externals into the soul of the man. It is a curious thing how the mysterious quality of daring is almost impossible of discovery until occasion develops it. The quiet man may have it, and, on the contrary, the most ostentatious and vainglorious man may have it; as witness Major Burnham, the famous American scout, who, so far as deeds prove anything, is the most daring man alive to-day. On the other hand, consider Murat, Napoleon's famous marshal, who was vainglorious to a ludicrous point, but who was as brave as he was vainglorious.

Gideon was a good deal of a doubter. He could not make out how he, with the poor material he had among the deteriorated Hebrews, could prevail over the well-equipped Midianites. And he asks miracles to prove it; and so you will remember that the dew fell only on the fleece and none on the floor around it, which was dry. Even that did not satisfy him, and he reversed the process, and the dew fell on the floor and none on the fleece.

HOW GIDEON CHOSE HIS MEN.

He was convinced at last, and gathered the Israelites about him. But they were too many, and everybody that was afraid was sent back. That test lost Gideon twenty-two thousand soldiers and rid him of twenty-two thousand cowards. Ten thousand remained. But Gideon needed tempered steel for this enterprise; he couldn't take anybody with him who was too nice, on the one hand, or too slovenly, on the other hand. So he took them down to the water to drink. Those that bent down on their hands and knees he excused, and those that lapped water with their tongues like a dog he took. That gave him *three hundred men*—three hundred men against the "Midianites and the Amalekites and all the children of the east lay along in the valley, . . . and their camels were without number as the sand by the seaside for multitude."

But they were picked men that Gideon had. All the chaff was winnowed out from among them. It was the same situation when a handful of high grade Greeks utterly overthrew the enormous hosts of the Persians. It is the same situation that all men find everywhere. Do we not see it in politics, where a small band of pure, true, brave men can put to utter rout an immense number of baser quality?

Then came the strategy of the blowing of the trumpets and the breaking pitchers and the lights suddenly revealed, with the result of confusion, dismay, flight in the hostile camp, and the resistless onslaught of the Jewish warriors.

I am sorry that we can not talk for a little while about Esther. And the story of Daniel is almost as charming as that of David. But you can't describe these rare and engaging narratives in a single paper. Indeed, I am at loss how to close—so many examples in the Bible as "good reading" contend for choice.

Everybody is interested in oratory. Some of us may think we are not. But let such a scoffer at the power of speech fall under the spell of a master of the art and he changes his mind. So, let us take the master effort of the most finished orator of ancient times, and possibly of all time—of course you know that I am referring to Paul's oration on Mars Hill. We hear this perfect example of the art of oratory read to us and get very little of its meaning, none of its beauty, and absolutely no idea whatever of the power with which it was spoken and of its almost hypnotic effect over Paul's difficult audience. It is hard, of course, to get it to you in cold type. But, perhaps, we can get some notion of it.

PAUL, THE ORATOR OF ATHENS.

In the first place, then, remember that Paul was a man of finished education. He had been very decidedly a man of the world. There was little that anybody could teach him.

It is easy to see how, after his conversion, he became by common consent the leading advocate of Christianity. He went about preaching the gospel with inspired eloquence and with a logic that no man before or since has equaled.

This was the state of affairs when he came to Athens. The Athens of that time was in her decadence. She had reached the height of her achievements in the time of Pericles—heights so lofty and made by her genius so brilliant that they yet flame before our eyes across the centuries. In Paul's time Athens was the center of a super-civilized, over-educated, decadent people. The Athenians believed in nothing, and, like all agnostics, were really superstitious about everything. The Bible says that

"All the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

So when Paul came among them they were interested, curious, amused. Here was "something new" at last. So they asked Paul to exploit his doctrines, and, of course, he consented. That's what he was there for. They took him to the Areopagus, saying:

"May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean."

Paul understood his audience. He waits till there is absolute silence—until you can "hear a pin drop," as our saying has it. And then quite naturally, as though he were uttering the most commonplace truism imaginable, he began his immortal address, as follows:

"Ye men of Athens, I perceive that in all things you are too superstitious."

Then he paused. That sentence fixed them—absolutely chained their attention. He struck them at their weakest point; for, although they were the most superstitious of creatures, they prided themselves that they were not superstitious at all. After a moment, when he had let this thunderbolt of a sentence penetrate into their very souls, he went on proving the statement by example—(and here the rules of the art are perfectly observed; you must support each statement by an illustration). So he continued:

"For, as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD."

Undoubtedly this sentence was delivered with a little more earnestness, but still not much. It was a mere matter of fact. But he delivered it with a little more earnestness; so that the following sentence, which was to be spoken with fervor, might not be too abrupt. For the next sentence captured that audience.

"Whom therefore ye ignorantly worship, Him declare I unto you."

This was not shouted, we know very well; but we also know that it was uttered with an earnestness and a physical and nervous power which was all the more overwhelming because not violent. In three sentences he had caught their attention, challenged their pride, illustrated it, and reached the climax of his exordium.

To describe the remainder of this oration would be merely to repeat it. It is the shortest important speech ever made, excepting only Lincoln's undying Gettysburg address. In less than one hundred and fifty words he put the argument for and assertion of the living God, of salvation and of the resurrection of the dead. And in doing this he even included a quotation from the Greek poets. It is all very simple, powerful, convincing.

When he had closed, some mocked. But others said, "We will hear thee again on this matter." So Paul accomplished what he came to Athens to do. He had planted the seed. He had aroused interest. He had spoken words that his

hearers could never forget—words that would be in their minds when they went to rest, and in their hearts when, awakening, they arose from their couches.

I recommend you to read, just as a matter of entertainment, the whole story of Saul's conversion, and, as the renamed Paul, of his travels, adventures, and final end. And if in the search for "good reading" you want a little very solid, very sensible and very beautiful ethics—philosophy that passes that of Emerson, both in its charm and in its truthfulness (and that is saying a good deal)—then read the twelfth of Romans.

The Bible is the most quotable book in all literature. You may take Shakespeare and Dante together, take Milton and Horace, put in the Koran and Confucius, and then boil them all down, and the quotable things in all of them put together are but a fraction of the sayings in the Bible that fasten themselves on your mind.—Senator Albert J. Beveridge in *The Saturday Evening Post*.

Requests for Prayer.

Sr. Mary J. Calhoun, of near Dixonville, Alabama, desires the prayers of the Saints, that the good Father may heal her of her affliction.

Mrs. Joseph Elliott, of Fergus Falls, Minnesota, desires the prayers of the sisters of the Prayer Union in behalf of her father and mother who are very low, that if it is God's will they may be raised to health, or if not, that they may have strength given them to bear their trials patiently.

Sr. Avis S. Ore, Stockton, California, asks the sister's Prayer Union to pray for Sr. Annie Tullery, who is an inmate of the State Hospital for Insane at Stockton, California. Sr. Tullery is a sister to Bro. A. T. and Sister Nettie Martin, of Knobnoster, Missouri, and they are deeply grieved about her condition, and as they are deprived of the privilege of visiting her, have requested the Saints to visit her, which they have done a number of times. Sister Smith is permitted to visit her whenever she wishes, as she is well known to the matron and attendant of the women's ward.

Letter Department

FANSHAWE, OKLAHOMA, August 30, 1909.

Editor Herald: We write to say to the Saints who have responded to our call through the *Ensign* and *HERALD* that we have received fifty dollars and fifty cents from donations of our brothers and sisters, for which we are so thankful. We have secured our lot, laid the foundation, and will have the carpenters to work September 1. We still lack one hundred and twenty-five dollars of having enough to pay for our windows and the workmen for their work. Then we will have as nice a little church building (24x30 feet) as the population of the town requires. The deed to our lot is made out to the Latter Lay Saints, and belongs to every Saint equally, and every Saint will have an interest in it. The deed, as soon as the church is dedicated, will be turned over to the Bishop as custodian. Every penny sent us will be used with thankfulness, until we raise enough to complete the building. Should there be more than enough, it will be sent to the Bishop to be used as the donors advise.

The dreadful drought has been upon us for the past seven or eight weeks, having almost burned up the crops—about one third of a crop anticipated. It has made it severe upon us to go as far with the building as we have. Right here I desire to say to those who have sent us their money, you have made our hearts and the hearts of our wives and children leap with joy, and have caused us to lift our prayers to God for them with the exclamation, "God bless the giver!" Dear brethren and sisters, God will bless you for such noble

work, and add to your store every year. Our young women would exclaim, "Thank the Lord for such a noble church," and people in the sects are amazed at such a people. Something new to them. Brethren and sisters, you have preached kindness and have done a grand work for the church at large here. Those who turned us and our sweet little children out of doors, can not understand what power is at work that filled our hands with money to build a good church, far better than the schoolhouse that they turned us out of, so soon after they had accomplished such an injury. They are amazed, and say one to the other, "They must have the doctrine; yes, they have the money to build a better building than the schoolhouse." One man said to me, "This is the religion for me," after asking about the Saints helping us.

Dear editors, I write this to let the Saints know that by their kindness and donations they not only help us in building our church, but they are preaching grand sermons to those ignorant and benighted people who have been brought up in this lawless territory, without law or order, until a year or so ago, and hence have had no chance to learn how to act civilized. I thank God that I was made to know him and his people in my old age. My God, I praise thy holy name that I am counted worthy to suffer with thy people and to share their blessings. I am feasting on his love. Excuse me that I thus express my feelings while I write.

When we get through we will give the names of those who have donated money and in other ways helped us in building the first church in Fanshawe. The sects made an effort to build them a house a few days since, but failed. Their lobbying with our officials fell back on them after they got a decree for the Mormons to stay out of the schoolhouse. My complaint to the county superintendent that they were using the school building exclusively, led to an order for them to quit the building, and hence they are without a place to worship. They are now forced to build a church or have no place to worship.

Thanking you, dear editors, for publishing our request on June 11, and hoping you can find space for the most important part of this, we are in bonds,

W. A. BRANNAN,
J. F. GOSS,
BAXTER HOOKS,
J. F. GOSS,
J. P. BARELAND,

Committee.
(Signed) J. H. LEWIS.

TAMMIS, ILLINOIS, September 19, 1909.

Editors Herald: I am still very much interested in this great latter-day work, and am doing all I can to get others interested, and I feel I have succeeded to a certain extent. There is no one here of our faith but my mother, brother, and myself. I believe there would be more if they could hear the gospel in its purity. I have distributed a few tracts and have sold one Book of Mormon. It seems to have taken effect upon some of them and they want to hear more of our faith. Others say it makes no difference what you believe just so you are honest in it. We know that there are many who have been honestly deceived. We also know it makes no difference how firmly you believe anything, if it is not true it does not establish a fact. This I try to show those with whom I talk. I am truly glad we as Latter Day Saints can prove our belief from the words of our Savior.

Remember, brothers and sisters, all help in this work and the more we do the better it is for us in this world and in the world to come. May God bless us all and help us to see our whole duty.

Your brother,
B. F. GRACE.

EXLINE, IOWA, September 19, 1909.

Dear Herald: I take this means of making our whereabouts known to any elders who might be passing this way. We are anxious to have an elder come and preach this fall. I do not know that the restored gospel has ever been preached in this community, and quite a few of our friends have expressed a desire to hear it. We just moved here from Payne County, Oklahoma, last spring, and are not acquainted with the missionaries of this district, and if any who see this can find it convenient to come here, we will do all we can to get a hearing. We are located, for the present, three miles southwest of Exline on the Cincinnati and Exline road.

Your sister,
MRS. W. L. BEARD.

DETROIT, MICHIGAN, September 17, 1909.

Editors Herald: I wish to say to the Saints in eastern and southern Texas that I will be glad to hear from those desiring preaching. I will be in northeastern Texas until the latter part of October, then on south. In the meantime we will be glad to get acquainted with the needs of the work further south. My mission address is Avery, Texas.

R. M. MALONEY.

MAYWOOD, ILLINOIS, September 18, 1909.

Saints' Herald: My father, Elder F. G. Pitt, wants me, through your columns, to tender his heartfelt thanks to the many kind friends who have written him letters so full of love and sympathy, which have been such a comfort to him during long hours of pain and bereavement. He was able to reply to but few of these letters when he was interrupted by sickness and he now lies prostrate at our home with typhoid fever and lumbago. He has suffered much, especially during the first few days of his illness, but is now feeling better, though very weak. He states, "While I expect the disease will run its regular course, I hope to survive, to spend a few more years in the cause of the Master, if it is his will, and to this end I ask for the prayers of the Saints."

In bonds,
F. M. PITT.

TROBRIDGE, ONTARIO, September 18, 1909.

Dear Herald: I love to read the HERALD, and we feel that we could hardly get along without it; there is so much good to be gotten from it. We are trying by the help of the Master to live worthy of the name we bear, and he has promised that he will help us when we ask him. He is a friend that will stick closer than a brother. We have many trials and difficulties to contend with, yet we know he is faithful. There are but a few Saints in this part of the vineyard, yet the Lord meets with us, as he has promised to do where two or three meet together in his name.

On Monday, September 13, death claimed one of God's children in the person of Bro. John Robertson. Brother and Sister Robertson came here from Kansas City to visit friends, thinking that the change might do him good, as he was afflicted with cancer, but they were here just a month when he died. The funeral was conducted by Bro. J. B. Howlett, of London, Ontario, who gave an able discourse, taking for his text Numbers 23:18. Sister Robertson is left to mourn a loving and kind husband, but she has the comforting hope of meeting him in the sweet bye and bye. Brother Robertson was a Christian and worthy the name he bore.

"Oh, how sweet is the soul cheering thought,
There is rest for the pure and the good;
'Tis a rest that the Savior has bought
By the shedding of his precious blood."

MRS. A. SMITH.

PROVO, UTAH, September 21, 1909.

Editors Herald: Since my last communication to your columns, our district reunion has convened and passed into history. We are satisfied with the results. The attendance of Saints from a distance was not what we would like to have seen, but those who did attend seemed to feel amply paid for the time and expense of coming.

The preaching was by T. W. Chatburn, H. N. Hansen, G. J. S. Abels, John Davis, and L. G. Holloway. Bishop William Anderson, of Lamoni, Iowa, was also present, and favored us with one of his good sermons, which was appreciated. He and Sister Anderson were visiting relatives and friends in different parts of this State, but Sister Anderson's health did not permit them to remain until the close of the reunion.

Some members of the dominant church here in Utah attended several of the sessions and since the close of the reunion I have heard some very favorable comments. It seems that there is a brighter day dawning for this mission, at least present indications point that way. The last two days of the reunion were devoted to conference. There was an effort put forth to aid the people of Salt Lake City to obtain a place of their own wherein they could worship, and we hope to see a building erected which will be a credit to our work and give those in charge of the work in that city an opportunity to reach hundreds of tourists and other people who visit the Mormon mecca each year.

Sr. Flo McNichols, of Atchison, Kansas, represented the auxiliary work, and much good will result from her work. She is a tireless worker, and gives satisfaction wherever she goes. This was the first reunion held in this State where a field worker was present, and several normal classes, we understand, will be organized as a result of her coming. Bro. James Downs is in charge of the class here in Provo. We think we can truthfully say that our work is slowly advancing here in this field. We trust the good work may go on until all the honest in heart are reclaimed from superstition and the fetters that bind them.

Yours hopefully in the conflict,

L. G. HOLLOWAY.

WILLOW SPRINGS, MISSOURI, September 24, 1909.

Editors Herald: I have just returned from the battlefield at Rome, Missouri, where I met Rev. C. A. Sutton in public discussion, on church propositions. There was a good attendance all through, but on Sunday, September 19, there were about five hundred people present. Elder W. P. Bootman was my moderator, and furnished able assistance. We went in as perfect strangers, but the Lord opened up the way and we could not begin to fill all the invitations, and at the close of the debate there were a dozen invitations to remain and hold meetings. We were compelled to come to conference, but have appointments to commence right after it closes. Many got references at the stand and said they were learning. "We never heard the Bible explained this way before."

My opponent wanted a sign, and urged it very vehemently, and I finally told him I would give him one, but I had to have a subject to work upon. Therefore I requested him to stand on the other side of the platform, and urged him to get up, and had taken off my coat so as not to be encumbered; but when I saw that he would not, I put on my coat and proceeded with my argument, under the vociferous applause of the people. I am rejoicing in this angel's message. I have two more debates on hand with the Campbellites.

Reverend Sutton threw but very little dirt. We had a rule that nothing but the Bible could be used.

Brother Bootman is doing an excellent work in Shannon County, having baptized seventeen and more to follow. We are billed at Naylor, Missouri, November 16.

Let me say to the Saints that the church stands in need

of your assistance right now. We do not want to call on the Bishop to help us out on the present financial strain. Do you love this work? Then help to sustain it with your temporal means. Some have assisted nobly. This is one way of determining who the true disciples are. Send all moneys to me at Willow Springs, Missouri, R. F. D. No. 2. Prove the Lord; get a testimony. What Latter Day Saints need is more of this Holy Ghost religion.

Yours truly,

A. M. BAKER.

HAMILTON, N. S. W., AUSTRALIA, August 28, 1909.

Editors Herald: Please say to your readers that Bro. E. F. Robertson and myself arrived safely in Sydney, New South Wales, on August 10, after a quiet but beautiful voyage. We sailed from Vancouver, British Columbia, on July 16, arriving in Honolulu on the 24th, in Suva, Fiji, on August 2, in Brisbane, Queen's Land, Australia, on August 8, and in Sydney on the 10th. We proved to be good sailors, being slightly indisposed for one day only.

We were met by Bishop George Lewis, of the Australian Mission, W. J. Haworth, editor of the *Gospel Standard*, and John Jones, president of the New South Wales District. We were royally received by the Saints and made to feel very welcome. The country is beautiful, and we see no reason why our stay here may not be both profitable and pleasant.

We will write in greater detail later on. My mission address will be 623 Darling street, Rozelle, Sydney, N. S. W., Australia.

Very respectfully,

J. W. DAVIS.

SCRANTON, PENNSYLVANIA, September 14, 1909.

Editors Herald: The season has been spent in tent work in company with Bro. E. B. Hull, a very companionable person. The first six weeks we were located in the city of Scranton, Pennsylvania, but the prejudice was so great that few could be persuaded to enter the tent. The cry had gone forth from the "hiring," "The Mormons are in operation in our city; keep away from them." One Christian (?) gentleman was heard to say, "What do they want to come into this Christian community for; why don't they go to the heathen?" The question might rightly be asked, "Where shall we go?" If heathenism is not to be found in this community it certainly does not exist on the earth, but while the heathen raged and the people imagined vain things, we continued to preach to those who would come. Our congregations were largely composed of Saints, and a few that were not of the faith, but good was done, for the few Saints who rallied to the cause have stated that they were blessed and much benefited.

Finding that nothing of very great moment could be accomplished there, we raised the tent on July 29 and shipped it to Archibald Mines, Taylor, Pennsylvania. Now the day previous to moving the tent, the writer had the privilege of baptizing five precious souls into the kingdom of God on earth. On Friday, July 30, we attended a Sunday school picnic at Lincoln Park, and had a very enjoyable time.

On Monday the tent was put into operation at Archibald Mines, in a Methodist stronghold. Opposition was rife, prejudice was high, but by persistent effort and the rallying of the faithful, with singing the beautiful songs of Zion, and the preaching of the word of God in love, it was plain to be seen that the barriers were giving way, and those who were the loudest to proclaim against us were now coming our way, and in spite of all their shepherd might say against us, and all the advising he might do to keep away, his flock was leaving him. As a last resort he called them together and told them that he had always preached the gospel to them according to the best light he had, and that while those men

in the tent were not taking any money out of town, he wanted it understood that they were not doing his church any good.

We continued four weeks with increasing interest and numbers until the capacity of the tent was taxed. On August 22, I again had the pleasure of baptizing three souls, the confirmation immediately following.

On August 28, the tent was taken down and stored for the winter season. We then attended a very spiritual conference in Philadelphia, the afternoon meeting on Sunday being a spiritual feast. While Apostle F. M. Sheehy was relating the experience of his late bereavement in losing his companion, and while he was paying a tribute to her memory for her true Christian spirit and fortitude; her fidelity to God and his cause; how his life had been influenced by her noble work, every true servant of God was moved to tears, especially those who are away from home and loved ones. Our hearts were sad to read of the death of our venerable Patriarch, Alexander H. Smith, but with all there comes that blessed assurance, "He was faithful to his trust, his reward is sure." May God help us all to be faithful.

Your brother in the bonds of peace,
A. E. STONE.

HUNTINGTON, WEST VIRGINIA, Sept. 20, 1909.

Editors Herald: I am well pleased with the HERALD and love to read its letter department. As there are only five Saints here, and we have had no elders here, until this summer, it has been my only preacher. Elder Brown, of Canada, preached for us a while and I think some good was done. I love this gospel plan and have started to live up to its requirements. I want to pay my tithing as the law is plain in the Bible, Book of Mormon, and Doctrine and Covenants, and I think anyone can understand it. I have given in a list of what I have and think it no more than my duty. I am only sorry that I did not begin much sooner. I have been sick eighteen months, and my wife is sick a great deal of the time. We would like the Saints to pray for us that we may be healed and prove faithful to the end.

Your brother in Christ,
G. F. TAMPLIN.

SACRAMENTO, CALIFORNIA.

Editors Herald: It is with sorrow that I think of our great loss in the departure of our esteemed Patriarch Alexander H. Smith, but I suppose his work here was done. I had hoped to receive my patriarchal blessing from him, but now I look forward to receive it from his son, Fred A., for surely he will be called to that office.

Bro. Fred B. Farr is now with us, and he has preached some most excellent sermons. He is the right man for this city, as we need stirring up, and surely he can do it. I often think how we should be up and doing, for we are not our own. Jesus bought us with his precious blood. How he suffered for us, even so that he sweat drops of blood. Then he told the disciples to pray earnestly that they enter not into temptation. Then how those wicked ones took him, put a crown of thorns on his head, blindfolded him, and smote him, and spat in his face; yet he did not resent all this. Then they nailed him to the cross and left him there to die the most ignominious death that was possible to inflict; all this he did for each one of us. Then he told us what to do to show that we remember his suffering and death. That is the supper or sacrament, that we might show that we do remember him till he comes. What wonderful love he has for us!

Let us pray for one another, that we may live worthy of such great love. Can we do so by forsaking the assemblies of the Saints and going after the amusements and pleasures of the world, or shall we give heed to what he says: "Pray

earnestly, that ye enter not into temptation"; "shun the appearance of evil"; "keep yourselves unspotted from the world"; to assemble often together to speak of the great work in which we are engaged?

I learn from Brother Farr and others that Saints and those of the ministry often pass through Sacramento, and have to wait here, but do not know where the Saints are, or our place of meeting. I am very sorry, as any Saint would be gladly received at my house at any time, to rest and visit with us. My house number is 2118 I street, and the chapel is on the corner of Twenty-fourth and K streets. Hoping those who pass through will take notice.

Yours in gospel bonds,
W. N. DAWSON.

COFFEYVILLE, KANSAS, September 18, 1909.

Dear Herald: About three weeks ago I received a letter from a sister in Independence, Kansas, by the name of Sister Muck, I believe. The letter has been lost and I can not write to her as I have not her address. I have decided to write a letter for the HERALD in hopes she may see it.

I am sorry to say I can not report our Angola Branch in a flourishing condition; yet we have a few Saints who feel it their duty to come out and worship God the first Sunday of each month. A few of our Saints do not seem to be blessed with a desire to attend church, or perhaps there are reasons we know not of that keep them away. We should not let the busy cares of this world stand between us and God. We pray that he will bless each Angola Saint with a desire to humbly serve him.

The first Sunday of this month some twelve Saints gathered and after an instructive sermon by our branch president, Elder Westervelt, a good Saints' meeting was held which was enjoyed very much by all present. The Saints who stay at home do not realize what they miss.

The sister of Independence, Kansas, spoke of coming out and worshipping with us. We would be glad to have her come. We meet at 11 a. m. the first Sunday of each month. If she could come to Coffeyville on the street car she could catch a Katy train which leaves Coffeyville at 9.50 a. m. We would be glad to meet her at Angola and take her on to the school-house, two miles north, where we worship.

If there are any other Saints in Independence or Coffeyville we would like for them to come out and be one with us.

Praying for the success of God's people and asking an interest in your prayers,

Your brother and sister,
MR. AND MRS. ELMER HART.

R. F. D. No. 2.

LONDON, ENGLAND, September 18, 1909.

Editors Herald: Apropos your note in the issue of August 25, regarding the Glasgow Branch, permit me to say that your correspondent is mistaken in each of his items of information.

The condition of the Glasgow Branch was duly and properly reported by the president of the mission to the proper authorities at the time; but for the edification of your readers I may say,

First, owing to the death of some and the removal of others from Glasgow, the branch which we did have there lapsed; there never was any "disorganization," for the reason that such action was never necessary.

Second, the property of the said branch was not turned over to the Saints of Manchester; but was provided for as follows: The cash, amounting to thirty shillings, was in the possession of Bro. James Wilson, late of Glasgow, now in the United States, until some two years ago, when he forwarded the same to the undersigned and it was then placed

in the hands of Elder Charles H. Caton, the late Bishop's agent, who had the item on his books, and the same was duly transferred to his temporary successor and in turn was by him handed over to Elder Joseph Dewsnup, the Bishop's agent for the Manchester District and the Leeds branches, who is in possession of that amount now.

The other property, consisting of record, minute book, and other effects, was placed in the keeping of Elder Robert Murray, of Hamilton Branch, and he was instructed by the undersigned to forward the same to Elder W. R. Armstrong, the secretary and historian of the mission, of 12 Rye street, Manchester; but up to September 13, 1909, this was not done, but according to the promise of the brother will be done by this time. So that all the property of the Glasgow Branch is in the possession of the mission officers, and can be located, or if necessary produced at any time it is required by the proper officials.

Yours respectfully,

JOHN W. RUSHTON,

President of the British Isles Mission.

The Wise Brought to Naught.

After the morning services at San Francisco, on July 18, 1909, I returned to my home and on my arrival found that my family wished to go to Oakland. After we arrived in Oakland, to my surprise, we found ourselves bound for the First Presbyterian Church to hear Rev. Charles T. Russell, of the Brooklyn, New York, Tabernacle. His subject was, "Where are the dead?" The keynote of his discourse was that there is no hell. His audience consisted of about one thousand five hundred people. He was blessed with good liberty and attention, and explained very clearly where the heathen thinks the dead are, and then told where the Catholic Church thinks the dead are. Then he told of the great error of the Christian world, especially our ancestors. How they had misunderstood and misinterpreted the word of God. To my understanding he claimed that they are all wrong and on sinking sand. So he attempted to explain where the dead really are. He said the Bible states they are dead. They have gone to *Sheol*. This is the word undoubtedly that has made the trouble. It does not imply a hell as we have been taught to understand the term, an existence unending of torment and agony. It means merely the grave, the tomb, the state of death, unconsciousness. The idea of eternal torment that has frightened and oppressed us for ages is a myth, delusion, and the evolution of an imaginative mind, although supposed to be based on the teachings of the Holy Bible. There is nothing anywhere in the Scriptures that even hints at such a thing.

He also explained the millennial dawn very nicely, and in harmony with God's word, although I did not approve of the dead being unconscious until the morning of the first resurrection. At the transfiguration of Christ on the Mount, Moses and Elijah appeared to him and three of his disciples and they seemed quite rational. I think that would condemn his argument about the dead. At the close of the meeting I shook hands with a Latter Day Saint who sat just in front of me, and asked him how he liked it and he said, "Fine." I replied that he didn't explain how Christ preached to the spirits in prison. I talked with my relatives regarding the discourse as we went to luncheon. They being readers of the preacher's literature and believers in his doctrine said that his knowledge of the gospel was unlimited, and that in the evening he was going to answer all the questions that all the wisest men of all the churches could write, and insisted that I write a question, one of those so-called Mormon problems, and see how quickly he would crumble it with his wisdom and knowledge. I said if I did he would lay it aside and answer the easy ones first, and leave the hard ones till

the hour was late and then close without answering it. They thought this excuse very lame, so I finally consented to write one. I wrote, "What sealed book did Isaiah refer to in the twenty-ninth chapter that would be found in the hands of an unlearned man, as God would proceed to do a marvelous work and a wonder just before Lebanon (Palestine) would become a fruitful field?" The question was passed around among the party so they all knew what it was.

My question was the last one placed on the tray and was the first one for him to read. There was perfect order in the church and I think every eye was fixed on him. He took my question and read it to himself; then took the Bible and read it to himself; then looked over the paper again. Of course my relatives, knowing what the question was, were expecting to see it crushed, but he stepped forward and read the question something like this: "What sealed—I don't seem to—the person that wrote this didn't seem to—at any rate, I will just lay it aside and answer the other questions and will probably refer to it later." The rest of the questions were easy for him. He closed the meeting at about 10 p. m., and showed a large pile of questions that he had not time to answer. I give him credit for two things, viz, he was wise enough to make the audience believe that the paper that I wrote was from a fool or a very poor scribe; and, second, he knew that if he read the question aloud he would be in an ironclad trap. If he had been a good Saint he would have asked the person to step forward and read it, or ask someone else to step forward and read it if he couldn't.

On the way home the folks were anxious to know what I thought of him. I said I thanked God that we had men that taught as much of the truth as he did, and that could show the people their errors, and lead them just far enough to show them he is blind also. After he has accepted all the gospel truths he has to organize in perfect harmony with it; because God has set the members in the body as it pleases him, and those we think the most feeble are the most necessary. God has set them in the church, apostles, prophets, evangelists, pastors, and teachers; after that, miraculous gift of healing, tongues and prophecy, for the perfecting of the Saints and the edifying of the body of Christ, till we all come to the unity of the faith, and the signs shall follow the believer. It is very evident that they will all come to a unity of the faith, because the kingdom that Daniel saw established broke in pieces and consumed all the other kingdoms, and if they do come to a unity of the faith they will have to come over and accept the faith of the Latter Day Saints, because they observe all things, and God is with them. They sought to excuse Mr. Russell by stating that my question was not plain enough for him.

Desiring to make it more clear I wrote him a letter after he had finished his tour, which read as follows:

"Rev. Charles T. Russell: I have read some of your teachings and I attended your discourse at the First Presbyterian Church at Oakland, and enjoyed it. If it would not be asking too much, please inform me a little more about the dead: 1 Peter 3: 19, where Christ preached to the spirits in prison; and 1 Peter 4: 6: 'For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.' I don't think this refers to the angels that kept not their first estate, because he has a place reserved in irons for them. It was I that wrote the first question that you couldn't seem to read or understand. It was: What sealed book did Isaiah speak of in chapter 29: 11, that would be found in the hands of an unlearned man at a time when God would do a marvelous work and a wonder, just before Lebanon or Palestine would become a fruitful field? It seems to be referring to a people from the city where David dwelt,

and as if a record of them would speak from the dust. And the marvelous work that God would do I should think would be to establish a church. If you will, please inform me about this, and you will greatly oblige, your brother in Christ."

I received the following answer:

"Mr. Wesley Parks, San Francisco, California, Dear Brother: I have your kind letter of the 4th inst., and am glad that you attended the services in the First Presbyterian Church during my discourse there. I am having sent to you under separate cover, a copy of the September, 1903, *Watchtower*, which contains an article treating on 1 Peter 4:6 fully, and in which I think you will find light and assistance to a fuller understanding of the scriptures. I also send you a booklet on spiritualism which I hope you will read carefully. In it you will find a full explanation of our understanding of 1 Peter 3:19. Yours in the love and service of the Lord, C. T. Russell."

I took a copy of my letter pinned to Mr. Russell's and showed it to my folks. They requested that I write again regarding the sealed book, because they thought he had overlooked it by mistake. So I took the liberty and wrote as follows:

"Rev. Charles T. Russell, Dear Brother: I have received your booklet on spiritualism, and also the *Watchtower*, for which I am exceedingly grateful, and now, dear brother, if I am worthy of further notice, please inform me about the Prophet Isaiah. Do you think that God inspired him to write about the Christ that did come, and of the destruction of that great city of Babylon, that even to this day the Arabs will not pitch their tents there, thus fulfilling that prophecy to the letter? I have read that God said a false prophet would teach other gods, and if a prophet prophesied in the name of the Lord and it came to pass, he was a true prophet of God. Now Isaiah said in the twenty-ninth chapter that at this specified time the fear toward God would be taught by the precept of men. 'Therefore, I God, will proceed to do a marvelous work and a wonder among this people.' Now this vision that is to come to all—sealed book, unlearned man, marvelous work—is the most important thing to me in all the world, because if God's word will not return void, but will accomplish its purpose, there must be a work done by an unlearned man before Palestine can become a fruitful field.

If you ever heard of such a thing please inform me so I can give it thorough investigation. I care not what people shall say about it. I fully realize that the way of truth shall be evilly spoken of. I find that where the best apple tree is there is where the most sticks and clubs are carried by the boys. So I believe that Satan would throw more sticks and lies and obstacles at God's church than any other. But Paul says to prove all things and hold fast to that which is good. So if he has a church I expect to find it rejected to-day as in other ages. I would like to ask a favor of you. The Bible says: 'Let him that lacketh wisdom ask of God who giveth to all men liberally and upbraideth not,' and 'if your son ask for bread would you give him a stone,' etc., and that 'I am God; I change not'; and that he is 'no respecter of persons.' So for my soul's sake please inquire of him if he fulfilled the prophecy, and I will be glad to repay you for your trouble. You remember he says, 'In the last days I will pour out my Spirit on all flesh. The old men shall dream dreams, and the young folks will have outward manifestations of the Holy Spirit.' So if God has not changed he will make this known to a faithful, humble man who has devoted so many years to his work. If there is a God at all, I think it would be the most terrible thing in the world if his work should be overlooked by me. Like the high priests and elders of all sects at Christ's time, I ask this of you because if he would not hear you, I do not know what he would think of a poor proletarian.

So please offer this in my behalf and I will gladly pay you or reward you for this most valuable information, and I am sure that your kindness will never be forgotten. Most sincerely, your brother in love and fellowship, Wesley Parks."

He answered me thus:

"Mr. Wesley Parks, Dear Brother: I am in receipt of your kind letter of the 31st ultimo. Replying, I would say that I not only believe that our heavenly Father inspired Isaiah but all the apostles and prophets who wrote in his name. I am sending you under separate cover a pamphlet edition of the Divine Plan of the Ages, and I am sure that as you give it careful study, desiring to be taught of the Lord and walk in his ways, you will be more rooted and grounded in the faith once delivered to the saints. As what is printed in this volume will be of much more value to you than anything I might say in a letter, I commend it to your careful and prayerful study, testing its statements by the sure words of prophecy. Yours in the love and service of the truth, C. T. Russell."

Now, dear readers, this again fulfills Isaiah's prophecy concerning the book, that the wisdom of the wise would be brought to naught and the understanding of the prudent would be hid. I claim Mr. Russell to be a very fair sample of the wise or prudent. He claims to trace the gospel from Adam to the present day, only losing track of one day, which is most remarkable. But if he would turn his heart to communicate with God, and find out and trace God's marvelous work and a wonder, he would have a far greater reward. I have tried to find error in this latter-day work, but I have utterly failed. I have read many articles against the work, but when sifted from a fair-minded standpoint, they contradict themselves, get dates twisted, and tell stories of Joseph Smith years after his death. I met a lady who said that she knew Joseph was not a prophet of God because she had seen him. I have often wondered what some people would expect to see when they see a prophet of God,—an animal or some specie of man? It reminds me of Jesus' words concerning John the Baptist: "But what went ye out for to see, a reed shaken with the wind? But what went ye out for to see, a man dressed in soft raiment? Behold they which are gorgeously appareled and live delicately are in kings' courts." I have met others that say, "Why didn't God do this through some other person instead of Joseph Smith?" I believe that thoughts were in their hearts about Christ, because he stated at Nazareth after he had read from the Prophet Esaias, "Many widows were in Israel in the days of Elias when great famine was in the land. But unto none of them was Elias sent but one. And many lepers were in Israel in the time of Elias the prophet, and none of them were cleansed saving Naaman, the Syrian. So many babes were in Bethlehem at Christ's time, but only one was the Christ, and many virgins at Mary's time, but only one chosen for the mother." So there were many young men at Joseph Smith's time, but only one was appointed to establish the work at the appointed time. Only one was worthy and able to withstand the persecution and opposition. God's way is not ours.

Others say there are to be no more prophets, and if he was a prophet of God he would not have been killed in these civilized times. That same thought was in the hearts of the people at Christ's time. He said, "Oh, you generation of vipers, you decorate the graves of the prophets and say, if we had lived at the time of our ancestors we would not have killed them; but, verily I say their blood is required of this generation."

Now read Revelation 16:3-6: "God is going to pour out his wrath on the seas and rivers and they will become as the blood of a dead man; and every living soul in them will die because they have killed his saints and prophets." Now if

any one can show me that this is not God's marvelous work and a wonder, and the sealed book was not the Book of Mormon, please do it to-day; to-morrow may be too late. I don't wish to fall into the ditch with a blind leader. If this is not God's work it is the cunningest piece of deception in the world. But I have a personal testimony that the work is of God, and my heart and soul are in this work. I only hope and pray that when death calls me I will be found defending God's work.

J. WESLEY PARKS.

432 DUBOCE STREET, SAN FRANCISCO, CALIFORNIA.

Extracts from Letters.

John Romphf, Burke Falls, Ontario: "There is only one family of Latter Day Saints in this place beside ourselves and we would be glad to see an elder come this way. We would try to keep an elder as long as he would stay. I think good could be done here."

"THE BOSTON TRAVELER" AGAIN.

(Continued from page 942.)

believe to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the means of their desires. . . . Such the mythological story palmed off on a deluded people.

Here is something else: Under date of September 19, 1909, Walter B. Stevens appears in the *Saint Louis Globe-Democrat* with an article entitled, "A corner of Illinois." Mr. Stevens was formerly secretary of the Louisiana Purchase Exposition Company. He is a well-known writer, and has made a thorough study of conditions in Hancock County and Nauvoo, formerly the home of the church at whose head Joseph Smith stood. On this subject of polygamy he says:

Polygamy was not practiced or taught at Nauvoo. It did not originate with either Joseph Smith, the prophet of Mormonism, or with Hyrum Smith, his brother. Brigham Young introduced polygamy into his branch of the Mormon church after the expulsion from Nauvoo and after the removal to Salt Lake City.

Senator O. F. Berry, of Carthage, Illinois, was formerly a law partner with Judge Sharp, editor of the *Warsaw Signal*, a paper that played a prominent part during early Mormon troubles in Illinois. He has had an exceptionally good opportunity for studying the history of the Saints, at first-hand, being acquainted with all of the old residents of Hancock County. He has improved his opportunity to get at the facts in the case. In an address before the State Historical Society, at Springfield, Illinois, January 24, 1906, he had this to say:

The writer is satisfied, from evidence entirely satisfactory to him, that Joseph and Hyrum Smith did not teach and preach the doctrine of polygamy. I believe the facts justify the statement that polygamy was first promulgated and taught by Brigham Young.—Page 6 of his pamphlet.

These men know more about "Mormon" history in a minute than the *Traveler* man knows in a year.

JOSEPH SMITH AND THE LAW OF THE LAND.

Now we want to notice just one more misstatement in this editorial, as follows:

Mormonism since its beginning has been defiant of the law.

It may as well be understood now, if the *Traveler* has not understood it before, that we have no affiliation or fellowship with the Mormon church in Utah, or with Reed Smoot, and that we are not defending the wisdom of certain Vermont officials in being present when Mr. Smoot makes an address at the dedication of the monument to Joseph Smith in Sharon, Vermont. We have no part or interest in that proceeding whatever. We are simply defending the history of Joseph Smith and of the church during his life and prior to the apostasy that was led by Brigham Young; and we say here and now that the statement that "Mormonism since its beginning has been defiant of the law," is not true. The attitude of Joseph Smith and the church toward the law is expressed in the Book of Doctrine and Covenants, which contains the law to the church, as follows:

Let no man break the laws of the land, for he that keeps the laws of God hath no need to break the laws of the land. Wherefore be subject to the powers that be until he reigns whose right it is to reign and subdues all enemies under his feet.

That was a part of the constitutional law of the church and should be strict enough to satisfy the editor of the *Traveler*. It binds members of the church, both priesthood and laity, to implicit obedience to the law of the land at all times until the coming of the Son of God to rule in person.

That injunction was observed by Joseph Smith and the church as an organization from the time of its founding in 1830 until the death of Mr. Smith in 1844. They were not killed; their homes were not burned; they were not tarred and feathered; they were not driven *in harmony with the law, but contrary to the law*.

If Brigham Young and his followers and his successors who are now living in Utah and elsewhere have been defiant of the law, that is their matter, and they must answer for it; but they do not in any way represent Joseph Smith or the church that he founded, as we are prepared to prove.

In the Court of Common Pleas, Lake County, Ohio, February 23, 1880, the following decision was rendered:

That the church in Utah, the Defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said

original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

This decision was supported in the Circuit Court of the United States for the Western Division of the Western District of Missouri in 1894.

The Reorganized Church of Jesus Christ of Latter Day Saints and not the church in Utah, is at present in fact (and also in the eyes of the law) the successor to the church organized by Joseph Smith, and the only existing organized exponent of true Mormonism, and it is not and never has been defiant of the law. It has strong organizations at Lamoni, Iowa, where THE SAINTS' HERALD is published; at Independence, Missouri, where the church presidency reside; and has centers of culture in Boston, Chicago, New York, Kansas City, Saint Louis, Omaha, San Francisco, Denver, and in fact all of the leading cities and most of the smaller towns of the United States. Its members everywhere are law-abiding.

Some may feel contemptuous of us in point of numbers as compared with the Utah church. But this is a question in no way affected by numbers. The fact remains that the Reorganization in spirit, doctrine, organization, and policy, is in harmony with the church under Joseph Smith and in succession thereto, and to it men must look for a correct interpretation of the work begun in 1830.

IN CONCLUSION.

We have given this incident extended notice because it has attracted more than local attention. Other daily papers have commented on the *Traveler* editorial, and one goes so far as to invite any paper on earth to refute the statements contained therein. This kind invitation we have accepted. We have met the *Traveler* on seven points and have supported our assertions with proof, something that the *Traveler* did not do.

We meet the challenge and say that "Mormonism," applying the name to the work founded by Joseph Smith, was never at any time a menace to the nation, either during the life of Joseph Smith or in the Reorganization under his son and successor. It never was and is not now defiant of the law. It ever affirmed all the true principles of Christianity, morality, and good citizenship. It never affirmed doctrines that are criminal or abhorrent to the best Christian conscience.

If the conduct and religious belief of Senator Smoot and his associates in Utah are such that Vermont officials should not associate with them at the dedication of a monument to Joseph Smith, that is a matter with which we have no present concern. But we have for many years studied the life, character, and teachings of Joseph Smith himself, and

with exceptional opportunities to arrive at the truth, and we candidly say that we have never found anything in his life, his character, or his teachings that should bar him from honor in his native State, among the best Christian people of Vermont.

ELBERT A. SMITH.

A NEW PUBLICATION.

Next week the October number of *Poultry Pointers*, formerly published by E. B. Blett at Farwell, Michigan, will be issued from the press of the Herald Publishing House. Bro. Blett is to take the place of superintendent of the college farm and as he is a practical poultry man, this industry will be given special attention. He will continue as editor of the journal, but as he has turned it over to Graceland College it will be published in the interest of the Industrial Department of that institution.

The journal, which sells at twenty-five cents for the year, is a splendid help to those keeping poultry, and the knowledge gained by a careful reading will more than justify the small outlay for subscription. It is hoped that the list of subscribers will multiply until *Poultry Pointers* will be one of the leaders.

Send your subscription to Herald Publishing House, Lamoni, Iowa, who are the publishers.

A TRIP TO CANADA.

Elder F. B. Blair will leave Lamoni next week to attend the conference at Chatham, London, and Toronto, in the interest of the church publishing department. He will take with him a trunk full of church books for sale and will give receipts for subscriptions to all church periodicals. Old subscribers can renew and new subscribers can make a beginning.

He can give full information in reference to the Herald Publishing House bonds advertised on another page. The Saints in Canada will please take notice.

NOTES AND COMMENTS.

By telegram we learn of the death of Bro. J. F. Burton on last Friday, October 1. Particulars of his life and death will appear later. Special services will be held in Lamoni next Sunday.

The Herald Office is in receipt of a letter, unsigned and undated, with a two-dollar bill and twenty-five cents in stamps, inclosed. The HERALD is ordered for a year, and one copy of Old Jerusalem Gospel. If the sender will please give us his name we will be pleased to fill the order.

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THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

24; Blissfield, Michigan, October 30 and 31. Local officers advertise. All services commence Friday evening, at 7 o'clock, standard time. S. W. L. Scott, assistant minister in charge.

A STUDY IN AMERICAN FREEMASONRY.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopaedia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.

This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.

The study also shows the probable origin of the Adam-god idea and the male and female principle, or father-mother theory, of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no offense is felt by a mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.

A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.

38-10

JOHN C. GRAINGER.

Miscellaneous Department

Conference Notices.

Kentucky and Tennessee District will convene with the High Hill Branch, October 23, 1909, at 10.30 a. m. We would like to have a good representation of the priesthood at this conference, as we contemplate holding a priesthood meeting. We especially desire all local elders, priests, teachers, and deacons to be present, and also extend an invitation to the traveling ministry to attend. We would very much like to have the minister in charge or his associate with us. We would also like to have a full report of all the branches, this time, as some have not reported for some time. Let all the Saints come who can, and bring the good Spirit with them, and let us have a good time. We insist that all the priesthood report at this conference. Send all reports to the secretary, B. F. Webb, R. F. D. No. 11, Cottage Grove, Tennessee, at least ten days before conference. J. R. McClain, president.

Two-Day Meetings.

Two-day meetings will be conducted in Southern Michigan and Northern Indiana District as follows: Knox, Indiana, October 16 and 17; Hall's Corners, Michigan, October 23 and

480 ACRE FARM FOR SALE

We have a fine farm of 480 acres located seven miles due west from Lamoni, Iowa. Two sets of improvements. Price \$80.00 per acre. We have an illustrated descriptive circular describing this farm in detail. We will mail you one if you will send your address.

We also have a number of smaller farms from 80 acres up to 240 with prices from \$40 to \$110 per acre according to location, improvements, etc.

Write us if interested.

Lamoni Land and Loan Co.

G. W. BLAIR, Secretary.

Lamoni, Iowa.

Warrensburg Real Estate

Warrensburg, the county-seat of Johnson County, population four thousand seven hundred. Fine schools, county and state normal. We have some good bargains for those wishing homes in this part of Missouri. For particulars call on or write us. Will meet you at train.

WILCOX & JOHNSON,
624 West Gay Street,
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19-26t

Hurlbut's Teacher-Training Lessons

is the name of the latest edition of Hurlbut's Normal Lessons. This edition is an enlargement of the former one and takes its place.

No. 77 Paper35
No. 771-2 Cloth.50

District and Branch Presidents

Take Notice.

We have just printed a reporting blank for branch officers. One blank provides for all branch officers.

No. 165 1-2 Per dozen08

Independence Lots Cheap.

I have for sale for a limited time all of the lots in Garden Place that are unsold, and can sell them at from one quarter to one third less than the regular prices.

These lots are just east of the Sanitarium Addition and on the main street between Independence and Kansas City.

They are in a good location and are now worth the money and they will steadily increase in value.

If you are unable to see the lots write to get a good location, if you wish to make an investment here is one that is safe and profits sure.

If you are unable to see the lots write me what you want and I will select for you.

Write at once for information and terms.

39-6t

W. B. Kelley.

Independence, Mo.

11-14 Hedrick Bldg.

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Dated August 1, 1909

Due August 1, 1914

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(a) They are of small denomination, thus enabling those of very moderate means to become purchasers.

(b) We ask no premium—your interest is clear.

(c) We have issued only 250 bonds—\$25,000 dollars' worth—all of which goes toward payment of our debt incurred in adding improvements since the fire.

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Lamoni, Iowa

Paid up Capital and Surplus, \$45,000.00.

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\$27.70 to Los Angeles and San Francisco.

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to the Pacific Coast and other points on sale until October 3. To Colorado on sale till October 5, also October 14 to 19.

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A normal book containing lessons upon the Book of Mormon and Religio Society. Every student of the Book of Mormon should have one.

No. 258---Cloth, 25c

THE SAINTS' HERALD

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

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

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



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

VOLUME 56

LAMONI, IOWA, OCTOBER 13, 1909

NUMBER 41

Editorial

A FLOWER FOR THE GRAVE OF JOSEPH BURTON.

Last week we chronicled the death of Joseph Burton. To-day we feel impelled to pluck a flower for his grave.

Joseph Burton was of that type of men who are themselves the best possible argument in defense of the great gospel that has made them what they are. God send us more such men.

Of late years Brother Burton has not often attended the General Conferences, but his work in the Society Islands has kept him in the eye of the church, and in former years he traveled extensively, so that he was generally known. Wherever known he was loved and respected.

In looking over his life we do not find anything especially brilliant that he ever did. He simply lived his religion, day after day, year after year,—that was all. Perhaps that is the most brilliant thing a man can do.

He never headed any great movement in the church. He never posed as the sole living defender of the right. He never thought himself God-appointed to ride a hobby hard and long over the tender feelings of his brethern. He never advertised. He never dazzled his listeners with oratorical fireworks. He simply lived his religion in a quiet, sane, dependable manner. As a result he became, in character, deportment, and appearance, like Christ. He reminded men of Christ by the spiritual influence that he gave off.

He held various offices in the church. We do not think of them now. The man it is that we remember. He was ordained a patriarch about one year ago. But he had long held the fatherly spirit; and habitually when parting from his friends invoked God's blessing on them. This was no affectation. It was the same spirit that led Christ to bless the home from which he was departing, "My peace I leave with you." His life of calm, steady, deep faith left peace in the troubled hearts of those to whom he administered.

Joseph Burton has passed to a well-earned reward. He is well rid of the cares, perplexities, sorrows, and pains of a long earth life. Cheerfully enough

we can say to him in his own speech, "Good-bye! God bless you!"

It is to his wife that the sympathies of the church go out. Joseph Burton was a sea captain. Many voyages they took together. Of late years they were constantly together. Long periods of mission work among a dark skinned people of an alien tongue threw them upon each other's resources to entertain, instruct, support. But now she is left without her captain, to make harbor alone, facing the lowering, yet sun-tinged clouds of evening. No, not alone. For the Master said, "I will not leave you comfortless."

ELBERT A. SMITH.

A CORRECTION.

It will be remembered that in the HERALD for August 25, I called attention to matters contained in a sermon-tract, issued at the Ensign Office, stating that I could not indorse the use of a certain letter and statement, stated in the tract.

I am assured by Bro. R. C. Evans, of Toronto, Ontario, in whose sermon, delivered at Saint Louis, October 10, 1904, the portions evidently referred to were used by him, and which sermon was published in the *Ensign* in January, 1905, and was subsequently put into tract form for publication, that I have made a mistake in stating that I called his attention to the objectionable features at the time the sermon was delivered; that it was not until considerable time after the sermon was preached that I called his attention to it, and that it must have been after it was published in the *Ensign*, in January, 1905. I cheerfully accept this correction from Bro. R. C. Evans, as I had no intention of the Presidency making him responsible for the matter appearing in tract form. I am further assured by him that he has no recollection of being consulted in regard to the matter by the Ensign Office about issuing the sermon in tract form. Had not my attention been called to the tract by Bro. Joseph A. Ferris, when proposing to use it in tract distribution, I probably would not have paid any further attention to it; but after the action of the conference, making the Presidency in effect responsible for the tracts issued by the church for public distribution,

I felt that it was proper to make the statement I did for the reason stated, that the matter had not been presented to the Presidency before it was transferred from the *Ensign* into tract form. This is all I had in view in the statement made in the *HERALD*, calling attention to it, and I regret that any inference of blame upon the part of Bro. R. C. Evans should have been conveyed by what I wrote, as he was not responsible for the matter appearing in tract form.

Possibly inference may have been taken from the wording of the notice, that sermons delivered by the eldership, which may be published in the *HERALD*, *Ensign*, or other papers, should be submitted to the Presidency before such publication. If such an inference has been carried by the statement made, it was not intended, as the Presidency does not assume the right or prerogative to make such interference in the ministrations of the eldership. Each elder is responsible for his own utterances, and must stand the consequences of any mistakes in either statement or argument he may make in his public utterances, as well as be entitled to receive commendation for the propriety of statement and soundness of argument, which may characterize his statements or sermons. The Presidency does not assume to dictate nor to interfere in such cases, reserving only the same right of criticism that justly attaches to other readers of such sermons, when printed. But the conference having made the Presidency impliedly responsible for what may appear in tracts for distribution by the church, it is their prerogative to object to what may appear in tracts for publication, the subject matter of which has not been previously submitted to them for examination and approval. This is all that I intended by the notice which I gave, having no intention to put any serious blame upon anybody in this instance.

JOSEPH SMITH, *President*.

DAILY VACATION BIBLE SCHOOL NUMBER 51. REORGANIZED LATTER DAY SAINTS' CHURCH, HOWARD AND ONTARIO STREETS, PHILADELPHIA, PENNSYLVANIA.

We welcome efforts among our church people to grasp, hold, and help the men, women, and children of the world. We were aware that such an effort along unique lines had been made by the church in Philadelphia, Pennsylvania, during the summer months; but we are surprised to learn the magnitude and success of the work accomplished. It is pleasant to reflect that aside from the good done to the many children involved in this venture there will be created in many individuals of the coming generation an understanding of and respect for the church. Sr. Eunice Winn Smith, secretary of the

organization that undertook the work referred to, writes describing it fully as follows:

For some time it had been apparent to the workers of the church that something ought to be done for the children of the neighborhood, during the vacation months. Upon their advice the church took the matter up, granting the use of the building and lawn for the conducting of a daily vacation school, under the direction of the following committee: Walter W. Smith, pastor, chairman; Albert B. Hall, deacon, treasurer; John Zimmermann, bishop of district; Orrin K. Fry, church chorister; Miss Anna Zimmermann, superintendent primary Sunday school; Mrs. Walter W. Smith, secretary.

The school was supported financially by voluntary contributions from members of the church and parents of the children, no charge being asked for admission, and the contributions more than covered the expense of the school. Each child was given the first piece of work of each kind that he finished. Charge for material was made for subsequent pieces.

While the school was conducted under the auspices of the church and managed entirely by the local committee, we acknowledge with gratitude the assistance rendered by the National Vacation Bible School Committee, as also the committee of Philadelphia. The Monday conferences proved a source of inspiration and served to unify the work. The summary of daily reports was very encouraging, as it showed us how we compared with other schools. The help received from the Philadelphia Institute for workers was invaluable, and we appreciate the work of those who so ably conducted it.

The school opened July 6, with one hundred and twenty children present, and increased rapidly until it numbered two hundred and thirty, which was the limit of our capacity. Of this number one hundred and twenty-five were boys, one hundred and five were girls; eighty-three of these were in the kindergarten. The average attendance was one hundred and forty-eight, or sixty-four per cent of the enrollment. Fifty per cent were British-American, twenty-five per cent were German-American, and twenty-five per cent American, French, Jewish, and Armenian, there being very few foreign-born children.

Walter W. Smith, pastor of the church, was chosen director of the school and industrial leader for the boys. Miss Gertrude E. Copeland, industrial leader for the girls; and Mrs. Ernest L. Taylor, B. S., Bucknell University, assistant director and kindergartner. Volunteer help was asked for from the membership of the church and was responded to by four young men and ten women, whose time was so arranged that each leader had two assistants every day.

The daily Bible story, outlined by the National Committee, was told in each department; and the songs presented by the committee were used. School was opened daily with prayer and scripture reading, some physical culture work was done, and the occupation period lasted from 10.30 until 12 noon each day, in which time the boys wove hammocks, made raffia mats and baskets, reed baskets and knit horse-lines; while the girls embroidered doilies, hemmed handkerchiefs, crocheted washrags and doll tam-o'-shanters, and made raffia mats and bags. The kindergarten children did regular kindergarten work, sewing cards, weaving mats, stick-laying, parquetry papers, block building, clay modeling, bead stringing, etc.

Peace Day was observed by regular peace day program, including the singing of "The dawn of peace," and the telling of the story, "The Christ of the Andes."

Our school participated in the general commencement at Bethany Chapel, being represented by one hundred of the older children and ten teachers, who went from the church in a special car, taking two hundred and fifty pieces of their work for the general display. The children enjoyed the com-

mencement immensely, and the teachers decided that it was an unqualified success, and gave us an impressive idea of the magnitude of the work accomplished by the vacation schools of Philadelphia.

Our school held its local commencement Friday evening, August 20, finishing its session of seven weeks. Commencement program was rendered in the auditorium of the church, and consisted of regular morning exercises, to which were added several songs, and a short address by the pastor. Six hundred and eighty pieces of the children's work were displayed to admiring parents and friends of the children, some three hundred of whom came to see the work and talk with the teachers; while the children were given refreshments on the lawn.

In order that the influence of the school may be more permanent, a vacation school league has been organized, with one of our active young church workers as leader. It is the purpose of the league to meet monthly, thus bringing the children of the school under the influence of the church, and deepening the good impressions made during the school term.

We consider that the school was a success from every point of view. Through it we came in contact with the National Committee on Daily Vacation Bible Schools, and had an opportunity to explain our doctrine, and to show that we stood for righteousness. Our school ranked second in Philadelphia, of thirty-one schools, and fourth in the United States among one hundred and one schools. In the vicinity of the church we made many warm friends, and came in contact with people who had never visited the church or known anything much about it, and although there was opposition by the minister of a neighboring church, it had no effect on the attendance of the children, for the parents knew we were doing them good. Hundreds of children were gathered in off the streets and their play and thought directed toward good things, and only those who have no playground for their children save the street, can appreciate what that could mean for the children and for the busy mothers, who had nothing to offer in lieu of the street. Last but not least, was the benefit that came to the young men and women who came voluntarily to help with the children, through this work they felt the joy of trying to save others, which is the spirit of the gospel.

NOTES AND COMMENTS.

The next number of the SAINTS' HERALD Historical Series will be by Sr. Anna Salyards,, and will be entitled, "The organization of the church and the restoration of the priesthood." Sister Salyards is now, and has been for many years editor of the *Gospel Quarterly*. At present she holds the position of instructor in Bible teaching and religious pedagogy in Graceland College. The subject assigned to her is an important one and those who read this article will find it worth their time.

The following are items concerning Brother Burton's life and work:

He was born April 9, 1838, at Yarmouth, Nova Scotia, and entered the church in 1873, being ordained a year later, May 4, 1874, at San Benito, Cal., to the office of elder, under the hands of Alexander H. Smith. He was ordained a seventy January 1, 1888, at Hastings, Victoria, Australia, under the hands of Elder T. W. Smith. He was ordained to the office of high priest September 6, 1900, at Oak-

land, under the hands of Alexander H. Smith and Gomer T. Griffiths, and finally received ordination to the office of patriarch one year ago, September 9, under the hands of Frederick A. Smith and Frederick M. Smith. He was well known to the church at large, and was loved by all who knew him. His best known work in the church was accomplished in the South Sea Islands, where he spent many years as a missionary, laboring among the natives. He felt a sincere love and affection for the people of those islands, and when he came from there the last time he felt that his life's work in the church was nearly ended.

Sometime ago Elder James Huff, of Omaha, Nebraska, was appointed chaplain of the state prison. Recently the Methodists of the Southwestern Nebraska conference became much agitated over the appointment and passed a resolution declaring it an insult to the intelligence and morality of their fair State that a "Mormon" should hold such a position. Bro. C. H. Porter, of Wilber, Nebraska, appears in the *Lincoln Daily Star*, of September 29, in an able defense of Brother Huff, clearly explaining that the good Methodist people were misinformed, having in mind possibly the Utah contingent, and informing them that Brother Huff is a representative of a church that is the peer of the Methodist or any other denomination.

LAMONI ITEMS.

The Sunday morning hour was occupied as a memorial service in honor of our late Bro. J. F. Burton, of California, who passed to the beyond on Friday, October 1. Elder Heman C. Smith was the speaker and the sermon will be given to the HERALD readers at a later date.

In the evening Priest Oscar Anderson was the speaker.

Lamoni's Harvest Home Festival was held on Thursday and Friday of last week. A great deal of local interest is shown in this fair; interesting speakers are provided, and for the benefit of farmers a first-class stock judge is always present to give them timely talks about cattle and horses. Good programs are given forenoons, afternoons, and evenings.

Lamoni is in need of larger and better school buildings, and it is proposed to build. The movement has just begun, but we are hopeful of tangible results.

"The heart which is happy in doing good has an unfailling mine of joy. Riches take wings, friends leave us, achievement proves unsatisfactory, but the joy of doing good remains, and that is the highest joy of all."

Original Articles

THE INDUSTRIAL DEPARTMENT AT GRACELAND.

(EDITOR'S NOTE.—This is the third in our series of articles explaining the work of Graceland College. The author, Prof. C. B. Woodstock, has charge of the Industrial Department.)



PROFESSOR C. B. WOODSTOCK.

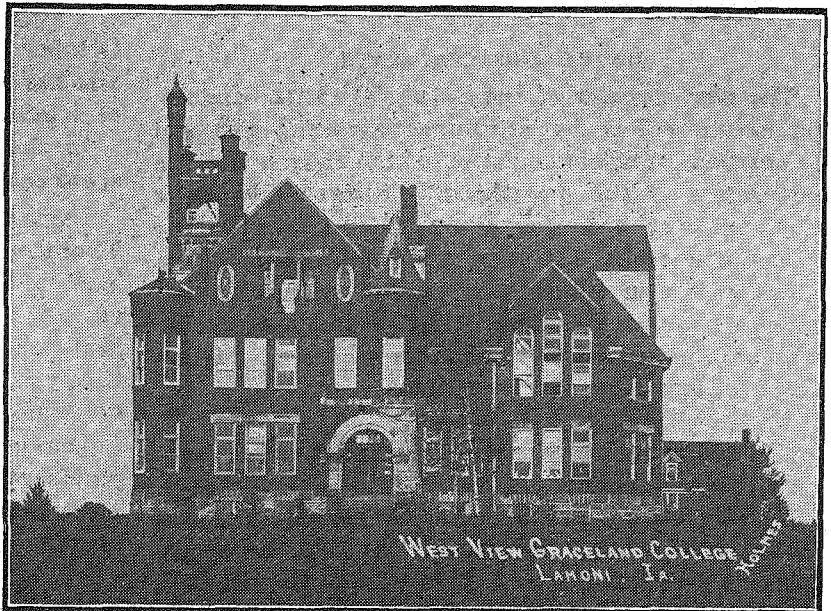
Even though this brief sketch of the Industrial Department may be somewhat tardy in appearing, we have no excuse to offer other than the pressing demands made upon our time by this rapidly growing branch of Graceland's development.

The aim of the department from its beginning was to build up the "self-help-for-students" idea. Not only is it true that a reasonable amount of work helps to make a good balance with arduous class room periods, for any student, but it has also been found to be true that the great majority of the young people of the church come from the more humble homes, and can not attend college without some provision to help, at least, in defraying their expenses while in attendance. It has been found further that well balanced periods of labor, study, recreation, and sleep tend to develop healthy bodies, clear minds, trained intellects, and strong will powers, which are much in evidence in scholastic attainments, on the athletic field, or on the forensic platform. There usually is a certain desirable element found in the young person who goes hundreds of miles away from home to attend college knowing that, when he arrives, he will have left but a few dollars, aside from what he may earn, to meet his many expenses for four years.

The "self-help" idea was not original with Graceland. It has been adopted to a greater or less extent by all colleges and universities, excepting those private schools which take students only from aristocratic families. However, at Graceland there can be no thought of charity in connection with work offered students. Our young people want no charity. Many of them do want an honest means of earning their way while attending Graceland. While fifty dollars in cash given to a needy student might help him for one year, that same amount invested in the industries of the Industrial Department would enable the same young man to be independent, to earn fifty dollars or more by his own labor, which the investment made possible. This would be true the first year and also true for each succeeding year; not one, only, reaping the benefit, but many.

The department has been in operation for two years, though many students were employed before that time by private parties. The first year twenty-six young people, coming from Iowa, Michigan, Wisconsin, Missouri, California, Pennsylvania, Oklahoma, West Virginia, Nebraska, Utah, and Saskatchewan, Nova Scotia, and Canada, were employed. Last year forty-two were employed about the college premises, and some twenty in various lines of work over town.

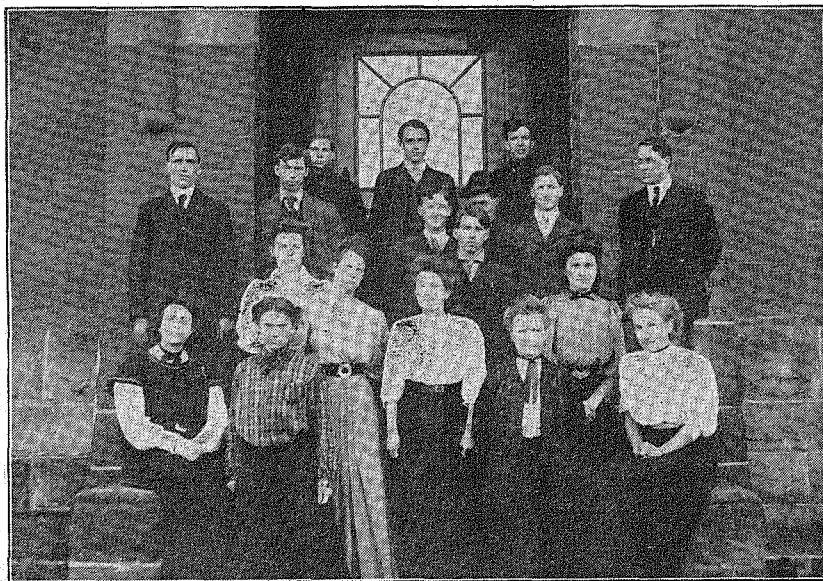
These students came from eleven States, four provinces of Canada, and one from Germany. There were paid to them through the department over two thousand one hundred dollars. Fully forty students attended college who otherwise would have been de-



nied the privilege. The tuition paid by these students, when calculated, is no mean sum, to help meet the general running expense of the college.

At the opening of this year we are employing twenty-five young people in the industries of the department—janitor and furnace work, the farm, garden, dairy, and poultry yards, the kitchen, din-

well, Michigan, a prominent poultry raiser of that section, and editor of *Poultry Pointers*, to assume the superintendency of our college farm and to develop our poultry industry, will be welcomed by all.



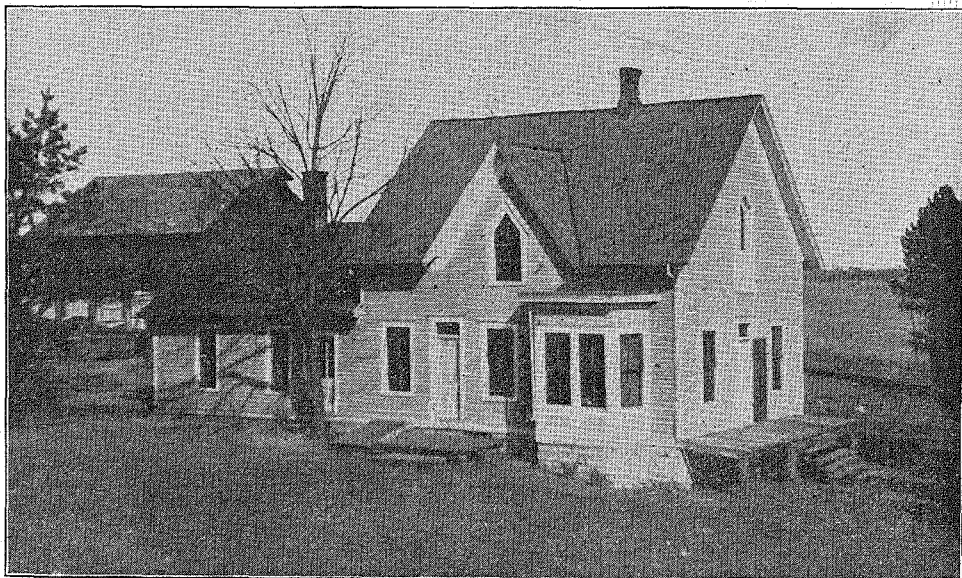
A GROUP OF "INDUSTRIAL STUDENTS."

ing room, laundry, and bakery, and the shop where various lines of constructive work are followed. A large number have been found employment over town. A very large number desiring to attend but who would have to work, were forced to wait another year. We are at present employing all our facilities will provide for. The only way we can do more good is to enlarge along some lines of our industries. For instance, our laundry employs three students; we are forced to use primitive methods and be content with a small capacity. We have the chance to purchase a complete, up-to-date laundry outfit at a remarkable bargain. The investment of one or two hundred dollars by some parties interested in the education of our young people would employ twice as many students and give us a profitable industry. Our shop facilities are limited. One good brother at his own expense gives us a much needed plainer. We have plans on foot for the purchase of a jointer, and a band saw, and the erection of a temporary machine shop. If our friends do not fail us these will soon be a reality.

Brother Blett is eminently qualified for the position and will devote most of his time to the management of our poultry and the editing of his paper which, beginning with the October number, will be issued from the Herald Office. *Poultry Pointers* has already attained an enviable position among poultry journals, is a twenty-four page issue, full of terse, practicable, poultry pointers, just the things that poultry men want to know; not long, prosy articles that nobody reads. The proceeds from the publication will go into the department, and as much of the labor as possible will be done by our students. There are good indications of our soon having a printing shop to add to the list of our industries. Brother and Sister Blett and family seem fully consecrated to the problems at hand and willing to spare no effort or sacrifice to make their new field of labor a successful one. We bid them welcome to our circle of workers.

I wish to advise all who are thinking of applying for a place in the Industrial Department next year to begin to plan at once. Write to the undersigned without delay and state fully your circumstances. While we would be glad to give some employment

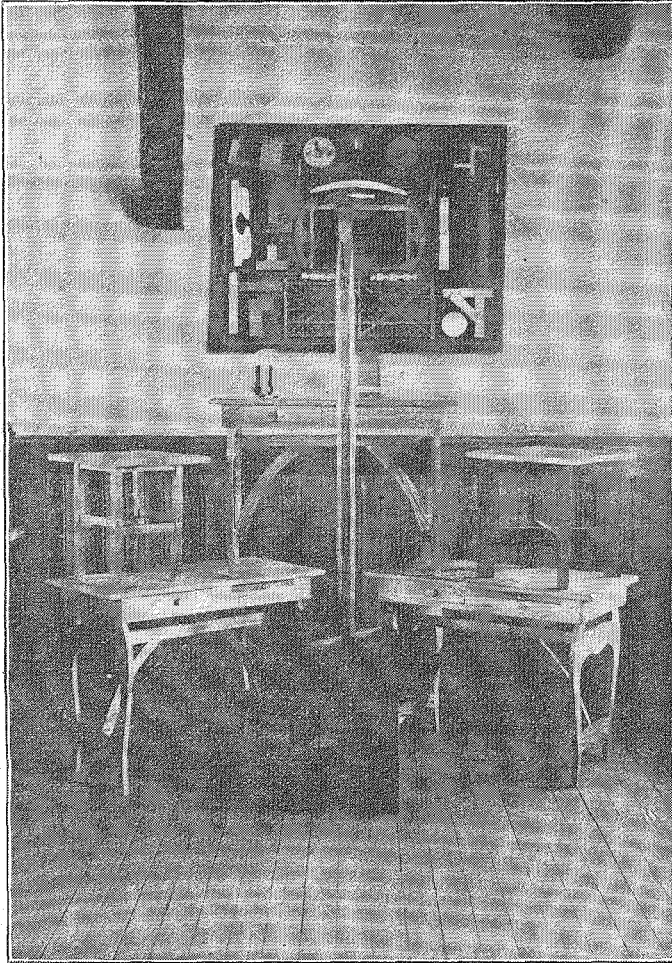
to all who desire, for the present we must reserve our places for the first ones who apply who absolutely need the help they seek.



THE ROOMY HOUSE ON THE COLLEGE FARM.

The coming of Bro. Ernest B. Blett from Far-

Unless it can not be avoided, do not come expecting to earn every dollar of your expense. Should we give you that amount of work, you would be seriously handicapped in carrying a full course of studies. Better to try to sacrifice some *this* year and have something to help yourself with next year.



SHOP PRODUCTS.

We have never started the year with a better feeling among our young people. All who are working seem determined to do their best and make their work satisfactory. Any suggestion of snobbery or superiority of those who can afford to pay their way over those who labor is quite unknown. Under the wise management of Miss Rogers and Professor Hopkins, dean of the women and the men respectively, the young people who have their homes at the dormitories form a very congenial family.

That our efforts for good may never slacken until God's people (his young people) shall be fully qualified for his service and prepared for his coming, is the most sincere prayer of

Your brother in gospel bonds,
CHARLES B. WOODSTOCK.

• * * * •

"Peace, power, and perfection, are the rewards of sainthood."

INDUSTRIAL ZION.

[EDITOR'S NOTE.—The following article is from the pen of a commercial traveler of considerable experience, who has made a special study of industries that may be started on a small scale at Lamoni or elsewhere where the Saints may have a foothold. It should be of interest and practical benefit to our readers.]

"The children of this world are in their generation wiser than the children of light."—Luke 16: 8.

Brother A went into Brother B's store and bought a can of corn and a pair of overalls. Brother A was a farmer and Brother B a merchant, both living in one of the stakes of Zion.

The corn was grown and packed at Batavia, New York. The packer sold and shipped it to a jobber in Chicago. The jobber resold and re-shipped it to good Brother B in Iowa. The cloth from which the overalls were made was woven in Massachusetts. It was shipped to the manufacturer at Abingdon, Illinois. The finished garment was shipped to the wholesaler at Chicago, and from there found its way to Brother B.

Twenty per cent of these purchases remained with Brother B. *Eighty per cent* left the community and never came back.

Leave the twenty per cent out of the consideration. That is a minor factor. The eighty per cent is what we are after.

Brother A as has been said, was a farmer. He toiled early and late. Corn, oats, and the beasts of the field were the fruits of his toil. The corn and oats grew, and the hogs and the cattle pastured, on land valued at about one hundred dollars per acre. The corn was sold in the ear; the hogs and cattle were sold on the hoof. Notwithstanding his toil; notwithstanding the best management of which he was capable, Brother A found it a hard struggle. Some years, when corn was not up to its average yield, oats a little off, the market on hogs and cattle a little low, this good brother could "make both ends meet" only by eating head-cheese and ox-tail soup! And even then there would, sometimes, be a little deficit. In the years of plenty and good markets, if he paid all expenses, and had a little tithing, a consecration, or an offering to lay before the bishop, he felt he had done well indeed.

But as for acquiring a competence for old age—why, the dear, good brother will never see it, only in dreams.

Now what is the matter with Brother A?

He sells *raw material*. He buys *finished products*. And *eighty per cent* of what he pays for those finished products—food, clothing, house-furnishings, tools, farm implements, and other sundry necessities—goes out of Zion and never comes back. Instead of being kept at home, it goes to enrich the railroads, the wholesalers and their employees, the manufac-

turers and their employees, and the communities which produce the raw materials from which these products are made!

The balance of trade is against him! Consider it carefully. Is Brother A an exaggerated illustration of the Reorganized Latter Day Saints as a whole?

We are, in the main, tillers of the soil. We are, taken as a whole, poor. As a church, it is a struggle to make ends meet. Our good Bishop is oftentimes—like poor Christian—"hard put to it" to care for the poor, keep the elders in the field, and successfully prosecute the general work of the church.

Some good brethren who have the welfare of the cause at heart were once considering the possibility of buying goods direct from the manufacturer, thus saving the middleman's profit.

Why not save the whole eighty per cent? Why not buy the raw materials from our brethren who produce them, and *manufacture* the finished product among ourselves? Why not give this employment to our own brethren and sisters? Why not keep this eighty per cent in the stakes, and send it round and round, causing prosperity, comfort, and plenty to come and abide with us, instead of giving it to those who are not with us, nor of us, nor for us, only so far as they profit by our toil?

We could do it!

Do not understand us to be extreme. We do not claim that we as a people could produce absolutely each and every article consumed in Zion. But the writer does believe that we could produce, raw and manufactured, the larger part of our food and clothing, and many other articles,—furniture, farm implements, etc.,—and that in time we could produce so much more than we consume, and which could be sold in the world's markets, that the "balance of trade" would be in our favor, instead of being against us, as it now is.

Nor do we speak disparagingly of farming nor of those who engage in that occupation. Everything comes from the earth, "the mother of us all." The tilling of the soil is one of the most honorable of occupations. But if a community would be truly prosperous, the toil of those who till the soil must be supplemented by the toil of those who convert the raw materials into finished products. We need not enlarge further on this point than to quote the words of an eminent and recent writer:

Why is the manufacturer wanted? Why pay him money to come and to build in your town? Because from the time he first strikes the spade in the ground to dig the foundation of his mill, he employs labor, he scatters money, he helps every farmer, every storekeeper, every church, every tax collector, every human being, every enterprise in the neighborhood.—Charles Heber Clark in the *Saturday Evening Post*, January 11, 1909, page 11.

"INDUSTRIAL ASSOCIATIONS."

The two most cheering words the writer has heard in connection with this restored gospel for years! Zion has not been industrial—in some sense or senses, at least. She is now commanded to become so. (See "A Revelation to the eldership," given April 18, 1909, paragraph 5.) Surely we have been slothful, because we have waited to be commanded! Verily, the children of this world are wiser than the children of light.

Hear Mr. Clark again:

The most imperious obligation upon any nation is to find for its people employment at productive industry. . . . Man at work is the most valuable asset of a nation. An idle man, consuming without producing, burns the candle at both ends.

We hardly need add that what is true of a nation is true of its integral individuals and communities.

We have not been industrial in the sense meant by the late revelation. What can we do to become so?

In this article we can only suggest a few of the things which we could do. The first problem, to the writer's mind, is how to make one-hundred-dollar land pay a profit commensurate with the investment. It can not be done from corn, oats, hay, hogs, cattle, and sheep alone. The writer knows of farms where strawberries, grapes, cherries, apples, asparagus, pieplant, string beans, onions, celery, etc., etc., are made to pay from one hundred dollars to four hundred dollars per acre clear profit above all expenses annually. Volumes might be written about the items mentioned in this one paragraph alone. "A word to the wise is sufficient." All of these are industries in which men of small means can engage.

Did some one say "markets"? Bless you, the world to-day is paying the highest prices ever recorded in its history for these things, and the markets—not one, but many—are right at our door! And these products can be marketed, not only in fresh form, but canned and preserved in tins and glass.

Just here let me beg your indulgence to present this advertisement, recently appearing in prominent magazines:

It's Always Fresh

You never saw a can of Raris Sugar Corn that was sour—it never has a chance to get sour.

The corn is all cut from the fresh gathered ears by delicately adjusted machinery; it is then thoroughly cooled by dropping down over ice and immediately cooked and sealed up. A most rigid inspection of every can makes souring out of the question.

Such is our extreme care, in every detail, a care that has enabled us to make our

RARIS SUGAR CORN

an absolutely perfect product, the standard of excellence by which other brands are judged.

A vital point in corn flavor is the harvest time. There are

many days when Raris Corn is good—there is one day when it is the best.

It is a part of our unceasing watchfulness that every ear be gathered just at its prime. Thus we always get the choicest natural product when it is full of milk and when its flavor is the richest and most delicate.

Our Raris Corn is hermetically sealed in all its freshness and we bring it to you tender, sweet and creamy as it came from the garden.

We think you will be interested in our illustrated book, "Five Foods Ready to Serve." It tells about others of our New England products for the table. Let us send it to you.

Say, could we do all that at Lamoni? Could we? Yes? All right,—why not do it? Here's another:

Drink
BRENNER'S
Chautauqua
GRAPE JUICE

AND YOU WILL GET THE REAL GRAPE FLAVOR

Did you ever pluck a cluster of Concord Grapes from the vines in early morning and taste of the delicious fruit? Then you get the real grape flavor. Brenner's Grape Juice is prepared by our own careful methods in an up to date factory right in the heart of the famous Chautauqua County vineyards. It contains no sugar other than found in the grape. It contains no coloring matter other than found in the grape. We preserve the natural grape flavor. It is heavier in body, richer in color, and more delicious in flavor than that of any other Grape Juice.

At fountains and particular dealers. If your dealer can not supply you write us for name of nearest distributor and get a recipe booklet mailed free.

Could we do that, too? Well, I guess we could if we tried. Then, *for Zion's sake*, let's try! True, these things can not be done in a minute, a week, a month, or a year. But, for Zion's sake, let's make a start somewhere along these lines. Then, too, there are so many other lines of industry. Parenthetically, let us remark, that as a community we have lost many, many dollars by letting our butter-fat go to outside creameries, and from there to the East, when there is a woeful dearth of good butter right at home. Isn't it about time we stopped that leak?

We let our hogs and cattle go away on the hoof, and then buy them back in carcasses and cured meats, and pay freight both ways. Couldn't that leak be stopped? But that leads us into rather deep water—tanning of hides and manufacture of leather and shoes and all that. However, in time it will all have to be done, and we might as well begin to think about it now.

But now for a few industries we have observed; and permit us to say that we have never knowingly lost an opportunity to visit industries and factories, hoping that the knowledge thus gained could some day be turned to furthering the cause of industrial Zion.

One good customer of ours at Burlington, Iowa, shipped wheat from Oklahoma, Kansas, and Minnesota to Burlington, and ground it into flour, and breakfast food,—similar to Pillsbury's Vitos, or

Wheatena, or Cream of Wheat, you know,—and sells it in the open markets at a profit, too. Ought we to do that at Lamoni? Incidentally, corn meal, Shredded Wheat Biscuit, Triscuit, Toasted Corn Flakes, Post Toasties, Grape Nuts, Egg-O-See, Rolled Oats, Anaher Oats, Malta Vita, and in short the whole list of breakfast foods and cereals. The processes of manufacture are all extremely simple. Couldn't we do that at Lamoni? *I guess we could if we tried!*

"Capital," did you say? Read the history of Grape Nuts. Its manufacture was begun in a small building formerly used as a barn; and by one man, with very limited capital. And that is briefly the history of hundreds of the large manufacturing enterprises.

As a community we spend hundreds and hundreds of dollars annually for breakfast foods and breakfast cereals. This money could be kept at home. It would take time, and brains, and toil, and patience, and money to do it, but it is time for us to be thinking about it.

But to return: At Oskaloosa, Iowa, there is a factory turning out overalls, jumpers, work shirts, etc. Another at Abingdon, Illinois. Both of these started in a very small way, and both now employ many women and girls. This is another industry that could be made successful at Lamoni, at least to the extent of supplying home wants in this line. We venture that the actual amount in dollars of these goods sold in Lamoni would be astonishing. And we actually pay from seventy-five to eighty per cent of this to Chicago, Minneapolis, Dubuque, and Saint Joseph, when we could keep it all at home, except the price of the cloth, thread, buttons, and the freight on these items.

Did we say *cloth*? No, we will not say that. Bro. John Smith once said to the writer that cotton cloth could be woven in Iowa as well as in Massachusetts, and we believe he was right.

At Clearfield and Harvey, Iowa, we found men, seated on the old-fashioned "horse," manufacturing harness by hand; selling them all over the United States; couldn't produce enough to supply the demand.

At New Boston and Oquawka, Illinois, we found firms manufacturing wagons by hand; selling all they could produce, and wishing they could turn out more. The sales of these two little factories aggregated over one hundred and fifty wagons annually. (The writer sold the paints and varnishes for these wagons, and the brushes with which the paints and varnishes were applied, and he is telling you but the plain, unvarnished truth.) All this, too, right in the palmy days of the machine-made wagon. And practically under the shadows, too, of the large wagon factories of Moline and Abingdon, Illinois.

Could we do that at Lamoni, Iowa? We *could* if we tried.

And so we might go on, and on. About the woolen mills at Bonaparte and Farmington, Iowa; the canton-flannel glove and mitten factory at Kewanee, Illinois; the glove factory, brush factory, and foundry at Fairfield, Iowa; the broom factories at Alpha, Illinois, and Deshler, Nebraska; the canning factories at Oskaloosa, Burlington, and Keokuk, Iowa; the vinegar and pickle works at Burlington, Iowa; the brick and tile plants at Centerville, Creston, Ottumwa, and dozens of smaller towns all over Iowa. These and many other things we could do if we would but turn our attention to them.

We believe, too, that these things will be accomplished mainly by individuals who begin, in a small way, on their own resources, making the business or businesses pay for their own enlargement. We believe this because nearly all large manufacturing enterprises have begun in just this way. It is a large task, and will take years, but this should not deter us from *making a start*.

We believe that if Lamoni will work along these lines, success will come.

Let no one understand that the foregoing is intended from a purely selfish or worldly standpoint, to mean that individuals should heap to themselves riches. But it is respectfully submitted as a *business* proposition, that there can not be substance in the Lord's storehouse unless it is first produced by individuals; and that therefore, the sooner we begin real productivity, the sooner the Lord's storehouse will be filled, and Zion be redeemed.

F. E. COCHRAN.

Cheerfulness is as much a Bible command as honesty, though few people think of it in that way. There are many who would shirk from going into a neighbor's house and carrying off a little bit of loose change or any valuable that might be lying about, and yet do not hesitate to go time after time and rob him of courage and hopefulness. People who insist upon cherishing depressing moods and doleful views have no right to wander about spreading the infection; they should be quarantined until they can show a certificate of healthful spirits. To run into a friend's cheerful home for a call, and needlessly to leave behind an atmosphere of gloom and discouragement is worse than a social blunder; it is a sin.—*Forward*, April 3, 1909.

"The girl who is continually hurting the feelings of other people without meaning to do so, betrays a lack in herself. For the delicate perception which promptly recognizes what things will please and what will wound another, is one of the fundamental characteristics of real womanliness."

Better be alone than in bad company.

Of General Interest

Do We Need Ministers?

The question which serves as a title to these remarks is not our own. It is asked, in the *Homiletic Review*, by the Rev. Dr. George W. Richards, whose own answer seems to be that we do still need ministers of the gospel, but they must be men trained to adapt themselves to the changed and changing conditions of these times. We might supplement this answer by declaring that we do not need more clergymen to meddle with politics, to open Sunday baseball games with prayer and preaching, or to waste time and words foolishly by planning alterations of the Federal Constitution which would restrict the suffrage to fathers of families and increase a man's voting power according to the measure of his fatherhood.

Doctor Richards, however, takes no account of the weaklings, the posers, and the sensationalists in the Christian ministry. He takes up his subject seriously, and points out that the annual production of Protestant ministers by the schools of universities of Germany has fallen off fifty-four per cent in twenty years while the enrollment of students has increased one hundred per cent, and that, while the number of law students in this country in the same period, has increased eight hundred and forty-eight per cent, the number of theological students has not kept pace with the growth of population. These statistics may merely prove that there used to be an overproduction of ministers. Surely there is no complaint of a scarcity of them now.

Doctor Richards infers that much of the work once done by "the mitred bishop and the gowned priest" is now done by the Young Men's Christian Association, "the teacher, the lecturer, the social-settlement worker, the philanthropist, the printing press, and the phonograph." There is more truth than jesting in this inference, of course, and although Doctor Richards, as a theologian of broad ideas and sound logic, goes further into this subject than we care to follow him, we may safely say that while there is no excuse in these days for an overproduction of ministers, yet those who have qualities above the ordinary as ethical teachers and spiritual guides will find no lack of work cut out for them in the modern world. The best education is needed to strengthen and develop those inherent qualities; the old ignorance of the masses is disappearing, and the enlightened people demand enlightened leaders and will follow no others.—*New York Times*.

• * * * •

The Food We Eat.

A recent bulletin of the Pure Food Commission gives some interesting data about dealers in food supplies.

It seems there are about two hundred and fifty thousand retail groceries in America.

In many of these groceries people sleep at night, or directly adjoining them are living rooms.

Hundreds of these stores are managed by men and women who have no idea of hygiene or sanitation. The idea of not handling food products with unclean hands—or with the bare hands at all—has never occurred to them.

The floors of certain groceries inspected by the commission had not been scrubbed in ten years. The counters, scales and shelving had never known hot water.

The quality of the goods sold was a minus quantity to the proprietor. He sold the thing which gave him a profit, or which the people wanted, and beyond this he knew nothing, and cared nothing.

The fact that certain articles used for food absorbed the

odors of substances near and the impurities of the place was not known nor appreciated.

Spitting on the floor by clerks and customers was common, and, moreover, invited by precedent and example.

In several instances consumptives were hired as clerks because they would work cheap and were too weak to do out-of-door labor.

In such stores sugar is ballasted by sand; baking powder reinforced by alum; coffee with chicory; molasses with glucose; spices with starch.

Prunes, raisins, and other dried fruits were kept in barrels covered merely by a coarse wire mesh on the street, where the air was filled with flying dust and dirt, and rotten refuse near at hand.

It seems unkind to point out the weaknesses and wrongs in a business where so many good men are employed. Yet the public should be aroused to the danger that lurks in the unsanitary grocery.

We all eat, and the amount of sickness caused by unwholesome foods can not be calculated.

Very few housewives give as much attention to their food supplies as to dress. In eatables they take what the grocer sends; but in dress goods they select with great care, and often with the help of an expert. In one case some one's eye may be offended, but in the other the whole family may be poisoned.

Which is of the greater importance?

Fortunately, most of us possess resiliency or resisting power, so we get away with our "peck of dirt" without difficulty, but sensitive people with a low degree of vitality often, no doubt, suffer from impure and adulterated foods.

The moral seems to be: Buy your supplies from men of intelligence, who know what they are selling and who have a pride in their business.

In German universities the students use the word *Philater*, or grocer, as an epithet. There is no good reason why a grocer's business should not be just as honorable as that of a doctor, lawyer or preacher. The doctor looks after you when your body is impaired; the lawyer takes care of a reduced or threatened estate; the clergyman cares for the sick soul; but the grocer is supposed to supply your needs when you are well and in health.

Pick your grocer with the same care that you do your doctor, your lawyer or clergyman. His responsibility is just as great as theirs. He should be just as normal and just as intelligent.

Above all things, pay your grocer—whether you do the others or not. He has to pay for his goods—the others mostly supply advice. And advice is an article which, having no use for it yourself, you pass along to others. The peculiar thing about advice is that the more you give out the more you have left. This is not so with groceries. And often the poor grocer feels compelled to sell adulterated stuff because his loss is less if you do not pay him.

In food supplies it pays to buy the best. Also, it pays to buy from a man who sees that his customers pay for what they buy. Cheap men sell cheap goods to cheap people. An adulterated life is fed on adulterated stuff.

Buy the best and pay for it what it is worth. Food paid for is much more digestible than the other kind. Pay as you go.—Elbert Hubbard in *New York American*.

"You do not know who is watching you, or who will be influenced by you. Some one will. Anyhow, do right and trust God."

"The Christian should be constantly growing in grace and developing in spiritual strength, like a tree in rich, alluvial soil."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

The First Day in Oklahoma.

A PICTURE DRAWN FROM PIONEER LIFE.

It was the first day they had spent alone since coming to the new State. Both the children had had la grippe and were still too sick to take to their sister's home, who lived two miles away, and papa and Willie were going to look for a place to move to. It was very early in the morning when they started, and they said they would not return before the next evening, and perhaps not then. They felt very lonely to say the least, when they drove away, for their sister's husband was down on the "claim" building a new house, and of course she could not come over, for the team was gone and she had two babies and could not come alone and walk that distance. Then they had been told that their neighbors were Russians and could converse but little in their language. One could look as far as the eye could scan the country around and all they could see were a few windmills, and fewer still were the houses to be seen; for the houses were many of them "dugouts" or "half dugouts," and either one was not usually discernible a very great distance away. But one thing that helped to divert their minds to quite an extent was the passing trains of cars. The railroad passed the house to the west, and as they could not get a very good view from the windows, mamma allowed the children to throw wraps about them and stand in the west door and watch them during the warmer part of the day. What long trains the Santa Fé did run here! They counted the longer ones and found they had all the way from forty-five to sixty cars in a train. And when they went by the children waved and sometimes were real pleased when some one would signal back at them.

Mamma got some bright pieces of cloth and covered some small pasteboard boxes for them. One she gave to Jennie for a work box, one to Lawton to use as he pleased, and he soon had it filled up with marbles and pieces of string and such things as please boys most. Then she read to them and talked a good deal about the canyons which lay to the east of the house, of the great bowlders of rock which overhung the cliffs, and told them of the time when the earth underwent such a transformation.

But try as they would they were lonely and homesick, and their minds kept wandering back to the happy times they had had before coming here. They wondered what Leona and Martha, Jake and Frank were doing and where old John, the dog, was, and if he wished to see them as badly as they did him. About noon two boys came and asked to get a wagon, stating they had come from Lineville, and that their papa and the children's father were acquainted, and he had just got there that morning and needed the wagon to help unload their car.

They all talked as fast as they could for the few moments the boys could stay, and although never having seen them but once, some four or five years before, they each seemed to feel they were already the best of friends. This cheered them for quite awhile, but as the day wore on Lawton cried, and Jennie said she did hope it wouldn't sand storm while they

were gone. As yet they had only seen one sand storm, and that seemed a terrible affair to them. Her mamma told her a sand storm would be better than a snowstorm—one like the blizzard they had had a week before, "but most likely we shall have neither," she said, "for the weather seems fine yet."

At last Lawton turned over on the bed and floated away to dreamland town. But Jennie could not sleep, and as her mamma was sitting by the bed quietly engaged with her own thoughts, she said, "Oh, dear! what will we ever do to-morrow? We were so lonesome to-day."

"Fiddlesticks!" said her mamma. "What do we care about to-morrow? They say it never comes. Only to-day comes, and in the morning perhaps you will not feel one bit lonely."

At length she said, "Let's go to the door and listen, and maybe we will hear papa and Cousin Willie coming."

And her mother replied, "They will not come, but we will listen." So they opened the door and stood very quiet. At length they heard a woman's voice say, "She has a light and the door open, so I guess they are not in bed yet."

They stood for what seemed to them the longest time and never heard another sound except the howling of the coyotes up in the canyon. At last the mother said: "That was very strange, but I surely heard it quite plainly." So she blew out the light and again went to the window and stood peering out into the darkness, when presently she saw two dark objects coming from the direction of the canyon. They both stood very still wondering why they came so silently. When just a few feet from the door one said: "Oh, my! have you got breath enough left to call them up?"

The other laughed and said, "Let me puff awhile first."

Then Jennie jumped to the door and threw it open while her mother lighted the lamp as quickly as possible, for they recognized the voices. It was Stella and Verda with the two babies. Verda had the larger one on her back and Stella the smaller one in her arms. But they had changed burdens occasionally so both might stand it the better. They knew they were alone, and thinking the children might have grown worse they came after dark. They said they were not so tired as they were short of breath coming up the canyon.

"Weren't you afraid?" said the mother.

"Oh, no," they said, "only a little shaky when the coyotes howled so near us down there in the darkness."

"We heard some one say we had a light and was not in bed yet," said Jennie. "What have you been doing all this time since?"

"Really," they cried, "did you hear that? Why, we were away back at the top of the hill on the other side of the canyon, and had no idea the sound could reach so far as this."

"And did not care to waste our breath in farther conversation just then," Stella laughingly added. "We were thinking of the long slope to come up on this side."

After they rested awhile they ate some more supper, for they declared that what they had eaten must have all "jolted down," for they were hungry enough now. They talked and read until all were both sleepy and tired. Then they stayed until the men returned home, so they were not nearly so lonesome as they had anticipated they would be, and the unhappy to-morrow never came.

ELLEN SHERARD ADAIR.

When a man refuses to give the supreme place in his heart to Jehovah, it is because he refuses to give up the worship of some other god. Every man needs a god, and every man has a god to whom he gives allegiance and service. It is as impossible for a man to live without having an object of worship as it is for a bird to fly when taken out of the air.—Dr. C. L. Laws.

Letter Department

PROVO, UTAH, September 25, 1909.

Editors Herald: Though not having any special encouragements to report, yet I send a few lines to let your readers know that we are still battling for the right, trying to improve such opportunities as we find, feeling confident in the ultimate triumph for the truth.

Since our reunion and conference, at this place, which closed on the 5th, Brother Holloway and I continued with a series of meetings, preaching each night for a week. Our tent being pitched near the principal street, it afforded a good opportunity for those who cared to attend our services, and we are glad to say, that while the attendance was not large, it was fairly good.

After concluding our tent meetings, I made a brief trip to Mammoth, Juab County, and as far as Vernon in the southern part of Tooele County. The last named place is where I and my parents landed upon our arrival from Denmark in the fall of 1864, and where for one and a half years we made our home. I felt like seeing the old stamping ground once more, and at the same time to improve whatever opportunity might be found in preaching the gospel to the people. The only one of the old residents that I found was a man by the name of E. J. Pearson, in whose employ I worked during the summer of 1865. I found him a staunch Mormon and loyal to the rule of J. F. Smith, yet he and his wife treated me with all the kindness I could hope for, making me welcome at their home. I found the people quite busy taking care of their crop, being delayed in their work by an unusually wet season. In consequence I cut my visit short, but, however, preached once while there, occupying the Mormon meeting house. The attendance was fair, considering the place is a small one, consisting of only about twelve or fifteen families.

Upon my return I again made a stop at Mammoth, a mining town in what is called the Tintic district. I had a desire to tell the people of that town our story, and on Sunday morning, finding the Mormon bishop, Mr. A. Steedman, I made application for the use of the meeting house. I found Mr. Steedman a nice and pleasant sort of a gentleman who readily consented to grant me the privilege sought, when the building was not otherwise engaged, and it was agreed that I might preach there the following Thursday and Friday nights. I somehow feared that there might yet be a hitch in the program, and sure enough, the same evening, just as I was ready to retire for the night, I was informed that the "Josephite missionary" was wanted at the phone. I there received the information from Bishop Steedman that he found himself under obligation to cancel his consent to me using the meeting house, as he had learned that the instructions from President J. F. Smith were, not to grant their houses to missionaries of the Reorganized Church. I told him that I was sorry that such was the case, as I thought we ought to treat each other with common courtesy, and as we would like to be treated in return; that I had hoped the time was coming when we would come together as men and in the spirit of kindness and good will, discuss our differences, that a proper understanding might obtain and right and just conclusions be reached. He told me that he felt about it as I did, but as he must obey his superiors he could not let me have the house.

I called on Bishop Steedman two days later and we had an extended conversation. He admitted that he was not posted on church history, and that he was unprepared to meet our claims, but he hoped at some future time to be better informed. I suggested to him that the policy pursued by him and his people under the direction of Pres. J. F. Smith would continuously debar his people from becoming qualified to

meet our arguments and claims, even if we were in the wrong. I urged that the course for him and his people to pursue, that would largely aid him and his brethren to successfully combat the erroneous claims of the "Josephites," if their claims are not founded in truth, would be to throw open their doors and give us a hearing, and also read our literature, and in that way become thoroughly posted and informed as to our position. He thought I was right and admitted that it was strange that orders from headquarters had been what he had learned, but said he understood that some correspondence between Pres. J. F. Smith and the President of the Reorganization was the cause that had led to the strange order from the authorities of his church. This, of course, was news to me, and I concluded that he was laboring under a misinformation.

While I was not permitted to preach in the Mormon meetinghouse, the trustees of the Congregational church granted me the use of their building free of charge, and I held two meetings there. The minister, a Reverend Richards, was present and gave us encouragement. The attendance, however, was small, and I think that not a single person of the dominant church made an appearance, but I was informed that there was quite an audience on the outside trying to listen to what was said. Reverend Richards informed me that he at one time was located at Bevier, Missouri; that he knew the Saints there and had found them to be good people. This I was glad to hear.

I found, however, friends at Mammoth, and besides Sister Davidson, who, with her son, Grant S., and his children reside there, I will mention Mr. James Hutchinson and wife who carefully ministered to my necessities and helped to make my stay comfortable. Pres. F. M. Smith, who was called to Mammoth a couple of years ago to preach the funeral of Brother Davidson, will no doubt remember friend Hutchinson and family, who now seem to think that it was a privilege afforded them, at that time, to entertain a grandson of the prophet.

With reference to the work in general, I think we have no reason to feel discouraged, yet I wish we could report greater progress. The opposition from the dominant church is strong, not openly and aboveboard, but in an underhanded and in the most unfair manner. People belonging to that institution are not free, and dare not act upon their own conviction of what is right or wrong. Whoever might chance to attend our meetings are looked upon as on the way to apostasy, or at least as being weak in the faith. I am convinced that whatever good may be accomplished in this mission, must be through preaching the gospel of Christ in the spirit of love, and with due regard for the feelings of those who differ with us, no matter how plain to us may appear their error and delusion. To point out their mistakes and to beat them in argument will not accomplish much, unless at the same time their hearts can be touched with the fire of God's love, and that within their souls can be created a love for the eternal and unchangeable truth. Man alone can not do this, but I believe the faithful preaching of the gospel of Christ, under the blessings of the Master, is the only means for the salvation of man in Utah as well as elsewhere.

Yesterday was a big day for this little city, as we were favored with a visit from William H. Taft, President of the United States. This being the home of Senator Reed Smoot was perhaps the cause that led up to being so highly honored. The President's train arrived at 12.45 p. m., and his party, including Governor Spry, Senators Smoot and Sutherland, and a number of other distinguished characters, were met at the depot, and with automobiles conveyed through the principal part of the city. Afterwards, President Taft addressed a crowded assembly at the stake tabernacle, at the conclusion of which a number of us had the privilege of shaking the

hand of the nation's chief executive. His train left at 3 p. m. for Salt Lake City, where I learn that he will make a stay until over Sunday.

With confidence in the Lord and his grand and glorious promises, I remain,
Your coworker in Zion's cause,
H. N. HANSEN.

210 WEST FOURTH SOUTH STREET.

CODY, WYOMING, September 17, 1909.

Editors Herald: The HERALD and *Ensign*, with other church publications, are the only preachers we have had the privilege of entertaining for the past three years. Although isolated from the church and from church privileges, yet we derive much spiritual help from your columns, and especially from the letter department. We have a strong desire to see the work forwarded. We have often heard it said, "How I love this latter-day work! The Master has said, "If thou lovest me, thou wilt serve me and keep *all* my commandments." Now if we do truly love the work, as we say, we must also love God, and if we love God we will serve him and keep his commandments. I notice by reading some of the articles in the church publications that there are a great many articles from the bishops and others in regard to robbing God. I wonder how severe the punishment would be which we would mete out to robbers found robbing our bank account. God has a bank account with us and he needs the money in his business just as bad as we do in ours. Do you ever wonder what will be the punishment to those found stealing his moneys? We do not want to be cursed as was ancient Israel as recorded in Malachi 3:8-10. So let us examine ourselves to see if we are truly in the faith, and whether or not we are in that band of robbers. Although much could be said of God's goodness to us, I will make this short. Ever praying for the welfare of the work, I am,

Yours in gospel bonds,
A. M. DANIEL.

ALICE, OHIO, September 21, 1909.

Editors Herald: We are isolated from the Saints and take this means of telling the readers of the HERALD, especially Brethren Devore and E. E. Long, and other elders who know us, that we are still in the good cause and striving to do the Master's Will, that we may stand with the blessed in Zion. We have often to face the tempter, but we have been blessed with health this season when there has been so much sickness around us. It seems the Master has spared us alone for some good cause. We have heard no preaching since 1903. We are isolated but are strengthened by the sermons in the HERALD. We are strong in the faith and pay our tithing when we possibly can. Asking the prayers of the Saints that we may ever live faithful and receive the Lord's blessing to the end.

Your brother and sister in Christ,
EDWIN E. AND ADA T. LAMBERT.

NAPA, CALIFORNIA, September 26, 1909.

Dear Readers: We are still alive in the cause of truth and very much interested and encouraged. Two very worthy people and neighbors of ours have recently received the truth, having been baptized at the late reunion at Irvington. They are Brother and Sister Haskins.

We rejoice more particularly because we had been the only ones (wife and I) of our faith in this locality, and we have been praying the Father to open the way for the gospel to be planted and the work established here, so that we might have the association of people of our own faith. Our prayers have been heard and our hopes are beginning to be realized; all honor to God for his wonderful love and mercies.

Much credit is due to Brn. F. B. Farr and J. W. Lea for

their faithful labors in instructing and convincing Brother Haskins. Brother Haskins had been interested in other religious faiths and meeting Brother Lea, undertook to convert him, and was himself led into the light.

We have decided to start a Sunday school at once and feel confident of success if faithful and earnest. Dear Saints, pray for us that we may be humble and faithful. May peace, love, and wisdom abound among us all, and may we faithfully perform our whole duty unto God and unto one another.

Box 128 A, R. F. D. No. 1.

L. M. PRUDEN.

STEVENSON, ONTARIO.

Editors Herald: By request of the missionary in charge I attended the reunion at Crabtree, Ohio, from August 21, to 30. There was a goodly number present and a pleasant time was enjoyed by all. The preaching was good and also the prayer services were quite spiritual and all seemed interested in them. Brother Gunsolley had the Religio and Sunday school work in charge and several very interesting sessions were held.

The Saints of Crabtree furnished board and lodging for all that came, a few of the Saints from abroad using sleeping tents. The weather was favorable during the entire time and all seemed to enjoy themselves and to feel that the week had been well spent.

Only one of the photos that were taken of the tent was good, and they have been printed and sent to all parties ordering them.

On September 30, I came to Ironton and held a meeting with the few Saints at the home of Brother and Sister Everman. From there I came to Huntington, West Virginia, and held several meetings there at the home of Brn. Ben Sparks and Tamplin. Some interest was manifest and I think some will obey in the near future. From there I came to Parkersburg, met Brother Griffiths, and we made our stay at the home of Mr. and Mrs. Fredericks over night and part of the day. Her sister, Sister Bradish, with whom Brother Griffiths had been acquainted for years, was there; the time passed very pleasantly in the relating of experiences. On Friday, September 4, we left for Greenwood, West Virginia, to attend the district conference to be held at that place. We arrived at our destination about six in the evening, and had to drive about four miles to the place where the Saints reside.

The Saints of that place have a very handsome church, it having been erected about two years ago.

On Saturday organization was affected by choosing G. T. Griffiths to preside, with D. L. Shinn and Samuel Brown to assist; and Frank L. Shinn as secretary. The business passed off pleasantly and the reports as read showed that the work was moving on nicely. Report of B. Beale, Bishop's agent, showed a net gain in the last year. It is evident that the Saints in the district are awakening to a sense of duty along that line as well as along others, and I bespeak success for them. The preaching was good and the prayer and testimony meetings were a spiritual feast. All felt that the week was well spent and all felt loath to part, especially those who had the care of the visiting Saints.

The writer remained for a week after the conference, setting in order some things necessary for the welfare of the branch. The work bids fair to be very successful under the care of Bro. C. F. Williams, who was ordained a priest at the conference.

On arriving at Clarksburg, where I intended to hold a series of meetings, I received a telegram that my sister was dead; so I immediately left for Mitchell, Ontario, arriving there the next day. She had been bothered with heart trouble for some time, and just before leaving the room, her husband asked her how she felt, and she replied, "Quite well." A

little later she was called to breakfast; but made no answer. Examination proved her to be dead. She lived the life of a Saint, having been baptized in 1879, by the writer, on the old homestead, where she was born. Her husband was afterwards ordained an elder, and has sought to magnify his calling, and always received words of encouragement from his wife. She had been promised that she would live to raise her children. Recently she told her husband that as this had been accomplished, her work was done, and she was ready to go whenever the Lord saw best to call her.

Death is making inroads in the family. This is the second sister I have lost since January. Life is uncertain and death is sure, but there is one great consolation, the family so far has died in the hope of the restored gospel, for the establishment of which upon the earth and for the salvation of men, the Seer of Palmyra gave his life.

The work in West Virginia moves on nicely. The Saints are awakening to a sense of their duty and I feel very much encouraged as to the outlook. I hope to see it accomplish its object—the redemption of Zion. So to the Saints of West Virginia, I expect soon to return to my field of labor and hope to have the coöperation of all, that good may be done.

Your brother in gospel bonds,

SAMUEL BROWN.

BENTON, IDAHO, September 19, 1909.

Editors Herald: Thinking of God's work to-night and being somewhat downhearted, I am led to drop a few lines to my favorite paper, the HERALD. I have been a member of the church for almost six years, and as I look back over my life I can see where He has blessed me a great many times. Being high-tempered, and a drunkard and gambler before I joined the church, I can say that God's work with me has not been in vain. Since I took upon me the name of Jesus, what troubles me the most is that I wish I had never spoken evil of anybody. As to what anybody may have said about me, I can only say that if it was the truth, I am sorry that I did so many evil things; and if not true, I am glad that it is not. I can thank God to-night that I have no hardness against anybody, and if I have any enemies, I have nothing against them, but wish them success in right doing, and am their friend to help them in anything that is right. I have made up my mind that if I can not say something good about a person I will not speak his name at all. But as saying is one thing and doing is another, time alone will tell how well I will succeed. I have learned one thing, that God's ways are not my ways, although my ways sometimes look better. It is hard at times to say God's will be done, but I am learning to say it.

I wish we could learn to love one another; those that are strong should help those that are weak. Why should we be strangers with our love that is given us by God? Jesus says, "Freely ye have received, freely give."

As I see many of my acquaintances leaving this life, and as we do not know who will be next, I have firmly resolved to treat everyone well, so when they are gone I will have nothing to regret.

STEPHEN DRAZEY.

SOUTH AUSTRALIA.

Editors Herald: I am writing you from this land far from America to ask you to make the following request known through your columns: I have a cousin who holds a prominent civic and ecclesiastical position in Washington, District of Columbia, and I would like, if possible, that some elder, preferably one who knows me, visit him and explain to him the genius of the latter-day gospel. An opportunity is afforded in the fact that he wants from me a copy of the Book of Mormon, which I promised to supply some time ago, but for-

got it and he recently wrote me reminding me of the promise and asking me to fulfill it. Here is an excellent opportunity to get that much misunderstood and much misrepresented book before those who, under ordinary circumstances, would never hear the truth concerning it. His name is William V. Tunned, and his position is professor of history, Harvard University, Washington, District of Columbia. I think the church might take this matter up of supplying him with a Book of Mormon, and literature upon the divine authenticity, from an archæological, ethnological, and theological standpoint. If this catches the eye of some good brother, and he makes up his mind to fill the bill, will he kindly so write through the columns of the HERALD?

I am still laboring in South Australia, and must say that there have been lately a greater variety of hindering influences than I have ever before met. Probably many of them, if borne patiently, will prove of educational value and give us a greater knowledge of men and the powers that dominate them under some circumstances, and thus we may in time grow nearer the ideal minister who could be "all things to all men." We have learned more than ever of the malignant forces that lurk beneath the apparently smooth exterior of men, whose manifestation has proven unto us that our only hope of final victory lies in our power to adapt ourselves to the conditions and permit ourselves to be governed by the divine forces accessible to us by obedience to the gospel of Christ. There is no better or more effective way, so far as I know, successfully to meet the enemy of all souls than is shown in the life and precepts of our Lord. They are capable of direct application to our everyday lives. I do not mean to say if your eye offend you literally to pluck it out, but rather pluck out that which makes the eye offensive to the whole body and have substituted an eye single to the glory of God. As we journey along our ideas and methods undergo a change, and I sometimes fear that most of us but imperfectly represent the life and saving methods of our great Master.

Sometimes I feel that we as a people exhibit too much pugnacity in our presentation of the gospel, forgetting that the power of the message is that positive force of love which exemplifies itself in self-abnegation, as expressed in the saying of the Master, "And I if I be lifted up, will draw all men unto me." And in the old book, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Brother Barmore, of Melbourne, in writing to me said, "The Lord evidently found this way most effective. Can we find a more effective way? Are we wiser than God? Verily, no; for it is the way of Him who said, 'I am the way and the truth and the life.'"

In the writing of many of our articles and tracts, I am impressed with the thought that the negative thoughts of our opponents are given too much prominence, thus crowding out the beautiful, positive truths, which, if intelligently presented, would flee as the darkness when we open the window and let the light in. We do not think of taking a bucket and baling out the darkness; that would be useless. We find it increasingly difficult to get our work before the people. Those who go to church seem to be quite satisfied that they have all the truth they need, and those who do not are content with sport for a god. It is next to impossible to reach those who worship at the latter shrine, for the chief development is muscular, in those who play and those who do not play the fine points of a game of football, for instance, and this crowds out the space where the finer thoughts of the gospel might have found room. One may walk about from suburb to suburb with a bag and a brain full of God's richest truths, and find nothing but barren soil and stony ground. Truly the servant of God must be content with the lot of a stranger and pilgrim here while seeking a city whose builder and maker is God.

May we, through confidence in the promises, through the power of faith, be enabled to rest contented with our lot and labor on for that reward that is promised to those who endure faithful through the much tribulation incident and absolutely inseparable from a close walk with the God of Israel.

J. H. N. JONES.

ERSKIN STREET, Goodwin Park.

DEER ISLE, MAINE, September 20, 1909.

Editors Herald: I take this opportunity amid the mad rush and hurry of business life to write a few lines to your valuable paper, from which I have received so much encouragement and strength for the great struggle and work of life. I feel thankful to my heavenly Father, and to every good influence that has had a tendency to help me onward and upward, for the position I am in to-day, a member of Christ's body, a part of the accepted church of the great head. And I want to say that the longer I am in that blessed body, the more I realize day by day the value of being in communication with God and his people and things other than worldly possessions. For to these I owe all that I am, of a good nature, and through the associations I feel stronger in every way and better prepared to meet the adverse things of life than ever before.

Nothing strengthens one more for any work than to live constantly in close touch and in perfect harmony with the truly great and strong things of the Lord. As I travel about from day to day and from town to town and city to city, nothing impresses me more than the fact, everywhere clearly visible to the thinking mind, of the grave results of man living out of harmony with his Creator and Lord. I notice, almost without exception, that in those places where the law of God is kept most closely, there is to be found the best class of citizens, and where the saloon and Sunday laws are kept, the young people are cleaner, brighter, and in every way better than they otherwise are found. What a pity that in this land of so-called freedom, man will allow himself to be bound by chains and shackles heavier and stronger than the material ones could ever be! I find in many places men and women who are willing to open places of business on the Lord's day for the dollar that is only buying for them eternal damnation. Is it any wonder in view of this that the Lord is calling for men to come up higher, and be prepared for the destructions to come upon those who know not his name?

Asking all to remember me in their prayers, and looking and hoping for the ultimate victory.

WALLACE A. SMALL.

"Break, break, break,
On thy cold, gray stones, oh, sea!
And I wish that my tongue could utter
The thoughts that arise in me."

Thus wrote one of the gentlest of men, the truest of friends, and the sublimest of poets. Nothing is more mysteriously wonderful or less obvious to humanity in the marvelous psychology of man, than the way in which strangely startling and sometimes even brilliantly scintillating rays of thought will dart and flash into our minds, with nothing whatever either in ourselves or our immediate environments to give rise to them.

Thus on the beautiful afternoon of Tuesday, September 21, 1909, I am filled with a sense of profound joy and intense satisfaction in the thought that before he crossed to that other shore, that profoundest of statesmen, that deepest of philosophers, that humblest among great men, the Right Honorable W. E. Gladstone, received the copy of the Book of Mormon, on the fly leaf of which was inscribed the autograph of our

esteemed and beloved president, Joseph Smith. I shall never forget the gentlemanly, kindly, and grateful letter which I received under his own signature. After saying that among his large collection at Hawarden Castle, he possessed a copy of an early edition of the Book of Mormon, he added that he should also prize deeply the copy sent to him by the eldest surviving son of Joseph Smith, and particularly as he had the kindness to attach his own autograph to the gift, or words to that effect. It was printed on violet headed note paper surmounted by the right honorable gentleman's monogram, and he added in violet print, "Hawarden Castle, Cheshire."

Thus the truly great and noble and honorable men of the earth receive with respectful esteem and sympathy the testimony of the firstborn of the truest prophet of God that ever breathed or thought or wrote or spoke; and of whom it may even yet be uttered, "He being dead, yet speaketh."

Who can say but this aged and venerable white haired statesman may yet come forth in the first resurrection of God, having received the testimony of the father in the same courteous, earnest, and gentlemanly spirit in which he received that sacred book bearing the autograph of the eldest son of the true prophet of the church of Christ on earth?

Depend upon it, my brothers and sisters, that the power of the press, though mighty and strong, is but in its very earliest infancy, as an adjunct to this everlasting gospel, and if only one or two of the very able letters and articles which I see before me in the last current number of the HERALD could be printed and diffused by thousands and by tens of thousands at the great world's fairs and expositions of which Brother A. W. Gorbutt writes so ably in his interesting letter, what a grand army of souls would set forth on their march to Zion! Surely here, if anywhere at all, is an ample and golden field for one or more of the Lord's richest stewards, to have this HERALD printed and distributed in tens of thousands, broadcast upon the face of a sin-stricken earth and people, blindly groping for that greater, that everlasting light, and crying like the poor dumb beast of the field, "Who will show us any good? Lord, lift thou up the light of thy countenance upon us."

Such an one would win the welcome plaudit, "Well done," and would be laying up treasures in heaven, where moth and rust do not corrupt and where thieves can not break through and steal.

Finally, if the proposed martyrs' memorial never attains its just and right proportions here below, yet when the martyrs shall appear surrounded by an innumerable concourse of angels at the right hand of God, their memorial shall be a gorgeously grand and unfathomably beautiful one, to which the thousands of earth's noblest and most gifted children will count it an honor to flock, to gaze upon and peradventure to weep over. Their memorial shall be an everlasting one, enshrined in the hearts of the noblest, purest, and best of God's own earth-born children. Many who now only know by hearsay or by reading, but who have ardently longed for that day, will see for themselves the glorified and cleansed visage of Uncle Joseph and Hyrum, Alexander Hale, Sisters Lucy and Emma, and all who have washed their garments and made them white in the blood of the Lamb.

The Lord is graciously blessing his work here in Toronto, though it is only fair to state that the enemy is doing his utmost to sow tares amidst the wheat—discord and strife among the brethren. Still, "our hope is in God that made the heavens and the earth, the sea and the dry land, and who will not suffer the righteous to be moved out of his place." Pray for us all.

Yours in the covenant,

F. R. TUBB.

Seattle Reunion.

Seattle and British Columbia, Spokane and Portland districts jointly held a reunion at Seattle, Washington, August 13 to 23, 1909. Among those who were present of the missionary forces were Brn. F. M. Smith and I. N. White, of the First Presidency and Twelve, respectively, together with Elders S. S. Smith and M. H. Cook, presidents of the respective adjoining districts. Also Bishop Ellis Short, of Independence, Missouri, who ably discoursed upon the financial part. Aside from our missionary in charge, Bro. F. A. Smith, who upon the day of his arrival in Seattle received the sad news of his father's sudden death, Alexander H. Smith, Presiding Patriarch, all the missionaries laboring within the three districts, with perhaps one or two exceptions, were in attendance. The opening session was called to order by Pres. William Johnson, and a temporary organization was effected, placing Bro. F. M. Smith to preside, who chose Brn. William Johnson, A. V. Closson, and M. H. Cook as his associates. F. W. Holman was chosen secretary, with Hale W. Smith to assist. Preaching meetings were held mostly three times and prayer services once and twice each day. One afternoon service was accorded the Daughters of Zion auxiliary, which was ably presided over by Sr. F. M. Smith, secretary of the Advisory Board, and was much enjoyed by all present. A goodly number were on the grounds and mostly remained all through, taking advantage of the camping facilities afforded. Much knowledge and extensive instruction was imparted from the stand, the principles of salvation were ably disseminated, and an enjoyable time was had by one and all. Seventeen were baptized on the last Sunday, and baptism was also administered to two young men from Ringling Brothers Circus during the preceding week. A dining tent was conducted upon the cafeteria plan, and upon the whole, the management came out ahead something over \$107.00 after having paid all expenses. They have since entered into a contract to purchase the large assembly tent, first having been sustained and re-elected to officiate in the same capacity in a permanent organization, thereby taking advantage of the proportionate rental as a partial payment. Said management was also empowered to appoint the time, select grounds, and proper facilities for the holding of a reunion within the Seattle and British Columbia District some time during the year 1910, which will be duly advertised in ample time.

WILLIAM JOHNSON,
FRED'K HOLMAN,
of Reunion Board.

Council Bluffs Reunion.

The following is a report of the reunion held at Council Bluffs, Iowa, August 21 to 29, 1909, by the Fremont and Pottawattamie districts of Iowa and the Northern District of Nebraska: In the meeting held for organization, Saturday, August 21, Brn. J. W. Wight, Eli Hayer, and J. M. Baker were elected presidents. Brother Wight was expected to be there within two or three days, but for some cause unknown to the writer, he was unable to meet with us, which caused some regret. However, the other two members of the presidency did the work very well.

The following are the names of some of the elders that were present: F. B. Blair, F. A. Smith, W. M. Self, H. S. Lytle, R. T. Walters, Paul Hanson, Joseph Arber, and a number of others from the three districts; also Patriarch Joshua Carlile was on the grounds, and gave a number of blessings.

The preaching was good and instructive, and the prayer meetings were enjoyed by all present. With the exception of a few who suffered from physical ailments, all seemed to enjoy themselves thoroughly, and a spirit of sociability and brotherliness was manifested by all.

There were about forty-five tents on the grounds, besides the preaching and dining tents.

The auxiliary work of the church was given an hour each day, the Sunday school sessions in charge of T. A. Hougas, General Superintendent, and the Religio in charge of District Superintendents J. Harding and Lorena Leeka.

At the business meeting held Saturday, August 28, it was decided to hold another reunion in 1910, and the matter of time and location was left to a committee composed of A. Badham, J. M. Baker, and S. Harding. It was moved and carried that one of the regular sessions each week day at the 1910 reunion be given to the auxiliary work.

At the closing meeting Sunday evening, a vote of thanks was extended to the neighbors for kindness shown us, and also to the choir, and to the reunion committee for their labors.

S. C. JACOBSON, *Secretary.*

Warrington Branch, England.

The supreme motive which actuates me to write at all is my earnest desire to perpetuate this work to the glory of God. In doing so, I trust to be able to present something not merely interesting, but something which may arouse, to a greater interest, those who may have, through some cause or other, become discouraged or weary in the fight.

To begin with I will say that I was born August 28, 1871, in the town of Birmingham, Warwickshire, England. At an early age I and a younger brother and sister were left motherless; I dare say some of my readers will understand what that means. To us, as children, it meant the changing of the course of our lives. I, being the eldest, took my brother along with me to a Church of England Sunday school. Those childhood days I recollect, mother playing the piano while she sang from Sankey's collection. Even now those happy scenes will come up in my mind's eye. At times I have almost been led to desire that I could remain a child, but I know such a desire would be selfish.

About two years after mother's death the scene changed; that brightened surface became dull by reason of my father marrying again; this time a person who was a Roman Catholic. I am afraid that, as in many cases, instead of the love of God being the predominating feature of his life, the love of mammon held sway, thus bringing about a change in him as a father and in us as his children. He had sold himself and us children to the Roman Catholic Church into which we were baptized—I mean sprinkled. I entered into my new life with a zest which if employed in the latter-day work no one need be ashamed of. Do you ask to what extent was I carried? I answer, as far as a zealous but enslaved will could carry me. I became an altar boy, took up a portion of the Latin language, served the priest with wine (that wine which did and does intoxicate) at the altar, twice or three times on Sunday and often at early mass through the week, and on feast or saints' days, carried the incenser containing a charcoal of fire on which to burn the incense for use during mass. I became so engrossed in the doctrine that I was ready to do anything in the shape of penance in order to atone for my sins; in fact one time I placed hard dried peas in my boots under my feet. Think the next time, however, I will steep them before putting my feet in. I shall never forget the agonizing torture that I underwent, and if anyone doubts it, just let them try it. Again I have witnessed young women eating the priest's scented snuff, under the belief that it had some peculiar healing power. My zealotness has led me to kiss the feet of images, to pray to Blessed Mary and all the Saints, to wear over my shoulders two pieces of cloth fastened together with tape in the belief that I should be saved from peril in shipwreck or such dangers.

I might continue with a recital of many incidents of similar character, even to the filling of a book with things almost incredible, but I must restrain lest I weary you with what I have written. It is only by way of contrast to the life I am now called to live by reason of my acceptance of the gospel. However, before I speak of this latter-day work, I wish to ascend step by step, through the various stages of my religious career until I joined that church.

In the year 1888 I traveled from Birmingham to Liverpool, by road, a distance of probably a hundred miles, and this walking feat rid my physical frame of rheumatic fever, with which I had been bedridden for several days. With me it was either die in bed or on the highroad, and so I chose the latter, and the further I went the better I became, and whereas at first it took me an hour to walk a half mile, I could walk four miles per hour. From Liverpool I went to the Isle of Man by boat, which place I left about fourteen years beforehand. Being now married and eventually locating in Warrington, my wife and I were captured by the Salvation Army. The army was undoubtedly an instrument either in God's hands or man's, of arousing my mind to activity, having grown into a stupor.

By these constant pleadings, "Do come to the 'penitent form,'" I at last yielded, I believe more out of a desire to prevent further annoyance than from an intelligent comprehension of the meaning of the action, and allowed myself to be led like a sheep to the "penitent form." I was then expected to show some visible signs of sorrow, in the shape of weeping or crying aloud for mercy, but I could not do either. I do not know whether they thought I was a hardened sinner or not; however, I have wept many a time since, when I look back along the furrows of time, yes, and rejoiced too, when I realize the way in which God has led me.

After laboring with the Salvation Army for about eighteen months, I came in touch with a body of people of the old fashioned Quaker stamp. I well remember the first Sunday morning on which I met with these people to break bread. I experienced a reception of a flood of light immediately upon the commencement of the meeting. This was the second step in advance. I had enjoyed the Spirit in connection with the Salvation Army, but here was a greater degree of it. I then realized that for me to go back would have been a retrograde movement, and I therefore decided to throw in my lot. Many are the happy moments that I enjoyed in their midst. Their unity, brotherly kindness, and what to my mind stood out more conspicuous, as a pattern to the world, Latter Day Saints included, was their neatness of attire. They scorn the idea of finger rings (I have seen some of my brothers with them on and the thought has struck me, "How unnecessary!"). The idea of their wives or daughters wearing gaudy dresses or hats containing expensive feathers was unknown, aye, and many are the beautiful birds that have paid the penalty to satisfy the ungodly craving for adornment. Outward dress proves inward desires; a sober, cultivated taste for meekness, produces humility in deportment inseparably connected with one's attire. I have also thought that the price spent in unnecessaries would greatly help in God's work, would aid the Bishop in supplying the elders' families with the necessities of life.

About three years after joining the last named body sickness overtook me and compelled my return to the Isles of Man to recruit. While on the island I became associated with Primitive Methodists; again I received enlightenment. Returning from the island I took up my abode in Liverpool. In this place my wife and I became acquainted with the Independent Methodists, and it was while passing to and from their meetings that I heard, at a street corner, the Plymouth Brethren holding forth their doctrine of baptism by immer-

sion, and although I argued to the contrary, I eventually became convinced that such was the correct method, and of course yielded. Another step in advance.

After a short stay at Liverpool, we finally went to Warrington where I came in contact with the latter-day work. At Warrington I worked in a warehouse of the railway company, and here I met Brother Gysh, who so often invited me to their cottage meetings that at last I found my way there one Sunday evening, and not long afterwards I found my way into a watery grave for the second time.

This was the last great step. In the course of time I was called to the ministry, and as priest I have met with joy and sorrow, the joy, however, abundantly compensating for the sorrow.

Permit me now to introduce the history of the branch of which I have the honor to be priest. On March 7, 1895, our late president, John Schofield, now removed to Birmingham, came from Bradford to Warrington in search of employment, and was fortunate in obtaining it almost immediately. Work continued good, and he remained and in a little less than two years he was united in matrimony to Miss Nellie Clegg. Both were members of the East Manchester Branch, taking up their abode at Number 8 Gorsey Lane, Warrington, which same address was looked upon as an oasis in a desert. Tramps, beggars, wayfarers, neighbors, ministers, and missionaries always found a welcome and assistance at that haven of rest.

At the suggestion of Brother Pitt, missionary in charge, Brother Schofield began tracting on Sunday mornings. As a priest he labored in that direction and was greatly blessed every time he administered the precious word in tract form, and several from time to time became interested. While thus engaged he was placed in charge of the Manchester Mission in Warrington. After a time he became acquainted with a young man, who, while not accepting the work himself, invited Brother Schofield to the men's Bible class of the Congregationalists. At this class he was privileged to present the work, and while thus attending he made the acquaintance of a young man, J. S. Grundy, who after careful and prayerful consideration accepted the faith and was baptized by Bro. Henry Greenwood, president of the Manchester District.

About twice per month elders came to Warrington and held cottage meetings in Brother Schofield's home. These elders, and also visiting brethren, were constantly taken to the Bible class, but were eventually told not to come any more. Brother Schofield was now joined by Brother Grundy in tracting. They continued to invite the people to cottage meetings. Through this method Brother and Sister Gysh and Sr. Emma Roberts accepted the gospel. Then Brother Griffiths, of the Twelve, organized the few members into a branch.

On the evening of December 30, 1902, I at last yielded, after repeated invitations from Brother Gysh, and found my way to Brother Schofield's home. That is now more than six years ago, yet I well remember the first time I came in contact with this work. How the doctrine, coupled with the general deportment of the Saints, especially of the officers, stood out in bold, unmistakable contrast to the husks on which I had been feeding for so many years. Of course, I realized that their deportment was the result of an intelligent conception of the gospel. Not long after this Bro. John Rushton held a week's special meetings in the Coop Society's rooms on Warwick street, Warrington, which I attended, and it was while listening to Brother Rushton's Paul-like addresses that I was convinced of his truthful position, and eventually accepted the only work which perfectly reflects the true character of God and Christ and his church.

My wife, although at first opposed to this work, at last

gave way under the convincing arguments presented by Brother Rushton, and was eventually baptized. Since then many are the dreams and visions, day and night, that Sister Byfield has received, also, by audible voice; by heavenly messengers has she often been confirmed in the faith. Who can rob her or anyone else of such undeniable testimony that God lives, and that those who, though often misunderstood and grossly misrepresented, even by members of the church, are recognized of God when endeavoring to the best of their ability to conform to God's laws.

Through tracting, Brother Chandler became interested and after patient inquiry was baptized. This brother has now a conception of the work that many members of much longer standing would have reason to be proud of, and I believe that if he is humble he is fitted for a higher position than branch president.

The cultivation of that Christ-like meekness of spirit is, however, absolutely necessary in every Saint, but especially in the officers, before any genuine progress can be made. My motto is, "Call a spade a spade." Straight uprightness, like the poplar tree, will stand a great deal of vituperation from a host of enemies or uncertain friends.

As time advanced the branch passed through severe trials, and it seemed as if the powers of hell were arrayed against it to secure its overthrow. I well remember it cost me some pain, but it cost Brother Schofield many a sleepless night and weeping hour. Through slackness of work, Brother Grundy and family were compelled to leave Warrington. What is it that makes one feel sad, with a choking at the throat, just because a family is moving away? What is that gnawing sensation in the breast, causing a feeling almost impossible to explain? Is it not because the affinity that exists is more clearly made manifest then than at the time of even partial severance? The same thing occurred at the departure of Brother Schofield and family, but not so with those who had left our ranks because they were not of us. Saints, there are rents in the scene hard to repair, breaches hard to fill. If some of those who make them could realize this I believe they would be prepared to make greater sacrifices.

The work continued to advance, adding to our number Bro. William Brown, who has a well-balanced mind, and is a zealous worker. His wife, Sr. Clara Cank, Brother and Sister Carter, Brother and Sister Fleming, and six children. Great has been the change in the lives of this family, particularly in that of Brother Fleming. He is now holding the offices of deacon, Sunday school superintendent, janitor, secretary of tract fund, and in fact he is willing to hold any office to help the work along.

Following the above additions, Brother Rushton held a two-night debate with the champion of sectarianism, Mr. Percy Ward. Although there were no additions as the outcome of the effort, much prejudice was removed as the result of Brother Rushton's powerfully convincing demonstration of the impregnable position of God's true church.

Let me now add our late branch president's testimony concerning the Warrington Saints: "For their number, and the length of time the branch has been established, I dare say there are none more noble and active in the Lord's work, in the mission." Having brought the history of our branch pretty near up to date, I will proceed to give you a few of the many evidences received by individual members, convincing them that this is the Lord's work. Also some from outside whose evidence is unimpeachable.

Bro. Grundy received in answer to prayer, a vision of a large concourse of people. Hovering above them was the Son of God in the act of watering the people. Brethren Grundy and Schofield had worked most assiduously without apparently any fruit from their labors. However, the word they

had sown was being watered by the good Shepherd, and subsequently members began to be added, and as a result of the faithfulness of these brethren, the vision had imparted a lasting encouragement.

At another time, Brother Grundy's little boy fell from the first story of a house in course of erection, and although badly injured, by the laying on of hands was perfectly restored. Sister Byfield heard a voice saying that there were many in the church that had not been called.

A year ago I was not expected to recover by the doctor, and as I lay upon the threshold of death through an attack of pneumonia and bronchitis, even my finger nails turned black. Yet through the laying on of hands I was restored, to the utter astonishment of the doctor, who declared that in all his experience he had never seen a case like mine. I am now better than I have been for years, praise God. Both my wife and children have been restored to health by this same ordinance.

One of our sisters, soon after baptism received the vision of a beautiful, bright light, just as she was retiring for the night. This she holds as a testimony to the work, being in answer to prayer.

My eldest daughter, aged eight, had a vision of angels; also while in school a few days ago, she was transfixed by a bright star that appeared in her hand. She asked the girl next to her if she could see it and she said no, then she replied in the absence of the teacher, "You must have done something wrong or you could have seen it, for I could see the star quite plain."

On several occasions our elders have been called upon to minister to the sick outside the church. One in particular I will mention: A gentleman by the name of Stott, who held the position of town councilor and magistrate, a socialist by the way, had a sister about sixteen years of age who was taken seriously ill, insomuch that the doctor had no hope of her recovery. Mr. Stott, being in touch with our branch through Brethren Schofield and Grundy, requested the prayers of the Saints in her behalf. The matter was brought before the branch, and it was decided to devote the following Sunday to prayer and fasting. The event passed unnoticed and nothing was heard of it for probably two months afterwards, when one Sunday afternoon, while Sunday school was being held, there came into the room a lady accompanied by a young girl. After the school had closed she introduced herself as Mrs. Stott and the girl as Mr. Stott's sister, who had been so dangerously ill and for whom we had fasted and prayed. She said that the recovery was so marvelous that she had decided to bring her a living witness, and she certainly looked the picture of health. It is needless to say that both doctors and friends were profoundly astonished, and we were all made to rejoice at this another manifestation of God's recognition of his church, in these latter days. Much more might be added, but I am satisfied that what I have written will be or ought to be enough to encourage the weary and faint, so that just as our blood courses through our veins from member to member, to stimulate and nourish every part, so may the evidences herein produced send a thrill of not mere gladness, but of the essence of life which will travel through every member of the body (church), stimulating every fiber, blending into a unity and oneness, binding us together as one to the glory of God and the uplifting of his people, severing only the withered and dead branches.

Your brother in gospel bonds,
WALTER BYFIELD.

2 GORSEY LANE, WARRINGTON.

"The Spirit of God will make the heart warm and the countenance cheerful and bright."

News From Branches

BELDING, MICHIGAN.

A two-day meeting was held here on September 4 and 5, and I believe all who attended were benefited. Brn. S. W. L. Scott, W. D. Ellis, and McKnight, assisted by the local brethren, held the gospel banner aloft and many remarked that they had never heard better sermons. On both days meals were served at the church, and there was a good crowd all the time, many coming from a distance. On Sunday at 9.30 the sacrament was administered, and some stated that they had not had the privilege of partaking for over a year. We were glad to have the isolated Saints among us and invite them to come again. Brother McKnight remained with us until Wednesday and Brother Scott until Monday, and we enjoyed the good sermons they preached. Trusting that this gospel work may go on until all the honest in heart are gathered in, I am,
VIVIA DAVIS.

ST. LOUIS, MISSOURI.

The services during the past month have been edifying and unlifting. The word as delivered through those whom God has called to represent him, has been delivered with the Spirit's power and for that reason has been very edifying and "meat in due season." At the prayer services many strong testimonies have been borne as to God's love and mercy for his children. The sick have been healed and many blessings have been received.

Our branch business meeting was held September 7, and district conference convened in Saint Louis, September 18 and 19. The district officers were by conference vote authorized to purchase a gospel tent and make arrangements for a reunion next year. Bro. Clyde Baker of the Cheltenham Branch was ordained to the office of priest.

On the evening of September 20, a priesthood meeting was held for all the priesthood of the district. The Cheltenham church, we are pleased to note, is to be dedicated October 17, and we are anticipating a feast of good things the week following, when Brn. F. M. and E. A. Smith will hold services at the Rock Church in Saint Louis. The services are to begin the evening of the 17th.

The auxiliaries are moving along nicely. The Mite Society as usual is moving along to a good end. Our choir deserves special mention because of the splendid services rendered at conference both Sunday morning and evening, giving us words of praise before and after each service, the quality of which evinced thorough practice.

E. M. PATTERSON.

2739 DEJONG STREET.

CENTRAL CHICAGO.

Fair attendance at sacrament service Sunday morning, and feel many were abundantly blessed with the Spirit, if not all. If all the Saints could just appreciate what strength and benefit are derived from these meetings, we think more would exert their utmost efforts to be present. We surely desire to make improvement month by month, so should not neglect any of the opportunities given us.

Elder P. Pement occupied in the evening.

Brother McGann returned Sunday morning from a trip to Carthage, Illinois, to visit his daughter: Reported an excellent visit, having met Bro. Joseph Smith and his wife and a number of the Saints.

We still do not see the number at prayer meeting we desire. Wednesday evening, October 6, besides the regular attendants, were Sister Warlick, Brethren Oliver, Cotton, and Stone.

Thursday, October 7, a number of the ladies of the church and some of the gentlemen met to perform some work at the church, cleaning and polishing the opera chairs, etc. Elder Allen is still busy painting the rear room, but hopes to finish most of the work in a short time. As nearly all the work has been performed by the missionary and the brethren, it has taken a long time, as some can only work in the evening. How thankful we are for our little church, away from the noise of the street cars, and not near any dwellings with noisy people.

As our items seem to be scarce, will ask space for a few lines which is my daily prayer:

"Just for to-day, what more can heart demand
From one who will each longing understand?
Thy love withholds no treasure, so I pray
'Choose what may come, but give me strength to-day.'"

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

CLEVELAND, OHIO.

Cleveland Branch is advancing. We had a good large prayer meeting Wednesday evening, and Elder J. C. Farnfield dropped in as a surprise to all of us. Sunday morning, during Sunday school session, Ethel Ovenden, one of our most punctual scholars, was baptized into the church by Elder F. T. Haines, who is branch president and also our Sunday school chorister. This is the second time our new font, which was built in the basement, has been used since it was built by Elder R. C. Russell and two brethren of this branch. The new sister was confirmed by Elders J. C. Farnfield and Theo. Schmidt at the morning service, following which was sacrament service with a large attendance for us, over fifty being present and nearly all Saints. Many prayers and testimonies were offered, causing a longer service than usual. There was a good evening service, B. Farnfield in the pulpit. He spoke to about forty hearers. Bro. Thomas, who presided, has come from Pennsylvania to stay with us. Brother Farnfield, who has a mission in Straffordville, Canada, told me that he preached there last week to a larger congregation than ours, and that there was not a Saint among them.

F. C. WEBBE.

Miscellaneous Department

Conference Minutes.

WESTERN MAINE.—District convened at Little Deer Isle, Maine, August 28, 1909, at 2.30 p. m., president J. J. Billings in the chair. The following officers were chosen: U. W. Greene and J. J. Billings presidents of conference; E. M. Browne secretary *pro tem*; Louisa McDonald organist; Electa Gray chorister; E. M. Browne assistant chorister; H. B. Eaton usher. Visiting Saints extended courtesies of conference. Statistical reports from Little Deer Isle, Stonington, and Mountainville; ministerial reports from J. J. Billings, J. N. Ames, and H. H. Billings. Pleasant Home Branch of East Lamoine was disorganized. President and secretary of the branch were ordered to grant letters of removal from the Pleasant Home Branch to the Independence, Missouri, Branch, to the following persons: Almeda J. Closson, Margie E. Closson, Agnes F. Closson, Eugene E. Closson. It was decided to hold the next conference at Mountainville, November 27 and 28, 1909. Bishop's agent reported as follows: receipts, \$173.00; expenditures, \$75.00; amount on hand, \$98.00. F. M. Carter was chosen secretary of district and E. M. Browne, secretary *pro tem*.

NEW YORK AND PHILADELPHIA.—District convened in conference in the Saints' chapel, corner of Howard and Ontario streets, Philadelphia, Pennsylvania, at 4 p. m. U. W. Greene was chosen to preside, assisted by district president, A. D. Angus; R. E. Hockman and E. B. Hull clerks; Sr. Belle James, stenographer. Branches reporting: Brooklyn, 175; Broad River, 44; Scranton, 882; Philadelphia, 198; Baldwin,

79. Ministry reporting: Patriarch Joseph Squire, sr.; Bishop John Zimmermann, sr., high priests Walter W. Smith and Archibald D. Angus; Elders A. E. Stone, William Anderson Ellsworth B. Hull, George Baty, Daniel C. Carter, Evan Lewis, Daniel T. Shaw, John H. Newstead, James Wilson, Henry Carr, Homer Buttery, Benjamin R. McGuire, Ephraim Squire, Hosea H. Bacon, George Potts; Priests Ira W. Humes, Judson Cable, William Hobson, Samuel A. Reeves, John Lawrence, M. O. Matthews, Richard J. Hawkins, John Zimmermann and William Plunkett. John Potts, of Brooklyn, New York, was ordained to the office of Priest by U. W. Greene and F. M. Sheehy. Adjourned to meet at Scranton to the call of the president. R. E. Hockman, secretary.

LITTLE SIOUX.—District conference was held at Magnolia, Iowa, June 5 and 6. Business session opened at 10.30 a. m. and organization was affected by selecting Sidney Pitt, sr., and S. B. Kibler, of the district presidency, and J. W. Wight and Paul M. Hanson, of the missionary force, to preside; J. D. Stuart as clerk; and S. B. Kibler as chorister. President Pitt stated in his opening remarks that the work was onward and upward in the district and that he had derived much satisfaction and pleasure in visiting at the home of Saints and others in the district. The statistical report from the twelve branches in the district gave the following totals: Number at last report, 1,815; present number, 1,819, which included 1 patriarch, 6 high priests, 3 seventy, 39 elders, 32 priests, 30 teachers, and 21 deacons; 18 gained by baptism, 8 by letter, and 4 by certificate, a total gain of 24; 15 lost by letter and 5 by death, a total loss of 20; a net gain of 4; 2 marriages and 3 ordinations. Forty-five priesthood reports were submitted, showing 336 sermons, 461 times assisted, 56 priesthood meetings attended, 52 official visits made, and 736 other meetings attended, 17 baptized, 23 confirmed, 2 ordained, 6 marriages solemnized, 12 children blessed, and 186 sick administered to, besides much other labor not specifically mentioned. The spiritual condition of the branches reporting showed some improvement. A resolution was adopted providing that the priesthood should submit their reports to the district clerk before each conference, and only the summary be read to the conference by the clerk. Bishop's agent, A. M. Fyrando, reported \$90.60 on hand February 1, received to June 1, in tithes and offerings, \$1,559.61, paid out \$429.70, remitted to the Bishop \$1,100, balance on hand \$120.58. Received also for Graceland farm \$20, for college \$1, for Sanitarium \$2.50, and for children's home \$2.50, all of which he sent to the proper authorities. Still on hand in tent fund \$5. Had received as consecration one lot in Graceland Addition, Lamoni, Iowa, valued at \$150. Bigler's Grove, Sioux City, and Moorhead each invited the next conference to meet with them, but the choice fell to Bigler's Grove by a majority vote. The time was fixed for October 2 and 3, at 9 a. m. for opening of prayer service, and 10.30 for business session, but was later changed to October 8 and 9. The new officials for ensuing conference year are president, Sidney Pitt, sr., who chose as his assistants, Joseph W. Lane and James A. Donaldson, which choice was ratified by the conference; clerk, James D. Stuart; member of library board, W. R. Adams; treasurer, A. M. Fyrando, who was also sustained as Bishop's agent. The presidency of the district was instructed to provide for all two-day meetings. The tents were left with the assistant missionary in charge and the district presidency, and if those operating them found it necessary they should make a levy on the branches for expenses incurred. The attendance at all services was good and interest and enjoyment keen. James D. Stuart, clerk.

SEATTLE AND BRITISH COLUMBIA.—Semiannual conference of the district convened upon the afternoon of the 21st and ascertained by the several reports at hand that the Seattle Branch had a present membership of 190, a net gain of 17; New Westminster, 28, gaining 1; Chilliwack, 37; with no change; same taken in connection with last report from the Nanaimo Branch, having a membership of 11, together with the enrollment of disorganized branches of Castle Rock and Tacoma with a total membership of 60, having lost 11 therefrom, leaves a total of 326 for the district, after having transferred the Vancouver, Washington, Branch, with 19 members, to the Portland District. Ministerial reports from Elders William Johnson, D. W. Davis, and P. W. Premo, also from Priests A. W. Gorbett and Josiah E. Rhoades, were read. Bishop's Agent Frank Holmes, of Roslyn, Washington, reported, showing amount on hand February 12, 1909, \$167.93; subsequent receipts, \$218.62; with disbursements of \$385.44; leaving on hand August 1, 1909, \$1.11. Seattle was designated as the place for holding the next conference, leaving the

appointing of time in the hands of the district officers, who have decided upon the second Saturday in February, 1910, being the 12th day thereof. Be it remembered by all who desire letters of removal from the above named disorganized branches, that they can obtain same from the undersigned officers. William Johnson and Frederick Holman, president and secretary respectively of the district, and of the reunion board of management. 1202-½ Seventh avenue, Seattle, Washington.

EASTERN COLORADO.—Conference convened at Denver, Colorado, September 4, 1909, with Brn. E. F. Shupe and J. D. Curtis presiding. Reports from the branches indicate a net gain of 18 for the district. The Bishop's agent reported having received \$451.41 as tithes and offerings. Disbursements exceeded receipts by \$60.55, with a large amount of allowance unpaid. By conference action the district authorities were directed to issue an elder's license to Bro. James K. Adams, of Loveland, Colorado. The following should be noted by all members of the local priesthood: It was voted that in the future all local priesthood reports be made through the branch presidents. The Pueblo Branch was declared to be disorganized. Election of officers resulted as follows: President, E. F. Shupe; vice-president, J. D. Curtis; secretary, F. A. Russell. The next conference will be held in Colorado Springs, Colorado, the time to be named by district president. A vote of thanks was tendered Bro. W. E. Wolfe, retiring secretary. Services were such as are common to all district conferences. The Denver Saints seem to know how to produce "sunshine," even if it does rain all the time, and all the visiting delegates appreciate the courtesies extended. F. A. Russell, secretary *pro tem*.

NORTHWESTERN KANSAS.—Bro. John Teeters was elected president; Elizabeth Teeters, secretary; Myrtle Coop, treasurer. Privilege of voting was extended to all visiting Saints. John Teeters was sustained as Bishop's agent. Report of Bishop's agent as follows: On hand, \$1.90; receipts, \$0.80; accounts on hand, \$2.90. Jacob Jemison and John B. Graham were appointed a committee to audit the books. They reported the accounts correct. Scandia Branch reported a gain of four in membership, 1 elder, 2 priests, 1 teacher; elders reported 19 sermons preached, 1 baptized, ordained 3. Northwestern Homestead Branch, 5 sermons preached, assisted 33 times, baptized 2, confirmed 3. Twin Creek Branch, increase in membership 1, priests 1, deacons 2; elders reported 19 sermons, baptized 1, confirmed 3; also administered to sick. Bro. H. E. Taylor had no report, but said he had been busy in the Lord's work. Jacob Jemison was appointed to visit and report on the J. F. McClure case at the next conference. The president was appointed to investigate the case of Brother Parkens, and report at the next conference. A motion was carried to levy a tax on each member of fifty cents to pay the expenses of president and secretary to the next conference. The next conference will be held at Seldon, Kansas, the first week in December. Bro. Jacob Jemison was ordained an elder under the hands of Brn. Hilliard and Jemison. Elizabeth Teeters, secretary.

SOUTHERN CALIFORNIA.—District convened at Huntington Beach, California, September 6, 1909. T. W. Williams, R. Bullard, and Charles E. Crumley were elected presidents. A little damper was thrown over the meeting by the Methodists refusing to let us have the use of their auditorium which we used last year. This year it stood idle with doors locked and we were compelled to use our large tent. The Huntington Beach Company, however, were very nice to us, granting us the use of the grounds and providing everything they could for our comfort, which was fully appreciated by our people. The good Spirit was there, and what does it matter whether you worship in a tabernacle or a tent so the holy influence is there to pervade the meeting. The meetings were all quite spiritual and the gifts were frequently manifested. The Bishop's report showed total receipts, \$1,614.54; disbursements, \$1,484.83; due district, \$120.61; error last account, \$.90; balance on hand, \$8.20. On account of Bishop Carmichael being called to take charge of the Herald Office, the report was closed when turned over to our new Bishop's agent, Bro. Fred Adam, on July 23, 1909. Brother Carmichael was extraordinarily conspicuous by his absence, which was partly made up by Bishop R. Bullard, of Maine. The long felt need of a reunion ground of our own took on concrete form. By spontaneous response we raised over \$800.00, over half of it being paid in cash. Brn. R. T. Cooper, Levi Heminway, and Will Mills were continued and

Nat. Carmichael and Fred Adam were added to the committee for securing a desirable location for the grounds. The committeemen are diligently pursuing their commission. The afternoons were given over to social intercourse, allowing time for recreation and various meetings were held. The Daughters of Zion held a very successful meeting and resolutions were adopted soliciting the State legislature to suppress various forms of immorality which the society felt needed checking in the state and nation. We must not fail to mention the manner in which the cafeteria supplied the needs of the outer man. It was even remarked that we fared too well for the spirituality. The priests' and teachers' quorums organized a year ago showed activity and good results of the year's work, and report advancement in their respective lines of labor. The following resolution which unanimously prevailed, voiced the feelings of the assembly: "Whereas, in the course of human events, our beloved patriarch, Alexander H. Smith, has been called to pass over to where his fathers wait for him, and, whereas, he has endeared himself to God's people, and to the Southern California District, where he has labored as a missionary and as a father in Israel, and, whereas, blessings have flowed from God to many in the district through his work in the fulfillment of his office as Patriarch, be it, resolved, That we express to his family and to Joseph Smith, his brother, and coworker, our heartfelt sympathy with them in their bereavement, and that we consider the loss ours as well. Our sorrow is robbed of its bitterness by the thought that our brother has joined the faithful servants of God, who have gone before." Richard Bullard, Charles E. Crumley, Olive M. Clapp, William Schade, committee. R. T. Cooper, secretary.

SOUTHERN WISCONSIN.—District convened at Madison, Wisconsin, September 4 and 5, 1909, at the close of the annual reunion. Bro. W. A. McDowell was chosen president; J. O. Dutton assistant; Oliver McDowell secretary. Branches reporting 6; membership of branches reporting as follows: East Delavan, 67, loss 1; Oregon 58, gain 2; Flora Fountain 95, gain 7; Janesville 51, loss 1; Buckwheat Ridge 48, gain 4; Wheatville report ordered returned for correction. By order of the conference the name of the Oregon Branch was changed to Madison Branch. Bishop's agent reported: Balance on hand last report, \$109.64; received, \$532.50; disbursements, \$550.50; balance on hand, \$91.64. District treasurer reported: Balance on hand last report, \$6.72; receipts, \$46.57; disbursements, \$40.55; balance on hand, \$12.74. Officers elected: President, W. A. McDowell; vice-president, J. O. Dutton; secretary, B. C. Flint; treasurer, E. W. Dutton. Speakers during the conference were C. E. Butterworth, W. A. McDowell, E. J. Goodenough, J. O. Dutton, J. J. Cornish, C. H. Burr, and J. T. Hackett. Conference adjourned to meet with the Wheatville Branch at the call of the district president. B. C. Flint, secretary.

Convention Minutes.

SOUTHERN CALIFORNIA.—The Daughters of Zion of Southern California held a very pleasant session on September 9, 1909, during the reunion of the southern district. A number of papers were read, also a discussion on different topics was held, five minutes being allowed each topic. Reports were had from the Los Angeles and Newport locals. We hope to see this work taken up in the rest of the branches in the district during the coming year. Mrs. N. Carmichael, secretary *pro tem*.

Conference Notices.

Fremont District will convene at the Saints' church near Thurman, Iowa, Saturday, October 23, 1909, at 10 a. m. C. W. Forney, secretary.

Far West District will convene with the Delano Branch, four miles north of Cameron, Missouri, October 23 and 24, 1909. Charles P. Faul, secretary.

Florida District will convene at the Pleasant View Church near Dixonville, Alabama, on Saturday, October 23, 1909. We shall be glad to have reports from all the priesthood. Mail reports to me at Dixonville, Alabama, if you can not come, but come if possible. E. N. McCall, secretary.

Southern Indiana will convene with the Union Branch at Wirt, Indiana, October 16 and 17, 1909. Branch clerks and officers are requested to report to Ed O. Byrn, Wirt, Indiana. David E. Dowker, president.

Spring River district conference will be held at Weir, Kansas, October 22 to 24 inclusive. The Sunday school and

Religio conventions meet on the 22d, and the evening session will be devoted to institute work. Mollie Davis, secretary, 115 West Jeff avenue, Pittsburg, Kansas.

Toronto District will convene at 10 a. m., October 23, in Toronto. All cordially welcome. H. Leeder, secretary.

London District will convene at London, Ontario, on Saturday, October 16 and 17, at 10 a. m. Delegates will be met by the billeting committee and located as wisdom shall direct.

We trust that the motive with every individual delegate will be spiritual, edifying, and instructive. P. H. Philippin, secretary.

Convention Notices.

London District Sunday school association will meet in convention, at London, Ontario, October 15, at 10 a. m. Ap- point your delegates and have names placed on certificates on proper form supplied each school if possible before Friday, the 10th. Frank Gray, secretary.

Convention will be held October 22, 1909, at Audubon, Min- nesota, the day preceding district conference. Hallie M. Gould, secretary, Clitherall, Minnesota.

Spring River District Sunday school association and the Religio will convene at Weir City, Kansas, October 22, 1909. Mabel C. Holsworth, secretary.

Far West District Religio convention will be held with the Mount Pleasant local, four miles north of Cameron, Missouri, October 22, 1909, at 10 a. m. Fannie L. Ehlers, secretary.

Notice of Release.

To whom it may concern: This is to certify that Elder James E. Kelley, who, at the General Conference of 1909, was assigned to the Western Canada Mission, has, owing to uncon- genial climatic conditions, been most honorably released from said particular mission, that he may seek a climate more suitable to his health. We most heartily recommend him as a minister worthy of confidence and suited to make a success of either city or rural missionary work.

Respectfully submitted,
R. C. RUSSELL,
U. W. GREENE,

Ministers in charge of Mission No. 3.

ARTHUR, ONTARIO, September 9, 1909.

Notice.

This is to notify all the secretaries of Sunday schools of the Saskatoon District to send their reports as soon as possible to Minnie Smith, Ribstone, Alberta.

Notice of Tent Work.

At our late district conference, I was appointed to select two others to act as a committee to collect funds and buy a tent suitable for work in the district. We hereby ask all the branches in the Northern District of California to col- lect funds to buy this tent and forward to me. We also ask those who have had experience in tent work to give us any information at their disposal, with reference to the best kind of tent, shape, size, quality of duck, and best place to buy, whether in California or in the East. We commend the zeal of the sisters of Stockton, a number of whom have taken upon themselves to *earn* one dollar each for the tent. One sister will earn hers at the washtub, one at the cannery, one by sewing, one by making doughnuts and selling them from house to house. One little girl earned fifty cents by selling Belgian hares for her papa. Some other children earned money by working in the cannery. We hope this zeal will continue throughout the district. "A word to the wise is sufficient." Your colaborer for Christ,

C. A. PARKIN,
For the Committee.

235 THIRD AVENUE, RICHMOND DISTRICT, SAN FRANCISCO.

Notice of Release.

To Whom it May Concern: This is to certify that N. C. Enge has been released from mission appointment.

FREDERICK A. SMITH,
Missionary in charge of Washington.

ELLENSBURG, WASHINGTON, October 4, 1909.

Approved by the First Presidency.

FREDERICK M. SMITH,
Secretary of Presidency.

INDEPENDENCE, MISSOURI, October 8, 1909.

The Bishopric.

AGENTS' NOTICES.

To the Saints of the Winnipeg District; Greeting: As you are all no doubt aware I am your servant as Bishop's agent, and I would hereby make an appeal to you, not only to urge you to do your duty to God in the matter of tithing, but also to ask your prayers in my behalf, that I may do my whole duty in this great work. We have been favored with a boun- tiful harvest; let us not forget the One to whom we are the most indebted.

God has laid down definite laws relative to what he requires of our holding and we must obey those laws or we are not honoring him. If each one of us does his duty in this matter there will be an abundance, so we should see to it that the good work is not held back by our negligence. Love is the fulfilling of the law; so let us each strive to love Him with all our hearts, and if we do, everything will be all right.

I will be pleased to hear from all at an early date, even if you can not send offering at once. Let me know your intentions and let us get acquainted and labor together in this grand latter-day work.

Your brother,
L. H. CARTER.

ESTERHAZY, SASKATCHEWAN, Box 33.

Addreses.

Richard Bullard, 129 South Logan street, Denver, Colorado.
Elder J. C. Clapp, R. F. D. No. 3, Box 84, Fresno, Cali- fornia.

Died.

MILLER.—Roland Earl, son of Mr. and Mrs. C. A. Miller, died at Lamoni, Iowa, September 23, 1909, aged 1 year and 15 days. The cause of the death was spinal disease and kidney trouble. Sermon by H. A. Stebbins, assisted by G. R. Wells.

MOORE.—On September 27, after an illness of seven weeks with pleurisy and other complications, Alexander Amos Moore, eldest son of Elder Samuel and Sr. Ellen Moore, of Mart- burg, Ontario, aged 23 years, 4 months, and 11 days. Brother Alexander was an exemplary young man, and by his death the Rostock Branch loses one of its main supports. Brother and Sister Moore feel their loss keenly, for they have lost a noble son. They have the sympathy of the community, but better still, they know the gospel of the Son of God, and have faith in its promises. Services conducted at the house, Elder Frederick Gregory officiating. Interment in Stratford cem- etery.

RALSTON.—At McClave, Bent County, Colorado, August 11, 1909, Eva Augusta, daughter of August and Carrie Ralston, aged 13 years 2 months, and 13 days. Was baptized by Elder J. F. Petre, May 1, 1905. She will be sadly missed in the home as she was the mainstay of an invalid mother. The funeral was one of the largest in the history of the neigh- borhood. Elder E. F. Shupe preached the sermon at the Enterprise Schoolhouse. Interment at Fairview Cemetery.

"The clouds may gather, mother,
And troubles fall like rain,
The sun will shine above them,
And all be bright again."

BERRY.—At Trinidad, Colorado, August 25, 1909, Elmer John, infant son of Hobart W. and Della Berry, aged 11 months and 4 days. Funeral from the house. Sermon by Elder E. F. Shupe. Interment in the family plot in Trinidad.

WATTS.—Sr. Mary Watts was born in Glossup, Derbyshire, England, November 25, 1835; became a member of the Reor- ganized Church May 9, 1885, at Fall River, Massachusetts. She remained faithful until her death, at Little Compton, Rhode Island, August 23, 1909. She leaves three children to mourn their loss, two sons and one daughter. Funeral services in charge of Elder William Anderson, sermon by Elder H. W. Howlett. Interment at Oak Grove Cemetery, Fall River, Massachusetts.

LONGFIELD.—Dr. Jesse Longfield was born at Sunbury, Northumberland County, Pennsylvania, September 4, 1836. When he was two years old his father moved to Trumbull County, Ohio, and eight years later to Wisconsin, where he was reared to manhood. He attended the public schools, Fort Atkins Academy, and Milton College, graduating from the

latter in 1860. He began the study of medicine, privately, and whenever his earnings permitted would attend school. He graduated from Bennett Medical College, at Chicago, Illinois, in 1869. He practiced at Armington, Illinois, for a year, then came to Turney, Missouri, on May 10, 1870, where he died September 2, 1909. He united with the Reorganized Church July 10, 1869, and was known to us at Plano, Illinois. He was an honest, frank, fearless man in the defense of his faith, but never was very ostentatious or anxious to display what he knew. He was much appreciated in the society where he lived, and held the respect of the community at large. Funeral service conducted by Bishop George H. Hilliard.

VAN METER.—Mrs. Lizzie Van Meter, aged 21 years, 5 months, and 2 days, at Twin Creek, Idaho, September 8, 1909. She leaves to mourn, a father, mother, husband, three brothers, and two little sons. She was baptized on June 21, 1908, by her father, and confirmed a member of the church on the same day. She was the daughter of F. T. and Maggie Coats, and the wife of Jacob Van Meter. How sad to record the death of our dear ones; but what is our loss compared to paradise's gain. We thank God for the provisions he has made for the soul.

SUTTON.—Mrs. Anna Sutton departed this life September 22, 1909, at her home east of Iron Mills, Iowa. She was born at Nabark, Indiana, August 31, 1846, and when but a child came with her parents westward, and located north of Maquoketa. In 1864 she was married to William Sutton. To this union were born five children, three of whom survive her, George, Russell, and Walter. Her husband preceded her in death more than twenty-two years; John died in 1893, and Ollie in 1894. In 1888 she became a member of the church, and ever after remained true and loyal to the faith of this church. Funeral sermon was by Elder John Heide, and she was laid to rest beside her husband and children.

PROTHERO.—John, was born September 23, 1829, and died September 19, 1909, aged 69 years, 11 months, and 26 days. He was a native of Wales, and came to California in 1854. He was married to Charlotte Marlin in 1865, and to this union were born fourteen children, ten of whom are now living. He joined the church in 1864, at San Bernardino, California. Funeral sermon was by Elder T. W. Williams, at El Toro, California.

Why I Left the Ministry.

"As a minister I found that I could not be honest," says a former country pastor in *Woman's Home Companion* for October. "I could not be honest in business matters, I could not be honest morally. I could not be honest socially. Repeatedly I made the attempt. Repeatedly the attempt ended in disaster." After a long and bitter experience, he came to the conclusion that the small church owes four duties to its pastor. They are:

"1. Pay up. Turn in your contribution to the church treasury with the utmost promptness. Leave the treasurer no excuse for running your minister into debt.

"2. Speak out. When the church is about to choose a new pastor, raise the question immediately as to the stamp of preaching expected. Conservative or progressive, let it be settled then. Better a hot debate and the consequent hard feelings than a sham acquiescence that keeps things smooth for the time, and later subjects a minister to a process of doctrinal bullying that degrades his manhood. If subsequently there arise disagreements, see to it that they are met not by bringing pressure to bear sporadically upon the pastor, but by bringing pressure to bear, when necessary, upon his parishoners. By this I mean demanding that they reach common ground on which they are willing to stand consistently.

"3. Be considerate. Refuse to ruin your pastor's usefulness by heaping upon him a host of unnecessary tasks. Leave him time to fulfill his larger obligations honestly—time for solid, patient, conscientious preparation for the pulpit, time for the faithful shepherding of the flock.

"4. Be natural. The pose people assume toward a minister is a survival of a bygone time, and so is their insistence that he practice an artificial severity of life. The natural, instinctive attitude is that of candor in the one matter and of respect for his individual convictions in the other.

"Some day, when Christians have come to understand that only as these four simple rules are obeyed can a clergyman maintain his honesty, there will result a reformation that will make the preacher's calling what God means it to be—the noblest, the most inspiring, the most hallowed in all the world. And never again will a man write an account of how he left the ministry to save his soul!"

Why Have Men Sought the Pole?

The nations have never been so much impressed by any other geographical event as by the announcement that the North Pole has been attained. It has been a world-wide topic for the past month. The northern apex of the globe has been photographed and the men acclaimed as having unfurled their flags over it are the heroes of the day. It is a great event and the story of the conquest of the Pole will live in history; and yet not a vital human interest will be affected by it.

Times have changed. Scarcely a pulse in Europe beat faster when the Western Hemisphere was brought to light four centuries ago. News traveled at snail's pace then. Generations passed away while the New World, piecemeal, was coming into view. A century elapsed before the great fact dawned upon the minds of men that a vast redistribution of human enterprise was to be the potent sequence of a geographical discovery.

The race to-day wants every nook and corner of the earth to stand out in the light, both for the good we may gain from them and for the completion of our knowledge of the little planet we inhabit. Nothing less will satisfy human need and curiosity. The attainment of the Pole signifies that we can and will produce a map, some day, which will picture the whole world just as it is.

We read of this final triumph as the culmination of three centuries of striving to reach the North Pole. But the Pole was never sought, for itself, until the nineteenth century. Robert Thorne, Henry Hudson, and other old mariners searched the ice edge for openings to the north, not that they had the slightest interest in the Pole but because they imagined they might find a passage to China across it. The early whalers were concerned about the Pole only if they might find new whaling grounds there. Some of them made good northings, and two or three even declared that they had been to the Pole, but their stories will not dim the luster of the present achievement. The quest of the Pole as a distinct object of geographical discovery has been known only for ninety-two years, and it began when the British Admiralty commanded Captain Buchan, with two vessels, to reach the Pacific by crossing the North Pole. The British flag ever since has been floated by most of the leaders who have struggled and agonized and died in their almost superhuman efforts to reach the coveted goal. There was more significance in Peary's dispatch that he had nailed the Stars and Stripes to the Pole than appeared on the surface.—From "The North Pole at last," by Cyrus C. Adams, in the *American Review of Reviews* for October.

Exaggerating Trifles.

You can always take a man's measure by the way in which little annoyances and petty vexations affect him. If he exaggerates them, talks a great deal about them, spends valuable time fussing over them, you know that he is not a big-souled man.

The habit of making a fuss over a little thing, of exaggerating the importance of what, to great characters, would be but a trifling annoyance, is not only indicative of smallness and narrowness of nature, but is also demoralizing and weakening.

The really large man will not allow himself to be troubled by trifles. If he wants to go anywhere, he does not make a great ado because it rains, is hot, is muddy, or because he "does not feel like it." This would be too small, too picayune for the broad, large-minded character.

Some people are upset by the least obstruction thrown in their path. They "go all to pieces" over somebody's blunder—over a stenographer's mistake or a clerk's error. Large natures rise above such trifles.

Some men do splendidly when they have the encouragement of good business, the tonic of good times; but when business is dull and goods remain on the shelves unsold, or they have any little discord in their homes, they are all upset. They are like children; they need to be encouraged all the time, for they can not work under discouragement.

"I have seen men lose their temper and waste energy swearing at a knot in a shoestring, or something else just as insignificant. The foolish or ill-tempered have no range in their scale. Small, irritating things come to and 'tag' us all; but the only way to conquer them is simply to smile and 'pass them up.'"

Every one owes it to himself to live a real life, whether he is rich or poor; to be, and not to seem. He owes it to himself at least to be genuine.—*Success*.

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THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

"Christianity has revealed more than science, and through the gospel we may see beauties which the unaided mind could never discover."

A STUDY IN AMERICAN FREEMASONRY.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopædia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.

This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.

The study also shows the probable origin of the Adam-god idea and the male and female principle, or father-mother theory, of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no offense is felt by a mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.

A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.

38-10 JOHN C. GRAINGER.

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THE SAINTS' HERALD

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

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

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



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

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Editorial

UTAH ELDERS ON LAMONI.

During last June sixteen elders of the Utah faction visited Lamoni. It took them four months to get out a satisfactory report of the occasion, but at last it came out in the *Improvement Era* for October. It could have been done quicker in the days when Brigham Young made his famous boast about having the biggest ever; but it would not have been done a bit better. This report is really an excellent piece of fine-screen, hand-etched, three-color work. The colors were blended in this way: The elders were green when they came to Lamoni; they were blue when they left; and there was a pronounced streak of yellow in the man who framed up the report. These are not the usual three colors, but it will do. We reprint the report in full, and for the benefit of those who were not present at the meetings we italicise the portions that are true:

The elders of the Northern States Mission have lately visited Lamoni, Iowa, headquarters of the Reorganized Church. They were sadly disappointed, after reading the literature of that church about Lamoni, their headquarters, to find it a village of 1,500 people. The mud was hub deep, and there was an old time town pump in a principal cross-street,—a signal of anything but progressiveness. [Many Utah towns have quite abandoned the town pump in favor of the Smoot drugstore.] Togo is the railway station, the population consisting of the agent and his wife, and Lamoni is three miles distant. [Now this shows what a Utah elder can do in his line when he tries. Lamoni is its own station, with four passenger trains daily. Togo is three miles distant and has no ticket office or agent, simply a man with a pie counter.] There are two hotels in Lamoni, but neither would do credit to a town half the size, in Utah, fifty years ago. The only hall in town was condemned as a fire trap, so the elders asked for the Reorganite meeting house, which seats about 1,200 people, and obtained it for four nights, June 14, 15, 16, and 18.

There were sixteen elders who enjoyed a most interesting and profitable week, which, however was one of great anxiety to Heman C. Smith and other leaders of the Reorganites who were kept anxious to know what was coming next—and they are not beginners as diplomats. [One statesman has defined diplomacy as "cunning and ornate lying."] Our elders were well posted, and acted as one man, thus beating them at every turn by good generalship. Heman C. tried to draw them away from the history of the Reorganite organization, and get them to answer questions, but the elders steadfastly delivered their message and carried out their plans. Written questions, however, were answered at the close of each meet-

ing. Monday night one thousand people attended and heard the elders discuss the restoration of the gospel. On Tuesday more were present. The elders spoke on how people obtained misunderstanding of others, citing their own knowledge of the great work of the Latter-day Saints as learned from prejudiced men so full of hate that they lovingly hug a lie and tell it as the truth. At least seventy-five per cent of the hearers were in sympathy with what was said. One of the elders then spoke briefly on the misrepresentations that brought Johnston's army to Utah; and on the Mountain Meadow massacre, until they acknowledged that their view on these points did not do justice to such splendid-spirited men as they found our elders to be. On the questions of blood atonement and polygamy they were told that no man among us believes in these doctrines, according to their conception of them, and further, the Reorganites are not in a position to learn the truth about them. [We admit that much of it is kept covered.] The elders sang a quartet, "O My Father," by request of the aged people in the audience, many of whom wiped tears away when the song was finished, and many voices [two] cried, "Thank you, thank you." At the close of the meeting they said it was the same old spirit they felt in England, and the same sweet song. We learned later that those aged people were chided for requesting it.

On Wednesday night baptism for the dead and temple work were the topics treated, and they were forcibly presented [this was the night when Elder Willard said we would have the wool "clawed" from our eyes] and well received. Many of the members are growing restless, lest the ambition of their early membership should not be realized before they are called to meet their loved ones on the other side. Twelve questions were asked us, and the elders answered them in ten minutes on Friday night.

By this time Heman C. was very nervous and he occupied Thursday night in giving abuse, his general stock in trade. He did it so poorly that a number of his people told the elders they had never heard "Brother Heman C. so muffled in speech in his life, nor seen him when he had such a hard time to explain himself." One man said he could not find his books, let alone something to talk about. The contrast was so great in spirit that it did our cause good.

On Friday night the elders treated authority, not once mentioning the "Reorganization." They referred to some fair-weather Saints who had not the courage to follow the church in the hour of trial, but who stood behind, yielded to and curried favor with their enemies, and even joined them in misrepresenting the Saints. They referred to Marks, Gurley, and Briggs, and appealed to their reason concerning the uncertainty of such unstable characters to ordain a "Prophet."

The elders of the Reorganites seemed disturbed at our elders visiting the people in their homes.

"The majority of the people welcomed us," says the report written by one of our elders, "and many seemed overjoyed, begging us to come again. Some said they were growing tired of being bulldozed by a few men, [this is a good one,] chief among them being Heman C. Smith. It has been a

Heman C. Smith

practice to flag our gathering Saints, who have lingered by the way to make money, and tell them that, 'The Prophet of the Lord is Joseph Smith, and he lives in Iowa and not in Utah.' A number of such people who were deceived said they would gladly leave, if they could dispose of their property. It was reported that the authorities hinder people in selling their property. Some told us they still felt that they belonged to us, never having been baptized into any other church.

"The tracts distributed were Morgan's No. 2, 'Plan of Salvation,' and 'Baptism for the dead,' by Joseph F. Smith, jr., and 'Corner Stones of Reorganization,' we having first corrected the error on Z. H. Gurley. They admitted their own Church History was indefinite on this point from which we were led into error. We, however, acknowledge with thanks Brother Joseph F. jr.'s line calling attention to it. The points on Marks, Gurley, and Briggs from the *Herald* seemed to stagger them, and if these are answered it will be later. They did not approach them in their meetings nor in the last issue of the *Herald*.

"Some of their elders asked us about debate, so, just as their Sunday meeting was closing, we handed them a note saying if they wished a discussion we were prepared to name a committee to make arrangements. The stake president read the note to the audience without first reading it over. When he got part way through he hesitated but finally completed it. Heman C. Smith arose, pale as a sheet [those sixteen lamblike high school boys from Utah had us all terrorized (?)], said there was a standing challenge to debate in Lamoni on conditions that we would give them a counter debate in Salt Lake City, then sat down. Some of their elders were angry with this reply and thought it showed the white feathers. They thought Heman's reply ought to be reconsidered and ended with, 'who's afraid?' but Heman in his three nights seemed to have exhausted all his argument without knowing what we had.

"Our elders came away feeling well satisfied with results from beginning to end. Came away wonderfully strengthened in their testimony of the truth. Two elders were left there for awhile; for it certainly looks like many are disappointed in not finding the promised Prophet Joseph 'mighty and strong.' They seem to be waiting for a chance to repent and do their first works over. Some have never met any elders of the Church before.

"Elbert Smith's report in the *Saints' Herald* of our visit is a very tame criticism [this report is very wild] when we count the many who sought us out and told us how they had been deceived and beaten by coming to Lamoni. One old brother and wife (Stewart by name) who used to be employed by President Young said, 'Brother Brigham appeared to me seven years ago and said, 'Brother Stewart, you have lost by not staying with me. I don't know whether he meant financially or spiritually.' We suggested, 'both, my good brother, both.'

"Many other interesting things we learned about the waning influence of the organization, which we may report later."

INDIVIDUAL CUPS AT SACRAMENT.

We began preaching the gospel of the Son of God, together with the administration of the sacraments of the church, including the sacrament of the Lord's Supper as found stated in the Bible, New Testament Scriptures, Book of Mormon, and Book of Doctrine and Covenants. Since that time we have continued to preach and to administer and partake of the sacrament, wherever sacrament day has found us among the Saints. We have never known, either

by observation or experience, a single instance in which physical harm from disease has ever come to an individual through the ordinance of baptism, whether such administration of the rite was had in ocean, lake, pond, running stream, or baptismal font. It would seem that the same divine wisdom that ordained and made valid the rite of baptism as an ordinance of admission to fellowship in the body of Christ, the church, had also so far sanctified the waters to be used according to the locality where baptism would be administered, that they should be blessed to that extent that no person, immersed in honesty of purpose and heart, should suffer any loss of health by disease, by the act of immersion as required in the rite of baptism.

In like manner we have for the same length of time administered the sacrament of the Lord's Supper, using bread and wine, and in some instances water instead of wine, and like observation and experience have shown us that in not a single instance have the seeds of disease ever been sown through the partaking of the bread and the contents of the cup in the fellowship meetings of the Saints. It would seem that the same Divine Providence which secures the devoted disciple bent upon obedience to the Lord's command, "Repent and be baptized," from any evil physical effect from immersion in water, such as is available wherever the church administers the rite, has also provided by the same mysterious providence security against the spread of disease in the common use of the plate and the cup among those found worthy to partake of the emblems used in the sacrament.

To our way of thinking, there is more danger of inhaling the microbes of disease from frequently overcrowded and overheated rooms in private and public buildings in which the Saints assemble and mingle indiscriminately together, when frequently the atmosphere becomes fetid with the exhaled breath of those thus crowded together, than there is in the fancied touch of the fingers on the plate or the lips to the cup.

Granted that there may be now and then an individual whose lips or beard may be tainted with the uncleanness of tobacco, some drug or chewing gum, the general rule among the Saints is that on the day appointed for the sacrament they go, individually and collectively, in cleanliness of body and of spirit as nearly as is possible from the conditions in which they are living, and may be said to be clean. We are of the opinion that the closest of scrutiny by the most pessimistic advocate of the single cup theory would not disclose a single instance of disease following the partaking of the sacrament originating from the use of the common cup. It seems to us that there would be almost as much reason for providing a separate air tube reaching to the outside

atmosphere through which persons might breathe and avoid the contaminating, lurking, disease germs in the breath exhaled by individuals, bearing in their bodies the several diseases to which human beings are liable, who possibly may gather at times at the sacramental service.

Not long since we noted in a letter written in the HERALD what seemed to us to be a rather touching, though possibly a mirthful conclusion, to which the individual was led by an apparent dream or vision, or sudden illumination of mind, after being bothered by reading and thinking about the various articles which have appeared in the HERALD in favor of the individual cup system.

That solution was simply the word *faith*. We presume the application would be that those who desire to partake of the sacrament should go to the house of worship in cleanness of body and of mind, and partake of the emblems in prayerfulness and the exercise of faith toward God, without thinking about being contaminated from the touch of a neighbor's lips to the common cup. It is almost enough to make a strong conservative or an outright unbeliever to chuckle in his sleeve to think that would-be Christians, who are all looking forward to the time when human barriers between the faithful, preventing their full appreciation of and enjoyment of Christian association, should be so squeamish and fearful of being physically poisoned through the bread or the wine which commemorates common remembrance of the body, the church, of life, suffering, and death of the Lord of life and glory. It brings to mind a little story which we read a long time ago about a young gentleman and a young lady to whom the young gentleman was paying very devoted attention, visiting a restaurant where one of the dishes which they partook of as a refreshment was strawberries and cream. In the course of the feast of the luscious fruit, the young lady lifted from her dish one of the finest and largest berries and playfully offered it to her gentleman escort. As if disgusted at her want of womanly cleanness, he said, "Why, you have had the spoon between your lips, and now you offer the same to me. I am surprised at you." The young lady's reply to this peculiar objection was this: "I think, sir, you are too extremely fastidious. You refuse to eat a berry from the spoon which I may have had between my lips, but you would not hesitate to partake of a kiss from those same lips by pressing your lips upon mine." This was a charming rebuke. The young man's fastidiousness lost him the regard of the young lady. She measured in his act, not only his want of gallantry, but his selfishness as well.

What may have been the surroundings of the disciples at the Lord's Supper which was given in the Scriptures as our example, it must be clear to every

reader and every thinker that at the time the thousands were fed and the fragments were taken up, it was a sort of an outdoor feast, and there was a great commingling of all classes, and there could have been no possible objection urged against the breaking of the bread and the passing of the fishes by the hands of the Lord and his disciples. To us who have grown gray in the service, and have seen so much of the communion of the Saints without any known instances where disease has been communicated, this controversy about the use of the common cup and the substituting of individual cups in the administration of the sacrament, seems childish, more the result of squeamishness, or of the sentiment, "Stand aside, I am holier than thou," than of the sentiment, "Thou shalt love thy neighbor as thyself."

Upon one occasion, in an argument held with a brother touching the having of separate cups and plates for the administration of the sacrament to the colored contingent among the Saints, against our objection to such a move he urged this argument: "Well, maybe you would like to sleep with a nigger!" To this we replied that this was no argument, that there were white brethren who ate at our table and sometimes slept in our bed, and we would walk from Plano to Sandwich to procure a place to sleep rather than to sleep with them. He wanted to know why we made this expression, and our reply was this: That a dirty white man was no more pleasant companion to sleep with than a clean black man, and that there was no necessity for our sleeping with either. All this had nothing to do with the administration of the Lord's Supper at which those who met were members of one common Lord and according to the Book of Mormon, in an association where there was neither bond nor free, black nor white, but all were one in the Lord. The idea being that at the common board of the Lord distinctions existing among men, giving rise to personal exclusiveness, were lost sight of upon the hypothesis as stated by Peter, "I perceive that God is no respecter of persons, and has made of one blood all the nations of the earth and has appointed the bounds of their habitation."

We are looking forward to the time when there shall be gathered together out of every nation, kindred, tongue, and people, those who obey the gospel and whose respective places in the great future world will be appointed of the Lord without relation to the prejudices existing in human environments, and where we may be the sheep of the common fold and one Lord shall be shepherd over them all. Why, then, should we urge unnecessary distinctions among us which can only result in final disunity of feeling?

NOTES AND COMMENTS.

Bishop E. L. Kelley and Elder Heman C. Smith visited Nauvoo during the past week and completed the purchase of the Nauvoo House. This old, historic building is now the property of the church,—purchase price, three thousand dollars. This is the house that is mentioned in Doctrine and Covenants. It was in course of construction when Joseph Smith was killed. Afterward it passed in some way into the hands of Major Bidamon and in course of time became the property of his son Edward, from whom the purchase was made.

The Western Wave, Western, Nebraska, comes out with an editorial defense of Bro. James Huff, chaplain of the Nebraska State Penitentiary. It seems that the Baptist State Association, in recent convention at Lincoln, passed resolutions in regard to Brother Huff and has asked the governor to "place a more suitable person in charge of this work." The *Lincoln Star* says that the attack of the Methodists and Baptists on Brother Huff has stirred up the convicts who have been listening to his teachings and they have prepared a statement of indorsement and that it was thought that every man in the institution would sign the paper. The *Wave* continues: "The governor will no doubt keep his head on straight and allow such resolutions to pass into the hot air channels from whence they emanate."

A few weeks ago the *National Tribune*, official paper of the Grand Army of the Republic, published an article entitled, "The land of fulfilled promise," which dealt with Utah and the Latter Day Saints. The whole article was filled with misrepresentation of Joseph Smith, the Seer, common error which has grown out of the unnatural and ungodly system in the mountains. In the last week's issue of the *Tribune*, two communications from members of our church were published in refutation of the mistakes. In another column we reproduce these letters for our readers.

LAMONI ITEMS.

Elder E. C. Briggs is in Gallands Grove to attend the fiftieth anniversary celebration of the branch at that place. Brother Briggs preached the first sermon there after organization.

Associate Editor E. A. Smith left Friday for Saint Louis to attend the dedication of a church at Cheltenham.

Stake officers are holding a series of meetings at Graceland Branch, near Lucas.

Paul never refused a good opportunity for declaring his faith.—Frank K. Saunders.

The Straight Road

Beyond.

It seemeth such a little way to me
 Across to that strange country—the Beyond;
 And yet not strange, for it has grown to be
 The home of those of whom I am so fond;
 They make it seem familiar and most dear,
 As journeying friends bring distant regions near.

So close it lies that when my sight is clear
 I think I almost see the gleaming strand.
 I know I feel those who have gone from here
 Come near enough sometimes to touch my hand.
 I often think but for our veiled eyes
 We should find heaven right round about us lies.

I can not make it seem a day to dread
 When from this dear earth I shall journey out
 To that still dearer country of the dead,
 And join the lost ones so long dreamed about.
 I love this world, yet shall I love to go
 And meet the friends who wait for me, I know.

I never stand above a bier and see
 The seal of death set on some well-loved face
 But that I think, "One more to welcome me
 When I shall cross the intervening space,
 Between this land and that one 'over there';
 One more to make the strange Beyond seem fair."

And so for me there is no sting to death,
 And so the grave has lost its victory.
 It is but crossing—with a bated breath
 And white, set face—a little strip of sea,
 To find the loved ones waiting on the shore,
 More beautiful, more precious than before.
 —Ella Wheeler Wilcox.



THE RESURRECTION.

What is meant by the expression "resurrection"?
 Scripturally, it has reference to the raising of
 our bodies from the grave.

It has been computed that over one hundred and forty billions of people have been born into the world since Adam's time, and that over one hundred and forty billions of people have died, and their bodies returned to Mother Earth. So that we scarcely know what clod of dirt was not at one time a fragment of some living soul.

Are all these to be raised from the dead and restored to life?

Yes; for Christ says in John 5: 28, 29, "All that are in the graves shall hear his voice, and shall come forth." Paul said that "there shall be a resurrection of the dead, both of the just and unjust." (Acts 24: 15.) Again: "As in Adam all die, even so in Christ shall all be made alive," etc., which proves that the resurrection will be universal. There is to be a time when the grave will cease to have a victory. (See 1 Corinthians 15: 54, 55.) As long as it holds in its grasp one single body of Adam's posterity, it can boast of victory.

Who was the first to rise from the dead?

Paul says Christ was to be the "first that should rise from the dead" (Acts 26: 23,); that he should be the "first-fruits of them that slept" (1 Corinthians 15: 20); that he should be "the first-born from the dead" (Colossians 1: 18); and John says that he should be the "first begotten of the dead" (Revelation 1: 5). It would be senseless to talk about my being the "first-born" or "first-begotten" of my father's family, if I were the only one that was born or begotten. The law of Moses provided for the offering of the first-fruits of their crops, flocks, etc. Paul, making use of the Mosaic usage, says Christ was the "first-fruits" of them that slept, meaning that he was the first of the great harvest of dead bodies to come to immortality. Others were raised before Jesus, such as Jairus' daughter, Lazarus, the widow's son, Dorcas, and others, but they were only restored to mortality and had to die again.

Were not some raised in the time of Jesus?

Yes. Matthew 27: 52, 53, tells us "that many bodies of the saints which slept arose, and came out of their graves *after* his resurrection."

What kind of a body had Jesus after his resurrection?

He told his disciples he had a body of "flesh and bones." (Luke 24: 39.)

Did he take that body with him?

Yes, for Peter says his "flesh did not see corruption." He showed them the wounds in his hands and feet (see Luke 24), and when he returns he is to display the same wounds. (See Zechariah 13: 6.) After declaring that he had flesh and bones, and partaking of food in the presence of his disciples, he ascended in bodily form before them. (See Luke 24.)

Then is he to return with the same body?

Certainly. He is to exhibit the same wounds. He partook of food before his ascension, and when he returns he is to eat and drink with his disciples in his Father's kingdom. (See Matthew 26: 29; Luke 14: 15; 22: 16-19; Revelation 19: 9.)

How are we to be raised?

Like Jesus.

Are we to have bodies like him?

We are, John says, when he comes "we shall be *like* him." (1 John 3: 2.) Paul says he will "change our vile body, that it may be fashioned *like unto* his." (Philippians 3: 21.) Paul says we are to be in the "*likeness* of his resurrection." (Romans 6: 5.) David looked forward to the time when he would awake in the "likeness" of Jesus. (Psalm 17: 15.)

What about the passage which says that "flesh and blood can not inherit the kingdom of God?"

That does not say that *flesh and bones* can not. Paul said, "Corruption can not inherit incorruption." When Paul said flesh and blood can not inherit the kingdom of God, he was merely choosing

another form of words to say: A mortal man can not inherit the kingdom of God. If it can be established that a body can not have blood without being mortal, and can have flesh and be immortal, that settles the question. Paul did not mean to shut out Christ; he knew that *he* had flesh and bones.

Job 19: 23-27. Job knew that he would see God in his flesh, when he should stand upon the earth in the latter day.

Ezekiel 37: 1-15. The whole house of Israel is to have a literal resurrection. The bones stand up, flesh comes upon them, skin covers them abroad, after which they are animated, made alive.

Isaiah 26: 19, 20. My dead body shall arise. The earth shall cast out her dead.

Psalm 16: 9. My flesh shall rest in hope.

Are we not to have spiritual bodies after the resurrection?

So we are. But what is meant by spiritual bodies? Do you think it means the spirit alone? That would dispense with the resurrection. If we are to possess nothing but our spirits in the next world, then there can be no resurrection at all, since it is a fact that we have our spirits before the resurrection takes place. We are in the disembodied spirit form before the resurrection takes place, and if our condition is in no sense different after the resurrection, then the resurrection has no meaning. Christ had a spiritual body after his resurrection; yet he had a body of flesh and bones. You can not avoid the doctrine of the literal resurrection. What do the graves open for, if nothing is to come out of them? We hold that our spirits without our bodies are not capable of celestial glory.

Are all to be raised at the same time?

No. Paul says "the dead in Christ shall rise first." (1 Thessalonians 4: 14-18.)

When will those who are not dead in Christ rise—the rest of the dead?

John says, "The rest of the dead lived not again until the thousand years were finished."—Revelation 20: 4-6. A thousand years' reign of Christ on earth with his people is to intervene the two resurrections. During this time, Satan is to be bound, to be deprived of his liberty. When the thousand years have expired, and a short season, during which time Satan shall be loosed from his prison, then all who have been left in their graves shall come forth. The sea, death, and hell, all deliver up their dead. Death and hell are to be "cast into the lake of fire" done away with, destroyed, having accomplished their purpose? And there is to be "no more sea." Read Revelation 20 and 21.

Are we to understand that our resurrected bodies are to be identical with those that are placed in the tomb—that the same atoms which compose our

bodies at death are to be brought forth from their grave?

We are not discussing in this treatise, the *extent* to which our resurrected bodies will be identical with the bodies that are put in the grave. We are advocating herein, and have proved, both that there will be a literal resurrection, and that we will have bodies of flesh and bones. A *measure* of identity, as also a literal resurrection, is made apparent in the following texts: Psalm 49:15—Souls to be re-

deemed from the grave. Hosea 13:14—*Ransom* thee from the grave. Romans 8:19-23—*Redemption* of our bodies. Romans 8:11—*Quicken* your mortal bodies. 1 Corinthians 15:35—*Give* to every seed *his own* body. Daniel 12:2—*Many* that sleep in the dust to awake. 1 Corinthians 15—"It is sown a natural body; it is raised a spiritual body." "We shall be *changed*." 1 Samuel 2:6—Lord "bringeth down to the grave, and bringeth up."

ALVIN KNISLEY.

ORIGINAL ARTICLES

THE SAINTS' HERALD HISTORICAL SERIES.

V. THE CHURCH ORGANIZED; WORLD CONDITIONS AT THAT TIME. BY CHRISTIANA SALYARDS, EDITOR OF THE "GOSPEL QUARTERLY."

GOD WITH US.

One of the most encouraging and inspirinig impressions that remains with the attentive reader who follows the account of the rise of the church in latter days arises from the realization that God was in the work, laboring with men to establish in the earth those proper conditions that shall bless humanity.

That God is ever at work in the affairs of men, quietly exercising the hand of power and slowly but surely bringing to pass his first designs, is recognized by some not numbered with us, and one has given beautiful expression to the thought that

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

We Latter Day Saints are wont to say something like this in the simpler words, "We are laborers together with God." How would our work move forward, were the realization deep in the hearts of all, so deep as to be the source of energetic consecration upon the part of each to that work which the Lord says he has "intrusted to all" and to which he calls us all, not only his ministry, but those of us who are in business, and those engaged in those occupations which bear the commoner name of work! How much more of peace would be in our lives, were we fully conscious that, not far distant from us, is God, "keeping watch above his own"!

In those early days, when the plates had been received by Joseph Smith, when it was necessary for the young man to be diligently concerned to keep them safe from wicked hands, when he was laboring under great difficulties to do the work of translating the ancient writings, he was given abundant reason to know that he was working together with God, and that the protection of heaven was over him, so long as he was faithful in his part of the work. This is true also of us, and the realization should bring us comfort and peace in times of difficulty.

Struggling with poverty, Joseph could not give to the work intrusted to him the time he desired to give it, and his wife, who wrote for him, could give but a small portion of her time from the cares that pressed upon her. Then Joseph prayed, asking the Lord to send him a scribe, and he was answered that only a few days would elapse before such help would come to him.

DAYS NEVER TO BE FORGOTTEN.

According to Lucy Smith's history, Samuel Smith and Oliver Cowdery were even then on the journey from Manchester, New York, where Joseph's parents resided and where Oliver had been teaching school and boarding in the Smith home, to Harmony, Pennsylvania, where Joseph was living upon a small farm which he had bought from his wife's father. Three days after Joseph's prayer for a scribe, they came to his house, and Oliver told him it had been impressed upon his mind that he should have the privilege of writing for him in the work of translating the plates he had received.

The young men sat and talked until late that night of the wonderful things that were transpiring in connection with the beginning of the work in which they were called to bear a leading part. How near the heavens must have been to them, and what earnest thoughts must have filled their hearts!

They set to work at once upon the translation of the records. This was in April of 1829. Oliver Cowdery refers to that time as "days never to be forgotten," when he sat and wrote the words dictated to him by his companion who translated with the Urim and Thummim the history, or record, called the Book of Mormon. He says the utmost gratitude of his bosom was awakened as he sat under the sound of a voice dictated by the inspiration of heaven.

THE AARONIC PRIESTHOOD RECEIVED; FIRST BAPTISM.

As they thus pursued their work, they found mention of baptism for the remission of sins, and, not understanding to their satisfaction, they went into the woods on a certain day in May to pray and to inquire of the Lord concerning the matter. How simply their narrative reads here, where they tell us that, while they were praying, a messenger descended from heaven in a cloud of light, and, laying his hands upon them, ordained them to the Aaronic priesthood saying, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness!"

This angel said his name was John, and that he was the one called John the Baptist in the New Testament. He directed Joseph and Oliver to baptize one another, Joseph first to baptize Oliver, and Oliver then to baptize Joseph. He told them the Aaronic priesthood which they had received did not authorize them to lay on hands for the gift of the Holy Ghost, and said that, in due time, they should receive the Melchisedec priesthood, which holds that authority.

Perhaps we, to whom the principle of baptism for the remission of sins and the distinctions between the Aaronic and the Melchisedec priesthood are comparatively familiar, can not realize the impressiveness with which this instruction came to those two young men in the seclusion of the woods with an angel of God as their teacher. Oliver Cowdery tells us that they were surrounded with majestic beauty and glory and that their hearts were filled with joy and surprise as they bowed their knees before the messenger from heaven and received the holy priesthood under his hands. He says that no eloquence of time can clothe language in so interesting and sublime a manner as did the holy personage, and that this earth has not power to give the joy, to bestow the peace, or to comprehend the wisdom contained in each sentence as it was delivered by the power of the Holy Spirit.

As we read, there wells up within us the wish, tinged with regret, that we were treasuring up with deeper appreciation those precious things which God has intrusted to us, that we were teaching them with more diligence to our children, and that, in the hearts of our children, there were warmer love for the church and those things for which it stands.

In harmony with the instructions of the heavenly messenger, Joseph and Oliver baptized one another under the authority of that priesthood which had

been bestowed upon them. The date of this event is given to us as May 15, 1829.

THE HOLY SPIRIT IS RECEIVED.

The narrative of Joseph Smith tells us at this juncture something very significant. He says that, after their baptism, they were filled with the Holy Ghost and that, as they continued their work, the scriptures were laid open to their understanding, so that the true meaning of difficult passages was revealed to them in a manner which they could not have attained previously. This is a part of the work the Holy Spirit does for those who receive it. It is the teacher sent from God to guide us in the ways of truth. We need it, because it opens to our understanding principles we can not comprehend in our own natural power. "The things of God no man knoweth, except he has the Spirit of God." How earnestly we should strive to obtain this teacher of truth! Without its teaching, no man can be prepared for the presence of God.

Joseph and Oliver were compelled to keep secret the fact of their having been baptized, on account of the spirit of bitter persecution that raged against them. The third person to be baptized was Samuel H. Smith, a young man of about twenty-one, a brother of Joseph next younger than himself. This baptism also was in the month of May.

Not long before this time Joseph had made the acquaintance of Mr. Peter Whitmer, of Fayette, Seneca County, New York, and, in the month of June, David Whitmer, a son of Peter Whitmer, came to the home of Joseph Smith with a two-horse wagon for the purpose of conveying Joseph and Oliver to the home of his father, that they might there continue their work undisturbed. Lucy Smith's narrative says that Joseph's wife remained at home to take charge of affairs in her husband's absence.

The people of the county in which Joseph Smith was now located were generally friendly and were disposed to inquire into the truth of the strange rumors that began to be noised abroad. Many opened their houses for meetings for the purpose of instruction and explanation. Many seemed desirous of finding out the truth and were willing to listen and to be obedient when they had settled in their own minds what was required of them. Before the month of June had closed, Hyrum Smith, a brother of Joseph, five years older than himself, David Whitmer, and Peter Whitmer, jr., were baptized in Seneca Lake, and, from this time on many became believers of the restored gospel and were baptized.

Joseph Smith and Oliver Cowdery remained in the home of Peter Whitmer until the work of translation was finished and the copyright secured. Immediately upon the completion of the work, Joseph sent a messenger to his father and mother with the good

news and with a request to them to visit him. The next morning they set out, accompanied by Martin Harris, and before sunset they were with Joseph and Oliver at Mr. Whitmer's. That evening was a joyful one, spent in reading the manuscript in which all were so deeply interested.

THE THREE WITNESSES.

While the work of translation was in progress, it had been noted by those doing the work that it had been decreed by the Lord that, when the book should come forth, its genuineness should be attested by three witnesses who should be permitted to see the plates from which it was translated. Oliver Cowdery, David Whitmer, and Martin Harris desired to be those three witnesses, and Joseph Smith inquired through the Urim and Thummim concerning the matter. In the answer that was given, it was promised that they should be permitted to view the plates, if they would rely on the Lord with full purpose of heart.

It was while the parents of Joseph were visiting him at Mr. Whitmer's that those three men had the wonderful experience that qualified them to testify to the close of their individual lives that the Book of Mormon was divinely given to the world and to declare with words of soberness that an angel of God came down from heaven, laid before their eyes the plates from which it was translated, and assured them that the translation was correct. It was in the retirement of the woods where they had gone for prayer that this marvelous revelation was granted them.

Joseph's mother tells in her history of the great relief experienced by her son when these three witnesses were granted to share with him the burden of bearing testimony to the world of the divinity of the Book of Mormon. She also says of the three witnesses that no tongue could express the joy of their hearts and the greatness of the things which they had both seen and heard. According to her narrative, it was after the return of herself, her husband, and Martin Harris to their homes, and when Joseph, Oliver, and the Whitmers had come to visit them that the plates were shown to those eight witnesses whose testimony, with that of the three special witnesses, is recorded in the Book of Mormon. It appears from her story that these eight witnesses saw the plates but not the personage who delivered them to Joseph and who received them again from his hands.

THE CHURCH ORGANIZED.

While still engaged in the work of translation, Joseph Smith and Oliver Cowdery became very anxious to have that promise realized which had been made to them by the angel who conferred upon them the Aaronic priesthood, which promise was that they

should receive the Melchisedec priesthood which holds the authority for the laying on of hands for the gift of the Holy Ghost. For some time the young men made the matter a subject of prayer, and, finally, that which they had so greatly desired was bestowed upon them; for the command came to them from heaven that Joseph should ordain Oliver to be an elder of the Church of Jesus Christ, and then Oliver should ordain Joseph to the same office. They were directed, however, to defer this ordination until such a time as it was practicable to have their baptized brethren assembled together, that they might make known whether they sanctioned this ordination of Joseph and Oliver. Thus early did the Lord indicate that broad principle of justice and liberty which later was couched in the command that all things shall be done by common consent in the church.

The Lord continued to give instruction and direction preparatory to the organization of his church at the same time that the work of translation was being carried on. Commandments were given concerning the manner of baptism, concerning the duties of elders, priests, teachers, deacons, and members of the church, concerning the administration of the sacrament, the manner of dealing with transgressing members, the holding of conferences, the removal of members from one branch of the church to another, etc.

The work of translation drew to a close, and the Book of Mormon was printed in the spring of 1830. According to the statement of the man who claims to have set the type for it, the book was all printed by March, 1830. Very soon after, the church was organized.

On Tuesday, the 6th day of April, 1830, in the house of Mr. Whitmer, with six members present, the organization was affected. The meeting was opened with solemn prayer and then the question was asked of those present if they were satisfied to be organized as a church. The vote of consent was unanimous. Then that which had before been directed was attended to as a necessary step, Joseph ordaining Oliver an elder of the Church of Jesus Christ of Latter Day Saints, and Oliver afterwards ordaining Joseph to the office of elder. The sacrament was then administered for the first time in the church, and each individual member present received the laying on of hands for the gift of the Holy Ghost and in confirmation of his membership in the Church of Jesus Christ.

We pause here to note that, though witnesses to the world of the divinity of the Book of Mormon, Martin Harris and Joseph Smith, sr., had not yet been baptized. According to Lucy Smith's testimony, those two men were baptized on the same day on which the church was organized. We have ob-

served that, on that day, Joseph and Oliver were ordained elders of the church. Other men were also called and ordained to different offices of the priesthood, as the Spirit of God made manifest and, after a happy time of rejoicing in the blessings of the Holy Spirit, the meeting, so small in numbers, but so great and far-reaching in its results, was dismissed.

The work was now earnestly prosecuted and many were brought into the church, notwithstanding the opposition of unbelievers which, in many instances, was violent in its character. God was with his little flock, "keeping watch above his own," and they were cheered, comforted, and made strong for that which was given them to do.

THE FIRST CONFERENCE.

On the 1st day of June, 1830, the first conference of the church was held. About thirty members were present besides many others who were in sympathy, either believers, or anxious to learn the claims of the church.

The services of the day were opened with singing and prayer. Then the sacrament was administered, some who had been baptized were confirmed, others were ordained to various offices of the priesthood, and a joyful time was had in the outpouring of the Holy Spirit upon the little band. Joseph Smith says of that day that its events combined to create within them sensations of rapturous gratitude and to inspire them with fresh zeal and energy in the cause of truth.

WORLD CONDITIONS AT THAT TIME.

To study the history of the church without reference to the surrounding conditions is to obtain only a partial knowledge of God's work, and the result of such partial knowledge may be failure to see that the Father of all men is working with all his children and for the advancement of all.

If certain men have been chosen instruments in giving to the world spiritual light received by direct revelation, other men have been chosen to bear a part in the world's intellectual and moral reforms, and other men have been leaders in material developments that are as stepping stones in the way of progress leading up to higher things. The material, the intellectual, the moral, the spiritual, all have their part in the nature of man, and all must be brought to perfection.

All is being brought into that condition, and he who looks upon the world's work and advancement should realize that, from the beginning, God has been working with men and that his efforts have not returned to him void. When we regard, it may be with wonder, the achievements we attribute to men, we may well exclaim in our hearts, "What hath God wrought!" for he who, at Sinai, filled men

and women "with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work," has never ceased to reward the efforts of those who seek to improve. God has worked with men in the industrial world, in the intellectual world, in the political world, as well as in the spiritual world.

In that time when the church was organized, a strong tide of emigration was setting toward the rising West. From New York and other eastern States, travel was toward Ohio, then a western State. From Kentucky, some were pushing into Indiana and Illinois, and, from South Carolina and Georgia, the move was toward Alabama.

In those years when God was training the boy of New York for his future work as the head of his church, another boy, a few years younger, was swinging his ax in the forests of Kentucky and Indiana. He, too, was under training for service in another place. In an important period, he was destined to be the head of the nation under whose free flag the church was established.

In the year in which the church was organized, this boy, grown tall and strong and hardy, stalked two hundred miles through mud and water, driving a four-ox team. The occasion was the removal of his father's family to Illinois, where the young man gained his reputation as a rail splitter.

Joseph Smith, servant of the Lord, was then twenty-five years old, and Abraham Lincoln, servant of the Lord also, was twenty-one. Each served in his place and did that which he was raised up to do. When that work was finished, each died a martyr's death at the hands of lawless men, the one was mourned and is still loved by a church; the other was mourned and is still loved by a nation.

In the early times of slow travel, the minds of men were exercised to find ways to shorten distance, to lighten burdens, to improve conditions; and God worked with them, giving them understanding and rewarding their efforts to rise into better conditions.

In those years when God was preparing a man to bring forth the word of his gospel, scores of other men with brawny arms were cutting down forests, blasting rocks, building embankments and aqueducts and locks of solid masonry to make the western lands easier of access from the East. They were at work upon a very important public improvement, the opening of the Erie Canal, a project much ridiculed, however, by many before its accomplishment proved its practicability and the astuteness of its promoter.

Eight years of toil were necessary, but it was toil

that helped to open up the new West. Lucy Smith tells us in her history of traveling to Kirtland via this canal in company with other Saints who were gathering to the church in 1830. The canal was opened in 1825. Before it was opened, goods, wares, merchandise going west from Albany to Buffalo were carried at a cost of one hundred and twenty dollars per ton. After it was opened, it cost but fourteen dollars per ton to carry freight between the same places. Travel also was made easier than before.

In 1828, ground was broken for the first passenger railroad in America. Charles Carrol, one of the signers of the Declaration of Independence, a man over ninety years of age, struck the first spade into the ground saying, "I consider this among the most important acts of my life, second only to the signing of the Declaration of Independence, if second even to that." It was, indeed, but another act leading to independence and freedom, for all true progress tends toward that end.

In 1830, the first locomotive ran over this road, the first trip being only about thirteen miles, from Baltimore to Ellicott's Mills. The trip was made in somewhat less than an hour. On the return trip it had a race with a spirited gray horse belonging to a Baltimore stagecoach. "The gray horse did its best; the puffing, wheezing little locomotive did its best likewise. Finally, steam conquered, and a great shout of victory went up from the dozen passengers of the wagon (which the locomotive drew)." That shout meant that the days of stagecoaches were numbered. Since that time, roads of steel have opened up this vast country in all directions, and from ocean to ocean the land is inhabited by the free people of a mighty nation. And we say again, "What hath God wrought!"

In the ears of Latter Day Saints, reference to the "poor, unlearned young man" invariably means Joseph Smith; but James Russell Lowell once wrote a poem which begins:

"In a small chamber, friendless and unseen,
Toiled o'er his types one poor, unlearned young man."

And this poor, unlearned young man was not Joseph Smith, but William Lloyd Garrison. At the same time when Joseph Smith and Oliver Cowdery were toiling in obscurity to transcribe to manuscript copy the contents of the Book of Mormon, this other young man, "friendless and unseen," was toiling to give the world another publication, and, on New Year's Day of 1831, he gave out from Boston his first number of *The Liberator*, which was devoted to the abolition of slavery. He was not only the publisher of his paper, but he was the sole writer for it, and he had to be his own printer and carrier.

He suffered extreme opposition, being at one time dragged through the streets of Boston by a howl-

ing mob. In his intense earnestness in advocating the freedom of the negro, he went to the extreme of insisting that it should be done, even if it broke up the Union. This was one cause of the violent opposition to him, of which he said that he found the prejudice of northern men harder to deal with than that of slaveholders. Yet, because his heart loved humanity, this young man became a strong influence in the abolition of the great evil of slavery. He suffered violence, imprisonment, contempt, and false accusations, but he gave himself unreservedly to the cause of oppressed men, and he did good.

His extreme position, that the slaves should be freed, Union or no Union, was opposed in the great drama by other men of equal nobility and calmer judgment who saw the necessity of preserving the Union of the States, and so we find Daniel Webster, with his commanding eloquence, impressing upon the American people "the inestimable value and sacredness of the Union."

1830 to 1833 is given us as the time when he lifted his voice thus eloquently for the preservation of the Union, and, when we open our Doctrine and Covenants, we find it was in this same period that the Lord said to Joseph Smith that he had established the Constitution of this land by the hands of wise men whom he had raised up for this very purpose, that it should be maintained for the rights and protection of all flesh, and that it was not right that any man should be in bondage to another.

How plainly evident it is that God has his servants in honest-hearted men outside of the church as well as in it! The men of the church have a specific work, but they have not the whole work of the world's advancement. Great hearts and great minds are at work out in the world and under the directing hand of God. They are laboring together with God to bring to pass his purposes.

In that period which we are particularly considering, that time when Joseph Smith, as a servant of the Lord, was bringing forth the Book of Mormon and organizing the church, there came from England a man named Robert Owen who sought to introduce some social reforms. One historian makes this statement concerning the views of Mr. Owen: "He held that there should be an absolute social equality, and that no matter what kind of work a man did, whether skilled or unskilled, it should be considered just as valuable as the work of any other man."

In England, Mr. Owen was a mill owner and had adopted the policy of expending a large portion of his profits upon his workpeople. He opened a school for educating them and set up a coöperative store on the primitive plan of buying goods at wholesale prices and selling to his workpeople at cost.

His American experiments were a failure, "owing

to a combination of circumstances and facts," says a recent biographer, and that failure impaired his influence in England. Unfortunately, also, he later accepted modern spiritualism. It is conceded, however, by prominent students that Robert Owen was "in a large way one of the promoting spirits of the coöperative movement which was later started at Rochdale and which has grown to be one of the greatest economic advance movements of our times."

It seems to us that when Robert Owen looked below the surface and perceived that the honest work of one man is equal to the honest work of any other and that there should be an absolute social equality among men, he saw what the Lord said in so many words to the chosen prophet of his church, and it is to be noted that Mr. Owen was making his efforts to bring to pass such conditions among men at the same time when the Lord was saying these things to Joseph Smith. That Robert Owen failed in a measure and that the church as yet has made little progress toward the ideal social condition, is no proof that the principle of social equality is not the correct one. It simply proves that men are sometimes slow to receive that which is true and altogether right.

GOD IS NOT FAR FROM ANY ONE OF US.

We have touched upon a few of the important phases of the world's work in that time when the Book of Mormon was brought forth and when the church was organized. Much more is worthy of being considered in connection with that great event, but even the little glimpse we have taken into the condition of the church and its surroundings reveals to us that God is supervising the world, not the church only, and that his servants are at work in all the various lines of human endeavor that lead men upward, that make life freer and happier.

God is nearer to the world than men think. The dimming veil is between us and hides from us his glory, but he is not far from us. He is standing just within the shadow, keeping watch over his own.

* * * * *

GENTILES VERSUS ISRAEL.

I call attention to the words of Jesus as found recorded in Luke 21:24, the last clause in the verse: "Until the times of the Gentiles be fulfilled." Do the Gentiles understand the startling import of this declaration made by the Savior?

The angel Gabriel told Daniel there was a specified time determined upon Israel (Daniel 9:21-24). At the end of that time the Jews had crucified the Christ, and rejected his doctrine, the everlasting covenant, and the natural branches of the tame olive tree, the Jews, because of unbelief, were broken off, and the wild olive branches, (Gentiles) grafted in (Romans 11:17-20). How were they grafted in?

By obedience to the principles of the doctrine of Christ (Hebrews 6:1, 2).

Paul, the apostle of the Gentiles, in his epistle to the Galatians, 3:27-29, says: "For as many of you [Gentiles] as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In this way were the Gentiles grafted in, and the Church of Jesus Christ established among the Gentiles. The church was to be a light to the world, and revelation, the Lord revealing his will to the church, was the light to the church; but when the Gentiles became unfaithful to their trust, and broke the everlasting covenant (by perverting the gospel of Christ, Galatians 1:6-8), revelation ceased, and the darkness spoken of by the Savior, came upon the church. He that walketh in darkness (without divine light, revelation,) knoweth not whither he goeth. (John 12:35.)

The Gentiles have had the writings of the apostles, the New Testament, it is true, but do they understand its truths? Have they obeyed its precepts? I wish to call attention, briefly, to some of the things revealed to John on Patmos as they have important bearing upon this subject. Revelation 12: "And there appeared a great wonder in heaven; a woman clothed with the sun." A woman is a symbol of a church, a harlot is a symbol of a corrupt church. The last verse shows this woman to be the church of Jesus Christ, and in verses 6 and 14 it says the woman fled into the wilderness, where she hath a place prepared of God, and she was to remain there a specified length of time. When this time ended, it was shown to John, an angel would fly in the midst of heaven having the everlasting gospel (the covenant) to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people. Surely another dispensation. To Jew and Gentile, all that dwell upon the earth. But to the Gentile first, then to Israel. In the Savior's time it was to the Jew first, then to the Gentiles. In Revelation 17 an angel said unto John, "Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters. This woman, not clothed with the glory of the sun, but arrayed in purple and scarlet color and decked with gold and precious stones and pearls, and upon her forehead was a name written, "Mystery, Babylon the great, the mother of harlots, and abominations of the earth." This Babylon the great does not comprise the whole wicked world, but is composed of professed worshippers of God, mother and daughters, the entire corrupt Gentile church. This can be clearly seen as verse 15 says in explanation that "the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." The inhabitants of the earth have been made drunk

with the wine of their fornication. (Verse 2.) There is but one thing this can refer to: false doctrines, corrupted doctrine of Christ, and with the wine of her false doctrine, has intoxicated the nations. The corruption of the ordinance of baptism, from the divinely authorized immersion for the remission of sins, to sprinkling, or pouring, as an outward sign of inward grace, nonessential, etc. Creeds are as discordant as the languages of those who were dispersed at the tower of Babel,—a most appropriate designation of the Gentile confusion, Babylon the great.

Another angel "cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen."—Revelation 18:2. This fall of Babylon is a moral fall and denotes her rejection as a religious body or people by the Lord, as we see by reading the fourth verse where the cry is made, "Come out of her, my people," after the announcement that she has fallen, "And be not partakers of her sins." Her fall had taken place; but she still existed to sin against God.

This condition of the Gentiles was foretold by Paul in 2 Timothy 3:1-8. Also: "For the time will come when they [the Gentiles] will not endure sound doctrine [the doctrine of Christ]; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—Timothy 4:3, 4. This is the condition of the Gentiles in the last days, when the everlasting gospel is again sent to earth, (Revelation 14:6,) and the Gentiles reject it as did the Jews in the Savior's time, and thus they have fallen by their rejection of the restored gospel.

Paul, the apostle of the Gentiles, says in Romans 11:24, 25:

For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree! For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

Have the times of the Gentiles been fulfilled? We find them indifferent, or blinded by prejudice, they will not hear, therefore do not see and understand that there has been another gospel dispensation ushered in, though the Scriptures plainly testify of it. They mistake a pious appearance for true religion, and barter their souls on the altar of popularity, blindly follow blind leaders who teach for hire the precepts of men. What are the results? Jesus said to the Jews, when they rejected him and his message of love, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21:43. Again, "Behold, your house is left unto

you desolate."—Matthew 23:38. When the Gentiles reject the everlasting gospel restored to earth by the angel (Revelation 14:6) then their house shall be left unto them desolate; for we read (Revelation 18:2) that the angel cried "mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The wild olive branches would be cut off (the Gentiles) and the natural branches grafted in (Israel), when the fullness of the Gentiles be come in (Romans 11). Moses foretold this time to Israel in Deuteronomy 4:30, 31:

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

The descendants of Ephraim, the son of Joseph, were to be the first of Israel, to be grafted into their own olive tree, in this last dispensation of the last days; for the Lord said in Jeremiah 31:9: "I am a father to Israel, and Ephraim is my first-born," the first to be obedient to the voice of the Lord, to obey the everlasting covenant, the gospel of Christ. Again, the Lord said of the children of Ephraim in Zechariah 10:9: "And I will sow them among the people [the Gentiles]: and they [Ephraim] shall remember me in far countries; and they shall live with their children, and turn again." "I will hiss for them [Ephraim], and gather them: for I have redeemed them."—Verse 8. "And I will strengthen the house of Judah, and I will save the house of Joseph."—Verse 6.

There was a record written for the house of Judah, and another record written for the house of Joseph, (Ezekiel 37:16-21,) and the Lord said; "Behold, I will take the stick [record] of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick [record] of Judah, . . . and the sticks whereon thou writest shall be in thine hand before their eyes." Surely, the Lord had a great purpose in joining these records together, to be placed before the eyes of Israel; for the next verse says he will then gather Israel and bring them into their own land.

Now some things written in this stick of Joseph I wish to call attention to:

Now these things are written unto the remnant of the house of Jacob; . . . And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go, that they may be persuaded that Jesus is the Christ, the Son of the living God.—Book of Mormon, p. 699, last edition.

For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive tree, which a man took and nourished in his vineyard: and it grew, and waxed old, and began to decay. . . . And it came to pass that the master of the vineyard saw it, and said unto his servant, It grieveth me that I should lose this tree; wherefore, go and pluck the

branches from a wild olive tree, and bring them hither unto me; and we will pluck off those main branches and we will cast them into the fire. . . . And the lord of the vineyard hid four of the tender branches of the tame olive tree in the nethermost parts of his vineyard.—Jacob 3.

This represents some of Israel as being hid, that the people of the world knew nothing of, and some of the decendants of Manasseh were of these branches, and decendants of Ephraim another. Lehi and his sons and their families, decendants of Manasseh, (Book of Alma 8) the first-born or Joseph, came to America 600 B. C. Decendants of Ephraim, Joseph's second son, mixed among the Gentiles, came to America when the Gentiles came. We read again, in 1 Nephi 4:

And now, the thing which our Father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and

from the Gentiles unto the remnant of our seed [Israel]. And at that day shall they know they are of the house of Israel.

Wherefore, our Father hath not spoken of our seed alone, but of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days. The children of Ephraim, the first-born of the Lord, the first of Israel to be grafted in, by obedience to the gospel, called out from among the Gentiles as in Revelation 18: 4: "Come out of her, my people." Why was the stick of Joseph put into the hand of Ephraim by the Lord? I wish to read in the stick of Joseph (1 Nephi 4):

Wherefore, they shall come to the knowledge of their Redeemer, and the very points of his doctrine that they may know how to come unto him and be saved; then at that day will they . . . not receive the strength and nourishment from the true vine.

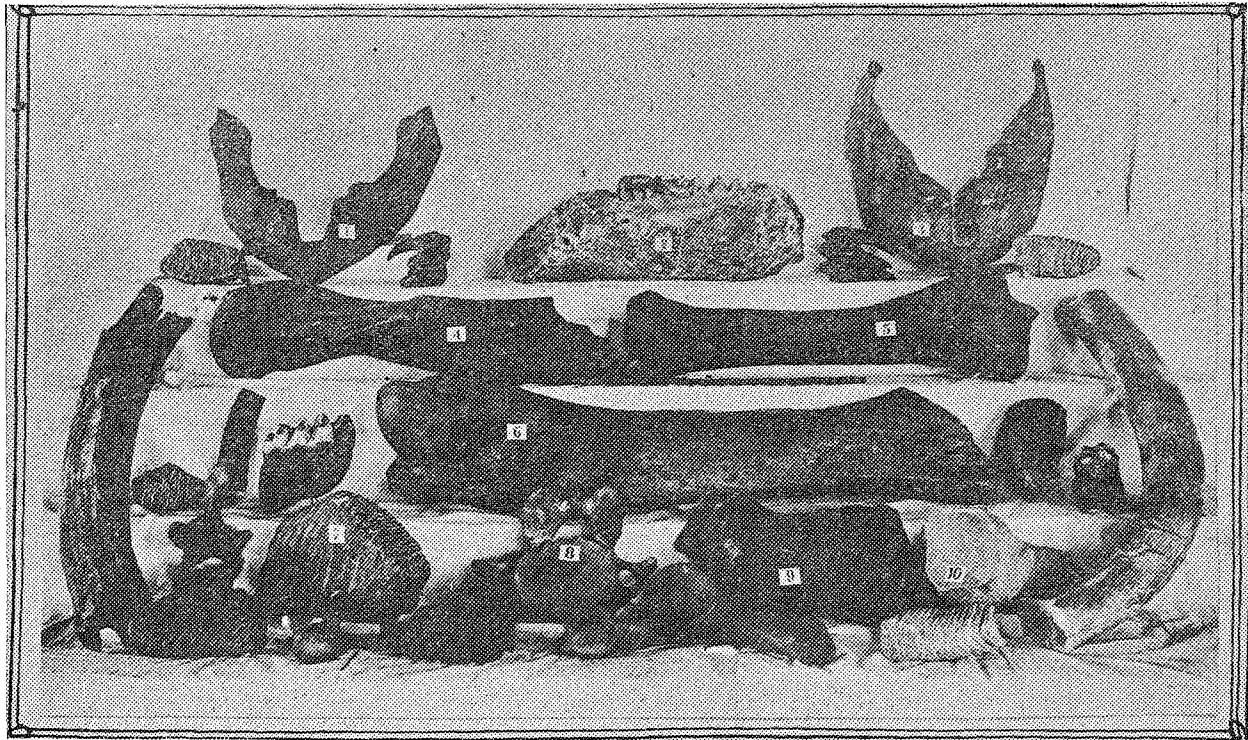
They shall be grafted in, being a natural branch of the olive tree, into the true olive tree.

Surely a marvelous work and a wonder! (Isaiah 29: 13, 14.)

L. E. HILLS.

OF GENERAL INTEREST

MASTODON BONES IN IOWA.



BONES OF MASTODONS, FOUND IN WESTERN IOWA.

There seems to be a large amount of misapprehension in the public mind, just now, relative to certain fossil bones which recently have come to light in western Iowa. Attention has been directed to these finds through the work of the Iowa geological survey as it was prosecuted in Harrison and Monona counties; but the survey disclaims any responsibility for the strangely distorted and ludicrous notions now current in the press of the State concerning the significance and zoölogical relations of the animals represented in the fossil collections.

In the first place, none of these fossil animals are new to science, although it is true that some of them have not heretofore been found in Iowa. In the second place, there are no "gigantic creatures partly resembling horses and partly elephants unlike any heretofore discovered." The horses are true horses, and the elephants are true elephants, and all of them have been heretofore discovered.

The plain facts are that throughout Iowa, especially in the southwest, there are great beds of sand and gravel lying between two glacial deposits and representing a long inter-

glacial interval of mild climate. During this interval areas of luxuriant forests alternated with grassy plains over the region drained by the Missouri River. At the same time there ranged through the forests or roamed in herds over the plains a number of large herbivorous mammals, among which we find the imperial elephant, the southern mammoth, the mastodon, at least one camel, three species of true horses, two of the gigantic sloths—the mylodon and the megalonyx, a large elk-like stag, an undetermined bison and other animals of which the remains are too fragmentary for identification.

These animals sometimes occupied the low flood plains along the swollen streams of the time, and their skeletons became embedded in the torrential alluvial deposits.

The interval during which the events above noted took place has been called the Aftonian. Aftonian forests, soils, peat beds, stream deposits, with all their included animal remains, were covered with a second mantle of drift brought by a second great ice sheet coming from the north. Modern drainage has cut deep valleys in the accumulations made by Aftonian streams and Kansan glaciers and has reexposed the ancient sands and gravels. These gravels are worked extensively in connection with recently developed cement industries, and bones and teeth of the Aftonian mammals are found just where they were buried during the Aftonian interval.

The horses, elephants, camels, sloths, stags, and bisons are not new to American geology, but this is the first time that this particular assemblage of mammals has been recognized in Iowa.

The one thing that may be claimed for Iowa science is that this fauna, representatives of which have heretofore been found at widely scattered localities, is now, for the first time, referred to a definite geological horizon, to the Aftonian interglacial interval.

The age of geological times and events can only be expressed relatively. It can be said that the Aftonian is old as compared with some things in this world; it is very young as compared with others; just how old it is, if reckoned in the ordinary units by which men measure time, no well-informed person would venture to say. The 2,000,000 years set down in some of the published accounts is certainly an excessively poor guess. Using the best available data as a basis of calculation, it may be said that the age of the Aftonian should fall somewhere between 100,000 and 200,000 years; but the possible error in all such estimates suggests the desirability of accepting them with some degree of caution.

The geological survey is interested in other bone-bearing beds of Harrison and Monona counties, which are much younger than the Aftonian. Remains of the buffalo, the deer, the beaver, and other modern types of animals have been found at many localities, and under conditions which reveal the following succession of events:

1. The valleys of the smaller streams draining the uplands were cut to grade and were well broadened out at some time in the past, possibly within the last few hundred years. The country was occupied by the buffalo and the other animals constituting the fauna of Iowa just before the advent of the white man. Beaver dams were built across the small valleys, ponding back the waters and producing broad, shallow marshes. Buffalo and other hoofed animals mired in the beaver marshes, and their skeletons were preserved in the soft, slimy muck.

2. The phase (1) just described was brought to an end by some change of grade in the Missouri River, which caused the lateral valleys to fill to a depth of twenty feet or more with the silt washed down from the uplands. How long this second phase of equilibrium lasted—whether hundreds or thousands of years—no one can tell. Graded valleys main-

tain their status until some change disturbs the perfect adjustment.

3. Within the last thirty years a new change in the grade of the master stream has led to a scouring of the lateral valleys, and steep-sided gulches have been cut in the filling of the second phase to depths ranging from fifteen to thirty feet. The old beaver dams and mired skeletons of phase (1) are reexposed. The finding of these skeletons, including bones of the buffalo, has been widely chronicled in the press of the State.

All of these finds have large scientific significance. It would be a calamity to science if these animal remains, whether older or younger, were lost; it would be little less of a calamity if the fossils were to be scattered among mere curio collections in Iowa or elsewhere. It is to be hoped that all such material may be brought together at one place where it may be carefully studied and preserved, to the end that we, in time, may know in detail the geological history of the highly favored commonwealth in which it is the pride of every Iowan to have his home.

It is gratifying to record the fact that the owners of the lands and gravel pits become enthusiastic volunteer assistants on the Iowa geological survey.—Samuel Calvin, head of department of geology, State University, in *Register and Leader*, Des Moines, Iowa, August 1, 1909.

Hymns and Poems

Selected and Original

Dear Brother: I notice in a recent number of the *HERALD* Walter Malone's poem, "Opportunity"; but to my mind you omit the finest verses in the poem as I have it. In full it is as follows:

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake, and rise to fight and win.

"Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again!

"Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blighted archives of the past
And find the future's pages white as snow.

"Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

"Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

"Though deep in mire, wring not your hand and weep;
I lend my arm to all who say, 'I can!'
No shamefaced outcast ever sank so deep
But yet might rise and be again a man."

Yours,
H. O. SMITH.

BUFFALO, NEW YORK, September 30, 1909.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Wherein Was Moses' Greatness?

Moses—born a slave, condemned before birth to death, hidden by his mother, found and adopted by the daughter of Pharaoh, brought up in the family of the king, educated in all the wisdom of the Egyptians, yet never forgetting his own people; slaying an Egyptian who was wronging one, then a fugitive from Egypt, sojourning forty years in the land of Midian, summoned by a voice from heaven to return to Egypt and deliver his brethren from slavery, accomplishing their deliverance through wonderful manifestations of miraculous power, leading and ruling them for forty years in a wilderness journey to the borders of Canaan, forbidden by the Almighty to enter this, the promised home of the descendants of Abraham, but permitted from Pisgah's summit to gaze upon it, then buried by unseen hands in an unknown grave—this man looms up a gigantic figure of early Jewish history. He not only assumed power and ruled a race for forty years; he also framed a body of laws which has challenged the admiration of the world, and placed him among the great lawgivers of earth.

To sustain his right to this place we are not called upon to measure his code by those of later time, nor to prove its adaptability to other races and other conditions. The great merit of a statute is that it answers the existing needs of the people for whom it is enacted, that its effect is elevating, and that it is capable of present enforcement. That his laws do not in all cases respond to our notions, either ethical or political, does not necessarily belittle him as a lawgiver, for laws which we require and enforce, if promulgated by him, might have been persistently and universally ignored. A dead-letter statute is a mistake.

In determining his greatness as a lawgiver we must, therefore, consider the conditions of the people for whom he framed his laws. They were a people just emancipated—and we know something of the conditions and capacity of a race coming out from slavery. It was the part of the statesmanship to enact laws which the recently emancipated Israelites would obey, and at the same time laws which pointed upward rather than downward, and which the more fully they were obeyed, the higher would be the resultant civilization.

The greatness of Moses as a lawgiver appears in the fact that his laws, whether original or selected, are as a whole so full of merit.

The merit of these laws is attested by the fact that under them the Jewish nation lived and prospered for many centuries, and that they are to-day accepted by the Jewish people as authoritative. Surely a body of laws which hold a people of their intellectual capacity, and with such power of race preservation as distinguishes the Jews, must possess great intrinsic worth. These have been their laws, notwithstanding all the changes in life and habits. At first a pastoral people, with limited wealth, measured by flocks and herds, a movable ark the center of their religious life, lacking the splendor of a court, engaged in no wars of aggression. After this a new form of government, a monarchy, great wealth, a temple whose magnificence was the object of the world's admiration,

a civilization and personal culture, attracting the attention of all. For centuries wanderers, objects of persecution, under the ban of popular prejudice, and only of late slowly rising into power through individual action, yet ever maintaining, without a break, their separate racial life. During all these changes of national life, these varied forms of individual experience, the laws of Moses have ever been accepted as authoritative, their lawyers simply interpreters of these laws, and their law books but commentaries on them.

WHY JEWS ARE TENACIOUS OF THEIR LAWS.

Looking within them for the secrets of their power we find that the religious element is the basis, the marked characteristic of the entire Mosaic legislation distinguishing fact is the constant recognition of one God, a single Jehovah, entitled to the worship of all intelligent beings. Not only is there no suggestion of a multitude of divinities, but there is, on the contrary, an unflinching protest against the idea of numbers. The ten commandments open with the declaration, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." And then follow the denunciations of idolatry, blasphemy, etc. This is the keynote of those laws, and the Jewish people stand to-day as the race which for three thousand years has preserved with unchanging faith and in the face of all temptations, the doctrine of the singleness of the supreme Being. It is no wonder that the Jews are tenacious of those laws. They see that science is more and more affirming that in the nature of things there is and can be but one supreme Being, one infinite Power back of the seen and material. They see that in those laws of Moses, given to them more than thirty centuries ago, is a provision of that which science affirms to-day, and they can but feel that as their custodians they are entitled to the respect of mankind.

We may also well consider the sweep and comprehensiveness of these laws. They touched the life of the individual and the nation in all relations, social, economic, political and religious. The form of government was established, although subject to change, and in fact was changed. They contained a judicial system and an entire code of criminal law. Social relations with penalties for violation of obligations were defined. All the minutiae of worship and religious ceremonial were given. Expiation for sins was provided for, and the terms and conditions of expiation named. And all was done in the name and by the authority of Jehovah. "Thus saith the Lord" was the beginning and the end of the laws of Moses.

Again, notice the superiority of the Mosaic laws over those of surrounding nations. Space forbids more than two or three illustrations. One is the means taken to protect the life of one wrongfully accused, and the rule by which in capital cases the witnesses were required to take part in the execution. They had to face the consequences of their testimony. "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people." True, this would not stop all false testimony, but it would tend to check it. Not only was this required, but there could be no sentence of death except upon the testimony of two witnesses to the same facts. No single witness was sufficient to take away a man's life. "At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death." As under our national constitution no one can be convicted of treason except "on the testimony of two witnesses to the same overt act, or on confession in open court."

A BOON FOR THE UNFORTUNATE.

Whatever might be done with the alien and his property, the servitude of a Jew terminated and he was restored to his ancestral possessions when the year of jubilee came. This

was a bankrupt law whose benediction to the unfortunate debtor has never been equaled in the legislation of any country. As a boon vouchsafed to the Jews alone it tended to develop love for and pride in race, and has undoubtedly been one factor in creating in that people its marvelous racial tenacity. No wonder they have always felt themselves to be a peculiar people, separated from all other races and peoples by the special care and providence of Jehovah.

Reference may also be made, though without enlarging on the subject, to the various provisions designed to enforce purity, uphold the sanctity of marriage, and give the wife a more stable position than she enjoyed among surrounding nations. Not that the legislation in those matters responds to our higher conceptions of the value of the family. The important fact is that purity was so vigorously enforced, a purity which has characterized the Jewish people to the present day.

Moses does not fall short when placed beside the great law-givers of the race.—*The Sunday School Times*.

Letter Department

GEELONG, VICTORIA, AUSTRALIA.

Editors Herald: All the news of the late General Conference has at last reached us, and we feel that there is a gradual advancement along the right line. Some parts, of course, at times, seem to be at a standstill, but sowing and cultivation must always take place before the harvest. The alterations in official positions were certainly made for the best interests of the work in general, or they would not have been made. And if we wish to be colaborers with Christ, and advance in the divine life, we must be willing to labor in harmony with his choosing. I am persuaded from what I have read, and from observation, that the Lord has a kind of training school in which his servants are being prepared to act for him, long years before they have any knowledge of it; and when they are fully prepared, the way is open for them to enter in and occupy. And when their course is run, by reason of old age, transgression, affliction, or otherwise, the power that directed their call will provide for their release, and the work will move onward in spite of all earthly opposition. Zion can not be moved out of her place; and although her children may be scattered for a time, they will return and build up her waste places, and occupy the land in the Lord's own time. This is the decree. And like the rain and snow which descend to water the earth, accomplishing the great purpose of God for our temporal welfare, so his word, the good seed of the kingdom, must be scattered to the ends of the earth, and yield an abundant harvest for the garner at the Lord's second coming.

The tares are thicker and growing much faster than the wheat in many parts of the harvest field; throwing out their twining vines and choking out much of the tender crop of wheat. Every form of Satanic power and influence seems to be marshaling itself against the truth, in order to destroy and prevent the Lord's work on the earth. He may succeed for a time, but must be defeated and destroyed in the end.

Our new missionaries arrived safely by the last mail boat, after a pleasant voyage across the great deep. They were met by the Saints in Sydney and Brisbane and given a hearty welcome. They have now entered the field, and are about their Master's business, although I have not had the pleasure of meeting them, being about six hundred miles from their landing place.

We are facing our difficulties as best we can, and trust that time and the hand of Providence will assist us to rectify and set in order all things necessary to extend the interest of

God's kingdom, and accomplish all that he has designed in us.

Ever praying for the advancement of truth,

Yours in the faith,

C. A. BUTTERWORTH.

COOKES POINT, TEXAS, September 29, 1909.

Saints' Herald: Here I come to tell your readers that I am again at home. I have been associated with Brother Mannering in a series of meetings. We held a ten-day meeting at Texas Central Branch, with good turnout and interest from start to finish. Baptized and confirmed one, a married man; a number more seemed to be near the kingdom. The Saints seemed to be much revived and encouraged. I find Brother Mannering a very nice and agreeable elder to work with. I think he and I would make a good team. He is putting in all his spare time studying the Spanish language and seems to be making good headway; he is very studious.

After the meeting was over I came home and he went to San Marcus. Brother Mannering intended to stop off there and go out in the country to preach. He expects to be at San Antonio next week where he and wife live. I visited the Philadelphia Branch in Falls County last week; found the Saints getting along about as usual. They want meetings there by some able elder. I notice that they had a fine place to preach and they say that they have good turnouts of outsiders to hear. It seems a good chance to get the gospel before the people there.

There are a number of places in this section of Texas for preaching, but very few preachers of our faith to fill them. If circumstances would permit I would preach much more than I do. I hope the way will open up for me to do more in the ministry some time in the future, and believe it will. I am still in the faith and conflict.

E. W. NUNLEY.

Editors Herald: I have just returned from my first reunion at Irvington, California, and words can not express my joy and happiness at meeting with those of the one faith, all worshipping the same God and in the same way. Too much can not be said in praise of those comforting and instructive sermons. Having been isolated in the mountains of Lake County for years with only the "silent preacher," one's feelings can better be imagined than described. I met dear old Brother Clapp; it had been many years since our last meeting.

It was my good fortune to act as secretary for the reunion, as it brought me in closer contact with the Saints than I otherwise would have been. I had the pleasure of meeting Brother and Sister Terry for the first time. He is well qualified in every way for the onerous position he holds, and we were all proud of our district president. My companion attended the reunion at the same place in 1907, and as on many winter evenings, we would sit around the fire and she would tell me of the things she had seen and heard there, I could only be a silent listener, and could not realize what I had been missing. Now I live it all over again and it gives me much comfort.

I had often heard my companion speak of several brothers and sisters she had met there, and to whom she had become particularly attached. When I met the noble Lawn family face to face, I felt as though I had always known them; especially the brethren, who are worthy expositors of the angel's message. The grand old mother in Israel had much reason to be proud of her sons and daughters. Sr. F. H. Lawn endeared herself to everyone by her zeal and simplicity, earnestness and kindness towards all; also Sister Wiles, the proud and happy mother of Johnnie Wiles, who had been preaching in our neighborhood. It is impossible to name all the dear Saints toward whom we felt particularly attracted, they were such a band of noble men, women, and children.

It had never been my good fortune to meet such a band before.

I wish to mention a very remarkable occasion which took place. On Sunday about 1 a. m., a heavenly illumination was over the grounds where the large tent was, sufficiently bright to enable one to find a pin among the straw and leaves. The entire town was in darkness, even the street on each side of the tent. It was a dark, moonless, starless night. Several people witnessed this.

Another remarkable sight related by Sr. Mary A. Wiles, of Tipton, Tulare County, California, on September, 1907. Her two grandchildren, aged about nine and fourteen, came running in and exclaimed, "Come, grandma, and see the writing in the sky!" Across about one third of the heavens, on a bluish roseate background, were these words in glowing red letters, each beginning with capitals: "Great men shall flee from San Francisco, State, Cal."

Another one related by Sister Hartsough, of San Francisco: On the night of the great earthquake, April 18, 1906, her attention was called to a white cloud, from which appeared the Savior waving his hands over the city, saying, "Give them more! Give them more!"

As a result of the servants of God, ten precious souls were buried beneath the water in Nile Canyon. There were three ordinations: Brother York of Ukiah, to the office of elder; the writer to that of priest; and Brother Darrow to a teacher.

One feature of the reunion that deserves mention was the entertainment at the close by the little tots. One about the age of four years, daughter of Brother Bush, of Oakland, played, "Nearer, my God, to thee," on a small violin. It brought down the house. The house was crowded and in every way the entertainment was a success.

This may seem rambling, but I must tell you what one of the brothers, Brother Icem, colored, told me. He had heard some Utah elders preach and he said it reminded him of boys saying their little pieces—so devoid of the Spirit. He is very well informed and full of zeal for this latter-day work.

The names of many of our sick were presented at the beginning of one of our prayer and testimony meetings, and while we were praying for them, our heavenly Father gave us the assurance that "our prayers had been heard and accepted, and that they should be healed according to their faith and his wisdom." All of the prayer and testimony meetings were very spiritual and the gifts of the gospel frequently manifested. God made known to us through tongues and prophecies that he was pleased with our meeting together, and that he would pour out his blessings on all those who were faithful.

The citizens of Irvington and vicinity are very favorable to the Saints, regarding it as a blessing to hear them each year. Some of the business men have expressed themselves as being willing to help them financially, if it is necessary to acquire more territory, as it soon will be, as the numbers are increasing, rather than to have them move elsewhere.

Your brother in Christ,
E. F. ADAMSON.

MONTREAL, QUEBEC, CANADA.

Dear Saints: On the north shore of the Saint Lawrence River, in Canada, five hundred miles below Quebec (city), are several settlements of fishermen and hunters. It takes one month for mail to reach them from Montreal. A young man, interested in the work, is going to winter there. In his letter to me he says there is no literature or tracts of any kind to be had and requests me to send him some tracts. He undertakes to spread them along the coast for a hundred miles at no cost to us.

The settlements are not large, as you can see by the description he sends of some of them: Regasha, six families, twenty-

five people; Romaine Bluff, four families, eighteen people; Herington Harbor, thirty-five families, etc., for over a hundred miles.

Navigation will soon close and no mail will be able to go in until spring. If you have any spare tracts or any odd Books of Mormon, and are desirous of helping to reach these people with the gospel, send a few of the simpler ones to John Emberley, Romaine Bluff, North Shore, Province of Quebec, Canada. Do not omit any of this address and mark all "tracts" as "religious papers."

I hope that we will remember the sunshiner's motto, "Do something for somebody quick."

Yours in gospel bonds,

J. CHARLES MOTTASHED.

730 CATHERINE STREET.

BOONE, IOWA.

Dear Herald: Saturday evening, September 25, 1909, at Fraser, Iowa, Miss Marion Bibbs, of Boone, Iowa, gave a musical entertainment which was carried out in a most pleasing manner. She donated half of the proceeds to the Latter Day Saints' Sunday school at Fraser, Iowa. The Sunday school desires through the columns of the HERALD to extend to her their heartfelt thanks and gratitude for her kindness and most generous offer. May God bless her in her efforts of life.

SARAH M. RODGERS,

Secretary pro tem.

LAGRADA, MISSOURI, October 4, 1909.

Editors Herald: I have been wanting to write to some of the Saints for a long time, but hardly knew where or how, as I am such a poor scholar and have not seen a Saint for ten years. They never come here, and I am too old and poor to go away. I think some of the preachers ought to come down here. There is no railroad nearer than eighteen miles. Stover is the nearest, but they could get a conveyance most any time to Lagrada.

There is a Methodist church at Cable Ridge that could be secured for preaching. They let a couple of Brighamites in last month and they have stirred the people up considerably. They left tracts and sold several Books of Mormon. I think it would be a good time for a Josephite to step in.

Myself and husband joined the church at Allendale, Missouri, in 1877. My husband died six years ago. I have had very little church privilege, but am a whole souled Latter Day Saint.

MARY ELLEN STUART.

WEST JORDAN, UTAH, October 10, 1909.

Editors Herald: Being in Salt Lake City during the last two days of the semiannual conference of the Mormon church, I improved the opportunity to attend. I had the privilege of listening to a number of the leading men, upon almost all subjects imaginable; such as their great prosperity, Zion in the tops of the mountains, the power and authority of the priesthood, home industry, and a great many other themes, including as to how often a man ought to kiss his wife.

The discourse of greatest interest to me was delivered by Elder B. H. Roberts. I was a little prejudiced against the man, because of his record of the past, but I was compelled to admire his sermon, because of the unassailable truths it contained. He spoke of God's unchangeability, saying that when a man says that God changes, or grants his people the privilege to violate his laws, he blasphemes the Almighty. He read from the Book of Covenants, where it says that God does not walk in crooked paths, and turns not to the right or the left, and he spoke of this unchangeable God as the one whom the Saints should serve. He made the admission that the Latter Day Saints, because of their unfaithfulness and

unwise acts, had brought upon themselves many of their troubles in the past.

But the discourse was evidently not pleasing to Pres. J. F. Smith, as he spoke vehemently at the conclusion of the conference concerning some who would say foolish things and thereby give their enemies a chance to use the same as a weapon against them. He declared with considerable emphasis: "It is not the prerogative of any one to point out the failings of Joseph Smith or Brigham Young, or of any other of the leading authorities of the church."

His little speech was to me the most intolerant and bigoted effort I ever listened to, and I felt to thank God for the liberty and freedom enjoyed by God's people of the Reorganization.

In gospel bonds,
H. N. HANSEN.

HEYBURN, IDAHO, September 26, 1909.

Editors Herald: On leaving conference in the spring I visited in Independence, Missouri; also our old home, Saint Edward, Nebraska, and left there on May 20 for home, accompanied by our daughter, Mrs. Alvin Knisley, and a friend from Nebraska. I invited different ministers to come our way, but have not seen one or heard a sermon since I heard President Elbert Smith preach the "Open door" sermon. I enjoyed it again when I read it in the HERALD. There is a new schoolhouse nearing completion one and one fourth miles from our place, and if some of the elders will come this way I will try to get it for them.

Brother and Sister Farley, of Bisbee, Arizona, have been visiting their niece, Sister Handy, and I met them at her place. Sister Handy and my friend from Nebraska took a trip to Malta, Idaho, and passed by the old mill built by Jonas Chatburn, and they told me that Fred A. Smith worked there years ago. We saw two bald eagles, beautiful mountain streams, and many mountains, and crossed two mountain summits. In all, we had a very pleasant time, but were glad to get home. While we were gone they had a bad hailstorm here—something new for this country. It broke four big window lights out of our house and many for others.

I was glad to read of Brother May's safe arrival in the Islands. Words can not express the sorrow I felt on reading of the death of Bro. Alexander Smith. I think the pale reaper is getting in his work in earnest. We should all be ready when the Master calls, and I believe he was ready.

I am still in the faith and determined to press on to the end. I am very lonely out here so far from any Saints, except Sister Handy, and she is five miles from us. There are a great many Mormons in this country, and whereas at Malta, Idaho, there used to be forty Saints, now there is only the Condit family. The rest are all Mormons. They have built a church and all they use it for is to dance in.

May we all stand firm in our places. I am praying for the redemption of Zion.
MRS. E. A. GILL.

STOCKTON, CALIFORNIA, September 29, 1909.

Dear Herald: The work here is moving, yes, moving—not rapidly, but still moving in the right direction. This refers more particularly to the district, although Stockton, as a locality and part of the district, takes its place among the workers. I have an idea it will take a new start when we get the old church building made into a new one, which we are hoping will be soon.

I was at San Jose Sunday, September 19, preaching twice and on Monday night at the home of Brother and Sister Bates, where the good Spirit assisted to make plain some things necessary for the Saints to know and practice. On Wednesday, the 22d, I preached a funeral sermon with excellent liberty and spirit. I think good was done by it.

I came here last Saturday, preached twice on Sunday, and on Sunday night had a preacher to hear—and if I do say it myself, it was the climax of all the efforts of my life. I was not the only one that said so. My object in saying this is to show that the Master has not left us alone, for which we give him unbounded praise and thanks. We think this may be a precursor of the glorious time so near at hand. "Awake, Saints, awake, no time now for reposing." Peace fills our hearts as we trust it does yours.

I must speak of the prayer meeting at San Jose on Wednesday evening. It certainly was very enjoyable. The Spirit pervaded the whole assembly at Bro. Fred Lawn's house; everyone was visibly affected. There were no outward manifestations of the gifts, but the joy, peace, love, and sympathy that filled our souls! All seemed to want to do their duty and to make the meeting a success, which it surely was. The last meeting I attended at home was a counterpart of this one. We feel the Lord was with us to bless. Praise his name.

Your servant for Christ's sake,
C. A. PARKIN.

PARIS, TENNESSEE, October 11, 1909.

Editors Herald: This is the first time I ever tried to write to our church paper. I enjoy reading the *Ensign* and HERALD so much that when reading the letters I often am filled with the Spirit, even unto tears of gladness, to see how the work of God is moving on and how the Saints enjoy the Spirit, and all working for the redemption of Zion.

I am young in the Master's work. I was baptized June 14, 1908, by Elder D. E. Tucker, and my mother came in at the same time. Brother Tucker was the first one I heard preach the beautiful angel's message. I am glad I heard and obeyed the same. I know this is the work of God, and that we are indeed the children of God and joint heirs with Jesus Christ. Let us all live so we can love his appearing and be able to stand and not be cast down to hell.

We are doing all we can to get the gospel before the people. The local officers are preaching in private houses, but, dear Saints, just listen and I will tell you something: We are trying to build us a small church. It will be well located, just about a mile from the L. & N. depot, and we would be glad for all the Saints that can to move here and make this their home. There is a nice little band of Saints here now, but we would be glad of more. We would also be glad of any help we can get on the church, if any feel like helping us a little, please send to committee, Bro. L. L. Boothe, Paris, Tennessee.

Your sister in the one faith,
IDUMEA COBB.

OTTAWA, KANSAS, September 7, 1909.

Editors Herald: We have been in an isolated condition for over three years, and it seems much longer than that to me. I was always used to going to Sunday school and meeting every Sunday, unless sickness prevented. Those who have that privilege do not realize the full extent of the blessings they enjoy.

We have been trying to get some of the people here interested in the Lord's work, but they are so blinded by prejudice that it seems an up hill business. There is a Methodist Episcopal church three fourths of a mile from our house. We got the consent of four of the trustees to let one of our elders have the use of it. So we wrote Brother White to come, but his family was sick, and before he could get here the one that was against us called a meeting of the trustees, and their minister was with them, so we were voted out. Then we got the promise of a schoolhouse on Friday morning before Brother Ammon White was to come on Saturday, and when we got there Saturday evening they refused to let us have the key. But not to be outdone, Brother Ammon held meet-

ing on the steps. The parties that were custodians of the keys said they were going away that evening, but instead they turned out their lights and hid out and listened to the sermon. Prejudice runs high here; one man went so far as to say he would not let a Latter Day Saint come into his house. There is one family that seems to be interested. We loaned them the Book of Mormon and lots of tracts, and let them have the *HERALD* and *Ensign*.

We attend the Methodist services, but they are as husks. We would like to get an elder again this fall and try again, to see if any will lend a listening ear. If we do our part and they still refuse to see or hear, the condemnation will rest on their own heads.

Your sister in the faith,
GRACE E. ADAMS.

MISSOURI, VALLEY, IOWA, October 8, 1909.

Editors Herald: A few lines from this place might be interesting to some of your readers. The church papers are a source of comfort to us and we greatly enjoy reading them.

Bro. W. A. Smith preached here one week this summer and twenty-two were baptized; others seem nearly ready for baptism as a result. We feel that much prejudice was removed and great good done for the cause here. The Saints are encouraged to press on in the glorious gospel. Brother Smith was wonderfully blessed with the Spirit, words came to him as fast as he could speak them.

May the gospel of Christ Jesus triumph over every opposing force, is my earnest prayer.

T. H. PARKER.

EAST PHARSALIA, NEW YORK, October 8, 1909.

Editors Herald: Will say through your columns that the work is moving along nicely in northwestern New York, and myself, with all the Saints, feel encouraged in the work. I have baptized thirteen so far this year and will baptize another bright, young woman Sunday, the wife of an intelligent young man I baptized on last Sunday.

I can not say the field is ripe already to harvest in this part, but by hard labor we are able to gather out a few. I can see a marked desire for spiritual development among the Saints of my mission, but can not say that it is altogether what it should be yet. This is my second year in this field, and I find the Saints to be a kind, hospitable people, ready to minister to the needs of the missionary, which is a test of true brotherhood; for the Master said, By this ye may know my disciples.

We anticipate the organization of a branch at Greenwood, New York, October 23, and another at Fulton and East Pharsalia later on. Some promising young men have been pointed out in the different places to hold the priesthood and carry on the work in the branches; but some, no doubt, will in due time move out into broader fields.

We feel encouraged and can truly say and sing,

"Thank the Lord for the plan he has given,
That will render us pure as a child."

ALMA BOOKER.

ODELL, TEXAS, October 5, 1909.

Dear Herald: We enjoy reading the church papers, more especially the *HERALD*, as we for the past year have been of the isolated ones. I take great pleasure every Sabbath evening in my little prayer meeting, as I call it, reading the many good letters of the brothers and sisters to my little ones, and explaining the gospel to them, and I am made to rejoice in this glorious work.

There are no Saints at this place except myself and family. We are trying to sow the good seed as best we can. Husband

has been preaching some, as he is a teacher. Have quite a few interested; would like so much for an elder to come this way. Bro. B. F. Renfroe, of Davidson, Oklahoma, came in March and preached two excellent sermons. Hope he will come back soon. One man, a Campbellite, came last week and said he was not satisfied with his doctrine, and wanted to know when Brother Renfroe would return.

The Lord has been very merciful to us, and I wonder in what way I can best show my thanks. I realize we all have a work to do, and oftentimes think how true are the words,

"Arouse, arouse, why idly stand?
Why sit at ease with folded hand?
There is a work for you to do,
No other one can do for you.
Arise and work, though great or small,
For by our works we stand or fall."

We mothers, I sometimes think, have the greatest work of all. How very, very careful we should be to set the right example before our little ones, the ones God has intrusted to our care. Oh, that we may have wisdom and make of them just what the Lord wants them to be!

Ever praying for God's children, and asking an interest in the prayers of others, I remain,

Your sister in the faith,
DAISY D. CROWNOVER.

ABERDARE, SOUTH WALES, September 25, 1909.

Editors Herald: I am sending this to the *HERALD* so that you may all know that the work of God in this place is at the present time in a prosperous condition. I am not at present taking any paper of the church, but I hope to do so before very long, as one is a great comfort to me. It seems to give me a renewal of courage to continue on in the good cause of our Master.

I have been in the church now over five years, and my testimony is that if it were not for the voice of the Spirit I might still be wandering about from one church to another in my search for truth without being any the wiser as to how it is possible to become a true disciple of the great Redeemer. Our Father knew my desires and it was as it is written in the Scriptures, Seek and ye shall find; knock and the door shall be opened unto you. It was through the preaching of the gospel in power that I came into this church, for I could not withstand the striving of the Spirit after I heard it preached in its fullness for the first time of my life.

I have been blessed with many dreams both before and since coming into the church, and I know that God is able to guide me safely through all trials and temptations. I desired greatly in this life to have a faithful partner, for I felt if I could not have one as spiritually minded as myself it would be far better not to have one at all. I am thankful that God has granted unto me my request, which helps me to continue faithful in the cause of Zion.

Not long ago I was blessed with a dream. I dreamed that I was preaching out in the open street, close by a very large park, and I seemed to be clothed with the power of the Spirit. There was some railing running along the side of the park, and inside of it I saw a circle of seats upon which sat a lot of people dressed in all the latest styles, and in the center I saw a man very much like a Church of England clergyman, and he seemed to have been preaching to them. But no sooner had I begun to preach than they arose from their seats and fled.

It seemed that I was carried in the Spirit into an upper room and that I was seated at a little table with another personage, which seemed divine. Upon the table I saw three tablets about the size of a Church of England prayer

book (pocket size). They seemed to be smoking with heat, and there was a kind of blue vapor going up and down them. There appeared to be writing upon them, and the person by my side told me to read. I leaned forward to read, and as I looked the blue vapor seemed to rise up and cover the words. The same kind of a thing happened again the second time, and afterwards the person arose from the table and left me and seemed to smile upon me.

Not so very long after this dream I was given the Book of Mormon to read for the first time. At first I put it down, but afterward I picked it up again and begun to read, and I seemed to be full of the Spirit. Sometimes I would be alone and I often felt as if there was a second person by the side of me, but I could not see this person. Every time he touched me I seemed to fully understand that which I was reading was true.

So you see I was guided by the Spirit into a full understanding and knowledge of the truth of the angel's message.

Yours in gospel bonds,

H. SNOOK.

The One Cup Again.

Let us examine some of the arguments advanced against individual communion cups.

We are told that "there was but *one* cup used formerly among the disciples of our Lord, and that they lived to a good old age." Where is the proof of this assertion, either regarding the "one cup" or "age"? To say it is so doesn't necessarily make it so. It appears to me as a realism of the "blind leading the blind." And the next assertion would stagger the pillars of knowledge. "The even *more* remarkable fact, that neither the Lord of life and glory, nor his contemporary disciples, nor *even* your respected parent and his compeers knew anything at all about the deadly microbes," etc.

When did our anyone learn "that the Lord of life and glory" was ignorant of some of his own creation. It appears to me that it would be better to weigh our words carefully before writing, and not go on making assertions which nothing in scripture or science can support.

Again we are told, "How very strange that none of these beloved and ancient worthies were aware of just one well-known, authenticated fact in the biological science, to the effect that for every single disease germ, or infection microbe, there are untold thousands—nay millions of normal, pure, and healthy microbes in the atmospheric air we breathe and in the water we drink, which instantly prey upon and destroy all deadly bacilli before they have had time to enter the vesicles and to poison the blood corpuscles of the human body."

If this were only so, how happy we could be, but, alas, the evidence is otherwise; for we find infection and contagion in the air we breathe, in the water we drink, and in the soil. Sometimes this contagion is limited, sometimes unlimited, expressed in the terms, miasmatic, epidemic, and pandemic, such diseases, for instance, as cholera, influenza, smallpox, typhoid fever, tuberculosis, and myriads of like ills. And yet the very air, water, and soil which serve as the carrier, according to our friends, is overlaid with these disease-destroying, life-preserving, pure, healthy microbes.

It is certainly a well-known and authenticated fact in medical science (which has to do with the pathogenic germs) that no such safeguard (as has been represented) exists. True, there are many saprophytic bacteria which destroy some of the pathogenic variety, but not all. For instance the bacillus typhosis, or the germ of typhoid fever, it finds its way into a brook, a pond, or a well; it infects all who drink it, and even freezes up in the ice, and is carried to distant lands or localities, and in the consumption of the ice deals out

sickness and death. And yet the same water contained over two millions of micro-organisms per cubic millimeter of the life-saving variety spoken of. Where does the well-known and well-authenticated biological fact fit in here?

Considering the air we breathe, an analysis in our city (and we suppose other cities to be similar) has shown that on one street, taking the measurement one foot from the ground, there were over fifty millions of micro-organisms, principally tubercle bacillæ (pathogenic) to the cubic millimeter. Where are the physiological antagonists in pure, healthy microbes? This was on the open street; surely these little life guardians ought to be able to get in their work there. What is the trouble? Simply this. The pathogenic germs are more virulent and resist the counteracting and immunizing powers of the saprophytic variety, the former, toxins, destroying millions of the latter before their antitoxins can be furnished in sufficient quantity to equalize their destructive power.

But this has nothing to do with the one wineglass. It is a well-authenticated fact that the human mouth has millions of microbes in it, pathogenic and otherwise. To make a culture we simply touch the tongue or buccal mucous membrane with a sterile platinum wire, taking the least possible portion, and we get a growth in twenty-four to forty-eight hours.

Now if the slightest touch can secure a growth, how much larger growth will we get when the lips are pressed to the cup, and where are the "pure, healthy microbes" to get in their work? In reality, it takes millions of the latter to combat successfully a small colony of the former.

To demonstrate, place a common pork sausage in water over night. In the morning take a glass slide and cover glass with the microscope. Touch the wire to the outside skin of the sausage and smear the specimen over the cover glass. After sterilizing the wire in the flame, touch it to the tongue, and again smear your second specimen over the cover glass, place the slide and cover glass under the microscope focus and watch the battle, for surely you will see it, and sad to relate the porker will gain the victory. In this case where were the pure, healthy microbes of the water and air. They should have destroyed these pork imps over night, but alas, their virtue was lacking.

It is a mistake to think these saprophytic bacteria are going to kill any and all pathogenic organisms, or hinder them from entering the blood corpuscle. Take it in the case of malaria, we find the plasmodium malaria in the center of the red blood corpuscle. He got there in spite of the pure, healthy microbes. Again, in anthrax tetanus, or in the case of infection by streptococcus, staphylococcus, pneumococcus, and in fact, the whole cocci family; they are exposed to air, light, heat, and almost every agency, and yet they are present and can make their presence known every time condition or opportunity is given them. These little microbes habitually occupy the surface of the body and all invaginations. They are there, and all the talk the multitudes of earth's people can do, will not alter the fact; they are there and there they will stay.

One writer quotes from a Dr. T. Stephenson, of London, England. The statements following in his quotation I most heartily indorse, but at the same time I wish it to be distinctly understood that the medical fraternity are a different class of people than the so-called medical men mentioned in the article. These are not medical men at all, but charlatans, quacks, and frauds in general, and have no more right to the name of doctor than a pagan teacher would have to the name of a minister of the gospel.

The revised rendering of 1 Corinthians 11:25, as given in one article, to my mind would have been better unsaid; for it proves nothing, and the true rendering of 1 Corinthians 10:17 does not weaken my former argument one iota.

Perhaps some one will enlighten us as to which are the

merely human fads and fancies, "the one glass which can not be proven to be correct," or the several cups in which is cleanliness, reason, and unrepulsiveness.

If the argument for the one glass is true, then we as a people *are guilty of a misdemeanor every sacrament day; for we use more than one in each branch of any size*, and if it means one then only one should be used in a branch. Further, if it means one and only one, then the whole church must meet together at some appointed place, and the whole church throughout the whole world must partake from that one glass, otherwise the argument fails.

Let us be consistent with law, common sense, and revealed knowledge. To my mind it doesn't signify anything whether we have one or a hundred glasses; it is the spirit in the partaker which signifies and not the number of cups.

Let us progress with the times and not hold to old traditions. "In the time of their ignorance God winked at, but now he commandeth men everywhere," etc.,—progression,—what was good enough for their fathers was not good enough for them. We are a couple of thousand years further along; let us be wise, more god-like, and we will be less liable to the evils which lurk in the way of inconsistency.

W. A. SINCLAIR, M. D.

A Debate.

We read in Paul's letter to the Ephesians of the "sleight of men and cunning craftiness whereby they lie in wait to deceive," but it remained for one C. C. Platt, of the Anti-Ordinance Church of God, or "Come-outers," with whom we have just closed a debate here, to give a practical demonstration, not only in "sleight of men" but also sleight of hand performance, with "cunning craftiness" enough to deceive those who love not the truth.

It was upon this wise: Mr. Platt had been making a determined effort to do away with the Lord's Supper, laying on of hands, and baptism, and had announced to the people on the previous evening that he would give a practical demonstration of baptism.

The supreme moment for the display arrived—our opponent came to the front with several bottles of chemicals and a pail of water. Holding up a bottle of clear liquid, he explained, "This represents the man for our demonstration of baptism." He then poured a little liquid in from another bottle, saying as he did so, "This represents the entering of the impure thought, or of sin into the heart of man." A black cloud then appeared in the first bottle which he then shook to thoroughly mix, which made it as black as ink. He explained that sin's contaminating influence blackened the soul. Putting in the cork he then proceeded to baptize the bottle in the pail of water and showed at each dipping that the black still remained. Then taking another vial he poured some from it, saying, "This represents the Holy Spirit's action upon the soul." Whereupon the cloud in the bottle was cleared away, and thus with this "sleight of man and cunning craftiness" and sleight of hand unto deception, he seeks to cater to the inherent disposition in man, to say, Lord, My Lord, but not to *do* his will and *obey* his commandments.

We had five minutes in reply to this little bottle performance, and by the aid of the Spirit we quoted this statement of Paul of the cunning craftiness and sleight of man—turned it upon our opponent, where it belonged, and showed from the same chapter that the *very* officials which God had set in the church as a safeguard against being tossed to and fro and carried about by every wind of doctrine and cunning deceptions, were wanting in his church, and that therefore he was not immune from deception himself, and was in the

role of an officer of Satan, to deceive others by sleight of hand work in opposition to scriptural baptism "for the remission of sins."

It would be very unseemly in us to assert that the victory was ours in this discussion, if the assertion was not supported by some facts which our opponent can not deny. These facts are:

First. We signed up for ten sessions. He began to arrange to quit after having debated three, tried to quit at seven, and *did* quit at eight.

Second. We have two names for baptism next Sunday as a *result*, and we expect one other at least.

Third. We challenged our opponent in public to the discussion of the same propositions, discussion to be published, and he made no response of any kind.

Shrewd, strong, and able men may make a showing in defense of error for a time, but the Lord hath chosen the weak things of this world to confound the mighty and strong. A soap bubble hath some attractions, but rather let us be attracted by that which fadeth not away, "the everlasting gospel."

JAMES E. YATES.

MAY, OKLAHOMA, October 9, 1909.

SEILING, OKLAHOMA, October 8, 1909.

Editors Herald: I wish to inform the readers of the HERALD of our work here in Seiling. Although we have no branch at present, we have enough members and officers in the church to hold our regular services, including Sunday school, Religio, prayer meeting, preaching each Sunday morning and evening, and sacrament meeting third Sunday of each month. We have no meeting house of our own, and at present we rent the city hall for \$1 per Sunday, in which we hold our worship. This, however, is not a very desirable place for services, as it is not comfortable in winter, and the room beneath it is occupied as a pool room and is open Sundays as well as week days. So we are in need of a church building of our own. Now comes the principal object of which I write.

Our Mite Society, (the most prominent organization we have at present) is doing all in its power to raise funds for a church. We are few in number, compared with many branches of the church, and also other denominations in Seiling. There are already five churches here. The first one built was a Latter Day Saint church. The Saints, many of them, moved away, the work dwindled and the branch disorganized. The church was sold and is now owned and occupied by the Friends. But within the last few years other Saints have moved in, the work has been revived, and is in good condition, and we are hopeful of an organization soon.

Just now our Mite Society is preparing for a church fair, to be held December 17 and 18, and I take this means of asking the sisters, in general, for donations from the various things that will sell at an occasion of this kind. Anything in the line of fancy work, crochet work, handkerchiefs, aprons, dressing saques, and kimonas. Any gift, no matter how small, will be greatly appreciated. Now sisters, don't let anyone of you read these lines and fail to send us a donation. *Send something*, if only a handkerchief.

Trusting I shall hear from many friends, especially the Oklahoma sisters, I remain,

MRS. R. M. MALONEY.

"The value of a man's religion may be estimated by his desire to give it to others."

"You can no more blame your circumstances for your character than your mirror for your looks."

"The life of the man of God is broad and rich and full of comfort. The worldly life is narrow and often bitter."

News From Branches

OMAHA, NEBRASKA.

Since last writing Omaha has had some unpleasant as well as pleasant experiences. We had a long and hard pull to get through the hot weather. And it was hot, too!

Just as soon as we began to recover from this, here came the street car strike which left us all suspended; some in one place and some in another. We are hardly down to normal yet. But things are looking a little better now. I wonder when man, O vain man, will learn that two wrongs will never, no never, make one right.

Well, one of the pleasant things is to have enough of the abiding Comforter that when placed in conditions of the above we can from the depths of our souls pray that the Lord will be merciful to all and show them the wrong before it is too late; also for the assurance that when Zion is redeemed such things will never be. May we all be there, is my prayer.

We had a very fine reunion at Council Bluffs. A good number of the Saints of Omaha had the privilege of attending. Fifteen were baptized, of which the Omaha Branch got five or six. A number of the members from here attended the Decatur conventions and conference. All expressed themselves as being blessed in so doing.

Several changes of late have taken place in the Sunday school and Religio, and more are contemplated. Our officers are working hard to raise the interest in both. We believe they will be successful if they do not get discouraged. I hope all will give them the support they deserve. The branch is trying as well to move out on some new lines, to interest and encourage the weak. We are in hopes to be able to hold a special series of meetings in the near future, with special advertising, special speakers, special music, all in a special place in the heart of this great city, so as to get the Lord's work before this people. Let us have your prayers that we may be successful.

Bro. E. Curtis, father to Apostle J. F., dropped in upon us by surprise just before Sunday school opened to-day. At eleven o'clock he preached a fine and timely discourse to the comfort of all present. He is to speak again to-night.

Ever working and praying for the advancement of the people of God,

I am yours,

J. M. BAKER.

Miscellaneous Department

Conference Minutes.

EASTERN MAINE.—District convened with the Saints at South Addison, September 25 and 26, 1909. Elder J. C. Foss was elected to preside with S. O. Foss as associate; E. M. Walker secretary; Elder S. F. Cushman chorister; Sr. Delciana Beal organist. Minutes of last meeting read and approved. Branches reporting: Olive, Indian River, and Little Kennebec. Official reports: Elders U. M. Kelley, S. F. Cushman, J. C. Foss, E. C. Foss; Teachers B. F. Foss and A. D. Mattatall; Deacon George C. Manchester. Bishop's agent, S. F. Cushman, reported as follows: Receipts from July 1 to September 25, 1909, \$316.85; paid to Bishop \$278.25; balance on hand \$38.60. The same was audited and found correct. Adjourned to meet with Little Kennebec Branch the first Saturday in June, 1910. E. M. Walker.

Convention Minutes.

Sunday school association of the Clinton, Missouri, District met in convention at Nevada, October 8, 1909, at 9 a. m. Number of schools reporting, 6; number of sessions held, 82; total enrollment in district, 213; number of classes in schools, 33; number of classes in home department, 3; total number of books in library, 171. Good interest was shown in the convention. Assembly adjourned to meet at Rich Hill, February 11, 1910. Zora Lowe, secretary.

Clinton, Missouri, District Religio association met in convention October 8, 1909, at 2 p. m., at Nevada, Missouri. Number of locals in district, 5; number reporting, 3. The local at Lebeck, Missouri, was declared disorganized, leaving only four locals in the district. Miss Zora Lowe, secretary.

Conference Notices.

Florida District will convene at Pleasant View Branch Saturday, November 13, at 10.30 a. m. This notice is a correction of of one I sent in giving October 23 as date of district conference. E. N. McCall, secretary.

Addresses.

John W. Taylor, Hollydene, 3 College road, Moseley, Birmingham, England.

Transfer of Missionary Appointments.

To Whom It May Concern: For what to us are good reasons Bro. J. T. Hackett is transferred from Wisconsin to Missouri, and Bro. J. H. Baker from Oklahoma to western Iowa.

J. W. WIGHT, for Mission No. 1.
I. N. WHITE, for Mission No. 2.

Approved by Presidency.

FREDERICK M. SMITH,
Secretary Presidency.

INDEPENDENCE, MISSOURI, October 12, 1909.

Traces of an Arctic Tragedy Discovered.

On August 30 we arrived at Rudolf Island, the most northern of the Franz Josef group, and simply a mass of ice and high glaciers where we had planned to spend the winter. While cruising near Northbrooke Island I saw one day from the "Crow's nest," a singular dark body just awash on the surface of the water. As we came nearer and nearer, I was possessed by a rather unusual desire to know what this dark mass was; putting up my glasses, I gave the order for "dead slow," and we passed the object closely on the starboard side. I saw clearly that it was the body of a man clothed in a great skin coat, with the usual hood, and with mittens on the hands. The face was not discernible, but it dawned on me suddenly that this might be the remains of the Swedish balloonist, Andree, who had been lost in the Arctic about two years before; or, perhaps, one of the men who had been lost in the Abruzzi expedition. I was about to stop the steamer and procure the body when it occurred to me that to take a corpse on board would destroy the good spirit and courage of the members of the polar party, for there is a general superstition among sailors that a ship is doomed when a dead body is on board. The first officer and myself were the only ones who witnessed this ghastly spectacle, and neither mentioned the fact, fearing that the discovery would cast a shadow over the entire party. We have both always believed that this was the body of Andree, and I have often regretted that it had not been in my power to give him decent burial.—Captain Edwin Coffin of the Ziegler Polar Expedition, in the *National Magazine* for October.

A STUDY IN AMERICAN FREEMASONRY.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopædia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.

This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.

The study also shows the probable origin of 'the Adam-god idea and the male and female principle, or father-mother theory, of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no offense is felt by a mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.

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THE SAINTS' HERALD

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

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The Books We Read.

What we read has an actual effect on us. Books are also like people in that. The people among whom you spend most of your time will make you more or less like them, and the books you read will make your mind something like themselves. If we get into the habit of reading silly or careless or cheap literature, we gradually lose the power to read what is strong and true and fine. It is occasionally necessary to take a good deal of trouble to read a fine book, just as it requires care and time to do a fine piece of work. But it is worth the trouble. What is called a taste for good literature is one of the most delightful possessions in life. We must begin to get this taste while we are still young or we run a risk of never getting it at all; in which case we lose for ever out of our lives all the beautiful and wise and noble books which the world has been making for us these many hundred years. It would be like going about in a few ugly rags when the closet upstairs is full of charming clothes ready to put on, and ours only for the trouble of unlocking the closet door.—From Hildegard Hawthorne's "Books and Readings" in November *St. Nicholas*.

A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.

38-10

JOHN C. GRAINGER.

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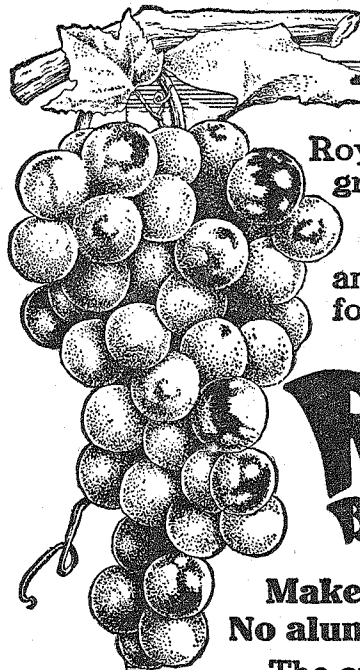
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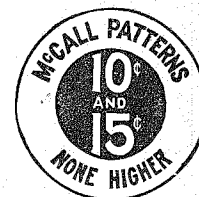
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THE SAINTS' HERALD

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

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

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



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

VOLUME 56

LAMONI, IOWA, OCTOBER 27, 1909

NUMBER 43

Editorial

CHURCH DEDICATION.

At the invitation of the president of the Second Missouri District, and the president of the Nevada Branch, James Moler and C. W. Keck, respectively, the senior editor visited Nevada on the 9th instant, accompanied by G. H. Hilliard and A. H. Parsons, Bishop's counselors, for the purpose of assisting in dedicating the church building which had been erected at that place. The building is nicely located and is excellent of its kind.

The branch at Nevada is entitled to great credit for having secured such a building. The extent of this credit will be seen from the following statement made by C. W. Keck, at the opening of the exercises, which statement is taken from a notice of the dedicatory services, published in the *Daily Nevada Mail*, for Monday, October 11:

After the opening song service by the choir, C. W. Keck, president of the Nevada Branch church, read the following report, which is of special interest:

"The Nevada Branch was organized northwest of Nevada, November 23, 1890. February 4, 1900, a small hall in the rear of the old rink building was rented and branch headquarters moved to Nevada. Sunday school, preaching, prayer, and later religious services were held in this place for some time, until the old Baptist church was rented for a time. Then a few services were held in the court-house until we were refused the use of same, after which all services were held in private houses until the completion of this building.

"October 5, 1902, the first active steps were taken toward the building of a church when at a business meeting it was decided to build, and a committee was appointed to solicit funds for that purpose. In February, 1903, the lot was purchased. Shortly after plans prepared by Architect F. L. Lacaff, were accepted, and A. C. Dempsey, W. H. Jordan, and C. W. Keck were chosen as building committee and trustees. Building was commenced in June, and sufficiently completed so that the October, 1903, conference was held in it. Total original cost of building was \$2,753.14. When completed we were in debt \$1,000. Interest, repairs, etc., since have amounted to \$359.68, making a total, \$3,113.82. Of this amount \$38.75 was donated by citizens of Nevada, \$68 by Saints outside the Nevada Branch, the remainder, amounting to \$2,957.07, has been donated by thirty-five members of the Nevada Branch.

The song service was rendered by the little choir of the Nevada Branch, assisted by some of the visiting Saints from other branches of the district, and was very good. The services were in charge of Bro.

A. H. Parsons. The sermon was delivered by the senior editor, and the dedicatory prayer was by Bro. George H. Hilliard, the benediction being pronounced by Bro. James Moler.

The closing paragraph of the notice in the *Mail* we give below, as it fairly represents the matter, stated therein:

The new church is a splendid structure, handsomely decorated, and is a splendid monument to the members who worked and sacrificed that it might be erected and dedicated to their Master.

The sermon was a discussion of the general subject of prophets, ancient and modern, the topic being presented from Matthew 24: 14, and Revelation 14: 6, and a presentation of the principles of "the gospel of the kingdom," and "the everlasting gospel," referred to in the citations respectively, as found delineated in the gospels and the epistles of Paul. The effort of the preacher was well received, and the general impression of the entire services seemed to be good. Brother Parsons remained at Nevada, intending to preach on Monday evening and possibly on other evenings during the week.

The little band at Nevada are entitled to great credit for their exertions and sacrifices, and are hereby congratulated in having so patiently strived and so pleasantly achieved so worthy an object.

A PROPHECY WITH REMARKABLE FULFILLMENT.

Bro. Joseph Luff, of Independence, Missouri, has received a letter from Bro. Charles H. Lake, in charge of the missionary work in the Society Islands, dated September 26, 1909, which he has kindly granted us the privilege of using in presenting an incident which will be read with interest by the Saints. We are permitted to present it by Brother Luff, and it is as follows:

Dear Friend in America: I am going to write you another circular letter, to tell you of our day of rejoicing in Tiona to-day.

Brethren May and Savage have been with them during the week, and early this morning, Berti and I went out to their regular tri-monthly reunion of all the Saints who happened to be on this island. Brethren May and Savage did the preaching and I interpreted them, also in the prayer service, which made quite a strenuous day for me.

I had asked the Saints to make the afternoon prayer service a memorial to the Patriarch Alexander, whom they had

all met, and for whom they were all sorrowing. It was truly remarkable some of the testimonies that were borne regarding his work in these islands of the sea. Different ones told forecasts that had been made in their patriarchal blessings which had truly come to pass. One sister told of how her husband and a number of relatives had gone away to the low islands in a small boat, and that they were lost track of and were a month overdue in Tahiti. She went to Alexander and asked him if they were still alive. She says he thought for some time, then brought his chair and sat right down in the doorway, where he looked out upon the ocean, for some time, then turned to her and said, "They are safe upon an island where they have gone for refuge. To-morrow (Monday) they will leave that island, and next day they will be in Papeete."

She at once carried the encouraging words to her relatives and friends, but next day began to doubt, and wanted to send a boat to look for them, but Brother Burton told her to wait another day, which she did, and sure enough at two o'clock Tuesday morning, her husband and friends landed in Papeete.

This is a striking circumstance and surely indicates that the spirit of prophecy was upon the Patriarch when he uttered the prediction so singularly fulfilled.

THE WAY OF THE TRANSGRESSOR.

We are reminded of the truthfulness of the trite saying, "The way of a transgressor is hard," by the receipt of a copy of the *Anaconda Standard* for October 14, from which we quote the following dispatch:

HELENA, [Montana], October 13.—Assistant District Attorney C. S. Ford returned from Thompson Falls and Polson, where he represented the Government at preliminary hearings of persons charged with crime. At Thompson Falls the hearing was held of an alleged gang of counterfeiters. This case promises to become one of the most interesting tried in Helena in recent years. The defendants are Mr. and Mrs. Joseph Smith Lee and John Smith Lee, jr. They were bound over, and young Lee and his mother will be brought here to-morrow. Lee, sr., is now in the county jail. A second son, Henry Lee, was apprehended in Idaho on the charge of passing counterfeit coin, and it is said he will plead guilty when his case is called at Moscow, Idaho.

Secret service operatives of the treasury department, who were called into the case after the arrests had been made, pronounced the coins found in the possession of the Lees the best imitations of the real thing they ever saw.

Suspicion was first attracted to the Lee family after Henry Lee had been arrested at Sand Point, Idaho, for passing a worthless ten dollar gold piece. He refused to talk, but papers in his pockets furnished a clew as to where he hailed from. Officers then visited the works of the Burnt Forest Silver and Copper Mining Company, the Lee property, situated about six miles from Trout Creek. Joseph Smith Lee was there, and when John Tissue, deputy sheriff of Sanders County, rapped, there was a rattling of locks and doors and then Lee demanded who was without and what was wanted.

"I'm cold; I want to get in and get warm," replied Tissue, giving a false name. The door was slowly opened and Lee appeared, holding in his hand a big six-shooter. The visitor started back with feigned surprise and then entered in response to Lee's invitation. The door was closed and the other officers slipped up. While Lee was building a fire, they entered and when he swung around, he looked down the muzzles of a circle of six-shooters.

The completeness of the mine and of the counterfeiting plant surprised the officers. A fine tunnel ran into the hill a distance of two hundred feet. There were cabins, blacksmith shops, blowers and all other machinery required in the operation of a mine. Another surprising thing was the arsenal. There were three beds in the Lee house and in each was found a rifle, shotgun, or revolver. In every room was found a weapon of some sort, so that at a single step a firearm could be picked up if needed. Plaster of paris, babbit metal, crucibles, and gasoline furnaces were found, as well as a number of finished coins.

The arrest of the Lee family was a great surprise to the people of the vicinity. The family had lived in Sanders County four or five years and had borne an excellent reputation. Only about two weeks prior to his arrest Lee, sr., delivered a funeral sermon.

The senior Lee is seventy-one years old, but is mentally and physically alert and agile. He is the same Joseph Smith Lee, it is declared, who was one of the band of "destroying angels" who swooped down upon and killed the emigrants in Utah at the Mountain Meadow massacre, many years ago, and who was left for dead in a hog pen.

John Smith Lee, jr., the son, is a jeweler by trade, a fact which the officers say accounts for the clever workmanship shown by the coins. The Lees were supposed to be developing the Burnt Mountain mine, and it is said they sold considerable stock in the concern.

We insert this item of news for the reason that for a number of years Joseph Smith Lee, who came to the Reorganization from Utah, was an elder of the church and preached to some extent west of the Missouri River and in Utah; but becoming impatient under restraint made disturbance in one or two of the Nebraska branches of the church, and under the administration of Elder James Caffall, minister in charge, was disfellowshipped. He sought to create a division, evidently believing that the position assumed by him was a correct one, but which failed to impress any particular number of the Saints, and his effort failed. We had lost track of the man for quite a number of years now, and greatly regret his coming to light in such unfortunate and unenviable circumstances. Truly the way of the wrongdoer is precarious and detection seems to lurk upon every side of him. We greatly regret the departure of this man from right ways, both because of the name which he bears, and because of former associations with him.

QUESTIONS AND ANSWERS.

From some peculiar freak of curiosity we are constantly being inquired of by individuals whether priests, teachers, and deacons are authorized to preach or may preach when invited to do so by competent branch authority, or when opportunity offers to them, whether by invitation or where they may be sojourning for the time being. The revelations of the Lord to the church signify clearly that priest, teacher, or deacon, may teach, expound, exhort, and invite all to come to Christ.

Whether this may be called preaching or not, it

clearly authorizes these officers, under proper circumstances, to teach the people that may be in the church, exhort them to the discharge of their respective duties, and invite those not in the church to the consideration of the faith of the church, and invite them to come to Christ. They may do this when requested to do so by presiding authorities in the branches, or in the mission field, and may upon their own motion, where opportunity is offered and where there is no presiding officer to consult in regard to the matter, stand before the people and declare the gospel as they understand it, and may fill appointments by agreement and consultation with presiding officers in the branches or places near by, where opportunity is offered, or whence invitation comes to them.

The revelations to the church provide further in specific words: "Let him that is warned, warn his neighbor." It is also further provided that he that is moved by a desire to do so, is called to thrust in his sickle and reap.

Presiding elders and ministers in the field so far as practicable should aid and assist the officers of the lesser priesthood, advising them regarding their duties as standing ministers, and also securing from them help in their missionary efforts when and where it may be done advisedly. While making this statement in regard to the right of these officers to declare the word, whether it is called preaching, teaching, expounding, or inviting all to come to Christ, we do not intend to detract from the privileges and prerogatives of the higher priesthood, but to teach within the province of the law itself. Even lay members may defend the faith, and declare their understanding of the gospel when the faith of the church is attacked in their presence, and no accredited minister of the church is present to take up the defense of the church and its position. In this, as in other things, that part of the law which says: "He that waiteth to be commanded in all things shall be counted as a slothful servant," will apply. Honest men, earnest men may use the talent and the understanding which God may have given them to obtain a knowledge of the faith and may present it when circumstances may favor, and there should be no unnecessary jealousy in regard to prerogatives of the eldership, when no invasion of their right is either intended or implied.

We have been asked these questions so frequently that it does seem as if people who read the HERALD do so with small regard for what they read, or that every person must have a personal reply to personal questions asked upon these points. Please take notice, and try to remember, and give the law its fairest and widest interpretation compatible with the spirit as well as the letter of it.

Priests are authorized to baptize, and, where there is no other higher officer present, to administer the sacrament, and may assist an elder in this duty. But the priest may not lay on hands in confirmation or other wise; unless it be under emergency to ordain other priests, neither teacher or deacon is authorized to baptize or to lay on hands.

Saints living in branches may hold what are called sociables, or party gatherings at their own houses or in buildings which may be occupied by them where the majority of the branch may favor, so far as the public buildings are concerned. Persons may give parties in their own houses, inviting those of their neighbors whom they may choose to take part in receptions, social gatherings, without breaking any rule of the church or law of God that we know of.

A resolution was introduced some years ago, and adopted by the conference, that dancing as conducted in the parties and balls of the present day, is conducive to evil and should be discouraged. Questions of whether it is right or wrong for a person to go to a dance, must necessarily depend upon the conditions and circumstances obtaining in each case that may be called in question. The editors of the HERALD have neither right nor privilege of sitting in judgment upon personal conduct of the members of the church, and say that this thing is right and that thing is wrong, or this thing is wrong and that thing is right, by public statement, for which there is not specific statement in scripture, or in the rules of the church, hence it is useless to ask the editor to state whether it is right for a church member to go to a dance, as he is not authorized to answer the question authoritatively. All he could do would be like anyone else, to express an opinion. The senior editor of the HERALD has taken no part in dancing since he united with the church in 1860. Up to that time he did occasionally take part in a social dance, but when he assumed the role of preacher, he deemed it to be undignified for a preacher to take part in a dance. At the same time he has never presumed to sit in judgment in defining the rights of personal conduct belonging to his brethren.

The character of parties which may be held in the homes of the Saints largely partakes of the character of the neighborhood in which the people live, and the editor has no right or prerogative to define what are right and prohibit by opinion what are wrong, while he is not acquainted with the habits and peculiarities of the neighborhood. This matter is governed by the public opinion of the majority of the branches into which the church may be gathered. For instance, social parties of different nature

where songs and recitation, short speeches, hymns, ice cream and cake are had, sewing parties, shower parties, tacky parties (the editor doesn't know what these are), and surprise parties for a specific benevolent object toward the parties surprised, may be inquired about of the editor. The editor may have an opinion in regard to some of these parties, but he has neither the right nor the prerogative to pronounce upon the right or the wrong, giving sanction to one and disapproval of another where no rule of scripture or rule of the church has made definition in regard to them.

The church as yet has not passed a rule either approving or disapproving the social parties held among the Saints at their homes, and occasionally in public buildings used for that purpose, and hence the editor is not authorized to say that the church either upholds or denounces every kind of party that might be inquired of.

The rule in section 68, paragraph 4, Doctrine and Covenants, requiring that those dwelling in Zion shall have their children baptized at eight years of age, will apply to Saints living in branches everywhere, with equal force and propriety in regard to the duty of parents to see that their children are so properly instructed that they may be led to ask for baptism as soon as they arrive at eight years of age. No parent is justified in forcing or compelling a child to be baptized, neither are parents justified in neglecting the teaching of their children either by themselves, or through the Sunday school, to properly understand the principles of the gospel so that when they arrive at the years of accountability they may make the proper choice of their own free will. There are parents who have neglected this duty of properly teaching their children who have had reasons to mourn very seriously their children going away from the principles of the faith, separating into the world, and being carried away with its vanities, or evil practices, or becoming united with some other faith. Parents who have taken pains to teach their children have been greatly blessed in seeing their children, one by one, when arriving at proper age, requesting baptism. There is no more reason for supposing that a parent in Zion will take any more pleasure in the obedience of his children to the gospel of Christ, than will be exercised by a parent living either in branches removed from Zion, isolated and away from either branch in or out of Zion. We have known of many an instance in which the parents have lived for years separated from the church privileges, and whose children have been so taught that when opportunity offered they were ready for baptism, though they may have passed the eight years' limit. Such cases are by no means rare,

and it is our opinion, whatever it may be worth, that parents who value the welfare of their children should see to it that they are properly instructed in the principles of the gospel of Christ. To do this they should take the church periodicals and books, and themselves become instructed, that they may properly instruct their children.

NOTES AND COMMENTS.

New York papers report the widening of the breach between two factions of the New York Presbytery of the Presbyterian Church over the ordination of three theological graduates who had expressed doubt as to the virgin birth of Jesus Christ. When the matter came up for vote only thirty out of two hundred stood against their ordination. A meeting of the opposition was called and it was there decided to carry up their protest to the Synod. These insurgents object to such liberality of views as will reject the raising of Lazarus and the actual resurrection of Christ.

By advices from Bro. F. A. Smith, we learn that Brn. A. V. Closson, Hale W. Smith, and other elders at work in the Northwest are succeeding finely, and the branches are improving in spiritual condition in different localities. We are pleased to note this, for some difficulties have been in the way in the Northwest which prevented proper development along spiritual lines. It is sometimes surprising to know how small and trivial affairs will originate controversies which result in great trouble to both the local and the presiding missionary force. Why can not Saints live in peace, and do unto others as they wish others might do unto them?

Saints and friends will please take notice that Bro. W. T. Rushton has been appointed agent for the Herald Publishing House at Independence, Missouri. The brother will canvass for subscriptions for the HERALD and other publications and will solicit orders for books, etc. The management will greatly appreciate all business coming through this appointment.

The Cheltenham Saints of Saint Louis dedicated their chapel on Sunday, October 17. Elder J. A. Tanner was in charge; Elbert A. Smith preached the sermon; Russell Archibald offered the dedicatory prayer. Splendid music was rendered by the choir under leadership of Bro. E. C. Bell. The building is a very neat brick structure.

Speakers at the Brick Church, Lamoni, on last Sunday were Elders Albert Carmichael in the morning and D. C. White in the evening.

Original Articles

IN MEMORY OF JOSEPH BURTON.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John 15: 1-19.

I do not appear before you to-day for the purpose of speaking of the memory of a faultless character, for there has been but one such known to the world, and He is the author of the words we have read this morning. But I do come before you to call your attention to the record of one, who, in his life and service, followed so nearly in the pathway of the divine Master, that it could be said of him forcibly and in a special manner, that he gave his life for his friends; and the statement made by the Master was, "That greater love hath no man than this." Not that in the hour of peril he placed himself where he took the blow intended for the life of another and thus died; that would be an easy death compared to the giving of one's life through a long series of years for the good of humanity, that his brother might live.

Such, I feel free to say, was the life of Joseph F. Burton, who was not well known to the church, only by his work, for all the years of his ministry, almost, were spent on the frontier or in the extreme ends of the country. But I think all those who knew him best will bear me out in the thought that Joseph F. Burton never had a dollar that he reserved for his own use exclusively; that he never exercised a power

of body or mind that was used solely for his own selfish purpose, but that in all his labor he was devoted to the interest of right, to the upbuilding of humanity, to the comforting and strengthening of his brethren. During all those years of sacrifice and toil his life has been going out. Every exertion made by him, as is true with others, part of his life was given for it. In this he steadily followed the path marked out for him by the divine One whose words we have read this morning.



JOSEPH AND EMMA BURTON.

We are told that his suffering in the latter part of his life, during his last days, was very intense. This reminds us again of Gethsemane and Golgotha, where One who devoted his time and life for others, died in pain and sorrow, not sorrow for his own condition, but sorrow for the condition of others. We sometimes wonder, aye, we sometimes murmur, because those whose lives have been devoted to good deeds suffer so, and often we have thought it, often we have remarked in regard to it, that we do not know why one so devoted to right should suffer so much as he expires, and this life passes away. But our murmurings are but faint echoes of the agonizing cry that sounded from Mount Calvary so long ago, "My God, my God, why hast thou forsaken me."

But when we come to look at it, this is but the logical sequence of the law of cause and effect. When a man lays his physical and mental powers upon the altar, sacrificing them during the service of years, he must then in a measure be without them. Then

the final trial comes and he must suffer. So we feel resigned to the fact that our loved ones suffer because we realize that they chose that life which brought suffering, laid their all upon the altar of truth and right with the desire to benefit humanity.

I have personally known Joseph F. Burton, have been intimately acquainted with him personally and officially. I have known him to err, but I never knew him to willfully wrong a human soul. I have been with him through trials that tried men's integrity, tried their loyalty. I have been with him in the hours of rejoicing, I have been with him in the hours of anxiety and trouble, and I always found him true. I have never doubted him.

I would like to relate one little instance, if I can, when, at a public gathering some years ago, he called me into his room, and related to me that it had come to his ears from a creditable source, that one from whom he expected better things, had been saying some cruel things in regard to him, and asked my advice as to what course he should pursue. I felt grieved that he should have been so wronged, for I was in a position to know that the statements made regarding him were not true, and I expressed myself in language more forcible than elegant in regard to it. I saw that he was tried. It took all the strength of his manhood to maintain his Christian forbearance at that time. After I had made the remarks that I did, he looked up to me with tears in his eyes and said, "Let us pray for the brother." And we did; we knelt there together and prayed, and if I admired the man before, I loved him then, aye, more, I loved the erring brother for whom we had prayed, as I had never loved him before, and to this day, though years have passed since then, my love for both has not lost its force upon my feelings.

Joseph F. Burton was born at Yarmouth, Yarmouth County, Nova Scotia, April 9, 1838. He was the son of a Baptist minister, a minister of considerable note in that part of the country, so we learn. He was brought up to exercise a moral, virtuous, honorable influence on society. That teaching had its effect upon the life of the boy and the man. In due time he united himself with the Baptist Church, and so far as we are able to learn, was a consistent and exemplary member. In following a life calculated to lead him into rough society, (following the sea for many years,) we have yet to learn that he yielded to those influences to any large extent. In early life he was united in marriage to Miss Emma Davison, who has since been his constant companion so far as circumstances would allow, until he departed this life on the 1st day of October, 1909. She yet survives him, and it is in accordance with her request that we are here to-day to speak a few words in memory of her departed husband. We wrote her about the time these services would take place, and

I doubt not that she has remembered the hour, and that her prayers are mingled with ours at this moment, as we pay this tribute of respect to one whom she so deservedly loved and whom we loved.

I am not quite sure, but I think there were five children born to this union, two of whom preceded him across to the other shore, and three of whom survive him, his son Frank, his daughter Dora Howland, and his daughter Addie Matthews, all of California.

Because the life upon the sea separated them so much, because it was so hazardous, and because she was often left behind him, and her anxiety was so great in regard to his welfare, and because they desired to place themselves more exclusively in each other's society, they resolved to quit that seafaring life, which he had followed since he was fourteen years of age. Some of their friends having preceded them to California had written back of the advantages to be found there. I think it was in 1869 they left their home in Nova Scotia and proceeded to the Pacific Coast. Their friends having settled in the mountains of San Benito, near what is called Jefferson, they of course proceeded there. There they undertook to make a home, and there the gospel found them. In conversation first with Bro. John Carmichael, an uncle, I believe, of the brother who is on the stand with me to-day, they learned something of the principles of truth, he having been connected with the church in years that were gone, but having drifted to California in the dark and cloudy day. Later, missionaries of the Reorganized Church in the persons of Daniel S. Mills and John R. Cook visited the neighborhood. Brother Burton very soon became interested in their message and gave it an investigation, desirous of discovering all the truth that he could. Though we do not know that he was particularly dissatisfied with his religious experience in the Baptist Church, he wanted to know all that he could know in regard to the truth, and if there was more than he had he wished to possess it. The result was that on December 7, 1873, at Jefferson, California, he united with the church, the rite of baptism being administered by Elder John R. Cook. Two days after his baptism, he was ordained a priest by Elder Daniel S. Mills, and was chosen to act in that capacity in the branch. He entered faithfully upon his duties in that calling, as he had always done and has always done since, devoting himself to the work without reservation. He believed it was his duty so to do.

May 4, 1874, at the same place, he was ordained an elder under the hands of Alexander H. Smith, Daniel S. Mills, and Hervey Green. Then his mission field became a broader one, and without going into details, we wish to say, he labored as faithfully and acceptably in California as his circumstances would admit,

sometimes as a traveling elder, sometimes as a local elder, sometimes in a presiding capacity, and sometimes under the presidency of others. Whatever position he occupied, according to the best testimony I have, he occupied fearlessly, yet humbly. There was no such thing in the nature of Joseph F. Burton as jealousy of the success of another, he always rejoiced when his brother was honored, when his brother was successful, and suffered with him if he was humiliated.

While thus laboring he felt that he would like to devote himself more to the work of the ministry than he could do under his condition then. Having opened a farm, it required his attention. He thought if he could dispose of that, for the country where he settled was not a fruit country, it was an agricultural country, especially adapted to small grain, and could get into a place where he could have a smaller area, he could make a living by raising fruit and devote more time to the church. There was, at that time, quite an excitement in regard to the country further south, near what was then called Gospel Swamp. He went down, looked the country over, but was not favorably impressed with it, he liked the mountain country, where he lived, better. He came back, put a price upon his farm, told his wife, so she relates, "If anyone offers me the price I ask for it, I will take it for granted that I ought to go whether the country is agreeable or not."

But a short time elapsed before his offer was accepted, and he realized from the sale of the place where he expected to make his home, the sum of twenty-five hundred dollars. Without going into detail, I want to say to you that that twenty-five hundred dollars was never reserved, not a dollar of it. He went to the southern country, bought a small place to make himself a home, but all that he had then was laid upon the altar of sacrifice. He entered into the work of promulgating the gospel of truth to the best of his ability, using every advantage that was given him. A few years spent in devoting most of his time to the ministry, resulted in his having sacrificed his all, except the little home that he had made. He suffered privation and poverty, sometimes at a loss to know what there was in store for him in the way of earthly support, for in those days it was not as it is now, there was no elders' allowance for their families, but they received just what was presented to them by those who loved the truth and were willing to share in the sacrifice. Sometimes having plenty, perhaps, at other times not knowing from whence support was to come.

While in this condition, a burning desire which had taken possession of him and his companion from the time they became acquainted with the truth, to carry the gospel message back to their native land, was increasing, and in the spring of 1882 they came

east to attend the General Conference at Independence, and having been appointed by the authority of the General Conference, they went back to Nova Scotia. His was the first preaching that had been done in that country under the authority of the Reorganization, though a brother-in-law, brother of Sister Burton, had visited there and talked to some of their relatives about the restored gospel. Brother Burton was the first missionary and established the work under great difficulties in the Province of Nova Scotia, a work that has not prospered as much as in some other places, yet has never died out. He established two branches there. They labored there together, turned from the doors of those they loved sometimes. They endured great privation and suffering, but with unbounded faith in God and his truth, they labored to establish the work, laboring there two years, leaving their children in California. Returning in two years' time they attended a General Conference at Stewartsville, Missouri, in 1884. Though they had not met their children for two years, when the proposition was presented to him and to her as to whether they would be willing to accept a mission to the far-off land of Australia; after some hesitation, wrestling with his own feelings and the desire to go back to his home and enjoy his family, he consented, and ere the year 1884 had passed way, he and his wife and youngest daughter sailed for Australia. There again for three years and a half, if I mistake not, he labored with unwavering zeal and confidence for the establishment of the truth.

I will just say that before he started upon this mission, it became necessary to make a greater sacrifice, and in order to provide for the passage of his wife and daughter and to meet other expenses, he sold his home, receiving a payment therefor, using that payment in the promotion of his mission to Australia.

While there, on the 1st day of January, 1888, he was, by the direction of the General Conference, ordained to the office of seventy under the hands of Thomas W. Smith. An instance is related in regard to this ordination that I will mention here. When Brother Smith was making the prayer prior to his ordination he prayed, so I had it from the lips of both Brother and Sister Burton, that as he was the only one there authorized to assist in this ordination, the Lord would send an angel to assist him in the ordination of Brother Burton to this office if approved by him. He proceeded with the ordination. At the supper table that night, he said to Brother Burton, "You had an experience in the ordination that you have not mentioned, and I would like to hear it." Brother Burton said, "Yes, I felt two pairs of hands upon my head distinctly; I felt the others as distinctly as I felt yours." Thus the answer of the

prayer of Brother Smith was verified, and the ordination of Joseph F. Burton was approved, doubtless, being ordained by angelic hands as well as the hands of Thomas W. Smith. This happened at Hastings, Victoria.

After this he returned to this country, broken in health, his voice gone. It was then I became more intimately acquainted with him than I had ever been before. I met him at Stewartsville, but had little chance to make his acquaintance. He returned from Australia while I was in California. He had not reserved any of his physical force, he had done everything he found to do, he put his whole life into his work. When he came back he could not speak sufficiently audibly to address an audience and be heard, and for several weeks, perhaps months, he remained in that condition, he was also otherwise physically afflicted, but strong in the faith.

I shall remember so long as my memory lasts, the following experience: When a reunion was held at Leguna, California, I was called upon in connection with Brn. Daniel S. Mills and Daniel Garner to administer to Joseph F. Burton, who had come home from his missionary work in this condition. While our hands were yet upon his head, and while our prayers had not yet ceased, he spoke in a clear and distinct voice, "Praise God, brethren, I am healed." And that afternoon he occupied the stand and addressed the congregation in the open air in a voice sufficiently strong to be heard distinctly. Thus his physical powers, after having been spent in the work, were for a time restored to him, and he used them again just as faithfully as he had done before, reserving nothing from the service of his God and his brethren.

I think he realized fully the truth of the principle contained in the poem of James Russell Lowell:

He's true to God who's true to man; whatever wrong is done,
To the humblest and the weakest 'neath the all beholding sun,
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all their
race.

'Tis ours to save our brethren, with peace and love to win,
Their darkened heart from error, ere they harden it to sin;
But if before his duty man with listless spirit stands,
Ere long the Great Avenger takes the work from out his
hands.

They are slaves who fear to speak for the fallen and the weak,
They are slaves who will not choose hatred, scoffing and abuse,
Rather than in silence shrink from the truth they needs must
think;

They are slaves who dare not be in the right with two or
three.

I say he realized the truth of the sentiment contained in these verses. He was gentle, kind, loving in disposition. Though jovial and good-natured always, he was not an enthusiast in regard to the

service of God, so far as form was concerned, but his religion and his service consisted in what is expressed here, "He's true to God who's true to man."

After returning from Australia he sought to make a home again. An opportunity was offered him to enter a piece of land where he first settled in California. He did so, and erected a humble cottage and there, when he was not actively engaged in ministerial work, he and his wife, his children were grown then, found a resting place in what he was pleased to call "Mount Olivet," a local name which he gave the place. When I visited them in their humble home, he met me on the outside of the door, and in his genial, good-natured way, said, "Welcome to Mount Olivet, all of it."

That home was not reserved from off the altar of truth. He was willing to sacrifice that as he had sacrificed before. I think it was in 1894, when a movement made throughout this church to build a gospel boat fitted for the work in the islands was consummated. Inquiry was made by the authorities of the church for some one capable to take the boat to the islands. Joseph F. Burton had had experience in seafaring life, had been both mate and captain on vessels, had visited almost every land and clime upon the globe, and he said, "I will go. I will take charge of the boat, if you wish me to, and take it to the islands." It was a great undertaking, and perhaps none realized the undertaking more than he did, for the vessel was not large, not the kind of a vessel that one would expect would be safe upon the deep, it was too small for a trip like that. Not but what it was just what they wanted in the islands when it arrived there, but to take it across the intervening space was the great task. But he undertook it, and he successfully accomplished it. Being so well acquainted with navigation, his calculations were very accurate, and everything worked just according to his plans. One of our poets who saw the vessel in vision wrote of it as follows:

Upon the deep, dark, heaving sea,
Where ocean storms wild revels hold,
Great ships from every clime, I see,
By raging billows rocked and rolled.

And there, amid that sailing throng,
A luster-laden wavelet's crest
Evolves a boat; it scuds along
An atom on the ocean's breast.

No steam-forced wheels, no towing line;
Propelled and stayed by natal force,
This pygmy, through the foaming brine
Unswerved pursues its southern course.

'Tween sable surge and lowering skies,
From tiny masts, small pennants float.
Ah! looking now through spirit eyes
I see our little gospel boat!

Oh! precious consecrated craft,
 Launched out upon that vast domain,
 May breezes soft our treasures waft
 And bring our loved ones home again.

While there, though but a brief time he remained, he endeared himself to the natives. They loved him. He made an impression upon their minds that to this day, no doubt, has not been effaced, and when he came back they wanted him to return. They plead for his return. They thought Josefa, as they called him, was the man they wanted in the islands, and they petitioned time after time for his return, and eventually he went back, and you know all of you, the history of his life there to some extent. We none of us know the details. I had been in correspondence with him the most of the time, and his letters would breathe a devotion to that people. Unappreciated sometimes, like the Master, he gave his life for them. They did not always appreciate his sacrifice, his love and devotion, and interest in their welfare.

I never believed, and I never expect to believe that the man whom I knew to be tender and loving and kind, with whom in all my associations with him, every act of life was an expression of gentleness and kindness, even in his official capacity, did more than he was obliged to do against the rebellious ones to maintain the integrity and virtue and well-being of the church and kingdom of God.

Prior to his greatest trial in the islands he returned again expecting to remain in this country for the rest of his life. He wrote to me that he wished to settle down in California and remain there the rest of his days. If he had done so at that time he would probably have been alive to-day. But there came a great disaster in the islands, and the waves of the sea, heaving themselves beyond their bounds, brought desolation and destruction to many whom he loved, and who loved him, and they were discouraged. To the assembly of the church in conference at Independence, the revelation came saying that some one should go and administer to them in their sorrow and trouble, and that "my servant, Joseph F. Burton, though aged, will be an efficient officer and representative of the faith." I do not think it told him positively to go, but it said he "may be intrusted with this difficult mission." He said, "I will go." He went. You know the result. You know that the trouble that had been gathering there resulted disastrously, spiritually as well as otherwise, to many, and Joseph F. Burton had to stand in the breach there and be tried as few men have been tried in this latter-day dispensation. There the finishing stroke was made. There the last trial that ended the life of this noble man came to him, and he laid what remained of that faithful life upon the altar of truth, and came home to die.

He was ordained to the office of an high priest at Oakland, California, September 6, 1900, under the hands of Elders Alexander H. Smith and Gomer T. Griffiths; and an evangelical minister at Irvington, California, September 9, 1908, under the hands of Elders Frederick A. Smith and Frederick M. Smith. In the first named office he did some of his most faithful service, in the last named office he was permitted to do but little on account of failing powers. All we know of the last struggle, though we heard from time to time that he was growing worse, is this telegram. Since then we have no particulars. Dated October 1, 1909. "Joseph passed away this morning. You preach his memorial. E. Burton." That is all we know about it.

While this has been a trial to me, and I realized from the first that it would be, I am glad that I can pay this tribute of respect to one with whom I have labored and one whom I loved. That I can speak these words in regard to him to-day and say that I have been with him in adversity and prosperity; I have slept beneath his roof and he has slept beneath mine. I have seen him in circumstances where the souls of men are tried; I have found him true; I have found him faithful; I have found him devoted; with his all upon the altar of right. I see in his life a reflection of the life of the divine Master. I see the Spirit of the Master manifested in his work, from the beginning until the end. I see him as he passes through the shadow of death, suffering like his Master had suffered before him, perhaps not so intensely; he passes down into the valley of the shadow of death; having laid his physical and mental powers upon the altar, he goes down suffering for want of them, especially for want of physical strength. I can see no farther. But I have faith to believe that he who followed the Master through the shadow of death, ("Greater love hath no man than this, that he lay down his life for his friends,") though he has passed into the shadow where my eyes can not penetrate, he has received welcome there from the divine Master, as well as from his associate ministers, who have gone on before.

I expect to see no happier moment, I expect to have no more of the taste of eternal life while here, than I had in that hour when, at his suggestion, we bowed together and prayed for an erring brother who had wronged him.

In conclusion, as evidence that God cares for and provides for the faithful, permit me to say that the home that Brother Burton supposed he had sacrificed when he started to Australia was in a peculiar manner preserved to him. The party to whom he sold did not continue the payments and it reverted to him again. The Santa Ana River overflowed the place and it was supposed to have become valueless. It indeed looked like desolation. The water, however,

receded from the place, leaving a deposit which enriched and rendered it more fertile than ever before. Since he returned from the islands the last time he sold it again realizing therefrom the sum of four thousand dollars. With this he purchased a little home in Colton, California, which he has left for his widow, and assisted his daughter who was financially embarrassed to remove the encumbrance from her home. Then, in harmony with the spirit of sacrifice that had ever attended the labors of himself and faithful companion, they took the remainder, over four hundred dollars, to Bishop Carmichael and consecrated it to the promulgation of the gospel to which they had devoted their all; reserving nothing to provide for their own comfort.

Thus did Joseph F. Burton live and thus he died. With all his mental and physical powers fully consecrated and laid upon the altar he died for his friends, and "Greater love can no man have than this." To him will be verified the words of the divine Master: "He who loseth his life for my sake shall find it." May He whom they so faithfully served comfort the heart of her who shared his sacrifice and toil. She leans upon the mighty arm of God and upon his church for succor, comfort, and support, and she shall not trust in vain.

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SELF-CONSECRATION.

Sermon by Elder U. W. Greene, at General Conference, Lamoni, Iowa, April 7, 1909.

(Reported by Leon A. Gould.)

I invite your attention this evening, to a few verses recorded in the ninth chapter of the testimony of Luke, beginning at the fifty-seventh verse:

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

I have read from the fifty-seventh verse to the end of the chapter. The last verse contains these words, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." And I wish to couple with that the thought found in the sixteenth verse, "Go thou and preach the kingdom of God."

Jesus Christ was the speaker. Several people had evidently become interested in his teachings. They desired to follow him under certain conditions. There was not an entire consecration to Christ and the service of God; but almost without exception

they sought an excuse for not doing what the Son of Man would have them to do. Jesus, in the text which I have selected to-night, was addressing those who evidently had embarked in his service, who had received a call from God to duty; and as he noted the excuses they offered, he said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

I believe that to be just as true to-night as when uttered to the few who were in the presence of our Savior; that it is applicable to you and me, to all the members of the church, in every land and clime.



APOSTLE U. W. GREENE.

You doubtless have observed that Jesus frequently illustrated truths by very simple stories. All of the people in that locality were familiar with plowing, just as the inhabitants of these Western States are. They sought to plow a straight furrow then, as people do to-day. It was not for the man with his hands upon the plow to be constantly looking back, but steadily forward toward the end of the field, toward the end of his duty. The man that would stop constantly, and be looking to the rear, could not make satisfactory progress, or accomplish that which the Master desired.

Upon one occasion, in seeking to illustrate the beauties of the gospel life, the kingdom of heaven, Jesus likened it unto a man that went forth to sow seed, some of which fell by the wayside, some upon stony ground, some where the thorns sprang up and

choked it. Other seed fell upon good ground. And when his disciples did not understand fully what he meant by that, he explained the parable unto them, saying, "The seed is the word of God." He in person was acting as the sower of the seed at that time; and all who are called to be his servants, who are recognized as his children, are expected to be engaged in the work of seed-sowing. The human heart is the field where the seed drops; but, unfortunately, all hearts are not in a proper condition to receive the word of God and bring forth *good* fruit.

Let us note what he says upon this. Those that receive the seed "by the wayside are they which hear; then cometh the Devil, and taketh away the word out of their hearts, lest they should believe and be saved." How many times in our experience, as we have been preaching the gospel have we observed people interested, apparently drinking in every word. They would come from night to night. They would desire to talk to you; but presently a change would come over them. You could not tell what was the matter, what had happened. But if perchance you could get in touch with them, you would find that some person had gotten them by the coat, what we term 'button-holing' in this age of the world, and they had been warned to keep away from the meetings, not to listen to those preachers, for they were presenting error, not truth. It is true with the ministry to-day as it was with the Savior anciently. The religious people of that age entered into a conspiracy, that they would put out of their synagogues any man who followed him, or that confessed him in any manner. So great was the pressure brought to bear upon them, that people were afraid to confess their honest convictions.

It is true now. People stand in fear of their fellow-men. What will this one or that one say if I go and listen to the Latter Day Saints? And because of that a great many, whose hearts have been touched by the word, turn from it, and they never obey the gospel. Jesus says they receive the seed by the wayside; soon the adversary comes—you know sometimes he appears in human form, working through human instrumentality—just as soon as he comes in that manner, their courage fails, and they turn from the way of the Lord.

Let us note the next expression we have here: "They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away." How frequently our hearts have been pained because of that fact. There are so many that we have looked upon as honorable men and women, who have been shining lights in our midst, who have endured for a while. By and by temptation has crossed their pathway. They have lacked the moral courage to resist, and have fallen by the way.

Let us note the next expression. "That which fell among thorns are they, which, when they had heard, go forth, and are choked with cares"—I pause and examine that for a moment. Have you ever met with people like that? It has been my fortune or misfortune to travel quite a number of years, and I constantly hear people murmuring. I visit homes where the good housewife is not in the best of health, has a family of children, and she is encumbered with care, oftentimes burdened with distress of body. There is murmur and complaint there. "Why, I have so many burdens resting upon me that I can not live my religion as I ought to do. The children are so fractious, I lose my patience with them." Have you ever observed that?

I meet with men on the farms, and they are not satisfied. They murmur and complain at their hard toil, the poor pay, and the deprivations from which they suffer. "Oh, it is drudgery to live that life."

I have been in towns where people work in the mills, and have frequently heard them say, "It is a dog's life. We might as well be in state's prison. For six months of the year when we go in the mill it is dark, and it is dark when we come out. We have no opportunities for pleasure, no good times whatever." It is a life of drudgery, a life of complaint.

I have visited men who, with hammer in hand, pound the rock upon the quarries, and they say, "I tell you this is hard. People do not work like we have to. We are so tired and weary at the end of the day that we rather go to bed than to prayer meeting." They are cumbered with the cares of life.

I have many, many times, been among those who go down to the sea in ships, and have heard the sailors say, "This is a dog's life. Why, it matters not whether the sun shines or the rain falls, when the skies are clear or the fog rests its mantle about us, we have to be on the quarter-deck, taking turn at the wheel, losing sleep, working hard, and subject to exposure; how can a man be religious under such conditions?" They are cumbered with the cares of life.

Let us note the next expression we have here: "And riches"—A great many Latter Day Saints are not encumbered with riches; but unfortunately we are living in a peculiar age. It is an age of covetousness. Now that word means an excessive desire for riches, to be used improperly. Our scientists frequently speak of people who lived centuries ago as having lived in the stone age. Some have referred to this as the iron age; but I believe, more correctly speaking, we might term it the age of graft. In the larger towns and cities, and it may be true of the smaller ones as well, men are bought and sold for a price. Mr. Thomas W. Lawson, of Boston, in his celebrated articles on "Frenzied finance," said, speak-

ing of the legislature of one of the richest States in the Union, that its members were bought and sold "as you buy fish in the market or sausage in the stall." He mentioned their names. He told the price that was paid to them, and when and where. I could hardly believe it; but, it was true.

Men become enthused politically in every part of the land, and they believe that the destiny of the country is dependent upon the election of certain men to office. But, unfortunately, back of all the enthusiasm, is greed for gain. In the busy marts of the world, how difficult it has been for a man to obtain that for which he paid his money! If you want to buy a pair of shoes, you put up the price asked, but the shoes, about nine out of ten, have underneath the thin piece of leather, wood, or a composition of scrap leather that will dissolve if it comes in contact with water—absolutely worthless so far as wear is concerned.

I observed last January that the papers in the city of Cleveland were advertising ladies' garments and dresses; fifty dollar dresses for twenty-five dollars; forty dollar cloaks for fifteen, eighteen, and twenty dollars; gentlemen's suits at such a wonderful discount. And they would tell you that the garments were all wool, every thread of them; but it was not true. To illustrate what I have in mind: The young people in the city of Cleveland entered into an agreement that they would live two weeks just as Jesus would have them live; and at the end of the two weeks they met in the various churches in that city and related their experiences. This was the most common experience: Young men and women who were clerks in the large stores said that they were under the necessity of lying to their customers, of telling what they knew to be absolutely untrue, and that the manager had said, If you do not obey orders you can not work for us. Their bread and butter depended upon what? The telling of a falsehood!

This inordinate desire for riches chokes the word of God, out of many hearts. And, unfortunately, I have met with those who, after obedience to the gospel, went out into the busy marts of the world, and sought to make money; and as they piled up a few thousand dollars their heads were lifted high, and their ideas seemed to soar until they soared completely away from their spiritual moorings in the church.

Let us note the next expression: "And the pleasures of this life"—It seems to me that with many the good seed of the word of God is answered by the pleasures of this life. Now do not misunderstand me. I do not believe for one moment that God intends to put people in a straight-jacket. I have very little use or sympathy for the old puritanical religion that made one put on a long face; and when they kneel to pray do it in a sing-song tone, as though

God could be deceived by that imitation of crying. I do not believe that God is pleased with the hypocrite at all. He has designed that man should be happy. And the most happy people in the world are those who have the gospel and are living as God would have them to. One of the greatest gifts that God has given unto people is that of little children. You love your children, as I love mine. Yet, we have different ideas as to the training of them; and I am going to tell you mine to-night, whether you like them or not. I have believed for years that the best place for my children was at home, under the eye of father and mother, and that no place should be made so happy as home for the children. And when they have wanted different amusements, I have furnished them, so far as my limited means would permit. When they have asked for music, it has been supplied. When they have asked for croquet or tennis, we just saw that they were furnished therewith. When they desired games in the house, we furnished them just as far as we could; would do even more if our means permitted. Now, not infrequently I meet people who say, You are making a mistake. Am I? Now let me tell you the contrast. I met a man some few years ago in the East who said he would not allow his boys to play a game of checkers; he would not allow his children to have a game of authors, because they were made of cards; and he intended to bring them up in the way they should go. He succeeded wonderfully until they were sufficiently old to go out, and then they deceived father and mother and obtained what they wanted outside, and they went to the bad in just a little while.

Here are some things that in the mind of your speaker are wrong, where we should draw the line. I do not believe it is possible for a man or a woman to take the Spirit of Jesus Christ with them into the dance-hall. I am satisfied that the man who devised what are known as the popular dances of the present day, did so expressly to bring the sexes in contact with each other in such a way that upwards of eighty thousand of the fair daughters of this land fall and go into a life of sin and shame annually. Time to draw the line there.

I have very little use for the popular card parties of the present time, bridge whist and so on. It is very popular, I know; but almost invariably the people who go there gamble; and from a small price upon a game they soon become infatuated until gambling becomes a mania with them; and, as a rule, the common people lose, for they come in contact with professional players who are making their living by fleecing others. It is time to draw the line at things like that.

Very many of the theaters of the present day are disastrous in their effect upon those who attend them. There are some plays that have good morals to them;

but that which is *popular* to-day is that which tends to immorality. Something that makes an appeal to the baser passions, which implants no lasting truth upon the mind of any one. It is time to draw the line there.

I am satisfied that if the people of the church would adopt this as a rule, that no mistakes would be made: *Go to no place where you would not be willing to take with you the President of the church; where you would feel ashamed to take the Lord Jesus Christ.* If that thought comes to mind, and you say, Well, I don't believe I want to invite Jesus to go with me there, then you had better stay at home.

There is a statement in the second chapter of the second letter of Peter, that I would like to impress upon your minds, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them" never to have put their hand to the plow, than to have looked back. That is the thought. Now let me give the correct rendition. "It had been better for them not to have known the way of truth, than, after having known it, to turn from the commandment delivered unto them."

Now, for just a few moments this evening let us note very particularly the second part of our text, "Go thou and preach the kingdom of God." Jesus had turned to the young man and said, "Follow me." And the boy had looked back, saying, Why, Lord, my father is dead. Permit me to go and bury my father, then I will come and follow you. But he said, Let the dead bury their dead. "Go thou and preach the kingdom of God." How can a dead man bury a dead man? It seems preposterous, doesn't it? But in the light of that which is revealed in holy writ, it is plain. Those that are out of Christ are dead in trespass and sin. Let those who are out of Christ, who have never obeyed the gospel, that are dead to God, dead to the divine life, look after those things; but there has come unto you this day a call, a call to duty, to activity; "Go thou and preach the kingdom of God."

I remember reading in the Old Testament, that upon one occasion the Lord put his Spirit upon Elijah, the prophet, and told him to go and anoint Elisha to be his successor; the old man came where he was and found the boy plowing in the field with twelve yoke of oxen. And as he came up to him he threw his mantle upon him and turned away; the boy ran and fell down at his feet and said, Let me go home and kiss mother and bid father farewell, and I will come and follow you. The old man turned to him and said, What have I to do with thee. And the boy began to think, Why God has sent him, and I have received a call to duty and to action; what shall

I do? He killed a yoke of oxen. He took the implements with which he had been plowing, gathered wood, and made a feast. He called his friends that were at work with him, to eat, then separated himself from everything that bound him to the former life, and went after the man of God. What was the result? Why, the word of the Lord tells us that he was one of the greatest of the prophets. With him the Lord wrought mightily. What happened? He cleansed the leper, he raised the dead, he had but to pray, and God heard and answered the prayer; even after his bones lay bleaching in the grave a dead body being carried into the sepulchre touched them, and was raised to life again. One of our brethren out in Ohio sang a song when I first went into the State; the chorus of the song was descriptive of the prophet and his work:

"There was power to cleanse the leper, power to raise the dead,

Power to fill the empty pots with oil;

And it's ready, waiting for the worker, who in Jesus' steps will tread,

And leave their lives of ease for ones of toil."

I believe the sentiment of that song to-night; that there is power to-day with God, and Jesus Christ, and in the gospel. And one great reason why it is not exercised more is that there is a lack of consecration on the part of those who have received the call to duty, "Come and follow me."

How often they seek excuse! I have observed that, sometimes, with our ministry. We would all like to have an appointment this year, near home, would we not? I would for one. My children are growing up so fast I hardly can keep track of them, especially if I do not see them more than I have the past few years. Sometimes there is an intense longing in my soul to go home and stay with my family, and I envy some of the brethren of the High Priests' Quorum, who are pastors, they take their families with them and stay at home. If God would permit it, I would like to exchange work with you, and have the privilege of being near the loved ones. That is a little sentimental, isn't it?

Now, what confronts us to-day? You brethren of the seventy, of the elders, of the priests, who have sent in your names and asked for missions, have you stopped to consider the question, that you have been called of God; and that there confronts you to-day the marching order of Jesus Christ, "Go thou and preach the gospel"? In just a few days, without doubt, we will be singing,

"I'll go where you want me to go, dear Lord,
Over mountain or plain or sea.

I'll say what you want me to say, dear Lord;
I'll be what you want me to be."

And I would, to-night, that the spirit of that consecration hymn could enter into the hearts of those that are about to go to the various mission-fields, and that

they could go out from this conference so consecrated to God and the work whereunto they have been called that there would be no running in home every few months, no shirking of duty, no strenuous efforts made to have our missions changed to some more congenial clime; but, having implicit trust in God, recognizing the divine call that has come to us for consecrated lives, be willing to go anywhere, be willing to do and to dare for the Christ's sake.

We have put our hands to the plow. Are we going to look back? We have entered into his service. We are called to be lights to the world, and to all its inhabitants. There has been given unto us a message, the issues of which are life and death to all around us. There are people who are hungering for the bread of life.

Since I have been here in Lamoni, I have received letters asking for more men in various parts of the field where I have labored this last year than I could possibly supply. Every man I have had could be put in the new places to meet the present demands that are coming.

A brother remarked in my presence the other day, Have you observed that but few of the young men of the church are asking for missions, and are willing to go out and engage in the service of the Lord? Yes, I have observed it. And I have observed it with a degree of sadness. I have observed this, that there are so many of them who say, I want to go to work, I want to get some money. I want to get a home. I want to get a little nest-egg to rely upon when I am old.

Why? Because they have not faith in God. Because they have not confidence in Jesus Christ. Because, they have not confidence in the triumph of his work, they want to go it alone.

We want to offer an excuse, and say, Why, permit me to get this little nest-egg, permit me to build my home, and all that, and when I get things just as I want them, why, then I will go and preach the gospel.

What a mistake we are making! I believe that the call that may be this night burning within the hearts of some of the young men of this church should be answered with the response, Here am I, Lord, send me. I believe that it should burn so deeply in the heart that the life should be completely consecrated, and that every tie, and everything that binds us to this world, and to the natural life of pleasure or carnality should be cut off. We should stand out, trusting God, and moving forward, as he has decreed in his word.

And I have observed another thing; and that the spirit of covetousness is manifesting itself within the church. Sometimes I am afraid it hits our ministry more or less. I notice the brethren studying the Bishop's report, to see who had the most money last year; and sometimes as we study it and do not un-

derstand all the conditions, it seems as though some one is getting too much; they are getting more than we are, and there is murmur and complaint. Can I impress upon you to-night, brethren, this thought, that it does not make any difference what other people do, you and I who have been called to the service of God have something to do, and what is that? Just what God will have us do, regardless of what any other man on the face of the earth may do; get right with him, become consecrated entirely to him and to his service.

There is another thought that seems borne in upon me this evening, and I want to impress it upon you, if I can. The Prophet Alma, upon one occasion, sent his boy on a mission. He was a good man, you know, a high priest over the church. And he expected great things; and after a time a report of evil came to him. Things were not right. So he started into the land where the boy had been sent to labor. And he found that he had given himself over to pleasure. He had given himself to wine and to sensuality. When he met the boy he said, Oh, my son, when the people saw your conduct, they would not believe my words.

Have you ever thought of the message in that respect, how easy it may be to become a stone of stumbling, and a rock of offense, and by our conduct to do that which will make it an absolute impossibility for some one to preach the gospel and win souls to Christ? Then how careful we should be in our deportment, everywhere, that not even the breath of suspicion or slander might be truthfully urged against us in our work, that our lives should be so consecrated in response to the call that comes that we will be ever in the proper place, not the improper one.

There comes to my mind in connection with this thought of consecration to the work of God, and the demand for immediate service, a story that I read in the *Autumn Leaves*, if memory serves me right. A man who was a Catholic priest, whose study had led him to the conclusion that Catholicism was wrong, did not know what to do. But in a city some miles east of here he saw a piece of paper blown by the wind in the street, and as he picked it up and examined it he found a tract containing an advertisement of a conference of the Church of Jesus Christ, to be held at Nauvoo. "Well," he says, "that is strange; I never heard of that church before. The Church of Jesus Christ, I believe I will go down there."

And he went to Nauvoo. He heard the Prophet preach one sermon, and he was convinced in that sermon. At the close he arose and asked for baptism. Brother Joseph led him to the water and immersed him in the Mississippi. He sat down on the end of a log, his hands were laid upon his head in confirmation, and the Spirit rested upon the Prophet, and said, Ordain him to the office of elder, which he

did. Then the spirit of prophecy moved upon him, and he said, Go and preach the gospel. My messenger will go before thy face; the opening way shall be prepared before you. You shall lack for nothing. You shall come again bearing many sheaves.

He said, Why, Brother Joseph, I have come down here to conference, can't I stay until it is over?

The Prophet looked at him a moment and said, Go now and preach the gospel.

But I am all wet. Can't I go back to the house and get some dry clothes?

Again the message came, Go now.

And he started out on the street, wondering, Well, this is a strange experience. I wonder where I am going. I came down here to attend the conference, and I have been baptized; I have been ordained, and I am going out on a mission all wet. Where in the world am I going, and what in the world does it mean? But he kept walking. By and by a team drew near in which were two or three men. They asked him to ride. He did so, and they looked at him and remarked, Why, you are wet, where have you been?

He told them the story of his conversion in simplicity, and they became interested and said, Well now, that is unusual. Come down and stop with us to-night. There is a little hall near there, and we will get you a congregation. So he went to their home and was provided with dry clothing, and found lodging. They opened the hall, called in the neighbors and he began to preach. And presently he baptized about thirty members into the church, if memory serves me right.

When he came back how truthfully he could say, I have lacked nothing. The opening way was prepared. God's word was fulfilled, and I have come here with these souls that have heard the gospel and accepted it, just as the Lord promised me.

I can see truth in that. If that man had waited until the close of the conference he would have lost his opportunity. If that man had waited for dry clothing, he would have lost his opportunity. When the call came for duty he was ready. He responded instantly. The Lord stood by him. And there was power that accompanied his word, power that entered into the souls of the people and wrought upon their hearts, and they were convinced and became obedient to the truth.

I would to-night that the Lord would give unto us more fully the spirit of entire consecration to his service. And not only to the brethren of the ministry, but I would like to address it especially to those who toil in the avocations of life, to-night. There is just as large a field of opportunity for you as for the brethren of the ministry; and as God prospers you, pay your tithing, comply with the law of consecration, do your duty, that you may have your

share in the rich blessings that are promised, and that you may be permitted to enter in at last to the rest promised unto the children of the Lord.

Of General Interest

Current Reading.

THE TREND OF READING.

More and more clearly is it recognized that the public to-day is being educated by the publications of general circulation. Greater responsibility, therefore, rests on the publisher for his production, and on the reader for his selection, of periodicals.

The present multitude of periodicals has this serious disadvantage: we are tempted to use our leisure, not in the thorough and fruitful reading of one, but in the careless and unproductive skimming of many. If in the home there are young people with mental habits yet unformed, it is especially better to have not many periodicals, but a few, each one of which has been thoughtfully selected.

What periodicals we do have should be the best. In determining which these are we should be sure, first of all, that the weekly paper or the magazine for which we subscribe is edited not merely for the selfish interest of the proprietor, but really for us. The publisher of a popular periodical is under a constant temptation to sacrifice the interest of his readers to the desire to gain greater circulation. Under the plea that he must give his readers "what they want," he surrenders his moral self-respect and shirks his plain duty as a public servant. The publisher concerned chiefly for the commercial value of a large circulation has not the courage to give the conscientious editing which insists upon the best work of the best minds. He is in the shameful position of one who uses the great moral instrument which he controls solely for his private gain.

THE PARENT IS THE LEADER.

We must be sure, therefore, that the periodical we invite to our homes is honestly edited for us. If there are young folks, the reading of the home must be watched with double care. Boys and girls enjoy the same sort of reading as their parents: for the very young it must, of course, be more simply phrased, but even for them it need not be different in kind. Parents are, in any case, the natural leaders in selecting the reading for the family. Whether they realize it or not, what they read will powerfully affect the choice of their young folks. They need not think that they can indulge in questionable reading and not have their children do so, too. In the family no book or periodical should be allowed which does not help to build mind and character, and is not an inspiration to high ideals. It is both a parental and a public duty to see that young folks are wisely guided in their reading. Their emotions are quick, their imaginations overactive and undisciplined, their love of excitement is keen; the critical powers are low, their judgment is immature, their knowledge of the realities of life is practically nil. They have, as a result, substantially no natural protection against the literary charlatan and quack.

STORIES OF CRIMINALS.

Even the boy of the best upbringing may be powerfully attracted by the sensational story of impossible adventure, by tales of crime and criminals, by cheap, slangy and vulgar comicities. The girl may be fascinated by the silly, false and offensive sentimentality of a certain mushy kind of cheap love-story. They may, in short, be easily caught by any writing which is crude in color, violent in incident, questionable

in taste, and specious in morals. How can they know, who as yet know little of life, that these highly colored pictures of it are most misleading?

At its worst, cheap reading destroys their minds and their morals. For the pleasure given by this reading is, in its essence, a sort of nervous excitation differing little from that afforded by certain drugs. It becomes a habit, a dissipation, a deeply rooted craving for excitement almost impossible to destroy. It spoils all taste for really wholesome books, it makes anything like mental application impossible; it weakens the moral fiber as any vicious indulgence weakens it, as any habit which masters the individual weakens him. And having thus debilitated mind and character, this "literature" adds to its evil effects by all sorts of immoral and vicious suggestion. Science of late years has taught us more than we ever knew before of the subtle power of suggestion; better than ever before, consequently, can we realize the mischief done by unwholesome books, periodicals and newspapers. Those who print fascinating stories of fast life, of thieves, confidence men, and race-track gamblers and all that disreputable crew, incur a heavy responsibility. Their satanic literature makes fast boys and girls, and of fast boys and girls, some are sure to become criminal men and women.

READING IS COMPANIONSHIP.

Contrast with the young people with whom reading has degenerated into a vice the boys and girls whose taste has been trained and strengthened. There is no greater benefit than a sound taste for reading, a cultivated love for what is best. For what is reading in its highest form but companionship with the best informed, most learned, most moral, most cultivated minds in the world? It is to have ready access to practical information, to the highest moral influences, to the largest wisdom, to the most uplifting inspiration. It is to have the character strengthened, the efficiency increased, the mind "suppled" and exercised, the spirit refined and exalted. It is to have efficient mental power—the ability, that is, to apply and concentrate the mind.

Not many boys and girls probably will reach either the lowest degradation of reading or its most exalted plane. What we wish to make sure is that what steps they do take shall be not down but up. The question is how that may be best managed. We believe that the key to the problem lies in the right choice of fiction. Every now and then comes a boy whose natural bent toward mechanics, or botany, or travel, or electricity, or what not, is so strong that he will read instructive books from the start. Happy are that boy's parents, for the task of making his reading useful to him is easy—they have only to see that he does not grow mentally lopsided by too exclusive attention to his hobby. But not many boys, and perhaps fewer girls, have such strong natural bents. But there never was a child since the dawn of time who did not beg for a story. The love of a story is deeply implanted in human nature, and is universal; and through this taste for fiction, the writer and editor can reach the nascent character and do a useful work—nor need he disdain or any parent fear an instrument which He who told the parables did not despise.

A HIGH PURPOSE NECESSARY.

The writer for the young, whose aims are really high, must first of all make his fiction interesting. Then into his fiction he must inject the salutary influence. This he may do in a great variety of ways. He may, for example, utilize his tale of adventure to awaken a taste for natural history, an interest in foreign lands, people and customs, or to give an interesting lesson in geography, or to instruct in the wonders of some courageous trade like bridge-building or railroading. Again, he may utilize his story of temptation and moral

struggle to awaken admiration for the nobilities of character. It is possible for the story-teller to start a thousand impulses toward reading of a higher grade; the actual transition from fiction to the literature of instruction is what he can not manage.

A GOOD PERIODICAL—A LIBRARY IN ITSELF.

That, the parent, the librarian and the editor can do. The parent may assemble a library for his children, can guide, help and suggest, say the word in season which encourages the leap from good fiction to better fiction, from the hunting sketch to the book on nature, from the historical tale to history. But not many parents have the money to buy the books or the leisure to do the teaching, and some have not the tact and knowledge, and public libraries and librarians are not omnipresent.

It is the editor who can do most. The periodical costs infinitely less than the private library; it is not fixed, like the public library; at small expense it can be brought into the remotest home. But what is a still greater advantage is the fact that it can print the instructive and the entertaining, fiction and fact in juxtaposition—where the most thoughtless young reader will sometime be prompted, having read the one, to read the other. The editor can grade his reading, and vary it, and so provide a constant inducement to readers to take a step upward. The ideal periodical for the family will be one so edited and arranged as to provide what may be called a graded school of reading, which can take the youngest child and lead him up and on until he reaches maturity, and then—still interest him! For since the parent, as has already been said, is the natural leader in the reading of the family, a family paper will be the best—a paper, that is, which is interesting to young and old alike, which they read and discuss together, and which makes for real companionship between all the members of the family. No parent, recognizing his responsibility for the family reading, can fail to see what opportunities for correcting, stimulating and directing the family taste are afforded by the constant, familiar family discussion of what is read in common by himself and his wife, his daughter and his son.

(EDITOR'S NOTE.—The publishers of *The Youth's Companion* have caused the foregoing to be printed in the hope that it would suggest the queries, What are the standards by which periodicals for family reading should be selected? and Who is responsible for the selection?)

The Land of Fulfilled Promise.

THE MEMBERS OF THE REORGANIZED CHURCH ENTER PROTEST.

M. D. Murdock, Millersburg, Illinois, is a warm admirer of *The National Tribune*, but was very much surprised to see the article, entitled "The land of fulfilled promise." He belongs to that portion of the Mormons known as the Reorganized Church of Latter Day Saints. Many of them wore the blue and carried muskets in defense of the country, and he wishes to say that the statements in regard to the Book of Mormon are only a "rehash" of the old Solomon Spalding story. The thing purporting to be the original Book of Mormon, and which is now in the archives of Oberlin College, Ohio, is no more like the Book of Mormon than day is like night. It is not true that no one but Joseph Smith saw the golden plates. In the first part of the book is the testimony of three witnesses who saw the plates and the testimony of eight that they had seen and handled the plates. These witnesses repeated this testimony on their deathbeds. Antiquarians in their researches have substantiated the truth of the Book of Mormon. It is a mistake to say that Joseph Smith created a serious schism by his revelation as to spiritual wives. This is not true, as was shown in the Court of

Common Pleas of Lake County, Ohio. Polygamy, Adam-god nor blood atonement was not taught by Joseph Smith and his people, but were introduced by Brigham Young and his associates. While Brigham Young fulfilled the prophetic vision, it is also true that he has been all along a violator of the law, and no man can follow his teachings and be a good American citizen.

Mrs. Emeline J. Davidson, Mammoth, Utah, does not doubt that the Mormons had a hard time crossing the plains, but she knows that Joseph Smith was no impostor and that he never made any promises or prophecy that did not come true. She understands through Brigham Young and other Mormons that it was only after they were at what is known as "Winter Quarters" that they decided to go into the Salt Lake Valley. They were going to California, as they supposed. She has read the Book of Mormon, reported to have been written by Solomon Spalding, which is in the library at Oberlin, Ohio, and knows that it is not anything like the true Book of Mormon. It is nothing but a dime novel. She does not think Joseph Smith had the revelation at Nauvoo in regard to spiritual wives. That was concocted by Brigham Young after Joseph Smith's death. She knows nothing of the present head of the Salt Lake church, but the church followers of Joseph Smith have their headquarters at Lamoni and Joseph Smith's son is the head of the church. At his death his son will succeed him. The Salt Lakers have fulfilled the prophecy in Jeremiah, where it says: "For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Mrs. Davidson is the widow of Comrade J. A. Davidson.—*National Tribune*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

The Olden-Time Gospel.

BY ERMINA PERKINS KEARNEY.

How dear to my heart is the olden-time gospel,
 Jerusalem gospel, so pure and so true;
 It gave to its children the gifts and the blessings
 So precious of old which our forefathers knew.
 The different gifts by the very same Spirit,
 Of faith and of wisdom and visions, it told;
 Of healing and tongues, and of interpretation,
 And prophecy, too, in this gospel of old.
 That promising gospel, that truth-telling gospel,
 That prophetic gospel, that gospel of old.

Though I'm far removed from the time when this gospel
 Was given by Jesus to people on earth,
 I still can rejoice in its glorious message
 As given again in its latter-day birth.
 The very same gifts, visions, healings, and knowledge—
 The very same gospel we offer to you;
 It's God is unchanged, and the very same Savior,
 The very same gospel our forefathers knew.
 The trustworthy gospel, the soul-saving gospel,
 Our forefathers' gospel we offer to you.

Pray do not reject it and class as unworthy

This olden-time gospel the Savior hath sent;
 It is for a witness to all tongues and people,
 And everywhere calls unto sinners "Repent."

'Tis God who has spoken, his word is for ever,
 He's Alpha, Omega, beginning and end.

Reflect, oh reflect on this message most precious,
 Which he the last time to his children doth send;
 The thrice-blessed gospel, the life-giving gospel,
 The olden-time gospel our Father doth send.

CLINTON, MISSOURI, August, 1909.

"A Christian Gentleman."

A party of Americans was camping by the Sea of Galilee. They had started at five o'clock from Nazareth, and by hard riding, as riding counts for inexperienced riders, had reached Tiberias for a late luncheon. The tents had arrived before them, and were partly up.

Many of the tourists sought their shade as soon as luncheon was over, and threw themselves down for a half hour of rest. One of them fell asleep. He was an elderly man, and the journey had been hard upon him. Scenes to which he had looked forward most eagerly he now beheld with languid interest. Many of the emotions which tourists anticipate in sacred places come to them in the retrospect. At the time of the visit sheer fatigue and the various distractions of travel render elevation all but impossible.

The day's heat contrasted greatly with the chill of the early start. The saddle was an unaccustomed seat. The elderly tourist had but one ambition when luncheon was over, and that was rest. He had slept little in his tent in Nazareth the night before, but the sleep into which he sank the moment he lay down in the shade of the tent at Tiberias was a perfect luxury of oblivion.

"Wake up! Wake up!" cried the dragoman, when the old gentleman had slept but half an hour. "It is time for a sail on the lake. The boats are at the landing. Wake up!"

The tired traveler rose with something hardly less than fury in his voice and manner.

"How dare you waken me?" he demanded. "I will have you discharged, you insolent fellow!"

The dark skin of the dragoman flushed, the color mounting through the tan to his temples. Then he calmly said, "You are a Christian gentleman. I am an Arab. It is not becoming that I should answer you, except to say that I was doing my duty."

The American's turn had come to flush, and it was a blush of shame. "I have learned many lessons on this tour," he said to himself, "but this one I did not look for."

He went to the water's edge and bathed his face. How cool the water felt! How refreshing had been even his half hour of sleep! How sorry he would have been to miss the sail this glorious afternoon!

He sought the dragoman and offered his hand.

"Forgive my hasty words," said he. "I was very tired. I thank you for waking me, and for your patience under my unjust words. I will try to prove myself what you have called me."

The two men clasped hands with genuine respect and mutual admiration.

Then came the sail, and such a sail! At first there was no wind, and the boatmen were "toiling in rowing." But as they emerged into the wider area of the lake, a sudden breeze sprang up, refreshing and cool, and bore the boats swiftly over the blue surface of Galilee; and every wave that rippled along the side seemed eloquent of Him who sailed that sea and loved it.

Now they approached the shore and saw fishers mending

their nets; now they launched forth into the deep; now they landed to see a sacred spot; now they sailed again. Not till darkness began to fall did they return to their supper of fish caught from these waters, and to a night of perfect rest in the quiet tents beside the sea.

One tourist, as he knelt beside his cot and thanked God for the day, asked forgiveness for his hasty speech, and prayed for grace to be, in the vexations and discomforts of travel, "a Christian gentleman."—Selected.

Letter Department

MEDIA, ILLINOIS, October 9, 1909.

Editors Herald: Some time has elapsed since I have written to your columns, but have not read your pages without interest.

Our work here in Kewanee District is not as onward as it could be if we had more missionaries. We are almost compelled to work alone; in fact, we have done much street work alone the past summer. It certainly takes some "nerve" for one to start alone on the street, but spurred on by the knowledge that the work can not meet defeat, and if one serves God he has no need to fear, you feel like it is not so lonely after all.

Our conference at Joy, Illinois, was a good one and well attended, which indicates a good spiritual condition. I will be at Henderson, Illinois, on the 17th of October to stay a week or ten days in a series of meetings. Should any one desire meetings please address me at Henderson, Illinois. Will try and answer any correspondence.

Our debate with the Christian preacher "fanned out." He couldn't find a date that he could possibly use. We had propositions made out, but they didn't suit because we wanted him to affirm his church was the church of Christ. The most he cared about was a whack at Joseph Smith and Book of Mormon. Well, in order to be good, we allowed him to write his own proposition. Just listen: "Resolved, That the Book of Mormon and Joe Smith's revelations were a base fraud." He very kindly offered to change the word *base* to a "less harsh word having the same meaning." Nice (?) man. He wanted to be good, but really didn't know how. His resolution was a bluff, but when we quietly nodded and said, "That will do," he was surprised and looked for knothole number two to sneak out at. His time was very much taken for a month ahead and finally he said, "Well, I'll write to you when I'm ready." We told him we didn't expect to hear from him at all.

The Presbyterian preacher at Joy is still howling for vengeance and should meet his "Waterloo" as soon as possible. The Saints there are sorely tried on his account. May God give them patience to endure.

Ever hopeful for God's cause,

O. H. BAILEY.

MIDDLETOWN, OHIO, October 12, 1909.

Editors Herald: At the conference and reunion I was appointed by Brother Griffiths to return and continue my labors at this place. We have a nice church house and quite a goodly number of Saints here. This is a manufacturing city of about eighteen thousand people, but one of those few places in the great State of Ohio which has not gone dry.

We find our labors to be of a pleasant nature here, with quite a large field for operation; yet it seems hard to interest the people to the extent we desire. About eighteen young people have been baptized during the summer, and wife and I are making a house to house canvass. Our Religio and Sunday school are increasing in attendance and also a good

interest is manifested by most of the Saints. We have great hopes for the future of this place, as we have our next conference here next February.

One of the most pleasant experiences of my ministerial life was had here on the evening of September 25 at the home of Bro. Thomas R. Wren, when he and his good wife celebrated their golden wedding, which had been first celebrated in Maidstone, England, on September 25, 1859. The home was nicely decorated with flowers and an assembly of about fifty were present. Covers were laid for fifty and an excellent luncheon partaken of. Many were the beautiful and costly presents received. One, a loving cup, nicely engraved, was presented by the Middletown Branch. But that which needs the most fitting tribute of respect was a letter sent by the management of the Champion Coated Paper Mills, where our brother has been employed for quite a number of years, a copy of which I herewith inclose. It is only proper to say that we are made glad when one of our elders can have a voluntary tribute like this given him after almost a lifetime of service. His many friends and acquaintances will be pleased to learn that he is still able to continue his daily labor, though seventy years of age.

"HAMILTON, OHIO, September 25, 1909.

"To Mr. Thomas R. Wren; Dear Sir: In the absence of my father and elder brother I feel it to be my pleasant duty and privilege to write to you upon the occasion of your golden jubilee and ask Mr. Rolfe to bring you this note and read it so that all of your guests may know the feelings of friendship that we have for you and appreciation of your years of loyal and efficient service in our employ.

"We are proud of men who work to the best of their ability and commend you as an example to the world.

"We desire years of happy life with your faithful companion of fifty years, and with the highest regards we remain,

"CHAMPION PAPER MILL CO.

"ALEXANDER THOMSON.

"PETER G. THOMSON, SR.

"PETER G. THOMSON, JR.

"G. M. GOODMAN.

"MRS. SAMUEL REESE.

"MR. SAMUEL REESE."

The campaign for the winter has been outlined for us this winter by our minister in charge (Brother Griffiths) and he has set the example by being out in the front, paving the way for others to follow in the work. I feel like doing everything I can for the advancement of the work we all love so much. After an experience of about thirty years I feel more anxious than ever to be made a partaker in the final triumph of the angel's message and the glory that shall follow.

W. H. KELLEY, of Indiana.

NEBO, ILLINOIS, October 10, 1909.

Editors Herald: Near the middle of August last we were told of the presence of four elders fresh from Utah. When questioned they were not slow to tell the people that Joseph Smith was a polygamist or argue the scripturalness of the proposition. They further stated it was useless for any one to deny. So I put in an appearance at the close of their Sunday night meeting. While I first (on being given a hearing before the crowd on the streets of Nebo) conceded the truthfulness of the first principles which they had taught as sufficient to save, I could not refrain from urging why they kept back that important clause in Doctrine and Covenants that makes salvation dependent on polygamy. I further urged them to explain how they could believe Joseph and Hyrum Smith honest and believe them polygamists. Since their public denials of that criminal doctrine if they

succeeded in proying them polygamists, it would prove them liars. Not only the Smith brothers, but others said they knew of nothing of the kind in Nauvoo except Bennett's secret wife system. I publicly challenged them to prove that Joseph Smith was a polygamist, and offered one hundred dollars if they could prove that Joseph or the church prior to June 27, 1844, taught that nefarious and abominable God-dishonoring doctrine. They agreed to come back in November, but have not heard from them since.

Elder J. A. Tanner, of Saint Louis, closed a week's meeting here September 29, which was edifying and instructive to the Saints.

I was one of the participants in the dedication of the Baptist church at Gillispie, Macoupen County, Illinois. It came about in this wise: I have two brothers who are Baptist preachers. Elder H. L. Derr, of the Baptists, was selected to assist the good people of Gillispie Baptist Church to solicit funds to pay off their debt. Being acquainted with all of us brothers, he thought the novelty of two brothers holding a discussion would serve as a drawing card to draw a crowd. The crowd was what he wanted; the crowd must be had or no collections. So my brother Robert and I were invited "to discuss the Mormon question." The discussion was held October 2, from 3 to 5 and from 7 to 9 p. m. The proposition was "concerning the teaching and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints according to the scriptures." I opened the discussion before that audience mostly of Baptists and some Baptist preachers, in the affirmative, by going carefully over the published epitome of the faith, urging the necessity of notice of all the points. I kept this epitome continually before the audience. Not one of these points were noticed.

The old stock in trade, "Old Joe Smith," "equal with Christ," "Why not be resurrected," etc., were brought forth. Some aping of W. G. Roberts was had. Although this is strictly a Baptist hold, when all this silly stuff was exposed, it proved to have no weight.

On Sunday, October 3, at 3 p. m., Elder H. S. Derr and writer occupied on the proposition, "Can a child of God so apostatize as to be finally lost?" I affirmed and Elder Derr denied. At 7 we discussed the proposition, "Does John 3: 5, 'Born of water and of the Spirit,' mean *water* where it *says water*?" I affirmed and Elder Derr denied. This made in all seven speeches or sermons in favor of this latter-day work I had the privilege of making in the new Baptist church. The people treated me kindly, taking me to their homes and showing me all the consideration one could possibly wish; more invitations to visit than I could respond to. I stayed part of the time with a Baptist preacher to whom I became endeared. The fair spirit, the earnest consideration, and intensely interested audience that was given the message that I brought them, together with their kind and hospitable recognition, indelibly stamps upon my soul a profound love and affection for that people.

One told me that if I could preach their (the Baptist) doctrine with the liberty and earnestness that I defended the doctrine of the Latter Day Saints, I could command a salary of two thousand dollars per annum. Leaving self in the background and placing the honor where it belongs, I feel to thank God that he in his own way is honoring his own cause and will continue until latter-day glory is yet beheld on wider fields and broader plains. Oh, that the untold thousands of honest men and women who never heard this great message may yet hear and live in its light! I told them there that I would be glad to assist in that way in dedicating every Baptist church in the State of Illinois. I have invitations to debate questions of church differences in Franklin County, Illinois. I am hopeful in the conflict.

W. A. GUTHRIE.

FREDERICK, SOUTH DAKOTA, October 15, 1909.

Editors Herald: The writer of this letter greatly enjoys your weekly visits. His first subscription was January, 1876, and he has not missed a number to this date that he is aware of. The contents of your pages are very uplifting. They grow brighter every day.

I want to call your attention to a statement in your issue of September 29, page 928. In a letter from Eldorado Springs a statement is credited to Paul that money is the "root of all evil." Now it may be that the compositor or proofreader has made a mistake and given the quotation wrong, but if they have not, then the brother should tell us where the quotation is found in Paul's writings. I can not find it in my Bible. We may be accused of having another Bible. Latter Day Saints do not like to be misquoted and as a result misrepresented. Paul is not alive to defend himself against those who misquote him. We should always defend our friends in their absence, if their friends or their enemies misquote them. I come to the defense of my friend Paul and ask for the chapter and verse.

Your brother,
EDWARD RANNIE.

GOODWIN, OKLAHOMA, October 14, 1909.

Editors Herald: We are busy in quest of the scattered members of the Western Oklahoma District, and are finding a few of them as we journey.

Since August 20 we have been constantly in the field, although a good share of the entire year has been so spent, but when we were appointed president of the district we felt that our entire time was demanded and accordingly made arrangements to enter the field and give our exclusive time and attention to the work of the ministry. We expected to commence September 1, but a call from Brother Case came to us, requesting that we be in attendance and assist with the Terlton reunion. Accordingly we complied and have been busy in the field ever since.

Times for the farmers in this State are generally hard this year, on account of the severe drought and hot winds. Accordingly there were many who were not able to attend our reunions. To help to recompense in a measure for this, we projected and held a grove meeting in Sterling Grove, near Richmond, Oklahoma. This was September 11 to 19 inclusive. In this effort we were assisted by Bro. Hubert Case and the local brethren. An excellent spirit was manifested and a good time had. One was baptized and more were near the kingdom.

From this meeting Brother Case was called home by news of the illness of his eldest daughter. Here we were made to rejoice by Bro. H. F. Durfey offering to join us in a trip through the northwestern portion of our district. We had been wondering how we should accomplish this journey, but Elder Durfey, with his team and buggy, came to our rescue, and we were very glad of the proffered assistance. We wish to say right here that we found Brother Durfey an able as well as congenial coworker.

We left Seiling, September 21, visiting friends and Saints and preaching as opportunity offered in and near the following places: Curtis, Moreland, Woodward, Fern, Buffalo, Doby Springs, May, Surprise, Weeks, and Grand.

From this latter point Brother Durfey returned home to look after business interests and we are alone in the work here at present. We were sorry to lose him but hope to have his help again later on. We have found quite a number of isolated members, some of whom we have been able to put in touch with other Saints, isolated like themselves and not aware of any others of the covenant near by. At May, or near the old Bethel post-office, at the home of Bro. C. H. Blakesley, we met Brn. J. H. Baker, James Yates, and S. J.

Hinkle, gathered for the discussion to be held there between Brother Yates and a Reverend Platt, I believe, of the Holiness persuasion. We would have liked to remain to witness the battle, but could not. Here we turned over a few names of scattered ones to Brother Baker, as we saw that our time would not permit us to reach every point individually.

We are trying as far as possible to visit all the scattered Saints of this district before the February conference, which is to be held at Davidson, Oklahoma, February 19 and 20. From this point we expect to return to Seiling and vicinity about the 18th and will reach home (Alva) by the end of the month. Then we propose to turn southward. We should be glad to hear from any of the scattered Saints of this field and will answer all calls as far as practicable.

A. M. CHASE.

AKRON, IOWA, September 15, 1909.

Editors Herald: I have thought many times how selfish it is to be always feasting on the good I receive from others' letters in the *HERALD* and *Ensign* and never to contribute anything for the good of others.

While I was in Independence this summer I heard it said that if the Saints were very diligent in their fastings and prayers they might have Joseph spared to them a number of years. I have not yet known of a set time of fasting and prayer especially for him.

I am a firm believer in the prayers of the Saints. I can not say I have such faith in my own prayers, but I do not cease to pray. Some of the disciples of Christ failed in some of their efforts and turned to ask why they failed. Jesus told them, "Such went not out but by prayer and fasting." I am sure there has never been a time when God's people needed to be humble and diligent in the Master's service more than now.

While reading my Bible lesson to-day I was impressed to write to the *HERALD* readers that I might encourage some one to renew their diligence and try to heed the oft-repeated word, "Come up higher." My lesson was the twelfth chapter of the Acts of the Apostles, wherein King Herod stretched forth his hand to vex certain of the church. He killed James and because he saw it pleased the Jews he was going to take Peter, but instead he imprisoned him, intending to deal with him later. But in the meantime many of the church were gathered together praying. Now a damsel answered the rap at the door, but was so delighted to see it was Peter and the very thing they were praying for, that she did not stop to let him in but ran back to tell them he was at the door. They were so shocked they could not believe it possible that the very thing they were praying for was granted. My great wonder is, if a fast and prayer day was appointed for Joseph to be healed and spared, would we pray in such faith that if it was granted we could believe our prayers were answered, or would we say as those praying people did to Rhoda, "You are mad"? O, for a faith that will not shrink.

I have heard it said a sister was healed instantly through the Prayer Union, and why not, if we have faith in God and his promises? As I said, I have not faith enough in my own prayers, but I do want the prayers of all God's children that if it be his will I may be freed from such constant suffering and that my loved ones may in some way be brought to a knowledge of the truth and obey it.

Let us pray without doubting. I was going to prayer meeting once and started early to stop and visit a sick woman that belonged to the Christian Church, and I told her where I was going. It was twelve blocks from my home to the church. She said, "Mrs. Christy, are not you afraid to go so far to meeting?"

I said, "No, what would I be afraid of?"

"Why, tramps."

Well, I said I did not like to ask God to take care of me and then doubt him. She said she did not think of that, but she had not enough faith anyway.

Dear Saints, let us pray for one another, for the day is fading fast.

Your sister in bonds,

M. A. CHRISTY.

O'KEEFE, WEST VIRGINIA.

I have been holding meetings in a schoolhouse near the station Devon. The first time that I was at the meeting only few were out, and that was about the usual crowd. After the preacher ran down, I asked the privilege of saying a few words, which was granted me. I stated that I was here for a few days, and would like to talk to them if no one else had an appointment, and it was so announced. I was rather surprised to see so many turn out, as the seats were all filled. I suppose some came to see if I had horns. After I had spoken sixty minutes, although three other speakers were present, only one spoke after me. I had heard him before and had talked with him on the train. I preached along the line that Jesus and the apostles of old taught, and some of the conflicting teaching we have to-day. When he got up I thought it was to close the meeting, but he gave out a text, "Preach the word." He said that he had nothing else to preach. Said that the brother had preached the word to us, yes, had preached the gospel in its purity and that they should give heed to it. Said he was glad to have me with them, and hoped I would stay for some time, and that they would turn out and hear me, for it was the word of God.

There were not so many out the next night, and less the next, and yet everyone seemed glad that I was going to stay longer than I had intended. Thursday night was my last appointment, as it was announced that some other preacher was to preach Friday and Saturday nights. He didn't come Friday night. When I came back from the office I called at the house near the schoolhouse and the preachers were there, and we got onto scriptural things. I knew he didn't preach, but I spoke more for the benefit of those in the house, but he indorsed all I said and said it should be so to-day, etc.

On Sunday, I had an enjoyable time in filling my appointment at the schoolhouse. When I first got there, no key could be found, but we finally got one from a hotel, and a young preacher and myself opened up. After a while some children came and at length we had the church filled with old and young, who had come to hear the Michigan preacher, as they had reported that I was from Detroit, instead of Flint. While I was waiting I sang, "There is a land immortal." I sang in a clear tone, which surprised me, and I think I must have sung in the Spirit. Some said they had never heard the like in the mountains before, and that may have been true, for I couldn't name any tune that I have heard them sing since coming here. The young preacher opened the meeting with prayer for me. I spoke as led by the Spirit for over an hour, although some thought it had not been over thirty minutes. As usual, at the close of the meeting, the people came and shook hands with the preacher, and some ladies who are here visiting and who had not heard me before, said they would not have missed it for anything, as they were highly pleased and edified.

A preacher who claims to be a bishop of the Baptist Church spoke Saturday night. He was what I would call a "slug hammer" preacher, and the two churches that I stood with in my young days got hard blows from his hammer. When I was asked by his followers the next day what I thought of his sermon, I answered that I couldn't make much out of it as I couldn't understand him. I was not used to that kind of preaching. I said I might tell them in my sermon on Sunday, and they said, "Do."

Sunday came, and I was at my post to deliver the message that God had for those that might come to hear. I saw some strange faces that hadn't been out before and it was in line to introduce myself to them, and tell for what purpose I was with them. I told them I had nothing new to tell them, and yet it was new. It was the same old story that God the eternal Father sent his son down to the earth to tell the people, and which Christ sent his servants to carry to the nations and to the ends of the earth. I told them they were advised the other night to examine very closely every man's claim, and I hoped that they would and prove all things by the word of God. I told them that "he that is of God, will speak the things of God," and that I did not belong to the class that the brother spoke of the other night, although I was raised in that faith, and thanked God for the good teaching I received while with them. They believed that some were born to be saved, and some to be damned, and as I belonged to the elect, I would be saved no matter what I did.

When I found out by reading in God's word that sprinkling was not the mode of baptism, I got into the Baptist boat and sailed in that for a while; but neither did they have the Bible mode of baptism. I was taught that before I could become a member of that body, I had to believe that out of Christ there was no salvation, and the only way to get into him was by baptism, and that baptism was by burial in water. That would exclude all other kinds of baptism. I was also taught that it took all the churches to constitute the body of Christ. I told of the times when we had protracted meetings, and all seemed to enjoy the same kind of a spirit, and I often wondered why all this contention in dividing the spoils, if all the churches composed the body of Christ. What difference which church was joined? You could hear some say, "Amen" to that, but they didn't know what I had to tell yet. What troubled me most was that those who didn't come in with us to the Baptist Church were not baptized and didn't know how it would go with them at last. So I went to my preacher about it. He asked me what was troubling me. I asked him why these dear brethren that were joining other churches were not baptized, and he replied that as long as they thought it was baptizing (meaning sprinkling) it would be all right with them, that God would not keep them out of heaven just for a little water. "Then it is easier to get into heaven than it is to get into the Baptist Church?" His reply was that I shouldn't pry so deep into the scriptures, and if I didn't stop I would go crazy.

Then I told the people how the gospel found me, and this was an eye opener for a great many of them. It started them thinking and they are still thinking and asking questions.

I would like to tell you of my experiences for this week. I have been telling the people of the people that are coming from the north country that is near at hand, how the Spirit of God will be poured out on all flesh, about Jesus coming to reign with his people, etc. This is all new to them. I expect to speak Sunday at Devon, and perhaps north of here.

A. MCKENZIE.

Extracts from Letters.

Andrew Walters, Barryton, Michigan: "I want to help the cause all I can, as thereby I am helping my ownself, being one of the faith. Our branch (the Fork) of northern Michigan is about all gone away, which causes me to feel sad and tears often start to think of the good old times we used to have when the branch was in a flourishing condition, when we feasted on the Spirit. But I am in hopes of moving to some other live branch soon. If any of the Fork Branch should see this, I will say my family and myself are well in body and firm in the faith. With love to all and best wishes for the cause."

News From Branches

DES MOINES, IOWA.

Just returned to the city from a two-week service at Hastie, during which several stated they believed we taught the truth, and others are investigating. Some to be baptized there in two weeks.

Doctor Osborne, who assisted J. Wilber Chapman in his revival services in this city, spoke before the Ministerial Association this morning. Among many good things stated were these:

"Theaters are paying good dividends while the churches are running in debt.

"The church members are furnishing the money to pay the dividends to theater syndicates.

"The majority of the churches in the large cities are about half filled while the theaters are crowded.

"Ministers are paying too much attention to the professional and not enough to the spiritual.

"Divorces are on the increase, principally in the Protestant denominations.

"A great mistake is being made in this, the children attending the Sunday school and not attending the church, and the parents attending the church but not the Sunday school,—a fruitful source of separations of a serious nature in the home, and in the spiritual association of families."

Sr. Kate Waller has been selected as secretary of an association to establish a children's hospital in the city.

Brother Dexter made a short stay in the city. He was engaged by the Banker's Life Association, as stenographer, and assisted in church work actively while here.

Sr. Clara Brockett has passed through a very severe trial. Within a month she buried her eldest daughter, a beautiful and accomplished girl of eighteen years, and also her husband, who was very ill when the daughter was buried.

Bro. W. Christy temporarily moved his family here while his wife is taking treatments. Sister Christy is a great sufferer, and the treatment very severe. But hopes are entertained that she will be permanently relieved by this means. A surprise was executed in their favor last Monday night when a large number of the Saints met and brought for them material supplies for the table.

On Tuesday and Tuesday night Sr. M. H. Cook was surprised twice, and will carry with her the good will of the Des Moines Saints. She departed last Thursday night, for Portland, Oregon, where Brother Cook is laboring in the ministry. We wish her a safe journey.

We had the pleasant associations and able ministrations of Elder R. M. Elvin one Lord's Day, he stopping while on the way to the meeting of the League of Iowa Municipalities at Fort Dodge.

Many are afflicted with throat trouble, bordering on diphtheria.

J. F. MINTUN.

CLEVELAND, OHIO.

The Cleveland Branch for the week is of good report. Our prayer meeting last week was larger and as the prayer meeting is considered the thermometer of the church, we are rising. Brother Titus, of Mentor, Ohio, was with us for the evening.

Sunday morning we expected Brother Garrett, of Independence, Missouri, to be with us, but he failed on account of sickness. Elders Theodore Schmidt and Haynes visited him at noon, administered to him, and he was benefited.

Brother Farnfield, of Canada, spoke at the evening service to a good audience. We had visitors from Kirtland. Brother and Sister George and Brother and Sister Hughes. Sister

George is here to help the sisters organize a Daughters of Zion local. Sr. R. B. Webbe is secretary.

Brother and Sister Garrett were with us last Wednesday evening at prayer meeting. We had twenty-three present, which is a good number for us. The Spirit spoke through Sister George words of instruction, encouragement, and promise to the branch and also to Brother Farnfield, who has been home with us these two weeks, but who is now about to return to his mission in Canada.

F. C. WEBBE.

CENTRAL CHICAGO.

Sunday, October 17. How much we would like to report that there was a large attendance at Sunday school and every one on time, but that will have to be postponed until some time in the future. Elder F. G. Pitt occupied during the morning hour, theme, "Examine yourselves and see whether you are in the faith." Many good thoughts were presented. If all the Latter Day Saints were bearing abundant fruits of the Spirit, what shining lights would be pointing out the way of salvation to those who are wandering in darkness and error! How many of us are doing just a little better than we were three months ago? The ministers tell us there is no standing still in the Christian life, we must either go forward or backward; so all should be on the watch to see that we are not moving in the wrong direction. Elder Pement occupied in the evening, not so many in attendance, but there were a number of very appreciative listeners. Sr. J. D. Stuart, of Magnolia, Iowa, and her son L. C., who is a resident of this city, were visitors in the morning, Sister Stuart leaving for her home in the evening.

We are glad to report that Sr. T. Vanderhoof and her little daughter have returned from their trip to Galien, Michigan. Our workers are greatly missed when they are absent, as not many are regular in attendance at all services.

Some of our members have been on the sick list, but are reported better now, Sisters Warlick, Durfee, and Strange. How our prayers should ascend for those who suffer, and also for those who are carrying heavy burdens.

All Saints who are planning to come to the city, please note that our church is located on Sixty-sixth and Honore streets, not on Cottage Grove, as we left that location months ago.

Tuesday, the 19th, was "tag day" for the homeless and parentless children. One thousand society women, actresses, and others were provided with tags printed for the occasion, and large boxes to hold their money, any one giving them from a penny to one hundred dollars were given a tag to fasten on their coat, so no one else would ask them. The tags were to be found on the cars, streets, buildings, and any place where people would be passing, and I do not think many people were overlooked unless they tried to avoid lending assistance. Over forty thousand dollars were collected in this manner, and think it is quite a scheme, as most every one desires to help the children and they can give just what they want, and very few people will know it, possibly not any.

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE, October 22, 1909.

Miscellaneous Department

Conference Minutes.

NORTHERN NEBRASKA.—Met at Decatur, Nebraska, October 2, 1909. Prayer meeting at 9 a. m. in charge of H. S. Lytle and J. M. Case. At 10 business meeting was called to order by J. M. Baker, president, who was chosen to preside over the conference; Sr. Anna Hicks was chosen secretary; Sister Baker was chosen chorister. Business passed off peacefully. Practically all being transacted at the forenoon session. The afternoon session was a priesthood meet-

ing, when several points of interest were discussed with profit to all present. During the business session a resolution prevailed inviting the Southwestern Iowa reunion (of which the Northern Nebraska District is now a part) to hold its session of 1910 in the Northern Nebraska District, if a suitable location could be obtained. Adjourned to meet at Blair, Nebraska, the first Saturday and Sunday in February. Preaching by H. S. Lytle and J. M. Baker. A peaceful time was enjoyed throughout. J. M. Baker, by request of secretary.

NORTHEASTERN KANSAS.—Conference met with the Fanning, Kansas, Saints at 11 a. m., September 25, 1909, district president, Samuel Twombly, and assistant minister in charge, H. E. Moler, presiding. Branch statistical reports were read as follows: Atchison 82, loss 2; Blue Rapids 118, gain 6; Centralia 32; Fanning 102, gain 6; Topeka 54, gain 6; Idylwild 69, loss 1; Scranton 93, gain 1; net gain for the district, 16. Ministry reporting: Elders H. E. Moler baptized 1, Samuel Twombly baptized 5, W. S. Hodson, James Baillie baptized 4, W. H. Murphy, V. F. Rogers, George R. Ketchum, A. L. Gurwell, Frank G. Hedrick baptized 2; Priests W. H. Bivens, William Brooks; Teacher B. F. Thomas. Of the eight elders, two priests, and one teacher reporting, the following work was done in the past six months: Services attended 342, sermons 87, in charge of meetings 193, baptized 11, ordained 1, official visits 23, holding official positions 13. The motion of the Blue Rapids Branch for the ordination of Brother Bivens was lost. Adjourned to meet with the Atchison Branch the first part of March, the exact date to be set by the district president. The conference was very spiritual. Frank G. Hedrick, secretary.

Conference Notices.

Western Oklahoma District will convene at Davidson, Oklahoma, February 19 and 20, 1910. Let the branches take notice and as far as practicable send delegates. Also let them have their reports in the hands of our district secretary, Sr. E. T. McKnight, Alva, Oklahoma, not later than February 15. Let the local ministry send in their reports, also, that we may know of our available forces and be enabled to work together for the triumph of the cause of Christ. And finally, brethren, let us diligently occupy as time and opportunity may permit, in telling the glad tidings of the restoration, that we may have a good report, not alone to our district conference, but for the Master in whose cause we labor. A. M. Chase, Alva, Oklahoma.

Convention Notices.

The joint session of the Massachusetts district Sunday school and Religio associations will convene in Somerville, Massachusetts, Saints' church, Sewall street, off Broadway, November 13, 1909, at 2.30 p. m. Ora Holmes, secretary, 141 Prospect street, Providence, Rhode Island, Mary Lewis, 202 School street, Somerville, Massachusetts.

Interstate Institute.

The Independence Stake Sunday school and Religio associations will hold a joint institute during the holidays, commencing Tuesday, December 28, 1909, at the Stone Church in Independence, Missouri.

The first session will open at 1.30 p. m. and close at 5. Second session will convene at 7.30 p. m. and close at 9. And the same hours will be observed on Wednesday the 29th. Outside expert help will be present to set forth the best and latest method of procedure in teaching. Also some of our own best talent of the general workers from abroad are expected. A cordial invitation is extended to all the workers along these lines in adjoining districts. This will be the opportunity of your life to obtain a start in the right direction to become a successful instructor. Proficiency is demanded in every class of work; why not have it in this the grandest work of all preceding ages, in which God hath purposes of gathering in the evidences of the past in support of his marvelous work in the closing dispensation.

Programs will be sent out later to all those who will notify us that they want to come. Come, do not fail to be at this intellectual feast.

Yours in gospel bonds,
A. H. PARSONS,
Superintendent Sunday school.
W. A. BUSHNELL,
President Religio.

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THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

A STUDY IN AMERICAN FREEMASONRY.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopædia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.

This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.

The study also shows the probable origin of the Adam-god idea and the male and female principle, or father-mother theory, of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no

offense is felt by a mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.

A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.

38-10 JOHN C. GRAINGER.

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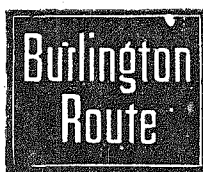
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THE SAINTS' HERALD

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

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

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



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

VOLUME 56

LAMONI, IOWA, NOVEMBER 3, 1909

NUMBER 44

Editorial

PREACHING TO THE SPIRITS IN PRISON.

It will be remembered that some time ago Governor Shallenberger, of Nebraska, appointed Elder James Huff chaplain of the State penitentiary. This appointment aroused the ire of the good Methodist brethren of the Southwestern Nebraska Conference, who adopted resolutions of protest. The Baptists followed suit and at the close of their State convention in Lincoln adopted the following resolutions:

Whereas, the Governor of the State has appointed an elder of the Mormon church as chaplain of the State penitentiary, and

Whereas, the presence of this man in this responsible office is resulting in the complete demoralization of all religious work in the penitentiary and is grossly offensive to the inmates themselves, therefore be it resolved:

That we, the representatives of the Baptist churches of Nebraska, hereby record our solemn protest against this appointment and most earnestly petition the Governor to place a more suitable person in charge of this work.

Resolved: That we believe the religious work in all the State institutions should be conducted in the most generous and Christian spirit and by men who have the confidence of all our citizens.

The resolution appeared in various publications together with a statement made by one member of the convention to the effect that the appointment was distasteful to the convicts and that the religious services as a consequence had become disorderly. The unfairness of the attack aroused the inmates of the penitentiary and they drew up a spicy document that was signed by one hundred and sixty-nine of them and published in the *Lincoln Daily Star*, October 9:

To the Lincoln Daily Star:

We, the undersigned, inmates of the Nebraska State penitentiary, desire to make this statement in answer to the publication of October 7 in the *Lincoln Daily Star*, referring to the Baptist decry of Reverend Mister Huff, the present chaplain of this institution.

To Whom It May Concern:

We, the undersigned, greatly regret the fact that the members of the Baptist State convention should have been so greatly misinformed regarding the influence and results of the religious teaching performed by the Reverend Mister Huff at this institution.

We do not remember of ever hearing the cat-calls or groans during his preaching as mentioned in your paper, and we believe that the parties who would deliberately misrepresent

the true facts of Mister Huff's work here, should be called to account.

For years we have taken pride that among us are some of the champion liars of the world, but we believe in giving credit where credit belongs, and we cheerfully transfer the degree of honor to the parties who informed the members of the Baptist convention that the work performed here by Reverend Mister Huff was either offensive to the inmates, or the demoralization of the religious work at this institution.

We have neither seen nor heard of any act performed by the Reverend Mister Huff that was not the act of a Christian. We have received from his sermons only the word of God, and if the Baptist State convention or society in general were half as interested in our welfare before we came here, as they are in criticising the present religious work here, Reverend Mister Huff would be short of a congregation.

We wish to thank the members of the Baptist state convention for their interest in us, and extend to them our cordial invitation to attend our religious services and thus satisfy themselves of the true state of affairs here.

We wish also to state that we have confidence enough in our present governor and warden to believe that they are interested enough in our welfare to appoint no man chaplain of this institution that to their belief is not a fit and proper person for the place; and if reformation in the future continues to increase at the rate it has in the last six months, the authorities here will have made a record that the State of Nebraska can feel proud of.

Since Chaplain Huff has been installed here, he has vacated the pulpit for various speakers of different denominations. We understand this invitation is open to any who wish to come, and if a Baptist sermon is so much better than what we are at present receiving, we are surprised that the pastors of that denomination should so far forget us as to not even offer us a sample.

To those who are worrying for fear we may have accepted the Mormon faith, we wish to say that those of us who were single before Reverend Mister Huff was appointed chaplain here, are still so; and some of the late comers that had wives and children at home, have left them to join Chaplain Huff's congregation.

Under date of October 11 the *Lincoln Daily Star* devoted two columns to an interview with Elder Huff in which he explained the history and belief of the church so that the incident has at least served to get our position before the public. Other papers have taken up the subject, most of them in support of the appointment of Elder Huff. The *Ainsworth Star Journal* (October 15) has this to say:

There is much tribulation in certain quarters because Governor Shallenberger has appointed a so-called Mormon elder to be chaplain of the penitentiary. Governor Shallenberger is a democrat and has a large number of democratic newspapers and statesmen to rush to his defense. The *Star-*

Journal is not aiming to assume that role, but it wants to say a word in favor of a much misunderstood class—the so-called Mormons, from the number of whom this appointment was made.

These so-called Mormons are not in affiliation with the Salt Lake church. . . .

The Lamoni church is composed of as good Christians and as law-abiding citizens as can be found anywhere in the world. They have a large following in Nebraska. There is a church organization here in Ainsworth. If there are any better people in Brown County than the members of this church the *Star-Journal* would like to see them.

This is a land of religious liberty. Anyone has the guaranteed right of freedom of conscience and religious belief, and there should be no bar against anyone on account of religion. Governor Shallenberger had a perfect right to appoint a member of this church to be chaplain of the penitentiary and he could not have gone to a better class for a chaplain.

The Western Wave (October 15) prints the resolutions adopted by the Baptist Association and then makes the following editorial comment:

We dislike to make any comment, as those who are posted will blush for shame over the above article. But to those who are not posted, if any such there be, we will add a few words to set them right:

To begin with, there is no "Mormon Church." Consequently the Governor could not have appointed such an one as chaplain of the state pen. This is an epithet more often applied to the polygamous church of Utah. As to the influence: It would be difficult to imagine the picture of a respectable preacher of any church corrupting the morals of the inmates of the pen. . . .

Elder James Huff can afford to suffer the thrusts of those who misrepresent him, as he is the representative of the Church of Jesus Christ of Latter Day Saints, a Christian denomination that has suffered much for their faith. Such manifestly unfair and uncalled-for resolutions have a tendency to lower the religious standing of the writers, in the minds of all fair-minded persons. The governor will no doubt keep his head on straight and allow such resolutions to pass into the hot air channels from whence they emanate. A more lengthy item throwing much light on the subject will be found in the *Star* of October 12, and is on file in this office.

So much in the interests of fairness, true religious freedom and toleration, to keep history straight and to show our sympathy for the under dog, especially when his behavior is up to standard.

The True Voice, Omaha, edited by Rev. Peter C. Cannon, under date of October 8, has a short but pointed editorial on the subject:

A Mormon elder is now the chaplain of our state penitentiary. Quite a number of our Methodist and Baptist friends are frothy with indignation. Why should they be? Has not this chaplain as much right to interpret the Bible as the late one? The Methodist throws out several scriptural books on the same authority that the Mormon adds one—the Book of Mormon. Besides the Book of Mormon was completed by one Morony, an exile from Clare, for there never was a Morony born that did not originally come from Clare. *The chaplain is all right; let those who object to his services keep outside of the penitentiary and he won't bother them.*

Greatness does not depend upon a conspicuous place, nor upon brilliant talents, so much as upon the right use of the powers God has given us.

NOTES AND COMMENTS.

The Saints will take notice that the subscription price of the *Journal of History* has been reduced to ONE DOLLAR per year. At this modest price this magazine should experience quite a boom.

In last week's issue we omitted to show the authorship of the article concerning Bro. Joseph Burton. This was a memorial sermon by Elder Heman C. Smith given at the Brick Church, Lamoni, on the 10th inst.

Two important meetings of the Presidency, Presiding Bishopric, and others were held in Independence, Missouri, October 26. A preliminary organization of the United Order of Enoch was effected and articles of association were adopted. A board of twelve directors, including the three members of the Presiding Bishopric, was elected to hold office until the first general election. Those elected were E. L. Kelley, E. A. Blakeslee, G. H. Hilliard, Frederick M. Smith, Elbert A. Smith, G. E. Harrington, Roderick May, A. H. Parsons, I. N. White, Joseph Mather, Ellis Short, W. E. LaRue. At a meeting of the directors E. L. Kelley was chosen president; F. M. Smith, secretary; and Ellis Short, treasurer.

We learn by the *Kansas City Journal* that one E. Peterson, president of a socialistic association recently incorporated under the name of The United Order of Equality has filed a protest in the circuit court against the use of the name The United Order of Enoch by the church.

The text of the articles of incorporation and further minutes of the organization will be published later.

Speakers at the Brick Church on Sunday were Elder R. M. Elvin in the forenoon and Elder C. B. Woodstock in the evening.

Stake conventions and conference were held last week at Evergreen. There was quite a large attendance by Lamoni Saints.

"The closing of a home for disabled clergymen near Philadelphia is ascribed to the prohibition of the use of tobacco by its inmates, in accordance with a stipulation to that effect in the founder's will. Priests and ministers of all denominations smoke. The long-stemmed clay "church warden" pipes testify by their name to old ecclesiastical sanction of the practice. Smoking is a form of self-indulgence. But is the habit of sufficient moral seriousness to be viewed as a question of conscience with a man of religious vocation, or a matter of taste merely? For decayed clergymen whose life-work is over, smoking would appear to be as innocuous morally as for mariners in a snug harbor."—*New York World*.

We have already noticed the agitation which resulted from the appointment of Bro. James Huff as chaplain of the State Penitentiary of Nebraska. We have just received an editorial clipping in regard to this subject from the *Ainsworth* (Nebraska) *Star-Journal* which speaks much for the local Saints of Ainsworth. The editorial is as follows:

"There is much tribulation in certain quarters because Governor Shallenberger has appointed a so-called Mormon elder to be chaplain of the penitentiary. Governor Shallenberger is a Democrat and has a large number of Democratic newspapers and statesmen to rush to his defense. The *Star-Journal* is not aiming to assume that role, but it wants to say a word in favor of a much misunderstood class—the so-called Mormons, from the number of whom this appointment was made.

"These so-called Mormons are not in affiliation with the Salt Lake church. They have their headquarters at Lamoni, Iowa, and broke away from the mother church because of polygamy and because of numberless other things that the mother church was doing that did not meet with their approval.

"The Lamoni church is composed of as good Christians and as law-abiding citizens as can be found anywhere in the world. They have a large following in Nebraska. There is a church organization here in Ainsworth. If there are any better people in Brown County than the members of this church the *Star-Journal* would like to see them.

"This is a land of religious liberty. Anyone has the guaranteed right of freedom of conscience and religious belief, and there should be no bar against anyone on account of religion. Governor Shallenberger had a perfect right to appoint a member of this church to be chaplain of the penitentiary and he could not have gone to a better class for a chaplain."

"The *Methodist Recorder* says that the membership of Saint Luke's Church, Baltimore, is made up exclusively of saloonkeepers. The church is organized for the distinct purpose of opposing local option and prohibition. According to press reports the pastor says: 'I have behind me one hundred saloonkeepers. The members obligate themselves not to sell to minors; not to sell to persons who are already intoxicated; not to sell after hours; not to sell on such days as are prohibited by law. Every man who joins our organization immediately becomes a model saloonkeeper.' He also says, backed by his one hundred saloon-keeping members, he is going to drive the Anti-Saloon League out of the State. In this, however, he is probably mistaken.

"If a hundred saloonkeepers get together in an organization designed to promote their unholy business of promoting intemperance, they may think it

a very sharp piece of trickery to call their piece of perdition machinery by the name of church. This does not make it a church any more than calling it a lodge of Good Templars, or the United States Senate, would make it to be either one of those bodies. They do not deceive anyone by their bit of hypocrisy, not even their own hearts, deceitful above all things though they be, and desperately wicked."—*Herald and Presbyter*.

Many important events occurred during the sojourn of the early church in and around Kirtland, Ohio. The "Church in Ohio" will be the subject of the next number in the Saints' Herald Historical Series. The author, Bishop Richard Bullard, will be remembered, if for no other reason, because of a former article on the dedication of the Kirtland Temple, an article that attracted very favorable notice.

The following clipping entitled, "Indian Progress," has been sent us and we believe it will be of interest to all Saints:

"There has been a change of conditions among the Indian population of the United States in the last ten years which is but little appreciated except by those who have made it a subject of special study. The Indian is gradually becoming a satisfied landholder and farmer. His children are being more carefully educated and his domestic establishment is acquiring in increasing degree the comforts and conveniences common among his white neighbors. In short, the red man, after a long period of hardship, due partly to his own indifference and partly to the ill-advised policy of the Federal Government, is at last coming into his own.

"It is quite commonly believed that the Indians are decreasing in number, whereas the fact is exactly the reverse. Official figures recently published show that our Indian population at present is upward of 300,000, an increase of more than 40,000 in the last twenty years. Some 30,000 Indian boys and girls are in schools maintained by the United States Government at an annual cost exceeding \$3,300,000, and many graduates of these institutions have become successful tillers of the soil, with homes of their own.

"Perhaps the most striking evidence of Indian progress is to be found in the record of approved leases of Indian lands to white settlers. The number of such leases this year is 2,000 less than it was in 1908, and thus far in 1909 fully 1,000 Indians have been granted the privilege of handling their own allotments, though the title to the lands is still retained by the Government.

"The old policy of treating the Indians as mendicants and helpless dependents has given way to the

saner one of dealing with them as men capable of self-supporting industry if properly encouraged and instructed. To that end, they have received a larger measure of control over their own lands, and hundreds of them have received practical instruction in farming, with the result that they are prosperous and contented. So rapid, indeed, is their advance in intelligence and industry that government and educational experts express the opinion that at no distant day the Government can safely withdraw its guardianship over the Indians and give them entire control of their own affairs."—*Evening Mail*.

READINESS to shift responsibility to the shoulders of others is a common failing, and it is nowhere more apparent than in civic affairs. Voters remain away from the polls for trivial reasons, carelessly saying, "There will be enough without me." Men and women fail to protest against flagrant wrongs because they dislike to be prominent or to take the trouble, yet they hope that the same reason will not deter others. But patriotism that counts for anything counts on doing as well as on talking. "We built the wall," is the statement of the historians of the returned exiles. Each man realized that he had his appointed task, his part in the great public work of the restoration.—*Forward*.

In writing of the recent developments in the controversy which has been waging in the ranks of the Christian Scientists in New York, one of the papers published in that city has the following to offer under the title of, "The Revival of Witchcraft":

"If one of the charges against Mrs. Stetson, the deposed reader of the First Church of Christ, Scientist, is really that she practiced a sort of witchcraft by directing 'destructive thought currents of malicious animal magnetism' against Archibald McClellan in Boston, Mrs. Stetson's accusers will have to explain how they reconcile the fear of danger from such an influence with the essential principles of Christian Science.

"Christian Science undoubtedly accepts the idea of malicious animal magnetism. There are several references to 'M. A. M.' and its influence in Mrs. Eddy's works. The idea is that a current of thought, directed in the effective manner which most Christian Scientists recognize as possible, may exercise a hurtful influence as well as a beneficent influence.

"But here is where Christian Science has a certain advantage of the old animist beliefs: It holds quite firmly that though this 'M. A. M.' may be quite real, it can not stand against the power of God, and that the power of God may be applied protectively by any understanding person. It would seem that all that Mr. McClellan, of Boston, would have to do in order to withstand Mrs. Stetson's shafts of destruc-

tive thought would be to realize intensely that these shafts were powerless against the divine health that he had in him. In other words, his good thought could always cancel Mrs. Stetson's bad thought—supposing that she had the disposition to 'M. A. M.' him.

"However, that must be somewhat inconvenient form of faith which requires the continual working out of a sum in beneficent and malific cancellation. It would apparently be much better to get rid of the wizards and witches, and workers of hidden arts, and concentrators of streams of malicious animal magnetism, and all that kind of thing, by the simple expedient of realizing, intensely or otherwise, that the wizards and the rest of them can't do it.

"The only people whom witchcraft has ever troubled have been those who believed in it. Those who do believe in it will probably continue to be troubled by it. The rest of us are immune.

"Yet, as immunes, we may be able to take an objective sort of interest in this revival of ancient magic, in this intellectual application of the dark principles of voodooism. It really is a curiously interesting thing. We are asked by Mrs. Della Gilbert to believe that a friend of hers, living in America, put a man to death in Paris by scratching his photograph with a pin and concentrating on him her thoughts of the 'punishment he deserved.' Also, that Mrs. Stetson's personal following have been holding meetings for the purpose of annihilating her enemy by thinking all together: 'McClellan—six feet underground!'

"All this may indicate that the world is getting a little tired of knowing that so many things are not so. After having had the chambers of its mind cleaned and swept of all its delusions, the world begins, perhaps, to yearn to have some of the old cobwebs back. It experiences an inner need for some bats, vampires, and other boggyish creatures to hang up in the dark corners. If the malific notion of our colored brethren about an image or a picture, with a pin to be stuck in it and a hostile concentration of thought projected through space, comes in handy, why not make use of it?"

PATRIOTISM that counts is not simple and easy. There is often this difference between the professional politician and the true patriot! Some politicians are looking for anything but a chance to work—they wish to draw a salary for doing little or nothing; but the true patriot is ready to work hard, for the benefit of his country, and, if need be, to work for little or nothing. "The people had a mind to work," was one secret of the successful performance of the great task set before the patriots of Nehemiah's day.—*Forward*.

Original Articles

GOD'S WAYS OR OURS, WHICH?

Does our safety and salvation depend upon our keeping the entire law? We think so.

Doubtless that which made the ushering in of all God's preparatory work so necessary was the result of disobedience to the revealed law. In Isaiah 29 we find the prophet forecasting conditions that would be prevalent at the time of the coming of the marvelous work, a condition of lethargy and lip service, spiritual drunkenness and apostasy, and on account of this wretched condition, their hearts would be removed far from him. Hence the Lord declares he will proceed to do a marvelous work and a wonder. Marvelous because God's wisdom and ways will be shown forth in contrast to those of men, and that to the extent that unregenerate wisdom will seem powerless as to the promotion and carrying on of God's work acceptably to him.

Now as Saints of God should be and are a progressive people, we should be mindful of the mistakes others have made, thereby escaping those things that have engendered the disfavor of God, caused failure, dissatisfaction, and continual loss, both here and hereafter. The church has continually taken a strong position in the presenting to the world the great need of a more faithful adherence to the law of the Lord. The dire results of treating any part of his word and commandments in a neglectful way have been dwelt upon and presented as being dangerous and seductive. The Scriptures foreshadowing the coming forth of God's work in the last days, with all its blessings, powers, and authority, have been faithfully presented, and as a result men and women have been added to the church and the greater part have received the promised testimony, "You shall know of the doctrine."

Now, a very important juncture has been reached, namely: Are you and I faithful and obedient to the requirements of the law in its fullness with which we have so earnestly urged others to comply, and of which we should be foremost in the observance? If not, are we consistent with ourselves and God? There has never been a time when the field was so white for the harvest as now. The spiritual, political, and material realms all proclaim the existence of this ripening condition, and God, knowing the condition which would prevail just before his second coming, was able and willing to give to his people such law and counsel as would enable them to escape many of the hurtful and soul-destroying agencies here on earth, and at the same time develop them in faith, obedience, and all gospel work, so that they would be prepared to meet the Lord at his coming.

Equality in temporal matters must be the order

here, but he has declared that preparation must be in his own way. See Doctrine and Covenants 101:2:

I, the Lord, have decreed to provide for my Saints: that the poor shall be exalted, in that the rich are made low, for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

These seem to be strong terms to apply to the disobedient who will not impart of their substance. However, we are not the author of the statement, and have no apologies to offer for its being there. The Lord clearly states his position relative to our duty in temporalities. One thing we should certainly remember and that is that he is going to make provision for his Saints; and do it in his own way, and those who can and will not assist in this way, will not secure favor from him, but chastisement and loss of a serious nature.

When we stop and scrutinize the prevailing conditions pertaining to the temporal conditions now extant in the world, can we not easily detect the wisdom, justice, and mercy of God, in that he has so graciously made provision for all the wants and necessities of his children, both as to their temporal and spiritual necessities? And that equality in temporal things may be had, he takes from the prosperous among his people in their seasons of prosperity and places in the hands of his appointed channel to be used to alleviate the wants of the poor and needy by clothing the naked, feeding the hungry, assisting them in obtaining homes, etc. (Section 42, paragraphs 8 to 12.) The Lord has said to us through his prophet that this section is operative now the same as when given.

Now, to make a summary of the present situation, it seems to the writer about this: We are engaged in God's work, and are or should be the salt of the earth. Can we be so and not assist God in his work of saving mankind when he has told us what is required of us? Are we willing to assist him in his way, or shall we withhold our substance of which we are only stewards, and in so doing become unjust stewards?

We may be asked if God is not able to accomplish his work without men and women being continually asked to contribute to it. To this we reply: God has given us a way. He has asked us to assist him. He has said, I am God, I change not. He would not be God if he did give us another way. Let us therefore keep the law. He has said to us that "this is a day of sacrifice and a day for the tithing of my people," and that he that was tithed would escape the great day of burning. (See sections 64 and 65.)

The Lord has further said that if we love him we will keep his commandments, and that we will remember the poor and consecrate of our properties for their support, and inasmuch as we do this we do it unto him, and it is well that our attention is called to the jealousy and great favor which the Lord has in all ages exercised in behalf of the poor and meek of the earth, and he has said that they that do it unto the poor, do it unto him.

In section 102 we find the Lord spoke unto those assembled and said they were full of all manner of evil, but the most prominent evil was that they did not impart of their substance to the poor and needy. Now the church is almost as a unit in the desire that the gospel of the kingdom should go to the people as rapidly as possible, Zion be redeemed, houses of worship built, and the families of the priesthood maintained while the representatives go forth with the gospel proclamation to the world. The Lord has informed us how this work is to be accomplished. See section 106; in it we are informed that it is through the tithes and consecrations of the people, and this is a standing law for ever. You can see the necessity on every hand for a united effort upon the part of the people. The nations are in commotion. The times are perilous. The sandy foundations are shaking and men and women are casting about for that which is more stable and consistent. The servants of the church are willing to go forth and make the sacrifice demanded of them, though the continuous absence from home and loved ones is severe and oftentimes trying to the utmost. Still they faithfully respond year after year when the demand is made upon them.

We must remember that the Lord has made known his way, and the work can not be accomplished in some other way. The church in providing for the poor, sending out laborers and building up Zion, can not proceed only as the people make it possible for her to do, by the keeping of God's law governing those conditions. The Lord said to the church in section 98, par. 10: "There is an abundance to redeem Zion even now, were the churches who call themselves after my name willing to hearken unto my voice." We believe there is now an abundance to enable the church to perform its work if every one would make the proper effort and let the Lord's work be paramount to all other things. We are to labor together with God for the accomplishment of the work entrusted to all. This does not mean that just the elders must labor, or that a part of the people must pay tithes and offerings, but all.

We are sometimes met with the argument, "I am in debt, and must wait until I am free." Now the Lord does not require impossible things of his people, but would it not be well to make a preferred creditor of him? Have you not owed him the long-

est time? Should you not at least begin paying some on the debt to him, and thus deal fairly with him so that no charge of robbery can be brought against you. (See Malachi 3.)

Now, we can not, any of us, afford to overlook these God-given requirements. The Lord and the church may afford it, but you and I can not. The Lord has said something about the windows of heaven. Let us get them ajar by keeping his commandments, and that in his way. The Lord said to his eldership in section 64, that he required the heart and a willing mind. Now if we honor him by keeping his commandments, it exhibits a willing heart and mind; if we do not keep his law, unwillingness and failure will be chargeable to us.

Many of the Saints are fully in line in regard to temporalities and are doing just what God requires of them, and he will not be slow in remembrance of them. Others are slothful, not seeming to comprehend that the Lord will hold them accountable for their stewardship. Others have been allured into paths of doubtful and ruinous speculation, such as gold, silver, lead, railroad stock, etc., which have brought dissatisfaction and regret in most cases. Still others have been discouraged by some of the church representatives who have in their heated zeal stretched out their hands to steady the temporal ark, by seeking to place a different interpretation upon the temporal arm of our church than that taught by the Presiding Bishopric of the church, whose interpretation the Lord said should be acceded to, and by so doing have brought hesitancy to many, and as a result the Lord's work has been hindered and delayed.

Now that there may be meat in the Lord's house, let us go forth as children of the light and work in God's way. Then we will soon begin to realize equality, equality as foreshadowed by the law, which is that everyone will have equal claims on the properties of the whole church, according to their wants and needs, inasmuch as their wants are just. It matters not how beautiful a system God has given to us, if any fail to make it operative in their lives by not doing the things required, the result to such will be failure and loss. Therefore let every man learn his duty. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. (See Doctrine and Covenants 104.) Every man must learn his duty, and slothfulness and neglect upon the part of any will not be overlooked. Such will be numbered among the unworthy.

Then let us not be content to say, "Lord, Lord," and still not do the things he requires of us. Possibly a little more doing and less theorizing would be more acceptable to God. Let us try it, and note the results.

ELLIS SHORT.

EVIL EFFECTS OF TOBACCO.

"Avoid the use of tobacco" is a sentence well known to all Latter Day Saints throughout the world, and I am pleased that such counsel is found in our Doctrine and Covenants. I have not always discerned the wisdom of this advice as I see it to-day, although I have lived in the light thereof for over twenty years. Yet I am delighted that we have always presented this noble and exalted platform to the world, but more especially to our Christian friends of all shades of opinion, and not only so, but we plead with clarion voice in the words of the restored gospel and the light of present-day revelation, "Come up higher, come up higher." How strange it should be regarded as degrading when one decides to throw in his lot with the Saints, yet when the true position is known, the opposite fact is revealed.

My observation has been quickened somewhat by reading the report of the ninetieth conference of Primitive Methodists held at Southport, England, June 17 to 24, 1909. Here is the entire newspaper clipping:

The following resolution was posted up in the conversation and smoke room: "The conference notes with profound gratitude the gift of a box of well-seasoned cigars, per the Rev. J. T. Barkley, and hereby expresses its high appreciation of the thoughtful action of the donor, who desires to remain anonymous. We recommend the delegates to visit often the room where the fragrant weed is kept, and assure the donor that the box will soon be depleted of its precious contents, and a daily repetition of the gift will be a source of joy to the majority of the genial delegates to the conference."—*Leeds Mercury, June 21, 1909.*

Is this truly the "primitive methods"? Would the Apostle Paul have favored such a resolution? We affirm that he would not. No, a thousand times no. But on the other hand, one thinks I hear him in tones of anguish reproving, rebuking, and condemning the very thoughts, and by virtue of his divine calling appealing to them in such words as are found in Romans 12: 1, 2:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Where is the sacrifice of this conference of ministers? Did I hear you say there is no sacrifice? Yes, you are correct, there is no sacrifice, no reasonable service; for instead of being transformed by the renewing of the mind, the evidence proves that they are not renewed in the spirit of their mind. They still conform to worldliness; they mind worldly things. With what result? Kindly note another very interesting item from the same report:

The report of the candidates examining committee was adopted: It showed again a decline in the number of candidates to about one half what it was three years; sixty-three

candidates were recommended; three did not attend; nine were rejected on the medical examination; fourteen failed to gain the minimum number of marks, and thirty-seven were sent forward to the written examination.

What a condemnation to be sure! Is this the fruit borne by the "fragrant weed"? A failure of twenty-six candidates, just think of it. What a percentage of loss; what a need for the transformation of the mind, without which they can never prove what is that good and acceptable and perfect will of God!

"Avoid the use of tobacco." Do you not think we are needing the clarion voice to-day? Is the angel message a vain one, or is it truly needed? Will you accept the invitation to "come up higher"? Primitive Methodists, come back again; your primitive method is far too modern.

Listen again, my friends, to the counsel of God: "Tobacco is not for the body, neither for the belly, and is not good for man."—Doctrine and Covenants. Your conference report proves that that counsel is true. All medical testimony also confirms the statement. Let me present you with some medical evidence in confirmation of the above. The following statement is taken from the *Beacon Light*, an anti-smoking journal, for June, 1909:

DIALOGUE AND DEMONSTRATION.

Doctor.—"Well, my man, what is your trouble?"

Patient.—"I feel right run down, doctor."

D.—"Do you smoke much?"

P.—"About thirty cigarettes a day on the average."

D.—"You don't blame them for your run down condition?"

P.—"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way, then he took a leach out of a glass jar.

D.—"Let me show you something," he said. "Bare your arm."

The cigarette fiend bared his pale arm, and the doctor laid the lean, black leach upon it. The leach fell to work busily. Its body began to swell, then all of a sudden a kind of shudder convulsed it, and it fell to the floor dead.

"That is what your blood did to that leach," said the physician.

He took up the little corpse between his fingers and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

P.—"I guess it wasn't a healthy leach in the first place," said the cigarette smoker sullenly.

D.—"Wasn't healthy, eh? Well, we'll try again." And the physician clapped two leaches on the young man's thin arm. "If they both die," said the patient, "I swear off—or, at least, I'll cut my daily allowance from thirty cigarettes to ten."

Even as he spoke the smaller leach shivered and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to the leaches."

"It is the empyreumatic oil (nicotine, a colorless oil, and one tenth of a grain of it will poison a dog) in your blood," said the medical man. "All cigarette fiends have it."

"Doctor," said the young man, regarding the three dead leaches thoughtfully, "I half believe you're right."

That statement simply confirms our position again. Again we repeat, "Avoid the use of to-

bacco; it is not for the body, or the belly; in fact it is not good for man."

Here is a very remarkable case, which I took from *The Yorkshire Evening News*, May 19, 1909: "A man in Moscow celebrated his hundredth birthday by smoking a cigarette for the first time in his life. He died half an hour later. It is a clear case."

In confirmation of all that is here presented, I will now give you two cases of cancerous growth. The first was taken from the paper already mentioned, for June, 1909.

CANCER FROM CLAY PIPE.

Doctor's theory of how the disease may be set up.

The smoking of a clay pipe was suggested as a probable cause of cancer by a medical witness at an inquest on Saturday upon a Richmond gardener named George Trigg, age forty-eight. . . . Witness stated that the man had had excellent health until a short time ago, when a growth developed on his upper lip. He attended at the Middlesex Hospital, when it was found that the growth was of a cancerous nature. He underwent an operation under chloroform with marked success, and was afterwards bright and cheerful.

It was discovered, however, that other cancerous growths had formed in the neck and that it was necessary to perform a second operation. Deceased's heart failed under this operation, and he died almost immediately. A medical witness was asked if there was any indication of how deceased contracted the cancerous growth. Witness: "He smoked a short clay pipe on one side where the growth formed, and that might have had something to do with it." The jury returned a verdict of death from misadventure, and expressed the opinion that the hospital authorities were in no way to blame.

This evidence is clear and conclusive. The second case of cancerous growth is one which came under my own personal observation, while in the line of ministerial duty; *i. e.*, visiting a sick brother who lay in the Leeds Infirmary, he having passed through a most serious operation. It was during one of these visits that I saw this poor fellow wheeled into the sick ward from the operation table, and put into the bed next to that of the brother whom I visited. He was an awful sight to look upon, there being only a very small portion of his face to be seen, owing to the bandages, etc., about his head and neck. I endeavored to give this poor man a word of cheer, day by day, as I visited my brother, and the following story is what this poor soul told me of his case:

"This is my third operation; my complaint is what they call cancerous growth of the mouth, throat, and neck. They tell me it is very doubtful if I shall ever be free from them."

"Have you any idea as to the cause of these cancerous growths?" I inquired.

In answer to my question he said, "Well, I will tell you the truth about this matter from the beginning. I am a Nanny, and when I have done my day's work, I generally call at a public house for a pint of ale. One day I called for my ale as usual, and also requested them to give me a clay pipe. I put the clay pipe in my mouth while I prepared my tobacco; when I took the pipe from my mouth it stuck to my lips and

brought away with it part of the skin from my lips. I did not think much about it at the time, but shortly afterwards it became very painful, so I was advised to come here. They told me upon examination that it was a cancerous growth, that I should have to undergo an operation. I came inside and this is now my third operation. If I had taken the first in time, I might have been completely cured, but as it is they can not tell where they may appear next."

Poor man! I felt almost helpless, but I tried my best to cheer him. How very true the words, "The wages of sin is death." Why, one will ask, is it a sin to smoke? Reader, can you doubt it in the light of the above evidences? Yes, it is indeed a sin to use tobacco in any form, and I will explain why it is a sin. The first law of nature is self-preservation, is it not? If so, let me ask, how can we preserve our bodies, healthy and clean, if we permit poisonous and cancerous matter to enter into them? We sin, therefore, against ourselves, in the first place, in body, mind, and spirit. We rob our nation of her healthy, strong, and robust manhood. It is a sin to steal. We sin against God; in fact we rob God in that we lose power (ability) to procreate to our species, strong, healthy, robust in body and in mind. They lose that force of character, that purity of mind, that intellectual understanding of the divine order and design in all creation; in fact I go so far as to say that I believe some lose even the power to procreate at all. Can you wonder at the degenerated condition of the world to-day?

If men would purify themselves and be clean as God designed, they would be healthy and their tissue pure and strong. Men of God would be born. Righteous principles would prevail, and mankind would begin to understand what was meant by God when he gave man dominion over all things and commanded him to subdue all things unto himself. Instead of the above condition obtaining, we find man in slavery even to his own body.

Again, we sin against our families and also our neighbors; first by example, second by weakness of volition, third by enslaved habit. You, yourself, know that we can not present the evidence of the above evils to any living soul with any good effect, while we ourselves portray such weakness of character by example, by weakness of will power and filthiness of habit.

Avoid the use of tobacco. For what reason? Listen: "That your counsel to be temperate may be made effectual by your example."—Doctrine and Covenants 119:3.

In conclusion let me submit the beautiful words of the Apostle Paul, 1 Corinthians 3:16, 17:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Every Latter Day Saint will understand this plain and pointed lesson of the apostle. No man, be he

saint or sinner, can afford to pay the price that is here referred to. "If any man defile the temple, him shall God destroy." The things of time and sense do attract us in this life, but remember we are working for eternity, and not for time only. It is impossible to use tobacco without defilement. "Be ye clean that bear the vessels of the Lord." (See Doctrine and Covenants 119:3.)

Let us, therefore, abstain from the use of tobacco in any form. For the sake of health, of cleanliness and pureness, both in person and in thought. Because such an ungodly habit is unnecessary, expensive, and selfish, and very often the purchase money is the price of death. Finally, reject not the counsel of God against yourselves, but accept the knowledge of life, which our Father in heaven wishes us to possess.

W. H. GREENWOOD.

LEEDS, ENGLAND, June 1, 1909.

Of General Interest

"A Certain Rich Man."

A powerful sermon was preached by Dr. Washington Gladden in his church at Columbus, Ohio, on William Allen White's book, *A Certain Rich Man*, which has attracted more thoughtful attention than any other novel published this year. The title of the book, Doctor Gladden remarked, is a text from Luke 13:16, and the book is itself a great sermon. "The kind of folly which the certain rich man of Luke's parable exemplifies is illustrated in Mr. White's story. It is the craze for accumulation. The ground of a certain rich man brought forth plentifully, and he reasoned within himself, saying, 'What shall I do, because I have not where to bestow my fruits.' And he said, 'This will I do; I will pull down my barns and build greater, and there will I bestow my fruits and my goods.' That is the form of the madness, it was accurately noted far back in history, but it is raging to-day tenfold worse than it was then. 'What shall I do?' This is the cry of the prosperous everywhere. 'My ground has brought forth plentifully; my grains are abounding; I have enough for health, enough for life, enough for love—enough—but what is enough? A little more.'

"Take heed and beware of covetousness, for a man's life consisteth not in the things which he possesseth. Deep in our hearts most of us find ourselves openly at war with Jesus, on this proposition. The certain rich man of Luke's parable may or may not have been an exceptional man in Luke's generation, but he is the typical man of Mr. White's generation. To trace the workings of this abnormal passion in the human heart and in human society is the purpose of this novel—for it is a novel with a purpose. Most novels that are worth much have some purpose behind them. The story, not less than the poem, is an interpretation of life, and he is a poor interpreter who can not show us not only what life is but what it ought to be.

MEASURES UP TO THE TIMES.

"Mr. White's story could not have been written ten years ago. The sentiment to which it appeals, the popular moral judgment which, in the denouement of the plot, it assumes, did not exist ten years ago in any such volume that a story could have been founded on them.

"The story begins in the days of the struggle for the possession of Kansas, and introduces us to the pioneers from

New England. The first third or quarter of it is pictorial rather than dramatic; for anyone who wishes to know how Kansas came to be, these chapters are profoundly interesting.

"The certain rich man is John Barclay. His father and mother were pioneers in 1857, when John was only four years old; his father, who was a Congregational minister from Massachusetts, was killed in a fight on the border on the journey to Kansas, after he had preached an abolition sermon with his prairie schooner for a pulpit. The young widow carried her boy to Sycamore Ridge, and there began the fierce struggle for existence, supporting herself by the severest manual labor until the schools were organized in which she found useful employment and decent livelihood. Mary Barclay is a great character; the strokes of the pencil are few, but she is finely drawn, homely, dignified, veracious, honorable, loyal to her ideals, and for ever true to the memory of her lost hero. It was not for want of good guidance in his childhood that John Barclay became a Philistine.

STORY VIVIDLY TOLD.

"The outbreak of the Civil War in 1861 is vividly told in the adventures of two boys under twelve, one of whom was John Barclay, who ran away with the army and received in the battle of Wilson's Creek a wound that crippled him for life.

"By the time he was fifteen he had begun to develop the thriftiness, which he had undoubtedly inherited from his Yankee grandfather. Such traits have a way of skipping a generation. He traded a carbine that he brought from the army for an Indian pony and then he began business for himself. 'He organized the cows of the town into a town herd, and took them every morning to pasture on the prairie. . . . His limp put him at a disadvantage, so he had few fights; but he learned cunning, and got his way by strategy rather than by force, but he always had his way. He was a born trader; he kept what he got and got more. His weakness was music. He kept two cows in his herd in the summer time for the use of the melodeon at the Thayer House, and moved it to his own home and put it in the crowded room, and practiced on it at night, when the other boys were loafing at the town pump.'

"A little later John went to the university at Lawrence and returned after five years with a degree of Bachelor of Laws, and entered into partnership with his mother's old friend, General Philemon B. Ward, one of the great characters of the book—one of the typical idealists of that new community—one of the men by whose faith the world lives. At once John began to be reckoned with as one of the powers that be; his hand was in every enterprise in which there was money to be made—in finance, in town development, in local politics.

"One of the first of his brilliant schemes was the Golden Belt Wheat Company. The panic of '73 had impoverished most of the farmers; they had nothing to live on while they were making the next crop. Barclay proposed to lease their farms at three dollars an acre, advancing the money in March. 'His plan was to organize a stock company, and sell his stock in the East for enough to raise eight dollars an acre for every acre he secured, and to use the five dollars in making the crop. He believed that with a good wheat crop the next year he could make money and buy as much land as he needed. But that year of the panic John capitalized the hardship of his people and made terms with them which they could not refuse. He literally sold them their own want. For the fact that he had a little ready money and could promise more before harvest on which the people might live—however miserably was no concern of his—made it possible for him to drive a bargain little short of robbery.'

TYPICAL OPERATION.

"This was only a sample of his operations. Most of the schemes that he worked were within the law; if criminal practices had to be resorted to he generally managed to force some one else to take that risk. His masterful combination grew and prospered. Mills, elevators, and railroads dropped into his open palm as the ripe fruit falls from the bough.

"As president of the Corn Belt Line and as controlling director in the North Lake Line, he got rates on other railroads for his grain products that no competitor could duplicate. And when a competitor began to grow beyond the small-fry class, Barclay either bought him out or built a mill beside the offender and crushed him out.

"And then, one day, after long years of growth in the under consciousness of men, an idea came into full bloom in the world.' This idea was the birth of public opinion. 'Public opinion! It is not substantial, it is not palpable. It may not readily be translated into terms of money, or power, or vital force. But it crushes all things before it. . . . Money can not hold it, arms can not hold it, cunning can not baffle it. For it is God among men. Thus he manifests himself in this earth. . . . Barclay was beginning to feel upon him night and day the weight of the popular scorn. He called it envy, but it was not envy. It was the idea working in the world, and the weight of the scorn began to crumple his soul. . . . The people were beginning to question the divine right of wealth to rule because it was wealth.'

PUBLIC OPINION MADE LAW.

"Then came laws forbidding railway rebates, and the machinery of the Government was set in motion to prevent such combinations as the National Provisions Company. Suits against it were brought in half a dozen States. Barclay was furious. He could not understand why he should be disturbed in a course which he had been following so long. But slowly the truth began to percolate into his mind. His early education began to rise in his consciousness and reassert its power; many things united to give force to the testimony borne in upon him from every side, that great gains may be a curse to a man with a conscience.

"Once or twice in his career the everlasting realities had been brought home to him. When his daughter became affianced to the son of General Ward, that old idealist sought him out and told him some very plain truths. The arrangement was that young Ward should become Barclay's private secretary, with an interest in the business. The old man was half distracted. 'Would you take my boy,' he cried, 'my clean-hearted, high-souled boy, whom I have taught to fear God, and callous his soul with your damned money-making? How would you like me to take your girl and blacken her heart, and teach her the wiles of the outcasts? And yet you're going to teach Neal to lie and cheat and steal and make his moral guide the penal code instead of his father's God. Shame on you, John Barclay!'

"It is doubtful whether since Nathan faced David a more convincing word than this has been spoken by one man to another. Doubtless it gave John Barclay a good many bad quarter hours. But he was destined to hear another testimony even more searching from the mother who bore him. 'Here you are,' she said to him, 'fifty-four years old, and what have you done? You have killed your friend, and your friend's father before him; you've wrecked the life of the sister of your first sweet-heart, and put fear and disgrace into her father's face for ever.' It is a terrific arraignment, in its irresistible truth and in its heart-breaking tenderness. You may search literature for any message to the men of this generation more prophetic than Mr. White has put into the mouth of this strong-hearted woman. The very word of

God is in it, 'quick and powerful and sharper than any two-edged sword.' Is it incredible that such a man as John Barclay should be melted in such a flame? I do not think so. I think that the conversion of John Barclay which follows conforms to the logic of the situation. He was in hell, a hotter hell than Dante ever imagined, and there was a way out; why shouldn't he escape?

"For such a repentance there must be works that were meet. They were not withheld. It meant, of course, the putting away of this ill-gotten power, and this was not so difficult a thing to do as is sometimes imagined. The National Provisions Company was simply a big blanket of debt spread over a large group of industries. Barclay owned a majority of the stock, he managed to get most of the rest of it, by exchanging for it his other securities, and when he made a bonfire of those seventy-five millions of certificates, nothing happened except that a big load of debt was lifted from that group of industries. Not a wheel stopped; the mills and the elevators and the railroads went right on; their fixed charges were reduced by so much, and there was more to divide in profits and wages—that was all.

"Mr. White has dared to suggest to us that a plutocrat may repent and be forgiven. That is a good hope which may well be cherished, not only by the plutocrats, but by the rest of us.

"I have given, of course, but a meager outline of this great story, which in its ethical and its social significance, is the most important work of fiction that has lately appeared in America. I do not think that a more trenchant word has been spoken to this nation since Uncle Tom's Cabin. And it is profoundly to be hoped that this book may do for the prevailing Mammonism what Uncle Tom's Cabin did for slavery."

Professor Ferrer.

There is little dissent anywhere, here or abroad, from the opinion that the Spanish government made a profound mistake in causing Francisco Ferrer to be shot. His death has made a momentous stir in Europe which is by no means likely to end with the riots in Paris and the outbreak in Pisa and the resulting damage to its cathedral. Ferrer was arrested and tried in 1906 for complicity in the attempt on the life of King Alfonso, but was acquitted. He was arrested again last month charged with having incited the rioting last summer at Barcelona. It will be recalled that that disturbance was started as a protest against the sending of Spanish troops out of the country to fight the Moors. Ferrer was tried by court martial and condemned. His attorney says his trial was not fair, as witnesses were not examined in open court, but their depositions were read.

Theoretically, he was a philosophical anarchist like Kropotkin. Practically, he was an educator, apparently the most notable in Spain. Having command of a good deal of money—either his wife's or that of some woman backer—he started in Barcelona and other places eighty or ninety "modern schools," said to have been in most respects the best schools in Spain. General Linares, the Spanish Minister of War, says of them in a dispatch to the *World* that they were schools "where children and adults of both sexes were impregnated with the doctrines that there is no God, no family, no fatherland, no national flag, no necessity for any church—in fact, all the doctrines proclaimed in the anarchist congress." We would not wonder if that were largely true, but, at any rate, they were schools where the knowledge that was imparted was not censored and measured out by the Roman Catholic Church as it exists in Spain. Whatever errors they may have inculcated, at least the light of such truth as there was in them was not smothered by the stifling pall of Spanish clerical supervision.—*Harper's Weekly*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Daughters of Zion Reading for November.

FOUNDING A HOME AND THE RIGHTS OF EACH OTHER IN THE HOME.

I realize that I have an extensive subject, one which deserves careful consideration, and one not easy to confine within the limits of a short paper. I will try, therefore, to condense it as much as possible.

Home making is a very common occupation among the adults of the human race. The character of it is so vitally important, however, that we very much need all the help possible to begin this work aright, and in a way to produce the best results. We should receive this instruction or help previous to our experience in married life and thus be conscious, when we assume this responsibility, of the importance of the work in all its breadth and meaning. The founders of the homes now existing should be able, largely by example, to exhibit to their children what constitutes a home where love dwells and peace reigns. That is, the example should cultivate within the children a love for that home and its peaceful atmosphere, then when the time comes for each one to move out for individual usefulness he will already have been fitted for it.

The two who found a home should be very careful to make a proper start. Otherwise the best results are much more difficult to obtain. Do not think because love is strong and constant that there will be very little to watch in conduct one towards the other—which is the element that makes the home atmosphere. Neither should we expect that at the founding of a home there is less need for watchfulness than at future times. Rather than this expect that the perfect working of a perfect system, inasmuch as human members can make it so, will come from the most intimate and constant acquaintance of its members. Each one should bear his share of responsibility and be careful not to scrutinize more closely the conduct of his companion than his own. We can help each other very much, at times, by pointing out, in a proper manner, little faults and failings which will creep into the conduct of most of us. But I wish to emphasize the fact that we must keep close watch of *ourselves*. Let it not be enough to say that we have faults, as all of us are willing to acknowledge, and then paying no heed to seeking them out, go on closely observing and criticising our partner. You may think that people who truly love each other will not be guilty of this. The conclusion is not necessarily right. It is only one of the rather common mistakes, unconsciously made, among good people. For you know we can not always see our faults as easily as we see those of others.

I believe very strongly in the reign of the spirit of peace. Let it be a ruling spirit in your home. Its establishment can not mean the effort of one alone, but two or more who are associated together. A very true statement as presented in our reading, "The basis of peace," is that the peacemakers are not only the ones who may settle difficulties, but those who prevent them. The maintaining of peace by both these methods is governed largely, I believe, by a desire to know

ourselves and each other as we are, and the great stand-by and help is the assistance of the Holy Spirit.

Let good cheer be a prominent factor in your home building. You know it is far-reaching in its effects. I have seen the countenance change instantly by contact with a person who is cheerful in his warfare, and as quickly change in the opposite direction when the opposite condition obtained. Especially should women furnish this attribute in the home. It is true that both should constantly cultivate it, but I believe that after all the woman has a little easier chance to do so, as a rule. She has her home to *dwell* in, he has it only a rather small portion of the time. She cares for the children, principally, and along with the care comes a rich compensation in the cheer that they infuse. She deals with comparatively few in the outside world—he with many—and under varied and trying circumstances often. And from a physical standpoint, she has opportunity, and should make full use of it, to breathe fresh air constantly, and this certainly does affect the mind. This advantage is not always at his command, in fact is quite often denied him. Give these ideas a thought at least before excusing yourself for being at all pessimistic.

One important point in the preservation of peace is to have firmly grounded the thought that all will not be sunshine, that so long as I am not perfect my companion must not be expected to be. Look for more or less of an unpleasant nature in some way, then when it appears, observe it closely, dispassionately, and with a view to ridding the home of it, if possible. If it is a fault in yourself, confess it freely, and ask your companion to help you see it and overcome it. If it is a fault in him, judge wisely the time to tell him of it and do it in the right spirit, and should he not receive it kindly do not be discouraged even at this. But make a *tactfully* persistent effort, not a nagging one, to further help him, until you will most probably see a result, often beyond your expectations, especially if your effort has been a prayerful one.

Let us remember, however, when practicing all these methods towards the cultivation of peace and perfection in the home, that these desirable conditions must not be obtained at the sacrifice of some God-given principle. In other words, do not shirk a duty in order to preserve peace. If you know that some particular subject may jar upon your companion, do not decide solely on that account to avoid it, but, rather think deeply whether it is something that should be considered. If you decide that it is important, tell your companion so. Ask his forbearance while you present it and earnestly do your part. It may take some judgment if you bring about desired results, and should he not be performing his part, he may ignore your counsel and of course there may be loss to the home inmates in one way or another. For this you are not responsible, however, if you do your duty. But at the commencement of your home life together tolerance should be cultivated by both parties, and only thus is freedom and justice obtained—two essentials on the road to perfection. Cultivate in your own mind a calm feeling of peace and love, and desire to do good and then you may approach the most troublesome questions with profit. The real feeling in the heart has much to do with resulting conditions. Analyze your own self and see that you are in the right condition of mind before you try to suggest reform to anyone else.

"Curved is the line of beauty,
Straight is the line of duty;
Follow the last and you shall see
The other ever following thee."

All I have said is equally applicable to both partners in a home. The sum of responsibility should be shared equally.

Of course one must have more care and responsibility in one line—the other another. But each should seek opportunities to do favors and give substantial help when possible. Be sure also always to do your share of duty, for this is one of the greatest helps towards happiness. Do not allow yourself to complain under hardship and have the idea that your partner has not so much to bear as you have. Some other time may reveal hardship for him when you are more free and more favorably situated. Indeed, it is not a plan abounding in good results to allow one's self ever to feel that his burdens are greater than others. We can not judge that, *justly*, so let us not attempt it at all. Leave it to the just Judge of all the earth who sees and knows all things.

MRS. A. H. MILLS.

Questions on November Reading.

Why do the founders of a home need instruction? When is this instruction needed? Toward what should the conditions of the home tend in its influence upon the child? What attention should be given in the founding of a home? What constitutes the home atmosphere? What need is there for watchfulness in regard to the conduct of its members? What should be subject to scrutiny? What help can each give by suggesting improvement in the other? Where should we apply the greatest watchfulness? What should we do about our own faults? What may be generally supposed concerning two who love each other? What, in fact, is frequently true? What should rule in the home? Can this be assured by the efforts of one? Who are real peacemakers? What results from a knowledge of each other? What should be a prominent factor in home building? Who should cultivate this? Can we say that this is easier for one than the other? How may circumstances vary the conditions? What are the benefits of cheerfulness? Are there any conditions under which it should not be sought after? What is the meaning of being cheerful in our warfare? How are children an aid in cultivating cheerfulness? What should be our attitude towards the shortcomings of the other? How should one go about helping the other in the overcoming of a fault? In seeking to preserve peace, what should not be sacrificed? What should be cultivated by both in regard to faulty conditions? What should govern in approaching troublesome questions? How should responsibility be shared? How should each meet his portion of hardship? What may varying circumstances bring to each? What is our capacity for judging of the comparative weight of burdens?

Program.

Hymn No. 11 Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "Tact in dealing with difficult situations in the home"; paper, "Compensation in the care of children"; roll call; business; closing hymn and prayer.

Requests for Prayer.

Sr. Minerva Johnson, Tryon, Nebraska, asks the Prayer Union to pray for Sr. Mary E. Godfrey, who is greatly afflicted, that God may heal her if it is his will.

A minister's wife and a layman's wife have been telling each other, at the request of the editor of *The Sunday School Times*, how each would behave if she were in the other's shoes. The published advice that has been passing between parsonage and pew is brimful of common sense. There can be little question that it is needed, on both sides. Perhaps if the advice were followed by both sides there would be fewer church problems than there are.

Letter Department

Editors Herald: I wish to make use of this medium for the present to thank the many dear Saints for the soothing, comforting, and stimulating letters received in this my great bereavement when human sympathy is so sweet; and to assure them and all who have remembered me in their prayers that they have not been offered in vain. Though the tears oftentimes flow, I realize that of myself I could not have borne up under even the strain of the last month of my husband's sickness as I have, before the sorrow came, and still the same sustaining influence is with me so that I can abide here in our home all alone during the days, busying myself with the many things that need to be done. Each letter will be answered as soon as practicable.

To-day the island mail came. How strange and how lonesome to receive it without him. To him, those were the milestones looked forward to with eager interest. And how sad the hearts of the Saints there will be when this mail boat returns. God bless them there and those here also.

E. B. BURTON.

UNIOPOLIS, OHIO, October 10, 1909.

Editors Herald: I wish to thank you for the questions answered sometime ago as to members of the old church being baptized into the Reorganized Church. The testimony of Cowdery, Harris, and Whitmer, as contained in the last paper, is the strongest evidence possible to the divinity of the gospel. After having been set out of the church a number of years, and then to live and die testifying to the truthfulness of the latter-day work, was certainly a miserable end for them.

I often rejoice in the testimonies of our dear brothers and sisters. See what a cloud of witnesses we have! I don't see how the raising of the dead would be any better, considering the time and circumstances from the beginning to the present time.

Brother, what could we do, if all worked together to the selfsame thing. The answer is, What is it we could not do? Suppose there are sixty thousand members, and one out of three would put up twenty-five cents a week for the church necessities. One week would be a little over five thousand dollars.

O, brethren, where will the stars in our crown be when we are carried up to Abraham's bosom? Then we will say, "If I was back to the vineyard I would lay up more treasures in heaven." But we will not be allowed to do that. Then we will think of Bro. I. M. Smith's sermon in the *Ensign* on one word, "Remember." I feel encouraged this morning; feel like we ought to be doers and not hearers only, deceiving ourselves. I hope to be more humble.

Your brother in Christ,

JOHN W. GROSS.

MONTOYA, NEW MEXICO, October 6, 1909.

Editors Herald: I wish to say to the Saints through the *HERALD* that I am still alive and believe I am still in the faith; I know I am in the fight.

I began my work here last spring as per appointment. My congregations have been small. Many people go away to work for support. Crops were short last year. Land worth taking is about all taken, but relinquishments can be had cheap. We are allowed to file on three hundred and twenty acres. I don't think it safe to try to make a living here altogether with the plow. I believe broom corn will be the money crop here. I see the price is good and this country seems to be specially adapted to it. A great deal of it will be put out here next year.

I wish some good Latter Day Saint with a little money, and who could pray, sing, and preach, would come out here and help me out. We can not work much of the time on a farm, it is so dry, and he would have lots of time to help me.

I have had one debate with the Campbellites and replied to a Methodist man's lecture. One Baptist preacher called me a liar and proved it by another Baptist. I have replied to them and they are mad clear through. I met the Baptist preacher's witness that he used to prove me a liar by and I rubbed him hard and he drew his knife on me. His actions and conduct showed that he was brimful of the spirit of his master. Fortunately for him and me I did not have the same spirit. I am ever so thankful for the gospel of peace that helps men to overcome their mean, fighting disposition.

I am getting along slowly, but doing all I can, and I believe this country, after while, will be a good field for us. I believe I am on the ground at the proper time. There are a great many schoolhouses and all are open to all denominations here. If I only had a horse and rig so as to travel around over the country, I could get along so much faster. My son runs the place and I am doing what preaching I can. I can not keep busy and that is trying on me. For eighteen years I have labored in Arkansas and Oklahoma and could put in all my time, and was happy. But here I can not get the people out, on account of them being so scattered, as well as careless and indifferent.

I wish Bro. C. Scott could send some of the surplus of Colorado's big crop over here. Maybe it would help us hold down our claims and attend church.

As ever,
S. P. SIMMONS.

GATEWOOD, ALABAMA.

Editors Herald: This is the first letter I have ever written to the HERALD. There are not many Saints around here. There has been a Holiness meeting going on here for some time. They have a revival once in a while.

My father is a Latter Day Saint preacher. Brother Kelley and Mr. Love are to debate about six miles from our home. I want to attend if it is possible. I want all the Saints to pray for me.

I have been a member of the church about three years. I was baptized by my father.

I remain,
MAGGIE MAY BANKESTER.

ELK MILLS, MARYLAND, October 6, 1909.

Editors Herald: I entered the missionary field July 17, and have labored in Philadelphia practically all the time, until a few weeks ago when I came to this place, my native town.

Fourteen years ago I accepted the angel's message at this place. At that time just a handful of people were willing to listen to the truth as it was presented, but now they have quite a nice branch of faithful and earnest workers.

Sunday, September 19, another promising young lady by the name of Ella Carter was added to the fold by Elder William Anderson. We all rejoiced to see her step out and obey the truth as she will be a great help to the work. One great feature of note here is that the Saints are trying to let their light shine in the world. They have won the confidence of the people.

Elder William Anderson and I are laboring together and I find him a very congenial man to labor with. He has great patience with one who is young in missionary work. It is a great sacrifice to leave home and loved ones and go out in the world, yet when I think how many precious souls there are in the world who know not the beautiful truths of the gospel, I am willing to consecrate my life's service to the Master and ask him to use me as seemeth good in his sight.

Sunday, October 10, our souls were made to rejoice when

five more entered the fold. One young lady came up out of the water and her husband took off his coat and was baptized too. When one young man was baptized his mother said she must follow her son and be a help to him. So you see that the good work is moving on. Others have given their names for baptism. Brother Anderson is well liked here in Maryland and I believe there will be a good work done. Let us all be faithful to the end of the race.

Yours for the spread of truth,
IRA W. HULMES.

HOOD RIVER, OREGON, October 11, 1909.

Editors Herald: I notice in the HERALD for October 6 an account of a conversation between Brother Grainger and Rabbi Kohn of Saint Louis. If his translation of Isaiah 29: 14 is correct, it will surely be of use in talking to our Jewish friends.

We have recently had the privilege of conversing with a Mr. Wineburg, a clothing salesman, who has studied for a rabbi. He claims he has a first cousin who has charge of the setting apart of the property to the settlers coming to Palestine.

Mr. Wineburg lectured to the Saints and friends in my house three times and expressed himself as being pleased to meet with a people who understood the prophetic history of the Jew. He stated that the Jews were fast returning to their own land; that three-fourths of the travelers through the Mediterranean Sea were Jews going to the land of Palestine; that each New Year night in all their synagogues the world over, they stand up and unitedly give a cry in Hebrew, which interpreted means that they hope to be in their own land one year from that night; that there was a deal being consummated now between Great Britain and Turkey by which the land of Palestine shall be given to the Jews. He also stated that the Jews in Palestine are self-sustaining; that the land is very productive; that dates and grapes are in abundance.

He seemed to appreciate the work done by Joseph Smith in educating the people that God was working with the Jews and that God would gather them in to their own land; that they would become one nation and that one from the seed of David would be king over them all.

We read the twenty-ninth chapter of Isaiah to him and presented him with a copy of the Book of Mormon, which he promised to read, at the close of a prayer service which he attended. A brother spoke to him in prophecy and told him that if he accepted the work and was faithful God would use him as a servant to preach the gospel to his own nation.

Surely the time is fast approaching when the gospel message shall be declared to the Jewish nation. In fact it is pleasant now to talk with the Jew regarding the fulfillment of the prophecies recorded in his own history; prophecies that have been and are now being fulfilled in connection with the restoration of the gospel. "Comfort ye, comfort ye my people saith your God, speak ye comfort to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." "For I would not brethren, that ye should be ignorant of this mystery, least ye should be wise in your own conceits; that blindness is happened to Israel, until the fullness of the Gentiles be come in . . . as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins," or "pardon her iniquities."

Your brother in faith,
N. T. CHAPMAN.

UKIAH, CALIFORNIA, October 9, 1909.

Editors Herald: It is with pleasure that we write of the labor performed in this part of the Lord's vineyard.

Elder J. F. Wiles came to Willits in July and held several services in the little schoolhouse and created an interest in at least two homes where the gospel was unknown. It gave strength and courage to the few scattered Saints of this community. We visited Potter Valley, which lies between Willits and Ukiah, and there Brother Wiles preached twice to the Indians who are natives of this valley. We felt the influence of the Spirit and words can not express how much we enjoyed meeting with the isolated Saints of Potter Valley. But elders are restless creatures and so were soon on the move again. The next stop was made near Ukiah, where Brother Wiles preached a few evenings in another country schoolhouse, then away to attend the reunion at Irvington where we profited by the advice and counsel so lovingly given to the Saints from our reunion pulpit. It was truly the most spiritual reunion of years, and after our feasting on spiritual food we returned to our beautiful Mendocino County and were soon made happy when Elder Wiles, reënforced by Elder F. B. Farr, returned. We again held one service in the schoolhouse near Ukiah and then obtained the opera house in town, where a number of evening services were held, but as usual, without much success, and the elders felt that the cost was greater than the interest demanded.

Then through the kind donation by Brother Hager of a hall in Ukiah, a sacrament meeting was held Sunday, October 3, and a preaching service in the evening by Elder F. B. Farr, which were well attended by the Saints from Potter Valley, twenty miles distant, and by the Saints in and around Ukiah.

The Saints will continue to hold meetings in the hall every Sunday, as Brother York was ordained an elder while attending the reunion and thus we trust the good work may roll on. A Bible class has been formed and one meeting already held at the home of Sister Hager, where friends and neighbors were invited in to study the Scriptures.

We thank the elders for their visit and good sermons and the spiritual food received. I feel to say to the Saints, by name if not by spirit, if they open their homes to the servants of God and entertain them by the true Spirit of Christ (love), I know they will be blessed more than money can buy. Turn them not away, for thereby you are losing blessings money can not purchase.

I was very sick, but knew what the doctors would tell me if I went to them, so I put my trust in God and sent for the elders. Brother Farr administered to me and I got up the next morning, healed all through. Oh children, you can not do too much for this work. It is God's and as long as you shirk from duty and turn a deaf ear you can not receive his blessing. God can not look with pleasure on evil and we are all known to him.

Your sisters in bonds,
C. B. LANDRUM.
MRS. L. DOUGLAS.

REAGAN, TEXAS, October 5, 1909.

Editors Herald: Many times the question is asked, Is the church growing farther and farther from God? Because there are some characters in the church that were in it long years ago, some will stumble and say they want out of it. But what kind of company would they be with on the outside? What did Jesus say in the parable about the wheat and tares? (Matthew 13: 24, 30.)

So, Saints, look not at others, but remember your salvation depends upon your personal effort. But what kind of tares will we find in the church? Different kinds. Read Doctrine

and Covenants, page 158, and many other places. Liars are one kind of the tares and the most hurtful of all, for they can disturb more than anything else. They can cause more hardness; cause brothers and sisters to fall out with each other; they can tell falsehoods on a brother and sister that will cause others to lose confidence in them. Why will they do it when they see how many times they are condemned by the scripture. Read Doctrine and Covenants, pages 100, 158, 166; Revelation 21: 8.

"But," says one, "you are too hard on the liars." I am not nearly so hard on them as God himself, for he will put them in the lake that burns with fire and brimstone. Paul says to teach, warn, rebuke. (2 Timothy 4: 2.) Whom must we warn, teach, rebuke? Those that break the law, surely, for the law is not for a righteous man. (1 Timothy 1: 9.)

My heart has been made sad at the different things that I have heard here of late. Saints ought to be careful what they tell. I see a disposition in some of the laity that ought not to be. If they hear something that sounds funny to them, they can not stand still till they get to tell somebody else. If we will read the Bible, Book of Mormon, and Doctrine and Covenants, I do not think any of us will want to tell anything but the truth to each other. Let us live on our knees more and I think we will do better.

Since I last wrote to your columns I have lost my wife, the world and all happiness to me. She died the 11th day of June. Left me with one nine-month old baby. He is at my brother's. They are Latter Day Saints. I am doing all the preaching I can. I have been bothered to some extent on account of financial affairs, having two doctors with my wife, then burial expenses which took a good deal of money. But by the help of God, when I get it all paid and straight, I will go and try to get others to go where my treasure has gone.

It gives me great satisfaction to know that the Lord showed her and me before that she would go. I saw two or three months before she was taken, and about a week before she died she saw herself dead and saw me with the baby at her feet looking very sad; more so than she had ever seen me. She did not dread death, except for leaving baby and me and some of her people. She said she felt ready to go. A few days before she died she wrote some poetry to me and here is one verse:

"Don't raise a marble monument
Above me when I die;
But simply say to those who came,
'Here doth my treasure lie.'"

Pray for me that I may hold faithful.

Your brother,
ALBERT VANCELEAVE.

DENVER, COLORADO, October 18, 1909.

Editors Herald: The recent article in the HERALD in regard to the apostasy of Jason W. Briggs, brings to my mind some experiences the writer had with him a few years before his death, that may be of interest.

When I came to Denver, twenty-one years ago, Brother Briggs was living in this vicinity, I think on a small ranch just northwest of the city.

After the Denver Branch was organized and we began holding meetings in Euclid Hall, Brother Briggs was a frequent visitor at our meetings. I had known him when I was a boy; but he had passed from my memory, and he attended our meetings several times before we knew who he was; in fact, I think we did not find out his identity till the winter that Elder T. W. Smith and wife came through here on their way from missionary labor in the Society Islands.

I well remember hearing Brother Smith make the state-

ment that in conversation with Brother Briggs on his attitude toward the church, he said he had never denied anything connected with the gospel. Also at a Sunday school picnic Elder M. F. Gowell and the writer had a long conversation with Brother Briggs and the conclusion of the matter was that he advised us to stick to what we had espoused, that there was nothing better. I felt that he had a warm spot in his heart for those who were in accord with the teachings of the Reorganized Church.

We have had plenty of preachers lately: Brethren Scott and Bullard have been with us for some time, and Brother Sheehy came in Friday of last week. The writer has been at Colorado Springs for some time; but returned last week to take charge of the construction of the new church building. The work has at last begun, and we hope to have a place we can call our own to worship in as soon as money and labor can complete it.

The contemplated discussion between us and the Christian minister of Boulder that was to begin November 1, has been postponed till later.

E. F. SHUPE.

HOLDEN, MISSOURI, October 27, 1909.

Editors Herald: I have recently returned from Mammoth Springs, Arkansas, where I found Sr. J. A. Harper, who went there with her husband last May from Michigan. She has aroused an interest among the friends she has made since going there, creating a desire to hear preaching by some one of the elders of our church.

I was there only a few days. Sister Harper tried to get the Methodist house to hold some meetings in, but was refused on the ground that they had been imposed upon by strangers who had been permitted the use of their house and who had taken collections and then suddenly left. As Sister Harper is connected with a Mrs. Arnold who runs a restaurant, and there being room, a few were gathered and we had the privilege of discoursing to them upon the principles of the gospel; whence it came, its powers and prerogatives, etc. I had most excellent liberty for near an hour, leaving a good impression and a desire to hear more. But as we were not a missionary appointee, did not have any further meeting, coming away shortly after.

We left a promise that we would use our endeavors to have some one sent there to preach and open up the work. We feel sure there is an opening there and a good one, for several were anxious to hear more.

I hope this will not find the wastebasket, so the president of that mission will see it and send some one there as soon as possible.

While there I met with the editor of the *State Line Republican*, who promised me to publish an article in his paper, which article I have sent him. The editor told me he had read a good deal about the Mormons. He did not seem prejudiced.

The article mentioned was short, giving an outline of the differences between the Utah church and the Reorganization.

D. D. BABCOCK.

NEW YORK, N. Y.

Editors Herald: I have mailed you the *New York Herald's* giving most interesting accounts of Cook's north pole expedition. The celebration of the discovery of the Hudson River by Hendrick Hudson and of Fulton, the first steamboat builder, is in full blast. All nations are represented with warships and appointed representatives. It is a magnificent spectacle. I wonder if ere long there will be a clash between nations with these terrible engines of war. This all looks friendly; as though it should cement the nations together. But Satan is not yet bound; the Prince of Peace has not yet come to his

temple; the gospel has not been withdrawn from the Gentiles to go to the Jew. I believe a final battle will come with awful destruction and final end of war. They shall beat their weapons of war into plowshares and pruning hooks, but not until he reigns over many nations, King of kings and Lord of lords. Then the Devil, who has caused a clash of arms and bloodshed from the beginning, will be cast into that bottomless pit. We turn our mind's eye in faith towards the final gathering to Zion for refuge and safety.

The time is ripening, the call from God is near at hand. God's faithful children will soon hear the message of angels and his servants warning all to gather not in haste but wisely. The temple will be built; the sign to all nations shall be heralded; nations will feel that the restoration of the gospel has finally received an indorsement of a matchless grandeur; kings and princes of the earth shall come; all things both in heaven and earth shall be gathered in one; the marvelous work and wonder has finally carried to success the design of that which was decreed, by God, and consummated in a final latter-day Israel that came up through many trials and tribulations. Creeds, dogmas, and forms of godliness will melt away into mists of the past.

Our bodies should be made a living sacrifice, the temple and abode of the Spirit of God. To do the works that each one has been born into the kingdom of God to do, let us put far from us our differences and be reconciled to God and be living epistles known and read of all men.

A. N. HOXIE.

2 WEST TWENTY-NINTH STREET.

WHEELING, WEST VIRGINIA, October 21, 1909.

Editors Herald: Our debate with J. Hunt Beard is over and we emerged from the conflict with colors flying high. He is the fairest man I have ever heard in debate, yet he became lost to his own proposition on two evenings and went back to discuss the merits of the Book of Mormon and Joseph Smith.

One of their members called me a liar twice while I was making my closing speech on their church. I quoted R. B. Neal's pet phrase, "It's the hit hound that howls," and went on with my argument.

We signed a proposition to debate the Book of Mormon as a separate question, but the congregation had all the debate they wanted ere the second proposition was over, so Mr. Beard must look elsewhere for a place to hold it. We made new friends to the cause of truth and lost none.

At the close of the debate Beard passed out a lot of Neal's lying leaflets, but they are harmless in comparison with the other side. We have nothing to fear from him except his serpentine proclivities in spitting out his venom where we have no chance to meet it.

In bonds,

E. E. LONG.

SINKING SPRINGS, OHIO, October 20, 1909.

Editors Herald: The following lines will be evidence that I am still in the land of the living. Many moons have developed and faded away since I last wrote you. Have been watching for items from the secretaries of the New Philadelphia and Crab Tree reunions, but as yet none have materialized. Both gatherings were a success and very beneficial, spiritually, to those who attended.

The former was largely attended. Missouri, Iowa, Pennsylvania, West Virginia, and Ohio were represented. The social meetings were of a high order and the preaching was excellent throughout. Bro. Elbert Smith, of the Presidency, was present and delivered a number of able, spiritual sermons which were well received by those in and out of the church. His unassuming manner and meek and humble attitude towards others makes him a companionable and agree-

able associate with the ministry and laity. He was a general favorite. The Saints will look forward to his reappearing next year.

Bro. J. A. Gunsolley, who was in attendance about four days, is a good "mixer" and made friends for himself, the Sunday school, Religio, and Graceland College. His satisfactory explanation of matters pertaining to the work of the college had a tendency to remove objections some may have had to contributing to Graceland. He also rendered valuable assistance at the Crabtree reunion.

The New Philadelphia reunion consisted of the Ohio, Pittsburg, and Kirtland districts. Next year the West Virginia District will be taken into the fold, upon their request. We look forward to large reunions in the future for these districts. Bishop J. A. Becker, R. Baldwin, Mrs. Hattie Griffiths, J. McConaughy, J. Jaques, D. R. Winn, and C. Ed. Miller made up an efficient committee who systematized the work and helped to make the reunion the success it was. A number of the local members gave valuable aid, as also did some who were not members of the church. The citizens of New Philadelphia showed their appreciation of our presence by an invitation to return next year, published in their daily paper, and if possible the invitation will be accepted.

The mayor permitted us to preach on the city square. A large transfer wagon conveyed singers, preachers, and a billhorn organ to the square, the speaker preaching from the wagon. Bro. Elbert A. Smith demonstrated that he was a willing worker along any line by doing his part in the street work. It was a successful way of advertising the reunion as large crowds stood and listened. In addition to those mentioned there were present of the ministry John H. Lake, James Craig, F. J. Ebeling, T. U. Thomas, L. D. Ullom, and many of the local ministry. John Gillespie, of Cleveland, Ohio, in charge of the dining hall, was later assisted by William Liston, of Wheeling, West Virginia. About fifty tents were on the ground besides buildings which were formerly used for an amusement park and were occupied by some of the Saints.

Mr. Levi and Squire Crabtree, Brother Piles (an old brother eighty-nine years old), and the balance of the Saints amply provided for the reunion at Crabtree. The attendance of Saints was not as large as we expected, but the outsiders were more in evidence than at New Philadelphia.

In regard to the work in general, encouraging reports are coming in from T. C. Kelley in the South and from others of the ministry. The work is slowly moving along; many baptisms have been reported in different parts of the field. "Our friend the enemy" seems to be unusually active as we have had many debates in the last quarter, generally with the Christian-Campbellite Church, and more in anticipation. Elder Francis J. Ebeling will engage in discussion commencing October 26, at Rarden, Ohio.

There is need for additional active workers in the field, but this can only be made possible by the Saints paying their tithings and freewill offerings, so the Bishop will have funds on hand. The Saints have been very dilatory in many places in this regard and the families of the ministry are suffering for it.

The grim reaper has caused us sadness in taking away Brn. Alexander Smith, Joseph Burton, Sister Pitt, and Sister Sheehy, as we have been acquainted with them all for many years. It was my good fortune to be associated with Brother Alexander in my early ministerial labors and always felt indebted to him for the interest he took in me and for the kindly, encouraging help he gave me in the days when I needed it. I always found him to be a noble, faithful minister in the service of the Lord. Truly a good man has gone to his rest. It is well to be prepared, for we little know when the summons will come to us.

I regret that some of the ministry violate the rules of the church by not reporting at the first of each quarter. We trust those who make this a habit will reform and hereafter send in their reports on time.

Wishing all success,
G. T. GRIFFITHS.

SPRINGFIELD, MISSOURI, October 14, 1909.

Editors Herald: A few of the faithful Saints of the Springfield Branch are still trying to keep the fire burning on the altar and still contending for the faith once delivered to the Saints. We have a nice little church building and have recently finished a cement walk from the front door to the street and brick sidewalks leading to the different points of the compass.

We are located in the best city in the Ozark region, the land of the big red apple, where everybody is busy and there is work for more. We believe we have the best climate north of the equator, where the old grow younger and the young are robust and beautiful. Come and breathe the ozone that floats over the hills of Joseph's land, even the land that Moroni traveled over bearing the precious burdens on his long journey to the hill that was to conceal for fourteen hundred and seven years the grandest message ever revealed to man, the fullness of the everlasting gospel. No doubt, while he was standing on top of the Ozark Mountains and viewing the beautiful landscape, he lamented the fate of his people more than ever thinking what might have been had his people been true and faithful, and was loath to leave the land he knew would be beautified in after ages by another people and those people would reject the message he was transporting to the lonely hill that was to hide the same, even the hill Cumorah, until the time appointed when the Lord would proceed to do a marvelous work, even a marvelous work and a wonder. But let us return to the queen city of the Ozarks.

Here opportunities are open to honest, energetic Saints that want to come to a good live town and a healthy country. Three large railroad shops and many other minor industries employ laborers, besides many opportunities for garden farming, poultry farming, and dairy farming. There is a market the year round for all kinds of farm products. This year we have been cursed with a drought, but this is a rare exception.

We have the finest schools that the State affords, from the ward school to the best colleges and State Normal. Best of all, we are in the region about Zion. We need some good, live, energetic Saints to help us build up the work here in the best country on earth. To the Saints that are satisfied and doing well where they are, I would say, Stay there. It is those that want to better their condition that we want to see come and come with a desire to stay. Those that have means to invest will find opportunities to suit their individual likes. There is no reason why this should not be a desirable gathering place for the Saints and finally become a strong stake of Zion. The varied industries of our city will offer the wage worker employment; those that want to go into business for themselves will find all kinds of lines open to them. Our city is growing. Now is the time to buy, while property is cheap.

We would be glad to have some good elder locate here and take charge of the work and relieve those that have been in charge so long. It might be the means of infusing new life into the work. The harvest is truly great, but the laborers are few. My prayer is that the Lord will send more laborers into the vineyard.

The writer has been in the church about eleven years this month and can say that this work, yea, this marvelous work and a wonder that was brought forth by the choice seer, who was an instrument in God's hands to carry the angel's message, even the everlasting gospel which Paul had declared was the power of God unto salvation to every one that believes,

this work, I say, is true and carries with it the evidence. My testimony as a living witness is that if we will live the gospel it will make of us new creatures and will help us to overcome our faults. I was a user of tobacco when I was baptized into the church, notwithstanding I had been a member of the Christian Church for over thirty years and never was taught that it was wrong to use the filthy weed. But no wonder, when the elders themselves would sit in the pulpit and chew the vile stuff. But the gospel of Christ will cleanse and help us to purify ourselves if we will go before God in humility and ask him to help us, then turn away from our former habits and sins. He will purify our hearts by faith, and if we walk in the light as he is in the light, the blood of Jesus Christ his Son will cleanse us from our sin. The gospel will remove pride, prejudice, and hatred from our hearts, if we will only humble ourselves before God and truly say, Thy will be done. There is a power in the gospel that even many of God's people have failed to experience, because they too often grieve the Spirit by failing to keep the word of wisdom. I find there is all in it that the Lord promised. It surely is health to the navel and marrow to the bone, and we shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary. So there is enough in the gospel to induce us to make ourselves pure and holy if we are willing and obedient. On the contrary, if we are not, we will soon forget that we have been purged from our old sins.

Knowing these things, what manner of persons ought we to be? Let us hold fast to the rod of iron that leads to the tree of life. My prayers are that God's Saints will strive to come up higher unto the perfect day.

I am still in the conflict,

J. W. QUINLEY.

1995 NORTH BOONVILLE STREET.

STONINGTON, MAINE, October 18, 1909.

Editors Herald: I find it extremely difficult to restrain myself from venting my feelings of praise and thanksgiving, fearful lest over-exuberance may suggest to others that objectionable disease called big-headedness. But just the same, brethren, I feel a little like the Dutch convert who, endeavoring to testify of the goodness of his Maker, told it tersely in original style: "I feel me so goot I don't know how."

Well, dear brethren, we arrived here some nine weeks ago, a stranger in a strange land, but greeted with the hospitable welcome characteristic of these Deer Islanders. Everything, of course, was a little out of the ordinary, even to the bill of fare, with its clams, lobsters, chowders, and other things unknown to us Canadians.

I may say that our first efforts in this mission were directed to the citizens of Attleboro, where, after a week's preaching on the streets, we were obliged to cease, owing to loss of voice; could not speak above a whisper. While there we met with a noble band of Saints whose kindness I shall never forget.

Following former instructions we arrived at this place, an island off the coast of Maine. We learn since arriving that these parts were preached to many years ago by elders of the early Reorganization.

Meetings were commenced in the usual way, and during the first two weeks Elder Greene and writer alternated in preaching. He leaving for other parts, we continued alone, save with what assistance wife has given me, in visiting the interested ones, and that was not inconsiderable.

Services have been continued every night, and frequently we have preached twice a day, ministering to the men on the quarries.

Well, I may say that extraordinary interest has developed;

it seems that the powers of darkness have been rebuked to a marvelous degree, and people are inquiring for the old paths who never before were interested.

And it seems that the very angels are helping in the good work. The other day in conversation with the wife of one of the leading citizens, a business man, I learned that the visions of heaven had been unfolded to her. Our conversation ran as follows:

Q. I understand you have had a vision, Mrs. K?

A. Yes.

Q. And in the vision you saw an angel?

A. Yes.

Q. You held conversation with the angel?

A. Yes.

Q. Now as to the nature of this vision, do I understand that you were brought to a place which you thought to be paradise?

A. Yes.

Q. You were prevented from entering, were you not?

A. Yes.

Q. What were the words of the angel to you at the time of prevention?

A. He said I had more yet to do.

Q. I understand that during the same day another angelic messenger came to you?

A. Yes.

Q. Did this messenger deliver you any message?

A. He said that the Latter Day Saint doctrine was all true, but that few of the Saints would enter the beautiful place I had seen.

Q. Did he refer to the Saints throughout the world or the Saints of this community?

A. Just the Saints of this community.

Q. And did this messenger tell or show you anything else?

A. I was told that I had more to do.

Q. Then you were told a second time that you had more to do?

A. Yes.

Q. Upon receiving the vision did you relate it to any?

A. Yes.

Q. Were you or any of your people ever connected with the Latter Day Saints?

A. No.

Q. Previous to the vision you did not believe that the Latter Day Saints' Church was the right one?

A. No; I did not.

Q. You are now satisfied, I presume, that the ordinance of baptism and all connected with the church is of God.

A. Yes.

Q. You now feel ready to go forth into baptism and unite with this church?

A. Yes.

This was presented to her previous to my coming and I am glad to say she was baptized yesterday. Again, the other evening, an elderly lady from an adjoining island attended our services for the first time and in conversation related how an angel had visited her saying that there was more for her yet to do; and it was with remarkable interest she listened to the gospel teaching. She invites us to their home island, promising us a home while we minister the bread of life. And so the work rolls on.

Forty-three have been baptized the last few weeks and others are standing on the brink. I have quite a job getting my baptismal garments dried between baptisms. Never experienced such an amazing inquiry for the word before. Am busy from early morn till late at night. Have been blessed with extraordinary strength to meet the demands. And such a Spirit in our service! Well, pardon me if I write a little loud, but believe me, we are having glorious times.

One of those baptized was a strong Catholic, a young man of educational abilities, who, if humble and faithful, will make his mark in the work. We have got rid of about four hundred of A Marvelous Work and a Wonder, thanks to the liberality of Saints who pay for what we distribute.

Her propose continuing here some time longer while the "open door" stands ajar, and shall hope that many more will embrace the gospel.

DANIEL MACGREGOR.

Editors Herald: We are told that tobacco is for all sick cattle, to be used with wisdom and skill. Last winter our cow took sick. We remembered what the book of Doctrine and Covenants said, but we had no knowledge of how much to give, and knowing it was a poison we hesitated to give it; so waited about ten days, doctoring her as our neighbors and friends suggested, but to no avail. Knowing she would die if something was not done to relieve her, we got some tobacco and gave her. One dose was sufficient and the next day she was eating. Just a short time ago our other cow took sick. We did not hesitate this time, but got ten cents' worth and gave her just as it was. The second day she seemed all right again.

I prefer the tobacco in as natural a condition as possible. But to those that may be like we were, afraid to give it, I would like to say ten cents' worth won't hurt them.

In my last letter in the HERALD is a slight mistake. It should read, "we can have health and partake of the common cup," instead of communion, meaning common communion cup.

Sometime ago some one writing to the HERALD said something about a briefer church history. I agree with him that we should have it and then every Saint should make a special effort to get it before the public. Although our Church History is not one bit too large for our own use, the people of the world have not time to read so much.

I also wish we had a book or two like Book of Mormon Lectures and Divinity of the Book of Mormon Proven by Archaeology, with some other name. Not that I am ashamed of the name, but that I know from experience that people looking over a lot of books and seeing the name Book of Mormon will often pass that book by when really they know nothing at all of the book, only they suppose it is something connected with Utah Mormonism, while if they would only get a glimpse on the inside of the history and archaeological findings of the ancient inhabitants of America, they would become interested.

MRS. O. W. PROPST.

PARIS, TEXAS, October 19, 1909.

Editors Herald: I feel impressed at this time to write by way of testimony to the truthfulness of the church. It has been a long time since I heard any preaching or even met with the Saints, but we are still in the faith and still praying and trying to live worthy of God's blessings.

I have been a member of the church about ten years and I am satisfied that if all the testimonies that I have received were written they would fill a book of several hundred pages. Before I was baptized I prayed to almighty God that I might receive evidence direct from heaven whether the work was true or false and continued to pray even when I was baptized and confirmed. When Brother Kent had taken his hands off my head he started to sing a song and Bro. P. B. Bussell, with others, joined him. With tears of joy and gladness the Spirit was poured out in much power and rested on all that were in the house.

From that day I have had hundreds of testimonies in dreams and visions. I have asked the Lord to show me many things which he has done. I have seen and heard the words of the Lord saying, "Son, be faithful." I have seen the second coming of Christ; have seen the resurrection of the

dead. I saw the dead come forth from the grave and heard them praise God. In vision I have seen Joseph the Seer; heard him prophesy, and saw it come to pass. I have also been taken out of this life and carried into the life which is to come to the faithful. I have been given the spirit of angels with power to soar in the air; have been carried high up into the heavens with power to return at my own will. There was no fear of falling, no dread; and all this by the power of being surrounded with his Spirit.

Oh, that we were worthy of receiving what there is in store for us.

G. N. COX.

Eastern and Western Wales Reunion.

A reunion of the Eastern and Western Wales districts met at Cardiff, October 2 and 3. Missionaries J. W. Rushton, William Newton, Rees Jenkins, and Thomas Jones were present, as also Bro. J. E. Meredith of Birmingham. Saturday evening was occupied by several of the Saints rendering solos, recitations, and impromptu speeches. Sunday morning at 8.45 a priesthood meeting was held, Brethren Rushton and Meredith in charge, a goodly number of the ministry being present. At 11 ten minute speeches were given by Brn. Rees Jenkins, L. Jones, W. Newton, J. G. Jenkins, J. E. Meredith, and T. Gould, on subjects dealing with purity, tithing, love, equality and unity, righteousness, inspiration, and economy. Fellowship meeting was called for 2.30 p. m., the Saints not partaking of food from breakfast until after fellowship service, and a spiritual feast was enjoyed, the Spirit being present and manifest outwardly in gifts of tongues, prophecy, etc. The son of Brother and Sister Pugsley, of Aberdare, was confirmed during the service, having been baptized during the morning by Elder Silas Evans of Aberman. Evening service at 6.30 was occupied by Apostle J. W. Rushton. After service a resolution was passed that we hold another reunion next year and that the arrangements, as also the time and place of meeting, be left in the hands of the presidents and secretaries of the two districts. Collections for the day amounted to £1 7d. It was generally felt the reunion was a success, beneficial to all participants, encouraging and strengthening in the ways of righteousness.

92 OLIVE ROAD, CANTON, CARDIFF.

B. GREEN.

Two-Day Meeting.

A two-day meeting was conducted at Knox, Indiana, October 16 and 17. Brn. S. W. L. Scott, B. St. John, and J. B. Prettyman were chosen to preside. They were given the right to determine the hour and nature of meetings. Sr. Mollie Pierson was elected secretary, and Sr. Bertha Lohse chorister and organist, with privilege of choosing her assistant. She chose Sr. Irma Pierson.

The meetings were beautifully successful; attendance good, and a fine spirit prevailed. The first session was devoted to prayer and testimony, and as this date marked the twenty-third anniversary of Brother Scott's presence and labor among us, many testimonies were reminiscent, some of which dwelt largely on Brother Scott's labors among us, in that of visiting us in time of sickness and sorrow and administering comfort and cheer, also presenting the gospel many times with power, and when needed he proved himself capable and willing to defend the church against the evil the people seem anxious to heap upon it. In many ways he had endeared himself to us, and we can truly say, "Our brother."

The sermons were logical and full of instruction. The members of the Church of the First Born treated us kindly, coming out at each service, and helping with the singing. They are following the admonition to prove all things and hold fast to that which is good.

MRS. W. A. PIERSON, *Secretary*.

Extracts from Letters.

Mary M. Green, in forwarding college offering to Bishop E. L. Kelley, writes: "We had the pleasure of attending the Chatham District conference held in Chatham and met Bro. F. B. Blair, and on the whole thought it a very good conference, a good spirit prevailing throughout, some worthy ones were baptized, and the Chatham Saints deserve credit for the aid they gave in entertaining the other Saints. Trusting the afflicted and weak in the faith may receive strength. It pays to live a good Saint, it pays in this life, it pays when death comes, it pays when those who are left to talk about us when we are gone. A good life is the best, try it.

News From Branches

SAINT LOUIS, MISSOURI.

This month has been one of resplendent events which will be long remembered by us for the lasting impressions of good they have left us.

One of the most important was the dedication of the Saints' chapel in Cheltenham, October 17. The dedicatory sermon was delivered by Bro. E. A. Smith, one of the Presidency, and the prayer was by Bro. R. Archibald, who also as representative of the Bishop, received the papers and key from Brother Tanner, president of the branch. He returned the key, both making appropriate remarks. The choir of the Saint Louis Branch furnished the singing, and altogether the service was very impressive indeed.

The Saints of Cheltenham, though so few in number, are worthy of commendation for the accomplishment of so noble a work. May they continue to strive in doing good for the Master.

During the week beginning with October 17 and ending October 24, we were privileged to enjoy a series of meetings by Bro. Elbert A. Smith and we were indeed instructed and lifted up in the blessed word of God. Each sermon seemed full of good, edifying thoughts which we do not think will soon be forgotten. We also received enlightenment during the month through Brn. C. J. Remington, S. A. Burgess, J. A. Tanner, M. L. Masten, and R. Archibald. The district priesthood meeting was held Sunday, October 24, at 3 p. m.

Our Sunday school parents' and cradle roll day was held September 26, and among the features worthy of mention is that the little babe of Mister and Sister Podkin was blessed by our superintendent, Brother Billinsky, and four baptisms were performed by Brother Tanner, one of which was little Grace Billinsky, one of our Sunday school scholars. The other three precious souls were adults; two from Oak Hill and one from Cheltenham.

The first week of October was the Centennial week of our city, and on the first Sunday all services both Sunday school and church were along historical lines. At the sacrament service the older folks sat together in the front of the church and many of the old time hymns were sung. The evening service was devoted to the history of our city and the latter-day work in Saint Louis.

The city was beautifully illuminated and decorated and parades were held every day. All seemed to unite in the festivities which will remain as a mark in our city's history.

Our pastor was called to Bevier to attend the funeral service of Sister Williams, of that city. She, with her daughter Hatty, spent several days in Saint Louis this summer and we regret to hear of her early demise, and extend our sympathy to the bereaved ones.

Bro. and Sr. Ed. Bell are rejoicing over the arrival of a fine baby boy which came to them October 9.

Your sister in Christ,

2739 DE JONG STREET.

E. M. PATTERSON.

Miscellaneous Department

Conference Minutes.

NORTHERN CALIFORNIA.—District convened at Irvington on September 6, in conjunction with the reunion held at that place, Bro. J. M. Terry presiding, C. A. Parkin associate, Arthur Domonoski secretary, Ray Lawn assistant secretary. Ministry reported as follows: Seventy F. B. Farr; Elders C. W. Earle, Jacob Smith, T. J. Lawn, J. F. Wiles, Charles W. Deuel, J. A. Anthony, Joseph Flory, J. S. Holmes, J. M. Terry, J. A. Lawn, H. D. Simpson; Priests F. H. Lawn, W. H. Davison, Ira A. Phelps, A. B. Domonoski; Teacher A. C. Hawley. Branches reported as follows: Oakland 233, net gain 6; San Francisco 205, net loss 2; Sacramento 204, net gain 8; San Jose 165, net gain 28; Santa Rosa 152, net loss 2; Tulare 104, no change; Stockton 83, net loss 10; Chico 80, net loss 6; Irvington 29, net loss 6; Ceres 19. A motion prevailed by which the Santa Cruz Branch was disorganized and the district officers authorized to grant the members letters of removal to nearest branches. The ordination of Bro. Henry York to the office of elder and of Bro. L. Darrow to the office of teacher were authorized by vote of conference. The office of assistant district secretary was created and J. A. Lawn elected to fill the position. San Jose was selected as the place for holding the next conference and time of convening left in the hands of district officers and missionary in charge. J. A. Lawn, assistant secretary.

MOBILE.—The Mobile District convened with the Bay Minette Branch, September 4, 1909, T. C. Kelley was chosen, in connection with the presidency of the district to preside; Edna Cochran clerk; Nora and Callie Warr were given charge of music. Reports from ministry: Elders W. L. Booker, W. J. Booker, G. W. Sherman, Oscar Tillman; Priests L. C. Goff, G. W. Bankester. Four branches reported: Theodore 79, Three Rivers 131, Bay Minette 108, Bluff Creek, 105. Bishop's agent's report: On hand last report \$18.76, collected \$103.50, paid out \$55.24, balance on hand \$67.02. Books were audited and found correct with Oscar Scogin, Albert Miller, and Jason Booker. Treasurer's report: Collected since last report \$1.40, expended \$1.51, due treasurer \$0.11. Conference adjourned to meet with the Bay Minette Branch, December 18, 1909, at 10 a. m. Edna J. Cochran, secretary, Biloxi, Mississippi.

CLINTON.—Fifty-fourth conference of the Clinton, Missouri, district convened at Nevada, Missouri, Oct. 9, 1909. Assistant minister in charge, George Jenkins, and District President James Moler were chosen to preside. The following named branches reported: Taberville, present number, 64; Coal Hill, 63; Rich Hill, 161; Veve, 95; Eldorado Springs, 146; Nevada, 97; Walker, 18; Wheatland, 83. The district officers reported the work of the district in good condition. The Bishop's agent's report showed amount received, \$394.96; expended, \$394.24; on hand 72 cents. District treasurer's report showed: Due treasurer last report 12 cents; receipts, 55 cents; expenditures, 19 cents; balance on hand 24 cents. The following ministers reported: George Jenkins and R. O. Self, of the seventy, James Moler, high priest; Elders: W. H. Lowe, C. J. Peters, A. C. Silvers, T. R. White, James Houston, A. I. Roberts, J. B. Gouldsmith, G. W. Beebe, C. Edwards, J. T. Higdon, J. A. Wagoner, J. H. Tibbles, S. C. Williams, W. E. Reynolds. Bishop's agent G. W. Beebe tendered his resignation, which was accepted. A. C. Silvers was recommended for appointment to fill vacancy. The resignation to go into effect January 1, 1910. The next conference will convene at Rich Hill, Missouri, February 12 and 13, 1910. The Saints' church at Nevada, Missouri, was dedicated on Sunday by President Joseph Smith, assisted by A. H. Parsons. Dedicatory prayer by Bishop G. H. Hilliard. A. C. Silvers, secretary.

SOUTHERN MISSOURI.—District convened with the Pomona Saints, Saturday, September 25, at 10 a. m., with vice-president J. F. Cunningham in the chair, Elder A. M. Baker was called to assist in presiding. Seven branches reported, as follows: Beaver, 62; Springfield, 156; Ava, 85; Pomona, 83; West Plains, 49; Woodside, 47; and Thayer, 28. Ministry reporting: Elders A. M. Baker, W. P. Bootman, J. W. Quinly, O. E. Ensley, J. F. Cunningham, G. W. Bootman, A. M. D. McGuire, T. J. Simpson, J. C. Chrestensen; Priest Fred Moser, jr. Bishop's agent, A. M. Baker, reported: Receipts \$456.00, expenses \$444.79, balance due church \$11.21. District treasurer reported; receipts \$14.57, expenses \$3.74, balance due district \$10.83. District officers elected: A. J.

Fletcher, president; J. F. Cunningham, vice-president; Benjamin Pearson, secretary and treasurer. A recommendation was read from the Beaver Branch that Benjamin Pearson be ordained to the office of elder. Also one from Thayer, presenting the names of G. A. Davis, and Riley Cunningham for ordination to the office of elder and teacher respectively. After due deliberation, the ordinations were ordered to be provided for at this conference. A motion prevailed that no one shall hold office in this district who uses tobacco. Next conference to be held at Springfield in March, 1910. Sermon at 7.30 p. m., by W. P. Bootman. Sunday at 10 a. m., Sunday school in charge of local officers; 11 a. m., J. W. Quinley preached, assisted by Benjamin Pearson; basket dinner on the grounds at noon. At 2 p. m. we again gathered for social service; sacrament of the Lord's Supper was administered under the hands of A. M. Baker, G. W. Bootman, A. J. Fletcher, and Fred Moser. The Spirit of the Master was present, and admonished some of the Saints to lay aside their jealousy and come up higher. Benjamin Pearson was ordained an elder under the hands of Elders Cunningham, Quinly, and Fletcher. The prayers and testimonies were of the inspiring kind, and all were edified. At 7.30 we again met to hear the gospel expounded by Elder Baker, subject, "The open and closed doors." After the sermon the auditing committee reported the Bishop's agent's book and report correct. The ordinations of Brethren Davis and Cunningham were left with the submissionary and district president. A vote of thanks was extended to the Saints of Pomona Branch for their kindness. Benjamin Pearson, secretary.

CENTRAL ILLINOIS.—The twenty-fifth assembly of the Central Illinois District was called to order by President Charles H. Burr. Frank Curtis was chosen to assist the choir; the usual order of business was transacted. At our last conference which convened at Taylorville, the district purchased a gospel tent. Charles H. Burr and David Smith, missionaries, in whose hands it had been placed, reported that the tent had been in the field for three months, in which 78 sermons and 3 baptisms and confirmations had been the result of the three months' operation; and that much good had been done and much prejudice had been removed throughout the district. Treasurer reported that since the adoption of a resolution to that effect collections had been taken up at each branch in the district three times in the year; but this did not meet the expense of the district; and that the taking of collections at each conference was much more preferable, for the reason that the collections were larger. We enjoyed the presence of Bro. Frank Curtis, and he was invited to speak. He gave us a talk on our duties and responsibilities, and making answer for our negligence; where the work is moving there is a great deal to do, and we must grow in a spiritual condition in order to meet success. He also gave us an inspiring sermon on Sabbath morning, along the same lines; there being a larger number to attend the Sunday services than on Saturday. We feel to say that all were encouraged to move forward in discharge of duty. On Saturday evening at 7.30, the Religio and Sunday school of the district rendered a very pleasing and appropriate entertainment, which consisted of songs, recitations, papers, dialogues, and wreath drills. At the 2.30 social and sacrament service, there were confirmations of four young girls, baptized at 1.30 by David Smith; the sacrament was administered, a few prayers were offered, and a great many testimonies were borne, a good portion of the Spirit being manifested. Quite a number of the Taylorville Saints leaving on the evening train were not privileged to hear another one of Bro. Frank Curtis' inspiring sermons. Adjourned to meet at Taylorville on the first Saturday and Sunday in February, 1910. Charles C. Simpson, clerk. 920 East Oak street, Taylorville, Illinois.

POTTAWATTAMIE DISTRICT.—Convened with the Boomer Branch on Saturday, October 9, 1909. Pres. S. Harding being absent, conference was called to order by Counselor C. B. Bardsley who, with Counselor J. A. Hansen, was chosen to preside over the conference. In the absence of the district secretary, Charles H. Wright and W. M. Self were appointed clerks of the conference. Branches reporting: Boomer, 58; Council Bluffs, 330, gain 12; Crescent, 155, loss 1; Fontanelle, 32, gain 2; Hazel Dell, 58; North Star, 137; Wheeler 46, loss 1. Ministry reporting: Elders Joshua Carlile, W. M. Self, J. Asher, R. McKenzie, J. C. Lapworth, J. A. Hansen, D. Parish, C. B. Bardsley; Priests J. P. Christensen, S. W. Underwood, A. C. Riley; Teachers J. C. Adams, P. W. Frederickson, H. M. Liles; Deacons Charles H. Wright, A. A. Gaylord. Bishop's agent J. A. Hansen reported: Balance on hand last report, \$298.16; receipts, \$802.25; disbursements, \$727.50; balance on hand, \$327.91. President Hard-

ing reported the reorganization of the branch at Fontanelle. Teacher C. O. Lentz presiding. On order of conference the chairman appointed E. H. Carlile, D. Parish, and Steven Jacobson a committee to audit the books of the Bishop's agent for the year 1909 and report to the conference at Council Bluffs on February 2, 1910. J. Charles Jensen, secretary.

SOUTHERN INDIANA.—The one hundredth conference of the Southern Indiana District convened with Union Branch October 17, 1909. William Dowker and John Zahnd were chosen to preside. E. O. Byrn was chosen clerk, assisted by Jacob Halb; Mrs. Martha Judkins, organist; Edward Fird as janitor. Branches reporting: Byrnville, 101, loss 4; New Albany, 25; gain, 4. Priests reporting: Jacob Halb, Charles F. Davis, John Zahnd, Charles H. Fish, and E. O. Byrn; Teacher G. B. Miller; Deacon Charles Ferguson. E. O. Byrn, district treasurer, reported: Total expenditures, \$2.26; receipts, \$1.65; on hand, \$2.47. John Zahnd, Bishop's agent, reported: Receipts, \$119.78; expenditures, \$127.75; due agent, \$7.97. Moved that upon the recommendation of Union Branch Jacob Halb be ordained to the office of elder. Plainville Branch and Lily Dale Branch were disorganized. Moved that records of disorganized branches be placed in hands of district secretary. Next conference was appointed for New Albany Branch to convene May 3, 1910, 2 p. m. The following delegates were chosen to General Conference: E. O. Byrn, William Dowker, W. H. Fewell, Jacob Halb, John Zahnd, Sr. John Zahnd, Charles F. Davis, Charles H. Fish, G. B. Miller, and D. H. Baggerly; delegates to cast majority and minority vote. Conference recommended that a branch be organized at Clay City, Indiana, said branch to take in the scattered members in west side of district. Sunday at 9.30 a. m., district Sunday school association was organized. John Zahnd, superintendent; Charles H. Fish, assistant superintendent; E. O. Byrn, secretary; Charles F. Davis, treasurer. At 2.30 p. m., social service, Brn. William Dowker and John Zahnd in charge. Jacob Halb was ordained an elder by Elder William Dowker. Speakers during conference were Jacob Halb, John Zahnd, E. O. Byrn, and William Dowker. Thanks were voted to Saints of Union Branch for hospitality and kindness shown visiting brethren. E. O. Byrn, secretary.

SASKATCHEWAN.—At 2 p. m., on July 14, a session of the reunion was called to order, Apostle R. C. Russell and others presiding. After the announcement of the object of the meeting a motion was carried that the business be transacted by the assembly *en masse*. A motion amended to the intent that the territory, the Province of Alberta, also the Province of Saskatchewan, barring five ranges adjoining Manitoba, as previously outlined by General Conference, become organized into what shall hereafter be known as the Saskatchewan District of the Reorganized Church of Jesus Christ of Latter Day Saints, was put upon its passage and carried unanimously. The election of officers for the new district resulted as follows: T. J. Jordan, president; Josh Dobson, first counselor; J. R. Beckley, second counselor; Grace S. Diggle, secretary; W. E. Nelson, treasurer, who was also sustained as Bishop's agent, as appointed by the Bishop; Pearl Van Eaton, librarian; permanent auditing committee, John Neill, E. W. Fisher, William Toovy. Some special committees were appointed and some financial matters were attended to. Resolved to meet in conference at Ribstone, Alberta, January 1 and 2, 1910. Grace Diggle.

LONDON.—District convened at Saint Thomas, Ontario, June 12, 1909, Elder R. C. Longhurst, president of district, in charge. The following were selected to preside over the conference: Presidency of district, R. C. Russell, U. W. Greene, and R. C. Evans; secretaries, H. Leeder, J. L. Burger, and J. T. Thompson. Committees appointed: Credential, A. McMullen, R. W. Tarzwell, F. Gregory; press, R. J. Farthing, F. Gray; administer to sick, G. C. Tomlinson, W. Place, D. B. Perkins, F. Mesle, J. Wilson, J. C. Farnfield. Organist, G. Bigger; chorister, C. Raisin; ushers, J. V. Clark, N. Martin, J. Judkins, J. Pycock, R. R. Cert, J. Shields. Courtesy of the floor was extended to visiting Saints. Bishop's agent's report was read as follows: Report from September 29, 1908, to May 31, 1909, balance due last report, \$2,929.69; total received, \$4,654.35; total expended, \$6,643.68; balance due church, \$940.36. Auditing committee reported that upon looking over the auditors' reports of the books since coming into the care of Elder R. C. Evans, Bishop's agent, there has never been once that they have found an error in the accounting of the many thousands of dollars received, and recommended that a unanimous vote

of thanks be tendered Brother Evans for his faithful services. This recommendation and report was adopted. Credential committee reported. It was moved that the report be adopted and recommendation be acted upon and committee continued. The recommendation was that two names be stricken from Stratford delegation, they having appointed too many delegates. Treasurer's report was read as follows: Balance on hand last report, \$34.26; received since, \$21.71; expended, \$30.00; balance due church, \$25.97. Auditors found this correct and treasurer's and auditor's reports were adopted. Secretary's financial report; On hand, \$43; received from treasurer, \$10.00; expended, \$7.47; balance on hand, \$2.96. Auditors found report correct and it and auditors' report on it were adopted. Statistical report of district from October 19, 1907, to September 10, 1908: Total membership at last report, 3,559; present membership, 3,800; gain by baptism, 233; by certificate of baptism, 22; by letter, 92; by correction, 7; total, 404. Loss by removal, 114; by expulsion, 10; by death, 27; by correction, 3; total, 163. Net gain, 241. Ministry in the district: First Presidency, 1; high priests, 3; seventy, 9; elders, 77; priests, 61; teachers, 55; deacons, 44. Ordinations, 9; marriages, 25; absent from branches, 1,072. Branches organized since last report, 2; Ribstone and Cockburn Island. Number of branches in the district at last report, 52; present number, 54; number reporting, 51. It was resolved that the editors of *Canadian Mirror* be loaned the mailing list of *Canadian Messenger*. A motion to accept the offer of the acting mayor of Saint Thomas to deliver an address of welcome was carried, also a motion that R. C. Evans reply to the address. The presidency were empowered to choose the speakers for the preaching services. The following resolutions were adopted: That we disorganize the present London District; that we indorse the lines as arranged by the General Conference for the new Toronto and London districts; that we now proceed to organize the London District. R. C. Longhurst was elected president. Moved that we organize with two counselors, one to be selected by the president subject to approval and the other by the district. Elder Longhurst selected Elder Pearson as counselor which selection was approved. John McKenzie was the counselor appointed by the district. P. Phillippin was appointed secretary; Charles Raisin, treasurer. Resolved that John L. Burger be Bishop's agent, he being the appointee of the Bishop. Bro. James Winegarden was chosen member of the library board. London Branch inviting the conference to meet with them in the fall, it was resolved that when we adjourn we do so to meet at London on October 16 and 17, at 10 a. m. Resolved that all officers of the district be authorized to draw upon the district funds for the purchase of necessary supplies. Resolved that we appreciate the publication of the *Canadian Mirror*, and that we will do all that we can to support it. Resolved that we now proceed to organize the Toronto District upon lines passed by General Conference. Resolved that Elder John Shields be president. Resolved that the president be authorized to select two counselors. The president selected John H. Taylor and N. Edward Leeder, the assembly accepting both. The treasurer appointed was J. T. Whitehead, and the secretary, Sr. H. Leeder; member of library board, Hannah Leeder. Toronto having invited the fall conference to meet with them it was resolved that when conference adjourns it does so to meet with the Toronto Branch. Resolved that officers be authorized to purchase all necessary books. Moved that the minute books be retained by the secretary of Toronto District until records be made and then be deposited with the Bishop. Resolved that at the close of this conference the money left in the hands of the treasurer be divided among the four districts according to membership. Moved that the streamer and cutlery be held conjointly by the Toronto and London districts. The use of cutlery was granted the Clavering Branch for their two-day meeting. The satchel for books was given to Toronto District. Resolved that a collection be taken at each preaching service. Resolved that \$25.42 of *Canadian Messenger* money be paid to the Bishop. At 8 o'clock the conference was called to order when the acting mayor of the city accorded to the conference a hearty welcome. A suitable reply was made by Elder Evans, the assembly then arising and singing, "Praise God from whom all blessings flow." The service was in charge of Elder Farnfield. Elder H. O. Smith was the speaker, giving an excellent discourse. Sunday morning at 8.30 a. m., prayer service was opened, Elders Leverton, Tyrrell, and Lamont in charge. Bishop Evans naming Elders J. T. Thompson and William Fligg as his counselors, it was resolved that they be ordained to the office of counselor to the bishop of Canada. Charles

Hannah was presented for ordination to office of priest and resolution passed that he be ordained. J. T. Thompson was ordained by U. W. Greene, R. C. Evans, R. C. Russell; William Fligg was ordained by R. C. Evans, U. W. Greene, R. C. Russell; Charles Hannah was ordained by R. C. Russell, R. C. Evans, U. W. Greene. Elder Greene announced that James Pycoc would be sub-missionary in charge of the Toronto District. Resolved that the conference appoint a committee to draft a letter of condolence and sympathy to be extended to the family of our late Bro. A. E. Mortimer who labored so long as a missionary in Canada. The presidents of London and Toronto districts were appointed to compose the committee. At eleven o'clock Elder Greene was the speaker. At 2.30 Elder R. C. Evans was the speaker. The evening service speaker was Elder Russell. The letter of condolence to Bro. A. E. Mortimer's relatives was read. Moved and carried that letter be accepted and copies be sent to Brother and Sister Pope and to *HERALD* and *Ensign*. Brother Pope, on behalf of the family, thanked the conference for the expression of sympathy. A resolution of respect and confidence for his services in the London District was passed and ordered recorded in minutes of both district records. Resolved that Saints and friends of Saint Thomas be tendered a hearty vote of thanks for their care of conference. Report of *Canadian Messenger* committee read showing a balance on hand of \$25.42. The report was adopted and the committee discharged.

MASSACHUSETTS.—District convened at Fall River, October 9 and 10; U. W. Greene, John D. Suttill, A. B. Phillips, M. C. Fisher, and H. W. Howlett were chosen to preside. The credential committee reported 102 delegates appointed to represent the different branches. Ministerial reports showed: Sermons, 95; services attended, 336; meetings presided over, 147; baptisms, 10; confirmations, 10; ordinations, 2; marriages, 4; children blessed, 4; administrations, 172; families visited, 30. Statistical reports: Attleboro 37, gain 1; Boston 190, gain 4; Brockton 34; Cranston 33, loss 3; Dennisport 67, loss 4; Fall River 149, loss 3; Haverhill 23; Little Compton 21, gain 4; New Bedford 37, gain 4; Plymouth 39; Providence 261, loss 14. The newly organized Nineteenth Quorum of Teachers reported: Sermons, 20; services attended, 1,089; meetings presided over, 33; assisted in meetings, 59; social calls, 10; official visits, 301; cases adjusted, 14; assisted in adjusting, 8; cases referred, 2; courts attended, 2; literature distributed, 65 pieces; members in quorum, 13; number reporting, 11. The following became a law in the Massachusetts District: 1. That hereafter the district fund be made available for missionary use. 2. That the president of each branch be asked to act as committee, under general direction of district treasurer, for raising money for the district fund. The presidents of branches were also notified to instruct the Saints in each of the several branches to contribute personally to the missionaries when they came among them. The speakers at conference were U. W. Greene and M. H. Bond. One baptism Sunday afternoon. Conference adjourned to meet with Providence Branch, February 5 and 6, 1910.

CENTRAL MICHIGAN.—Convened near Tawas City, Michigan, October 2 and 3, 1909. J. J. Cornish, field missionary, and G. W. Best, district president, were chosen to preside. Secretary, Addie Grant; assistant, J. A. Grant. Visiting Saints were given a voice in the conference. Eleven branches reported: South Brant, (first report) 29; Cornish, gain 2; Beaverton, Rose City, Comins, Iosco, Hamilton Center, Garwell, Glover, Coleman, and Valley, gain 17. The chair was empowered to appoint speakers, etc. Bishop's agent reported: Receipts, including amount on hand last report, \$1,536.16; expended, \$1,510.63; balance on hand, \$25.53. A petition from Rose City recommending the ordination of T. M. Monroe to office of teacher was received and the ordination provided for. The petition from Saginaw requesting the organization of a branch at that place was referred to the district president and missionary in charge. Motion prevailed that Srs. Mary A. Delworth and Sarah Arnold, who were illegally expelled from the church years ago, be reinstated as members. A motion prevailed that the district purchase blanks for ministerial reports. Moved that each branch pay their proportionate amount to meet the necessary expenses of the district. District officers for coming year, G. W. Best, president; E. D. Fultz, associate; Elsie O. Janson, secretary; Ross Ingleright, treasurer; E. L. Pringle, librarian. Resolved to have conference next October, doing away with the June conference. Membership of district 1,147, allowing 55 delegates to the General Conference of 1910, chosen as follows: G. W. Best, W. E. Harder, Mary Flashman, Cora and Elsie Janson, E. S. White, William

Davis, Maggie Burt, Esther White, T. M. Munroe, Sister Munroe, J. A. Grant, A. E. Burr, Addie Grant, J. Bellinger, Sr. J. J. Bailey, Sister Bellinger, Charles Bellinger and wife, William Proper, Phoebe Sheffer, Sr. William Proper, Joseph Sheffer, Sr. R. Ulman, M. A. Somerfield, R. Ulman, Sister Somerfield, William J. Bennett and wife, Sister Ingleright, O. J. Wheeler, Ross Ingleright, Bell Wheeler, D. R. Yager, G. A. Pringle, Sister Yager, E. L. Pringle, Lillian Fultz, Sr. William Davis, E. D. Fultz, Frank Albertson and wife, J. W. Wight, Lizzie Wight, Sr. J. J. Cornish, William Nabb, Sister Nabb, Sr. Samuel Proper, Jacob Stontenburg, Martha Umphrey, Samuel Proper, Mary A. Stontenburg, Matthew Umphrey. Moved that those delegates present be empowered to cast the entire vote and in case of division to bring in a majority and minority report. Motion prevailed that district pay the expense of district president to General Conference. Addie Grant, secretary.

Convention Minutes.

MINNESOTA.—Sunday school association met in convention at Audubon, October 22, 1909. Thirty minutes were given for prayer and testimony meeting, Elder J. E. Wildermuth in charge. Convention was called to order by Supt. Kate M. Jepson at 11.30 a. m. A statistical report could not be given because the quarterly reports were not all received. Written or verbal reports of the condition of following schools were given: Clitherall, Frazee, Audubon, Almova, Minneapolis, and Bemidji. Some excellent papers were written by Srs. Eleanor Whiting, Ida Home, Sadie Johnson, and S. Houghton, Brn. Frederick Green, Charles Sundern, Robert Wildey, and Matthew Jepson, and one by the members of the primary class of the Minneapolis school. Brn. S. Swenson, J. E. Wildermuth, W. E. Peak, and E. A. Stedman were elected delegates to the General Convention and a motion carried that gave the district superintendent power to appoint and furnish credentials for delegate from Minneapolis.

MOBILE.—The Sunday school and Religio of the Mobile District met in joint business session at Bay Minette, Alabama, September 3, 1909, at 7 p. m., Oscar Tillman presiding. Verbal reports of officers of each department were interesting and encouraging. All visiting members were invited to take part in the convention. Schools reporting were: Three Rivers, Theodore, and Bluff Creek. Reports show that schools are progressing nicely. Theodore was the only Religio local reporting. Bro. Miller, home department superintendent of Religio, reported eight members in that department, showing a gain of 4 since last report. Bro. Kelley made quite an interesting and instructive talk on the work of the auxiliary societies. Convention adjourned to meet Friday afternoon at 3 o'clock prior to the convening of next district conference and at the same place of conference. Edna J. Cochran, clerk, Biloxi, Mississippi.

Conference Notices.

Alabama District will convene with the Flat Rock Branch, on Saturday, November 20, 1909, at 10.30 a. m. Will branch officials please see that all reports are promptly made out and forwarded? Let all Saints attend and aid in making the meeting a success. J. R. Harper, president.

The Presidency.

NOTICE OF APPOINTMENT.

Elder Joseph Arber has been appointed to labor for the remainder of the conference year in Pottawattamie District, the appointment being concurred in by the proper authorities.

F. M. SMITH, *Secretary*.

INDEPENDENCE, MISSOURI, October 26, 1909.

Addresses.

Walter W. Smith, 112 West Ontario Street, Philadelphia, Pennsylvania.

Thomas Jones, 7 Sanford Terrace, Aylburton, Lydney, Gloucester, England.

Elder S. S. Smith, home address, 900 Kansas street, Independence, Missouri; mission address, 1907 East Pacific avenue, Spokane, Washington.

Died.

BEACH.—Mr. Stephen Beach of Pleasanton, Iowa, died October 10, 1909. He was born in Long Island, New York, October 15, 1824. He came to Decatur County, Iowa, in 1875. He was identified at one time with the Latter Day Saints, but withdrew from them. He was an honorable man. Funeral at Saints' church in Pleasanton, sermon by M. M. Turpen.

HARBSTREIT.—Rebecca Ann, born December 5, 1866, in Kenton County, Kentucky, and died of paralysis, September 30, 1909, at Hyatt, Daviess County, Indiana. She was the daughter of Bro. William and Sr. Elmira Harbstreit. She leaves to mourn a father, mother, one sister, and four brothers. Services at the house by Brother Zahnd, assisted by Brother Grieves, interment at Cornetsville Cemetery.

OLSEN.—At Leon, Iowa, October 1, 1909, Sr. Malinda Olsen, aged 71 years, 8 months, and 17 days. She is survived by two sons. Her husband, Bro. O. A. Olsen, died last April. She united with the church in 1861, baptized by John Shippy, in La Salle County, Illinois. Her body was brought to her home in Lamoni, where the funeral service was held in charge of Bro. William Anderson. Sermon by Bro. H. A. Stebbins, benediction by Bro. Heman C. Smith, prayer at the grave by Bro. A. S. Cochran.

WILLIAMS.—Florence Louisa, daughter of Mr. Charles and Sr. Ann Louisa Williams, and granddaughter of Bro. John J. Watkins and Mr. Nicholas Williams, came to her death at Lucas, Iowa, October 2, 1909, from the effects of a kick received from a horse, about five hours before her spirit took its flight. She was born July 5, 1906, at Lucas, Iowa. Funeral services were held at Saints' church, October 5. Elder E. B. Morgan preached the sermon, assisted by Elders Parley Batten and John Harp, after which the lovely form that was once the abode of a loving and gentle spirit, was laid to rest in Fry Hill Cemetery.

LEYTHAM.—Elizabeth Taylor was born in Liverpool, England, April 15, 1829. She was married to Richard Leytham November 12, 1848, in Saint James Church, in Liverpool, England. To this union fifteen children were born; seven sons and eight daughters. She, with her husband, emigrated to America, coming direct to Florence, Nebraska. They resided here until the spring of 1865, at which time they moved onto a farm near Portsmouth, Iowa. In 1879 they moved to Persia, Iowa, where she continued to reside until her death, which occurred September 26, 1909. Her age was 80 years, 5 months, and 11 days. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in February, 1865. She lived a consistent Christian life, and died in full faith of a part in the first resurrection. She leaves to mourn a husband, five sons, and four daughters. The funeral services were held at the house September 28, Elder Joseph Seddon preaching the sermon, after which the remains were laid to rest in the Cass Township cemetery, near Portsmouth.

HALL.—Cecelia Catherine Hall was born July 16, 1820, on Christians Island, a Danish possession in the Baltic Sea. She died at 12.40 a. m., Thursday, October 7, 1909, at Council Bluffs, Iowa, of old age. She came to America in April, 1854, going direct to Utah, from whence she came to Council Bluffs in June, 1857. In the fall of that year she removed to Missouri, returning to Council Bluffs in June, 1859. August 11, 1862, she was baptized into the Reorganized Church by Elder Thomas Revel. September 22, 1864, she was married to Elder Andrew Hall, removing to Little Sioux, Iowa. Here they remained until the spring of 1869 when they removed to Council Bluffs, where she remained until her death. She is survived by an only son, J. Charles Jensen, Elder Hall having died December 22, 1899. The funeral discourse was delivered in the Saints' church by Elder Charles Derry. Interment in Walnut Hill Cemetery.

The Spirit of America.

The Spirit of America, the book by Professor Henry Van Dyke which has already attracted, in a translation, considerable attention in France will, it is announced, be ready for publication next month. The basis of this book is the talks which Professor Van Dyke delivered when exchange professor at the Sorbonne. The French press has hailed it as a remarkable analysis of this country and its people.

No man ever sank under the burden of to-day. It is when to-morrow's burden is added to to-day's that the weight is more than a man can bear.—George Macdonald.

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A STUDY IN AMERICAN FREEMASONRY.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopædia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.

This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.

The study also shows the probable origin of the Adam-god idea and the male and female principle, or father-mother theory, of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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offense is felt by a mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.

A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.

38-10 JOHN C. GRAINGER.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 56

LAMONI, IOWA, NOVEMBER 10, 1909

NUMBER 45

Editorial

ARTICLES OF ASSOCIATION OF THE UNITED ORDER OF ENOCH.

EDITOR'S NOTE.—Herewith we reproduce the text of the Articles of Association of the United Order of Enoch. The document was read before a meeting of the First Presidency, the Presiding Bishopric, the presidency and bishopric of the Independence Stake, and other members of the church who were present, at a meeting held in Independence, Missouri, October 26, at 10 a. m. The meeting again convened at 3 p. m., at which time the Articles were signed by the persons named in the document. Directors were elected and these directors proceeded to elect their officers. The names of the directors and officers appear in the body of the document. Those present fully sensed the importance of the step being taken and felt that the favor and direction of God was with them in the meetings, according to the promise made in the revelation given at the late General Conference.—E. A. S.

A helping and benevolent association for the benefit of the poor, by furnishing equal opportunities to the needy, upright, and industrious in a financial, educational, and social way, with those who are more fortunate, and the supplying of stewardships and inheritances to the worthy who may lack.

ARTICLE 1.—STATEMENT.

Articles of Association adopted by the undersigned in accordance with due enactment and resolutions passed by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints at its annual meeting held in Lamoni, Iowa, April 6 to 21, A. D. 1909, authorizing further organization by the Bishopric of said church of the Saints for purposes of transaction of business interests for the benefit of the poor and necessitous, and the general work of improvement and settlement of the worthy, who need homes and help.

ARTICLE 2.—AFFIRMATION.

Pursuant to instruction herein set forth, we, Ellis Short, I. N. White, W. H. Garrett, M. H. Bond, W. E. LaRue, G. E. Harrington, H. R. Mills, Joseph Smith, Roderick May, A. H. Parsons, David T. Reese, G. H. Hilliard, D. J. Krahl, W. R. Dexter, Frederick M. Smith, Elbert A. Smith, E. L. Kelley, J. T. Curtis, J. Mather, W. E. Messenger, W. B. Kelley, being desirous of forming a corporation

under the laws of the State of Missouri, and more particularly under the provisions of Article II, Chapter 12, Revised Statutes, 1899, providing for associations of a benevolent and educational character, do hereby associate ourselves for the purpose of becoming a body corporate for the benefit of the poor and industrious who need, and the transaction of business necessarily connected therewith as herein set forth.

ARTICLE 3.—OBJECT IN OUTLINE.

The purpose of this corporation shall be to aid and assist the worthy needy and poor in obtaining employment and homes, help the sick and afflicted and unfortunate in times of need, promote temperance, morality, and equality, and provide against the evils of selfishness, covetousness, anarchy, and crime of every description, and thus conserve, to a degree, the good of the community, and the good of the state, by a voluntary coöperation in the use, application, and distribution of the wealth of those who may be members of the association, and who shall contribute for the purpose, and of the means which is gained by the association in its legitimate work and business, and also that which may be voluntarily contributed or consecrated for these benevolent purposes by those who do not hold membership in the organization.

ARTICLE 4.—NAME AND TERM.

The name of this organization shall be THE UNITED ORDER OF ENOCH, and its chief or principal place of business shall be in the city of Independence, Jackson County, and State of Missouri, but supplemental organizations and places of business may be located in adjoining and other counties, and when necessary for the carrying out of its work in other States, organizations or places of business may, according to the provision of the statutes of such States, be established in the same; and the association shall continue for the period of ninety-nine years unless sooner dissolved by the voluntary concurrence of at least three fourths of its members, and the concurrence therein by a majority vote of the General Conference of the said Reorganized Church of Jesus Christ of Latter Day Saints.

ARTICLE 5.—NATURE AND WORK.

This association shall have no capital stock divided into shares; it shall not be run for individual pecuniary profit, but for the objects herein set forth; the properties of the same shall not be individual, or held in severalty, but in common. The homes and stewardships, however, which are provided for under the founding and management of the order, shall be individual, that is, held in severalty, each person or family holding in fee simple unless otherwise arranged at the time of setting the same apart, or when making the final settlement.

ARTICLE 6.—SPECIAL STATEMENT OF WORK AND POWERS.

The purposes of the association are:

First, to provide the advantages of permanent employment, and thereby permanent homes, especially for those found worthy, but who are unable to arrange for steady employment and who are without sufficient means to procure homes for themselves.

Second, to furnish educational advantages for the youth of both sexes when parties or parents are unable to do so themselves, either by rendering to the parties such assistance as will give to them equal opportunities in the public schools, or in providing for them the advantages of the higher, or special institutions of learning.

To accomplish this work, it will be necessary to acquire by gift, purchase, devise, or other legal and just methods, real and personal property; also acquire lands for farming, building, fruit raising, and gardening purposes; to establish, build, maintain and operate dairies, shops, or other general works, which will furnish facilities in furnishing employment, business, or stewardships of various kinds, and for industrial education or training; and for suitable homes or inheritances, and to hold real and personal property, to improve, sell and convey the same; the properties, accumulations or gains from all or any of such business enterprises, including live stock, real or personal property, farms or industries, and labor of whatever kind, in due time to be sold, or otherwise disposed of, the proceeds of which shall be the common property of the said corporation, or order, for its use and benefit in maintaining and carrying out the benevolent work herein provided, and for the settlement of its accounts and stewardships with its members, laborers, and officers, for actual and necessary services rendered, and for taxes, and whatever legitimate or current expenses, not named or enumerated herein; but the operations of the farms, shops, and the products of the same in no case to be for the pecuniary profit or benefit of any person or persons, corporation or cor-

porations, but to be placed in the common treasury and used solely for the maintaining of the proper stewardships of its members and for the benevolent, beneficial and helping purposes herein set forth.

ARTICLE 7.—MEMBERSHIP.

Membership in the order requires as a prerequisite a full compliance with the law of Christ, both as relates to duties known as spiritual, and those referred to as temporal; that is, the precepts and ordinances of the gospel having been fulfilled through acceptance and obedience to the law of life as set out in the Holy Scriptures, together with a due compliance by each member of the law relating to temporalities, in that same law of life, and known as tithes and offerings, and specified under the work of inventories and consecrations. Also, the following specific duties set forth in the law of equality, to-wit:

A. To render a just and true account of the condition and business of his or her stewardship annually, setting forth the amount, or value, with the loss or gain of the same for the period named, together with a faithful estimate of necessities, and the amount required for repairs of stewardship, or the enlarging or extension of the same when proper, for the succeeding year.

B. Stated or annual settlement as provided under the law by turning into the treasury or storehouse any surplus or talents remaining after such fulfilling of the law, as relates to the tithe of the increase for the general benefit of the church.

C. In case of a lack or shortage, after a faithful and attested performance of duty in his or her stewardship for a time, or a year, such steward to receive from said treasury or storehouse, such a proper and just supply as the law directs according to "his needs and wants, inasmuch as such wants are just."

D. That in all labor and association each and everyone shall seek the interest of good of his neighbor, "doing all things to the glory of God."

E. In case of withdrawal, or transgression and expulsion, such person or persons shall retain that which has been set apart or deeded to him or her or them, for a stewardship or inheritance, but shall have no further claim upon the common treasury and shall not be entitled to any withdrawal, benefits, or interest in the common fund or storehouse, whatever.

ARTICLE 8.—MANAGEMENT.

A. The affairs of this corporation shall be under the supervision and management of the Bishopric of the church, as hereinbefore set forth, with the assistance and coöperation of a board of nine trustees to be selected by the members of the order from among their number, who shall in all matters pertaining to this association, act with the said Bish-

opric, thereby forming a board of twelve trustees, who shall organize by the selection of a president, a secretary, and treasurer, and perform any and all business necessary for the good of the order, a two thirds majority of said board thus constituted and voting as a unit, being necessary for the transaction of all business of the order at any meeting of the same, but a less number may adjourn from time to time. The trustees may also appoint an executive committee to act in business matters when the board is not in session.

B. The members of the Board of Trustees shall be elected at the annual meeting of the members of the association to be held the first Monday in April of each year or at an adjourned meeting of the order held subsequent to the said first Monday in April, and shall hold their offices until their successors are chosen and qualified. Vacancies occurring in the board may be filled at any time by the unanimous action of a majority of the members of the board, properly constituted, being present and voting.

C. The Board of Trustees may adopt by-laws, not inconsistent with these articles and the statutes of the State, as may be deemed necessary for the management of the affairs of the corporation and the carrying out of the work of the order.

D. The president, secretary, and treasurer herein, shall perform the duties usual to such offices in similar associations in addition to the specific duties named herein, providing such duties are not inconsistent with the rules of this association.

ARTICLE 9.—THE TERM "BISHOPRIC."

The "Bishopric of the church" herein referred to comprise the Presiding Bishopric of said church, but in the organization and work of this order, the bishopric of the stake, or district, wherein such, or similar organization is effected, or in which this order may be established and transact business, when such local bishopric is in harmony in spirit and work with this order, shall be associated in work and in council of the same.

ARTICLE 10.—CONVEYANCE OF REALTY, SEAL, AND PRIVATE PROPERTIES.

This corporation shall have a seal, and all conveyance of real estate shall be approved by the Board of Trustees of the order or association, and be signed and sealed by the president of the same. And such association may sue or be sued in its corporate name and all claims made against it shall be made in the corporate name and the individual or private property of the members shall in no case be held liable for the debts of the association.

ARTICLE 11.—DISSOLUTION AND DISTRIBUTION THEREUNDER.

It is hereby provided and made a part of the conditions of this order, that in case of the dissolution, or abandonment of the work of the same, that the properties of the order, after satisfying all just debts of the same, shall be turned over to the Presiding Bishop and Trustee of the Reorganized Church of Jesus Christ of Latter Day Saints for the use and benefit of the poor and needy of the said church as the Bishopric of the same and the General Conferences shall from time to time direct. And the officers of the order shall make due report of the work and condition of the same annually to the General Conference of the said Reorganized Church.

ARTICLE 12.—TRUSTEES.

The names of the persons chosen by these incorporators to act as trustees until their successors shall have been legally chosen are as follows: F. M. Smith, Ellis Short, Joseph Mather, Roderick May, G. E. Harrington, Elbert A. Smith, W. E. LaRue, I. N. White, A. H. Parsons, and the following persons have been chosen as officers by the said Board of Trustees: E. L. Kelley, president; F. M. Smith, secretary; Ellis Short, treasurer; executive committee, E. L. Kelley, F. M. Smith, Ellis Short, Joseph Mather, Roderick May.

In testimony whereof, we, the above named incorporators, hereto set our hands at Independence, Missouri, this 26th day of October, A. D. 1909.

THE WORD "SURPLUS."

Editors Herald: At a meeting of the Joint Council of the Twelve, Presidency, and Bishopric, held in Lamoni, Iowa, April 17, 1909, action was had which will be of some interest to the readers of the HERALD.

It appears that some difference of opinion had arisen among bishops, bishops' agents and counselors, relative to the meaning of the word *surplus*, used in the "Address to the Saints" by the Joint Council. The matter was referred to the Joint Council of the Twelve, Presidency, and Bishopric, by a meeting of bishops, bishops' counselors, and bishops' agents, in which this difference arose; and to this Joint Council the Presidency submitted the following opinion, which was indorsed by the Joint Council, after considerable discussion:

"The Presidency are of the opinion that the word should mean, when used by the ministry and the church, that part of a man's possessions, whether of moneys or properties, of which he has no present or immediate need; the word *need* being determined by the man's position, sphere of action, his business, and his dependencies. Not all have a surplus, many

may have; the widow standing before the treasury giving her two mites did not give her surplus, she did consecrate of her living. Many widows and dependent women, hard-working, self-sacrificing, give of their labor a consecration, yet all may give of that which they have if they choose who may have no surplus under the general laws, either as tithing, freewill offering, or consecration."

Those who have a copy of the "Address to the Saints" might be pleased to know the interpretation of the word *surplus*, as given by the Joint Council.

FREDERICK M. SMITH.

NOTES AND COMMENTS.

Bro. Thomas R. Allen, of Lamoni, Iowa, desires to know concerning the whereabouts and welfare of two granddaughters, Helen Green and Sarah J. Green, whom he has not seen for about twenty years. They used to be located at or near Bellville, Illinois, and the brother thinks that perhaps some of the Saint Louis or Bellville Saints may know about them. If any do know of them and wish to communicate with the brother they should address him at Lamoni.

One of the signs of the times that show progress and general uplift is the result of the election in Salt Lake City. The American Party has scored a signal victory over the party controlled by the priesthood, or church party. The church authorities have disclaimed any connection between church and politics, but the contrary has been altogether too patent to allow belief in their disclaimer. One of two things is apparent: The Utah Mormon church is losing its grip because of being outnumbered by the Gentiles, or the Mormon people are shaking off the fetters of priestcraft.

Perhaps the greatest sacrament service in the history of the Christian churches in America, if not in the world, was held by the Disciples of Christ during their great convention in Pittsburg last month. Twenty-five thousand partook of the bread and wine, and the service required one hundred elders and one thousand deacons.

The speakers at the Brick Church on Sunday were Elders E. A. Smith and G. W. Blair, and sacrament service was held in the afternoon, and a spiritual time was had, in spite of a severe storm during the meeting, when a few timid ones were somewhat alarmed. A great many of the Saints had come fasting and special prayers were made for the health of President Joseph Smith, Sister Walker, and others of the afflicted. Assurances were given that the sacrifices and prayers of the Saints had been heard and would be answered.

A novel innovation in the form of megaphone preaching was lately introduced at the open-air meetings at which Philip Sidersky presents the Gospel to the Jews. The crowds attending these services have become so large that it is necessary to adopt this means of reaching the "uttermost parts" of the gatherings. Mr. Sidersky has extended these services from Baltimore to Philadelphia and Washington.

There are one hundred and ninety-five thousand Jews in Chicago, almost one-tenth of the whole population. Of this large number there are only thirty who are actually members of any Christian church, though six hundred are said to be secret Christians.

"The churches are crying for more ministers, more young men of brain and heart, hope and spirit for their valiant enterprise. Therefore we believe the public should be made to realize that with the demands of the day for efficient service and the increase in the cost of living—especially in our large cities—the salaries of these self-sacrificing men, who are ever willing to serve to the utmost, should be raised to a more than living scale and be paid as promptly as any other business obligation."—*Chicago Inter-Ocean*.

A Lawrence, Kansas, minister has recently resigned from a local pastorate and has taken up work with a street railway company. He says: "I don't believe a minister can lead an honest life now. If he preaches the truth, he will be condemning the lives of most of his congregation and offending them. He passes over this and that and lives a lie every day of his life in order not to offend the influential members of his congregation. Thank God, I am earning an honest living now."

PATRIOTISM that counts does not become discouraged because the work looks hard. The spirit that inspired the doleful words, "There is so much rubbish; so that we are not able to build the wall," is not the spirit of the patriot. The true patriot courageously takes hold of his task as soon as possible. He begins, too, at his own door, in the spirit of the New England farmer who, when asked what could be done to better neighborhood conditions, said, "I ought to fix my sewer, and my neighbor ought to move his pigs"; or in the spirit of the Illinois man who, appreciating the disgrace of permitting snowdrifts to block the walks, decided that he, at least, would clean the paths before his own house.—*Forward*.

Aiming high does not mean firing in the air. Try to hit something.

ORIGINAL ARTICLES

THE SAINTS' HERALD HISTORICAL SERIES.

VII. THE CHURCH IN OHIO. EVENTS FROM 1830 TO 1838. BY BISHOP RICHARD BULLARD.

Some of the most important events of our church work are chronicled from events and experiences in and around Kirtland; so what I may write in this limited article will largely represent the work in that place.

I will commence with the revelation given October, 1830, to Parley P. Pratt who was commanded of the Lord to go into the wilderness among the Lamanites, taking with him Oliver Cowdery, Peter Whitmer, jr., and Ziba Peterson. See Church History, volume 1, page 126; Doctrine and Covenants, section 31. Of the early life and ancestry of these men read Church History, volume 1, pages 126, 127.

AN IMPORTANT MISSIONARY JOURNEY.

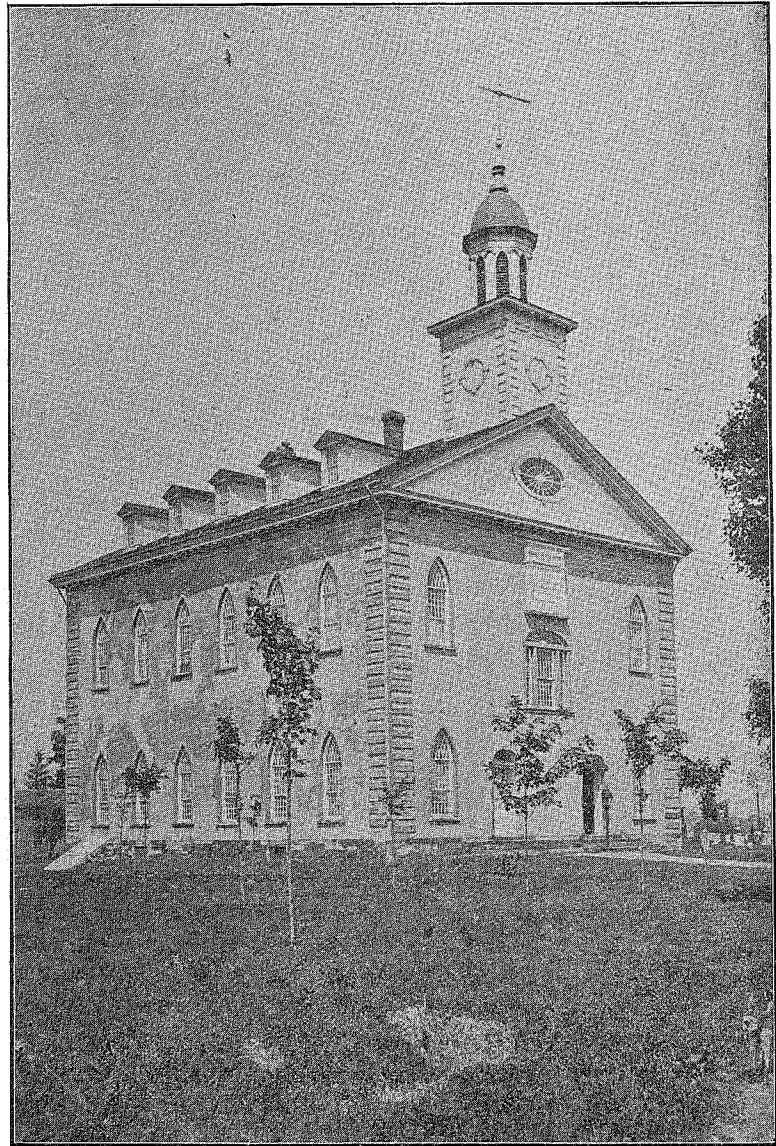
The exact date of the commencement of this important journey is not given, but chapter 8, Church History, volume 1, gives the following:

Of this mission Joseph writes: "Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trump in the different villages through which they passed. They continued their journey until they came to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony and came forward and obeyed the gospel. Among the number was Elder Sidney Rigdon, and a large portion of the church over which he presided.

"These men left position, influence, and friends behind them, to encounter for Christ's sake dishonor, scorn, poverty, and hardship. But what a thrill of joy must have pervaded their souls as they led into the waters of baptism those who had received the message of life intrusted to them. The objective point before these men who can be classed as the early pioneers of the great latter-day work was the land of Zion, 'but their stay of two or three weeks in Kirtland resulted in the baptism of one hundred and twenty-seven souls, and this number soon increased to one thousand.'"

With the work firmly planted in Kirtland to be taken care of by Sidney Rigdon, Isaac Morley, John Murdock, Lyman Wight, Edward Partridge, and many others who had been ordained to the ministry, the mission to Missouri was again continued. I will not follow these men in their perils and hard-

ships, but remain with the Saints at Kirtland. We are here introduced to Orson Pratt, who had been baptized by his brother, Parley P. Pratt, September 19, 1830, and became influential in church work. This eventful year closed with a record of some of



THE KIRTLAND TEMPLE.

This Temple still stands in a state of good preservation, the only existing temple built in compliance with a revelation from God. It is in the possession of the Reorganized Church of Jesus Christ of Latter Day Saints.

the most wonderful events of our church history. The Book of Mormon was given to the world, several branches were built up in New York and Pennsylvania, the work was firmly planted in Ohio, many influential men accepted the truth and were made ministers of the gospel, intrusted by God with a

"mission to Zion where the banner of truth was to wave as a beacon light to the scattered of modern Israel, in all lands and climes."

VERY IMPORTANT REVELATIONS.

Joseph writes: "The year 1831 opened with a prospect great and glorious for the welfare of the kingdom." In the latter part of January Joseph and his wife accompanied Sidney Rigdon to Kirtland. The branch then numbering nearly one thousand had imbibed some false ideas, concerning a "common stock" project, which were corrected by the timely advice and counsel of the prophet. Here the mouth of the prophet is opened in prophetic utterance. Revelation after revelation is given to the church, as well as to important men individually. Section 42 of Doctrine and Covenants, containing such valuable information to the church, was given soon after Joseph's arrival at Kirtland, setting forth the great message of truth to this generation, repentance and baptism for the remission of sins. The place for the building up of Zion the New Jerusalem was indicated and the hearts of the children of God were made glad, because of the promises of a time and place for the gathering of Zion's children together. The question of authority to act or officiate for the church was decided. The conditions under which the work was to be presented, viz, under the direction and inspiration of the Holy Spirit, were stated. That command that has struck terror (or should) to the hearts of the advocates of polygamy, "Thou shalt love thy wife with all thy heart and shall cleave unto her and to none else," was given; also, the law of consecration and equality, providing for the poor and the building up of Zion, etc. This section is one of the most important messages for church government ever given to man.

In all during the year 1831 thirty-four prophecies of the most vital import were given through God's chosen prophet and seer to the church and God's servants. God knew the powers working against his cause and the evils that would exist and enter the church, and provided laws beforehand that exigencies might be met with a "thus saith the Lord," so that men persistent in wrongdoing would be left without excuse. The signal as recorded in history reveals the wisdom of our heavenly Father. During this time Joseph was busy translating the Scriptures.

AN IMPORTANT CONFERENCE.

On June 6, 1831, the elders from the various parts of the country assembled in conference. At this gathering the fullness of the Melchisedec priesthood was first conferred. This is explained by Lyman Wight as follows:

On the 4th of June, 1831, a conference was held at Kirtland, Ohio, represented by all the above-named branches.

Joseph Smith, our modern prophet, presided. Here for the first time I saw the visible manifestation of the power of God, as plain as could have been on the day of Pentecost; and here for the first time I saw the Melchisedec priesthood introduced into the church of Jesus Christ, as anciently, whereunto I was ordained under the hands of Joseph Smith, and I then ordained sixteen others, such as he chose, unto the same priesthood.—Church History, volume 1, page 193.

At this conference six high priests were ordained. At that time P. P. Pratt received his ordination to the high priesthood. How confirming and strengthening this occasion must have been when the Holy Spirit fell upon the church in her early experience, bringing the evidences needed for the strengthening of those who were to meet so much of persecution in their work. The man of sin was also getting in his deceptive work in imitating the gifts of the Spirit, calling for wisdom and discernment to be exercised in their midst.

The next General Conference was appointed to meet in Missouri and several elders were called to go by different routes, two by two, to meet in Missouri, there to hold conference. Three elders selected thus to travel and labor apostatized and refused to go. Jacob Scott, Edson Fuller, and William Carter were the three deserters from the ranks. W. W. Phelps about that time united with the church. Joseph left Kirtland for Independence, Missouri, June 19, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, and A. S. Gilbert and wife, agreeable to the command of the Lord. They traveled by wagon, canal boats and stages. From Saint Louis, Joseph, Harris, Phelps, Partridge, and Coe traveled on foot to Independence, Missouri, arriving about the middle of July.

In July a revelation was given at Independence pointing out the spot for building the temple, etc. This spot was dedicated August 3 by Joseph Smith. August 9, Joseph started for Ohio, arriving at Kirtland on August 27, 1831. The early part of September was spent by Joseph in preparing to remove to the town of Hiram for the purpose of engaging in the translation of the Bible. Joseph moved his family to Hiram, Portage County, September 12, and lived with John Johnson; this place was thirty miles distant from Kirtland. Orson Hyde was baptized the first Sunday in October, 1831. This man occupied an important position in the church and was chosen to carry to the nations the message of life and salvation.

A BISHOP APPOINTED.

On October 25 a conference was held at Orange, Cuyahoga County. Another conference was held at Hiram November 1; another being held on the 11th, showing that important work was being done in Ohio during this time. Revelations were frequent to direct in church matters; these were prepared

and sent to Independence, Missouri, for the benefit and blessing of the Saints there. Sunday, December 4, at a conference held at Kirland, Newel K. Whitney was called, ordained, and appointed bishop of Kirtland. The work at this time was spreading to Shalersville, Ravenna, and other places.

JOSEPH AND SIDNEY MOBBED.

In January, 1832, a conference was held at Amherst, Lorain County, Ohio, where much important business was transacted. The translation during this time was progressing and on February 16 the wonderful vision of the different glories was given.

After this wonderful experience of Sidney Rigdon and Joseph Smith, a mob with fiendish spirit came to Joseph's in the dark of night, dragged Joseph and Sidney from their beds, and resorted to the most inhuman treatment that devils alone would inflict upon inoffensive men. Dragging them by their heels, scratching and tearing their flesh, with a bucket of tar they completed their fiendish work, leaving these two men who had been called of God to be the benefactors of mankind, to crawl to their resting place more dead than alive. This work was perpetrated under the flag of liberty, by men associated with religious organizations, who continued to persecute and menace the home of "Father Johnson."

JOSEPH SMITH ORDAINED PRESIDENT; HIS SON JOSEPH BORN.

Again the work of translation was hindered and as mobs were threatening Joseph at Kirtland, he with N. K. Whitney, P. Whitney, and Jesse Gauze started for Missouri, arriving at Independence, April 24, 1832. Here Joseph was acknowledged as President of the church of the high priesthood at a general council of the church called together by Joseph. His ordination having taken place at Amherst, Ohio, at a conference of high priests, January 25, 1832. (Church History, vol. 1, p. 244.)

Sidney Rigdon and Frederick G. Williams were ordained as his counselors March 13, 1833, thus completing the organization of the First Presidency.

On May 6, 1832, these men of God, Joseph, Rigdon, and Whitney, commenced their return journey to Kirtland, like Paul of old, "not knowing what awaited them there," but duty's call must be responded to, and the work of God fraught with so much importance must be prosecuted. Each journey seemed to be attended with great peril, both by land and water. On this journey Bishop Whitney received a badly broken leg through runaway horses. Joseph, the true, loyal friend he always proved to be to his brethren, stayed by his afflicted brother until he was able to be removed.

On Joseph's return to Kirtland, he at once resumed

the work of translation. On September 22, 1832, the important and interesting revelation on priesthood was given. What a wealth of information it contains. (See Doctrine and Covenants, section 83.) Joseph's work kept him constantly on the move. As the work spread over the land, he was constantly called upon to settle disputes and difficulties arising often through a misunderstanding of the law.

While called away to journey to Albany, New York, and Boston, he writes the letter to his wife which breathes the true spirit of love and tenderness. This letter was written just before his son Joseph was born:

I returned to my room to meditate and calm my mind, and behold, the thoughts of home, of Emma and Julia, rush upon my mind like a flood; and I could wish for a moment to be with them. My breast is filled with all the feelings and tenderness of a parent and a husband, and could I be with you I would tell you many things. . . . I hope you will excuse me for writing this letter so soon after writing, for I feel as if I wanted to say something to you, to comfort you in your peculiar trial and present affliction. I hope God will give you strength that you will not faint. I pray God to soften the hearts of those around you to be kind to you, and take the burden off your shoulders as much as possible, and not afflict you. I feel for you, for I know your state and that others do not; but you must comfort yourself knowing that God is your friend in heaven, and that you have one true and living friend on earth, your husband, Joseph Smith.—Church History, volume 1, pages 258, 259.

His son Joseph, destined to be his successor as president to the church, and a prophet and leader to the people, was born November 6, 1832.

THE WORD OF WISDOM; INDUSTRIES.

About this time many ordinances were observed by the elders, among which was the washing of feet as introduced by Joseph as found on page 278, volume 1, Church History. This was carried out after the manner of Jesus Christ and his apostles as found in John 13. The school of the prophets was also established and did a good work among the ministry. The revelation known as the "Word of Wisdom" was given February 27, 1833, which after seventy-five years of test, proves to be in harmony with the best minds of the age, as well as a boon to the children of God. Matters pertaining to industry were kept prominently before the church. Lands were purchased to establish a brickyard for the purpose of building up the place, also using the stone quarry thereon. A tannery was purchased to give employment to the Saints now settled in Kirtland in large numbers.

In June, 1833, the revelation to build the Kirtland Temple or "House of the Lord" was given. A committee of three was appointed to obtain a draft of construction for the inner court, the committee consisting of Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams. The committee on building,

Reynolds Cahoon, Jared Carter, and Hyrum Smith, commenced immediately to obtain stone, lumber, brick, etc., for this purpose.

About this time D. P. Hurlbut was cut off from the church for unchristian conduct with the female sex. We mention this because of his prominence in unearthing the Spalding Romance in later years. July 2, 1833, the translation of the Holy Scriptures was finished and thanksgiving and gratitude was presented to God for the help afforded to complete a work of so much importance. This glad news was communicated to the brethren in Zion.

THE KIRTLAND TEMPLE.

On July 23, 1833, the corner stone of Kirtland Temple was laid, an event remarkable in the history of the church, because of the interest the Lord himself has taken in the building then in course of construction. The site, dimensions, and general architecture were given of him, as revealed to David, concerning the temple at Jerusalem thousands of years before.

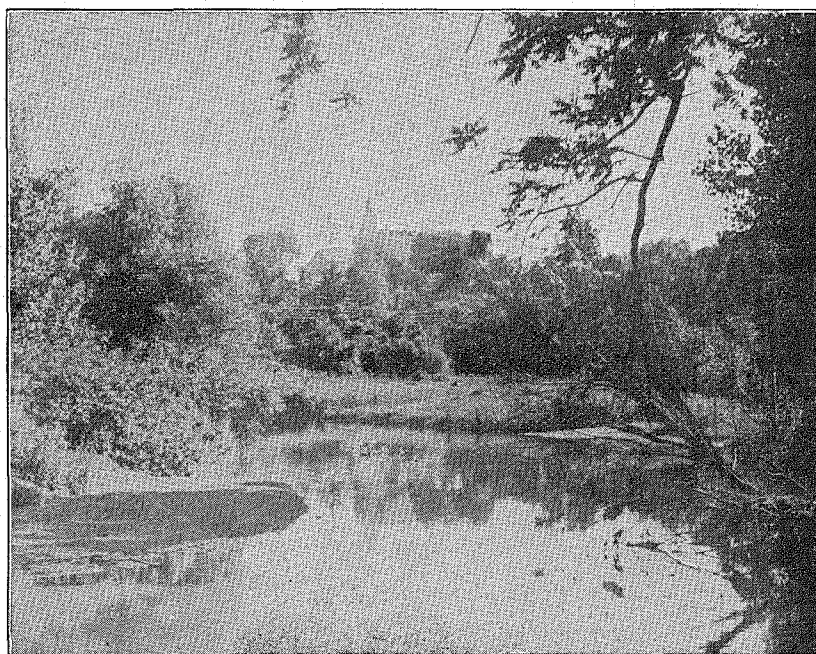
I present the following to show the spirit of sacrifice which characterized the Saints during the erection of the Temple, "which was carried on under the most adverse circumstances and at great sacrifice." Heber C. Kimball records in his journal that he returned from Missouri to Kirtland on July 26, 1834. He there stated:

All this time the brethren were laboring day and night building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring on the building, and the Lord only knows the scenes of poverty, tribulation, and distress we passed through in order to accomplish this thing. The sisters spun the wool, got it dressed, woven, and made up into garments for the brethren who were erecting under the direction of the Almighty, the house being built to his name. Elder Rigdon was busy urging them to work with all their might to accomplish the work in the time appointed, that God might accept it at their hands. Looking at the sufferings and poverty of the church he frequently went upon the walls by night and by day and frequently wetted the walls with his tears, calling aloud to the Almighty to send means whereby the work might be accomplished.

Joseph Smith was acting as foreman in the quarry, the Presidency, high priests, and elders all alike assisting; those who had teams assisting by drawing the stone to the house. These all laboring one day in the week, carrying sufficient for the masons for the whole week. This was continued until the walls were reared. During all this time terrible persecutions were endured by the Saints, especially by those in Missouri. Prominent men were also pub-

licly attacking the work, Alexander Campbell being not a whit behind the chief of them. During this time conferences were provided for, and were held at various places, the *Evening and Morning Star* being an active agency in publishing passing events. Enemies within and without the church were harassing Joseph, employing all their powers to frustrate the designs and purposes of God as revealed to the church through him. Yet, under these adverse conditions, the work of the Temple progressed, the way being opened to continue the work, causing rejoicing among the Saints.

The brethren entered into a covenant with the Lord on November 29, 1834, that if he would bless them in temporal things so that they could meet their obligations, they would pay one tenth to be bestowed



"THY WOODS AND TEMPLED HILLS."

This is a scene in Kirtland, Ohio. The Temple is seen in the distance.

upon the poor in the church or as he should command. Thus, we find Joseph and those in authority with him in the church putting themselves in touch with the Almighty by being foremost in the observation of the law relating to temporalities, as well as that called the spiritual work of the church.

THE TWELVE AND SEVENTY CALLED.

An event of great importance in the history of the church was the choosing and ordination of twelve apostles. According to the record this took place during February, 1835. They were chosen February 14 and several of the number were ordained the following day, others at a later date. The names of those chosen were Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, William E. McLellan, John F. Boynton, Orson Pratt, William Smith, Thomas B.

Marsh, Parley P. Pratt. The work of selecting members for and organizing the First Quorum of Seventy began February 28.

THE TEMPLE DEDICATED.

I must hasten now to note briefly the effect resulting from the work and sacrifice of the Saints in building the temple. On Sunday, March 27, 1836, the Temple erected to the service of the Lord was dedicated to his name. The months and years of toil, sacrifice, and anxiety, but of persistent energy and determination in its building, were at last ended. The morning dawned upon souls full of thanksgiving and praise to the Almighty for his blessings in strengthening them for the work he had intrusted to their care. "This historic building stands on elevated ground south of the east fork of the Chagrin River, about three miles from Willoughby, Ohio, and about six miles in direct line from Lake Erie."

The building is of stone, plastered without and within. It is three stories high, exclusive of the basement. The first and second stories are auditoriums, each fifty-five by sixty-five feet on the inside, exclusive of the vestibule on the east end, through which is the entrance to the building and in which are the stairways. The lower room was to be dedicated "for sacrament offering and for your preaching, and your fasting and your praying, and the offering of your most holy desires, unto me, saith your Lord." The second room was to be dedicated for the school of the apostles. In each of these rooms are eight pulpits, four in each end; those in the west end were intended for the Melchisedec priesthood and those in the east end for the Aaronic priesthood. The third story is divided into small rooms.

THE TEMPLE DEDICATED.

The auspicious day had arrived and the people of God began to assemble before eight o'clock in the morning. At nine o'clock the doors were closed, as every seat and aisle was crowded. Sidney Rigdon was the speaker for the morning service, after which Joseph Smith was presented to the assembly as their prophet and seer, and was received and acknowledged as such by a rising vote. The vote was unanimous in the affirmative. The question was then put and carried without a manifest dissenting sentiment, to each of the different grades of quorums of church officers respectively and then to the congregation.

Joseph had come in by the door of common consent, as the Lord instructed. With singing, led by a well-trained choir, the services were made joyous and pleasing to God and to his people. With an intermission of about fifteen minutes the services were continued. Joseph offered the dedicatory prayer, which was marked by pathos, earnestness,

and spiritual power, with thanksgiving flowing from a heart which was breathing tenderness and adoration to God. The Temple had received its baptism of water by the tears which fell from the eyes of the suffering ones who had assisted in its building under the scenes of persecution attending their work, for then foes were unrelenting in their hatred and persecution, and had sworn that its walls should never be raised. Their tears had also flowed for their brethren in Missouri who during these years had been despoiled by their enemies. The scene had changed; sorrow had given place to joy; the soul's fountains were opened as the baptism of fire descended upon the house of the Lord and the assembly of God's children. The windows of heaven were open; the angelic hosts were employed by the eternal Father to assist in this service; the choirs of heaven took up the strains of inspirational song offered by the Saints in their service, and thus the feast was spread and the food supplied suited to men and angels.

Who can say that Moroni, who was the first messenger to introduce this wonderful latter-day dispensation to Joseph, was not among those who assisted in making that memorable service perfect? We reluctantly leave this occasion of God's manifest blessing to his children.

TIMES OF TROUBLE.

The year 1836 was one of great importance to the church in Kirtland. Joseph and his fellow-officers were busy in establishing business institutions; among others the Kirtland bank of which so much has been said by the enemies of the work. Seeds of dissension were being sown among the Saints by those who had promised to support the church and those in authority, causing much trouble and anxiety. This was followed by mob violence when Brigham Young was forced to leave Kirtland, December 22, 1836. Thus the year closed with clouds of apostasy, confusion, and mobocracy hanging over the work established in Kirtland.

The year 1838 dawned upon the church in Kirtland in all bitterness, so much so that Joseph and Sidney Rigdon were obliged to flee from Kirtland, their families following them, because of the intolerable abuse heaped upon them. January 12 they were followed by their enemies for more than two hundred miles, armed with pistols, etc., seeking their lives. The weather was bitterly cold, making this journey one of suffering and danger. The journey was long and tedious; they being two months on their journey, arriving at Far West March 14.

The work in Missouri now claims the concentrated attention of those in authority, so we leave rather abruptly the outline we have tried to present to the reader, of the wonderful work of this latter-

day dispensation accomplished under God in Ohio. To my mind, Kirtland, Ohio, stands out boldly, towering above every other spot of historical note relating to the work of latter-day Israel. Faneuil Hall, Boston, Massachusetts, is called the "cradle of liberty," and it has well earned that name, as its doors are ever open to the advocates of liberty and to those who are using their influence and oratorical powers for the suppression of tyranny and misrule. What Faneuil Hall has been and still is to America's great republic and universal liberty, Kirtland has been to the Church of Jesus Christ, or kingdom of heaven, established by the God of heaven through his servant and prophet, Joseph Smith, April 6, 1830. The constitution or gospel as there presented to the world as a propaganda of peace among men and of universal liberty, has no equal, for it stands preëminently above all others in its towering heights as a beacon light to earth's nations. It was at Kirtland, Ohio, where church organization in its most complete form was effected, and where general classification of laws and the duties of God's servants were outlined; where revelation upon revelation was given as God hastened the equipment of his church for its wonderful evangel to the world.

The incidents as recorded in our Church History of the work there are intensely interesting and full of inspiration. I offer to you, "gentle reader," a few of those historical facts which have appealed most strongly to my mind, with a prayer of hope that you may find cause for renewed diligence and sacrifice in the work which has caused so much suffering and persecution to those who worked so faithfully to bring about its establishment in the earth.

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ANOTHER CLAIMANT FOR POLAR HONORS.

Years of my life were spent in endeavors to reach the north pole, not of this material world, but of the world of thought. Finally I succeeded, years ago, and ever since I have felt that I owe my fellow mortals the benefit of my experiences. I have shrunk from the performance of the unpleasant task of submitting them to the public, but circumstances seem to have conspired to force me to act.

I don't claim to have been the first man to reach the north pole of the thought world. Many are perishing there every year. Very few return and bring acceptable records with them. In my northern researches I was greatly assisted by the observations of other explorers, chief among whom, of modern men, were Shakespeare and Pope.

Shakespeare was so near the pole that he concluded that "we are but shadows in pursuit of shadows."

Pope seems to have traveled all around the pole in search of some place where he could reach it

without sacrificing his soul. One place he was so near to it that he said of man:

"He hangs between, in doubt to act or rest;
In doubt to deem himself a God or beast."

He finally gave it up saying, "'Tis but a part we see and not the whole."

King Solomon reached the ninetieth degree and he knew it as well as did Cook or Peary. He did not come away in such a hurry that he left his notes and records with the Eskimos, and without equivocation he declared:

"Man has no preëminence above the beast, as the one dieth so dieth the other, all go to one place." Which means, "All a man knows is acquired through the senses. No senses, no soul." (Aristotle.)

"The mind is not moved by itself."—Aristotle. Which means, Man is an imaginary identity, which in other words means, he isn't now and never was, or the soul is merely a delusive feeling.

Solomon, like every other man who has been through the great mill, experienced the mental torture that attaches to the unhappy conviction, hence he exclaimed, "All is vanity and vexation of spirit"; turn as he would it was only to look south toward more genial climes.

He beheld the masses of his subjects toiling on in the enjoyment of faith and hope, he knew that their part compared with his was like a pleasant dream by a hideous nightmare. Was it surprising that he should warn his people against the dangers of polar expeditions, and endeavor to promote their faith and hope by building a great temple to the God in whom they put their trust? Solomon is frequently referred to as *the* preacher; but nowhere is he styled a preacher of righteousness, doubtless because his convictions precluded the possibility of doing so with propriety. Nevertheless he commended the preaching of righteousness and the dispensing of the bread of life, in word, as well as by building the temple.

I am truly thankful that the great masses of my fellow-creatures do not and can not see things as they appeared to me at the pole, thus:

"Life at best is like a flower,
That blossoms through one sunny hour,
A bright, illusive dream.
A wave that breaks upon the shore,
A lightning's flash that straight is o'er,
A phantom seen, then seen no more,
A bubble on the stream."

The reason it is so difficult to reach the north pole of the thought world and return is that it is located in the center of a great maelstrom. You get near the pole and in your eagerness to get there and nail the stars and stripes to it, you press forward without noticing what you are getting into; you are caught by the whirlpool and carried down

into the great mill, and before you can escape, if you should be so fortunate as to do so, your soul is ground finer than powder. If you should make your escape and get back to civilization with your mind clothed in raiment half as comfortable and elegant as that which adorned the body of Doctor Cook when he reached Copenhagen a few weeks ago, you may thank your lucky stars.

Now, dear readers, I have no doubt that most of you are quite willing to take the word of Doctor Cook and Commander Peary concerning that which is at the North Pole of the physical world, and let it rest at that.

Most people shrink from the thought that "when men die, at once they cease to be." As for myself I came to the conclusion that if this be true, then ignorance is bliss. If you would give the unhappy thought a wide berth, abandon any desire you may have to see the north pole of the metaphysical world, and join the comparatively happy, contented throng in praising God from whom all blessings flow.

Whilst I was suffering intensely from the cold of this Arctic temperature, I loved, wooed, won, and wed a young woman who was living in the sunny south of the metaphysical world. She did then, and still does belong to the Latter Day Saints, a people who enjoy an abundance of faith and hope. Could nature or nature's God furnish a better antidote for an overdose of doubt and unbelief, especially when one was in such a hopeless condition and ready and willing to take his medicine, "Man's necessity is God's opportunity"?

I found those people so much happier than I was that I longed for the sunny south. I united with them; not that I really believed as they did; but that I wished I could so believe. I took part in their worship as best I could, thereby courting faith. As a result I now feel, "There is a God that's ever near," a supreme, living intelligence that is cognizant of and interested in my individual welfare. I can not prove it, and have not a ghost of a desire to disprove it, as an ounce of comfort, consolation, and happiness is worth more to me than tons of frigid, distasteful, mathematical, metaphysical consolation. "A little philosophy inclines men's minds to atheism, depth in philosophy bringeth them about to religion again."

I feel that I have been forced through the complete round of human experience and now my heart beats in unison with that of our nation. I can bow the knee without the least shame, present the best of reasons for so doing, and ask divine guidance for this little craft I call *me*, just as our rulers ask divine guidance in making and enforcing our laws.

J. B. FARR.

The best way to get even is to forget.

Elders' Note-Book

PRAYER.

Some people think prayer is a telephone,
A patent transmitter to hire or own,
And at every hint of a small desire,
They call up the busy Central Wire
To plug into the Great White Throne.

Some people think prayer is an elevator,
A sort of an automatic waiter,
Eternally ready, supernally swift,
To pick them up and give them a lift,
Whenever they signal the Operator.

Some people think prayer is a kind of a kite,
A little erratic as yet in flight,
And consequently it isn't claimed
That it always reaches the spot where aimed,
But it carries the message up all right.

Some people think prayer is a flying machine,
Impressive in power but inclined to careen,
And if any part of the motor snaps
The whole thing falls in a huge collapse,
With your wrecked hopes somewhere in between.

But maybe prayer is a road to rise,
A mountain path leading toward the skies
To assist the spirit who truly tries.
But it isn't a shibboleth, creed, nor code;
It isn't a pack horse to carry your load;
It isn't a method; it's *only* a road.
And perhaps the reward of the spirit who tries
Is not the goal, but the exercise.

—Edmund Vance Cooke in *The American*.

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MINISTERIAL ANECDOTES.

NO HURRY.—The minister of a certain parish in Scotland was walking one misty night through a street in a village when he fell into a deep hole. There was no ladder by which he could make his escape, and he began to shout for help. A laborer passing heard his cries, and, looking down, asked who he was. The minister told him, whereupon the laborer remarked, "Weel, weel, ye needn kick up sic a noise. Yo'll no be needed afore Sawbath, an' this is only Wednesday nicht."—*The Argonaut*.

A clergyman was once annoyed by people talking and giggling in church. He paused, looked at the disturbers, and said:

"I am always afraid to expose those who misbehave, for this reason: Some years ago, as I was preaching, a young man who sat before me was laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke.

"After the service a gentleman said to me: 'Sir, you have made a great mistake. That young man you reprov'd is an idiot.' Since then I have been afraid to reprove those who misbehave themselves in church, lest I should repeat the mistake and reprove another idiot." During the rest of the service at least there was good order.—Selected.

THE RELIGIO GOSPEL LITERATURE BUREAU.

The work of this department is to encourage and educate the Saints in reading and distributing the best tracts, all the church papers and other church literature, to place our work, the gospel, before the world.

The writer having been lately appointed General Superintendent of this work intends to have it on a good working basis in every Religio local and branch of the church. We are commanded to warn our neighbor. Jesus says to occupy till he comes. The grand privilege of occupying under the leadership of our Lord, the King of Glory, is ours to enjoy; to occupy as the apostles and saints of old have occupied; to love the spreading of the gospel more than we love our own lives. Our heavenly Father says his word shall not return to him void. Blessed assurance that our labor shall not be in vain.

At present we wish to make a special effort in distributing what the writer and many others consider the best general tract published by the church. The number of the tract is two hundred and nine and the name, "The Church of Jesus Christ; Where is it? How shall I know it? There are many churches of men; Only the one church of Christ." On sale at the Herald Publishing House. William Lewis is the author, though his name is not printed on the tract. Of this tract one brother says: "Best I ever read; it will either condemn or convince those who read it." Another: "I gave one to a non-member who said he had never read anything like it, asked me to take twenty cents and get him a dozen, which I did." Still another: "This tract certainly breaks the ice; it has stirred up some of my friends who read it who for years have refused to talk religion with me."

The Presidency and Bishop highly recommend this tract, and we would like to know that it is in every Latter Day Saint home.

The Gospel Literature superintendent of the Independence Stake has introduced this tract to the Saints in five branches with good success, selling seventeen dollars and seventy cents' worth. He has also succeeded in placing it on sale at the large news stand in the great union depot, Kansas City, Missouri. This news stand accepted one hundred to sell. The brother will endeavor to have it placed on sale in bookstores. Up to the present time he has only tried one bookstore and they accepted seven dozen to sell.

The Independence Stake Religio president, William Bushnell, a live worker, has been successful in directing and assisting to plant the gospel literature work in the locals under him. Bro. J. A. Gunsolley, general president, will be glad to know of the success of this work in every district and local in the church.

The leaflet of instruction is being revised, also

the report blanks; both will be sent to district presidents in the near future, and all local committees then will know what is expected of them.

Here are a few plans you might use at once:

1. Place racks with tracts in every Latter Day Saint church.
2. Secure subscriptions to *Autumn Leaves*.
3. Order by freight five or ten dollars' worth of tract No. 209, (Herald Publishing House,) and sell them at twenty-five cents a dozen to the Saints.
4. Place *Autumn Leaves* and *Ensign* in public libraries and reading rooms.
5. Raise funds for gospel literature work.

Another article will be published which will be illustrated and will explain this work more fully.

JOSEPH A. FERRIS.

INDEPENDENCE, MISSOURI.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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The Baby of the Court.

The whole neighborhood resented its coming, and that resentment was really the first thing the neighborhood had ever had in common—except, perhaps, its love of quiet and seclusion, which it had never taken the trouble to mention. It was not a social place, this modest and respectable block where everybody was busy, and wasted no time upon neighbors. No one knew when the unwelcome addition arrived, but it lifted up its voice in a wailing, insistent cry, that left no doubt of its presence.

"Dear me! I didn't know there was a child in the court," said Margaret, looking up from her water colors. "Why doesn't somebody stop its crying?"

The question appeared to be in other minds, also, for presently, Margaret, to her amusement, saw old Mrs. Means come out on her steps and peer up and down the street. Usually her intercourse with Margaret went no further than a bow when they chanced to meet, but now, as she saw the girl at her open window, she remarked:

"Somebody ought to quiet that child—wherever it is."

The old bookkeeper on the third floor at the corner made almost the same observation, when his path crossed Margaret's the next morning—made it somewhat complainingly, for the cry had disturbed his sleep through the night. Where was that child, and why didn't they keep it quiet? Margaret's cousin and roommate made a similar contribution to conversation when she came home from work, and Margaret laughed.

"My dear, that little infant has awakened this whole silent neighborhood to speech. I've seen the little dressmaker talking to Mrs. Means, and the bookkeeper talking to both of them. It's getting to be very funny. Everybody is gravely informing everybody else that there is a baby in the court, and that somebody ought to stop its crying."

Nobody appeared able to stop it for very long at a time, and the sound grew so pitiful that there could be no thought of fun left in Margaret's kind heart. She pushed aside her photograph coloring one day and followed the cry.

"Is the baby sick?" she asked of the anxious-faced woman who greeted her. "I'm your neighbor, three doors north, and I heard the baby crying."

"I'm afraid everybody's heard it," interposed the woman, "but I don't know what to do with the poor, little thing. I believe it's fretting for its mother, baby though it is—fretting about her and the change from the country to this shut-in place. She was my sister, and she died last week. There was no one but me to take the child, but I can't half take it out and do by it as I'd like to do, on account of having to keep up my work. I take in fine ironing, you know."

Margaret did not know. She had scarcely known the woman by sight, but the sadly common story of sorrow, and the flower-like face of the little one, drew her at once.

"Maybe some of the rest of us can help a little," she said. "It's a fine afternoon; let me take her out into the air for awhile—just up and down the court."

The aunt consented gratefully, and in a few minutes Margaret was pacing slowly up and down with the helpless little bundle in her arms. Mrs. Means saw it, and came to her window.

"Oh, you have that baby! It's quiet enough when it's out of doors, isn't it, and almost asleep?"

Margaret rocked it softly in her arms, and told its brief story in a sentence or two before she passed on. When she repassed the house Mrs. Means' window was open, and the older woman called to the girl:

"Come in a little while and rest, won't you? I'd like to hold the baby a bit myself while you tell me more about her."

There was little more to tell, but the invitation was so urgent that Margaret could not well refuse, and found herself in her neighbor's cozy room for the first time. The call was returned two days later, when the baby had been taken to Margaret's home.

"I saw you bring it in," confessed the caller, "and I thought I'd run in and hold it a little while so that you could have a chance to get your dinner started. You cook for yourself and your cousin, don't you? I'm going to see the aunt some day, too, if you think she won't mind."

In less than a week the woman who did fine ironing had made the acquaintance of the little dressmaker—who could "just as well as not take the baby" when she went on her daily walk—and of the bookkeeper, who ventured rather timidly to offer a second-hand baby carriage, "which the friend who owned it wasn't using," as well as of Mrs. Means, whose heart had gone out to the little one the moment it lay in her arms. So many friends and so many outings appeared to agree with the tiny girl; the fretful crying ceased, and the little form rounded day by day. She was the neighborhood baby, and the neighborhood in its devotion quite forgot that its members had ever wanted to be solitary and undisturbed. It was the old bookkeeper—and it seemed an entirely natural thing for him to do—who waited at a corner to give Margaret the latest news one day.

"Little Meg has a tooth."

"That child needs a lot of new clothes, short dresses, now that she's beginning to use her feet," announced the little dressmaker, "and a warm cloak for these windy days. The aunt hasn't much time to attend to such things, and she can't do it alone, anyway. I think we women ought to have a sewing bee."

That idea met ready favor. It was not easy to find hours when the busy members of the little community could be at leisure at the same time. Once it would have been deemed

impossible, but now it was planned for and accomplished, and the one sewing evening grew into several.

"I'll be right sorry when they're over," confessed Mrs. Means, "they've been so sociablelike. But there's one thing," she added, brightly, "the baby'll wear the clothes out, and we'll have to do it over again."

"I've been thinking," said Margaret's cousin, hesitatingly, "of other children round on the other street that I pass every day on my way to the store. It's not a pleasant neighborhood like this, and they're not cared for like our baby."

"Poor things!" murmured the dressmaker. "We needn't be too selfish to let our kindness overflow a little bit. Let's keep up our sewing circle."

And no one realized how the shut-in court had changed—how it had grown into friendliness, sympathy, and outreaching charity at the voice of a little child. In doing for others they themselves had been richly blessed.—Kate W. Hamilton in *Pilgrim Visitor*.

Letter Department

MOUNT CARMEL, ILLINOIS, October 11, 1909.

Editors Herald: This morning my mind is wandering to our dear church papers and to the great good and comfort they are to the Saints. How much I do enjoy the letters from our brothers and sisters. Their experiences are ever a benefit to us and each week their pages are read with delight. By reading I find the experiences of the Saints are much alike. None are going through life on "flowery beds of ease." But all have hope and faith in that day of rest which we often sing of in that sweet by and by.

Dear Saints, let us live in harmony with what we teach and want others to be. We should be a light to the world. If we have oil in our vessels and are clean and pure ourselves, the light will shine to those around us.

O, that we could come to that height in our spiritual lives where we could desist from fault-finding with the works and plans of the dear Father and look upon his work as one of the dearest works in the world.

I have been wonderfully blessed in the last few months and even from the earliest period of my life. I have had many dark trials to go through. But it is a true saying, behind the darkest cloud is a ray of sunlight. It seemed at times I could not bear the trials, but I often sang, "O, for a faith that will not shrink," and knew that God would not burden me more than I was able to bear.

I often think of a statement made in Paul's writing where he said if we only had hope in this life of all men we would be most miserable. But we have a greater promise than any in this life if we only live for it. May the Lord help each and every one to learn their duty and help us all to work together and try to build one another up, and heed the call to come up higher and receive the blessings that the Lord has in store for the faithful. I still ask the Saints to pray for my husband that he may obey the gospel so we may work together in this work, for I know it is of God, and the time remaining in which to work is short.

Your sister in the one faith,
MRS. SARAH GREISS.

OLTON, TEXAS, October 5, 1909.

Editors Herald: Words can not express the joy and encouragement that come to our hearts as we read the good letters, testimonies, and other items of interest. I shed tears of joy while reading how our work is being displayed at the Alaska-Yukon Exposition. We can know through this that God works mightily among his faithful Saints.

O, how we long to hear our gospel preached! We are some of the isolated ones and do not know of any Saints or church for miles around. We are surrounded by all denominations and are classed with the Utah people. We trust that God will in due time make them understand the difference. We are still hoping and praying that the Lord will send us a teacher.

We have a union church here and we go to the house of worship whenever we can, but how we would enjoy the privilege to mingle with our own people. But we have only our silent preachers: *HERALD*, *Ensign*, *Autumn Leaves*, and *Hope*. We are enlightened more by them than by hearing the word as it is preached to-day.

I can truly testify that God has not forsaken us. He has been our guide in sickness, trials, and tribulations, and has answered our prayers in dreams, and we know that he is ever near us when we are striving to do his will. May the *HERALD* ever prosper.

Your sister in the one faith,
MRS. EMMA SCHREIER.

WILBURTON, OKLAHOMA, October 19, 1909.

Editors Herald: I think Wilburton is a good old town for the reason that I first saw the light of the gospel here. I was born and raised in northeastern Texas; cradled in a Baptist cradle, I joined that church when about twenty years old. I lived up to the best light I had for awhile, but finally gave up all hopes of any hereafter, in fact I did not care.

But before this time I had married and my wife being a Latter Day Saint and I a Baptist, that did not go very well together. She had the advantage when we came to the scripture, so you see all I could do was to deny the truth, so I did that as fast as I could.

When about three years had passed the light of the gospel came to me, and on February 14, 1909, I was baptized by Bro. S. W. Simmons. It was about five o'clock in the evening and the snow was falling thick and had been all day, but it was the happiest time of my life. I went forth and did the best I could. I was ordained on the 29th of July, and since that time I have done the best I could to spread the angel message. I have had the pleasure of seeing two of my sisters come into the church.

We have a good Sunday school here of which I am the superintendent, and also a good Religio society. We have prayer meeting twice a week, preaching Sunday morning and evening, all of which are very interesting.

My prayer is that this great work will roll on and on until all the pure in heart are gathered in. I realize that there is a great work to be accomplished and that the time is here for us to do something more for the work than we have done in the past.

In gospel bonds,
V. L. LANE.

TULARE, CALIFORNIA, October 15, 1909.

Editors Herald: I am glad that I ever heard the true gospel and obeyed the same. I have been blessed many times. I have seen the healing of God's hand in my family, and of late I have been blessed. I have been sick since the 1st day of May, sometimes in bed for weeks at a time, and I was administered to several times and always received a blessing, but it seemed as though it would come back on me again, and I was administered to the 18th of July under the hand of Bro. J. B. Carmichael, and received a great blessing. I have never had any bad sinking spells since, but am not yet fully restored to health, and I ask an interest in your prayers that I may be fully restored to strength. Ever praying for the welfare of all,

Your sister in the one faith,
MRS. SARAH DAMRON.

UTOPIA, TEXAS, October 21, 1909.

Editors Herald: I am glad to say that the latter-day work is progressing nicely; prejudice being removed daily and the statement and promise made by the Lord being verified in that his people should find favor in the eyes of the people.

The Saints throughout the district feel well and have a desire to move onward. The district bought a tent last spring and arranged seating capacity for twelve hundred people. We have lacked at times for more seats. Brn. W. M. Aylor, W. H. Mannering, and myself, with the assistance of the local brethren, have kept the tent pretty well occupied all year.

The writer in company with W. H. Mannering came to the above place some days ago, it being ninety-five miles west of San Antonio. Bro. E. B. Bennett and family live here. We have held two meetings with fair crowds and some interest manifested.

Ever praying and laboring for the redemption of Zion,
D. S. PALMER.

OMAHA, NEBRASKA, October 21, 1909.

Dear Readers of the Herald: I can not resist this beautiful autumn afternoon, taking my pen in hand and trying to express some of my thoughts. As I look out upon Nature, with all its beauty and grandeur, and the very elements are as quiet and peaceful as a babe rocked to and fro in its sweet slumber, I can not help but think, if only the whole universe could be as peaceful as the surroundings seem to be at the present time, what a great joy would reign! But alas, hear what you may, pick up almost any paper of the day, and therein, somewhere, you will find turmoil, strife, and wickedness of almost every description. We only need to pause a moment and reflect, that perilous times are fast coming upon us, and this should be as a "warning," to us as Latter Day Saints, to be faithful, diligent, and strive to sail along on the sea of "righteousness," and day by day, it matters not whether it be a mild or tempestuous sailing, if we continue faithful on our voyage, we will some day anchor safely across on the other side, on that "peaceful shore" where Christ and his holy ones shall dwell.

"Lead me, Savior, lead me ever,
Never from thee let me stray;
Keep me close that naught may sever
Me from thee or from thy way;
I would walk for e'er beside thee,
While life's darkest vale I roam;
Thou alone can'st safely guide me,
To my everlasting home.

We are weak, erring creatures, and how true it is that at all times we must have Christ as our stay, our pillar by night and by day. Dear Saints, all we can do for our blessed Savior is but little. He suffered and died that we might live, but how many there are in the world to-day that are enjoying all this world can afford, never thinking of Christ nor the great beyond! How many will have their lamps trimmed and burning, preparatory for the Savior at his coming? I do feel to thank my great Creator for the blessings he has and is bestowing on my companion and myself.

Ever striving to live faithful,
SR. IDA L. SNOW.

CORBIN, MONTANA.

Editors Herald: I want to say I am highly gratified as to the way in which the *HERALD* has been edited in the past few months. I don't see where it could be improved upon and I think every member should take it, and read it too, and thus give every encouragement possible to its worthy editors.

I am still trying to continue in the faith. Since last writing I have been visited by Elders D. R. Baldwin and S. S. Smith, who preached here. While listening to their able discourses I was made to feel the power of God by which they spoke, also there came to my mind the thought: Why do people have to go back two thousand years or more for the word of God, and that the word as it was translated by uninspired men, while here we have men endued by the same power by which men spake in days of old? If they speak by the same power, where the difference whether we get the word of God at the mouth of a Paul, or a Timothy, or a Stephen, or a Baldwin, a Smith, a Brown, or a Jones? Since God never changes. It stands to reason, then, that the principles of saving truth never change, that the doctrine of eternal salvation, through faith in a crucified and risen Redeemer, never has to be modified or intensified. God knew from the beginning even to the end what would be the best condition for mankind to come to, to be worthy that salvation; therefore, his servants speak to-day by the same spirit by which his servants spake in days of old, and all such teaching, whether then or now, is gospel, scripture, the law and precepts of God, given for the saving of mankind.

I would like to pen some thoughts on the portion of scripture found in Job 21: 15: "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?"

There seem to be diversities of opinion among believers in him as to just what the Almighty is. Jesus Christ said, "God is a spirit: and they that worship him must worship him in spirit and truth."—John 4: 24. This spirit is composed of certain attributes, to-wit: eternal, immutable, invisible, incomprehensible, unsearchable, omniscient, omnipresent, being seized of the following properties to the very highest degree, even to an unsearchable extent, as holiness, justice, goodness, mercy, and love. If, then, the word be true that man was created in the image and likeness of God, it is easy to imagine a being with body, parts and passions, possessing all the divine attributes. When the question is asked, What is our God? we have but to cast our minds back to the beginning and follow his dealings with the children of men and we understand what our God is in all things that concern us.

First, he is our father, our creator (Genesis 2: 7), giving man his shape or form, and as Genesis 1: 26, 27 seems to consummate the fatherhood of God and the sonship of man, for in that God gave man his image and breathed into him his life, would it not be logical to conclude that as like produces like, so man—the inner man—which the Almighty breathed into the dust-made man, was a part of the great giver. Man, then, being an integral part (though small) of the Almighty, is made beholden to that from whence he came. This being true, it would seem to be sufficient reason why we should serve him, because from him we receive all we are or can ever hope to be, all we have or can ever expect to have.

As one so all powerful would have no occasion to lie or deceive, man can give the utmost credence to any and all promises made by the Almighty. When, therefore, he promised man salvation, it was a conditional salvation, there being certain works required of all alike. Here again he showed his love, in that he would treat all alike; giving to all the same opportunities and the same rewards for the same service; sending the sunshine and rain, the bounties of heaven and earth upon all alike, so that there was left no reasonable excuse to be given why we should not serve him.

The Almighty set the bounds and laws to govern in all things from the least even unto the greatest of his works; by these it is easier for man to find his true position among the Almighty's works; hence the lines of service necessary to

the obtaining of the promised salvation. Man has every reasonable incentive to service.

On account of space I will briefly notice the second question in the verse given: "And what should it profit us, if we pray to him?" Prayer as I understand it is the gateway to the presence of God; it is the only means given to enable us to reach the Almighty. Holiness is the key to unlock the gate which separates us from our God. Faith is the hand which holds the key; the abhorrence of evil gives the hand strength to use the key in an efficient manner. The love of God and man in our hearts fits us for service when we have learned how to use the above-named principles in the interest of truth.

I was at one time in a condition of darkness, estranged from the way of righteousness and truth. Then as a reward for that condition I had disquieting fears, shame, sorrow, and a general condition of hardness. But by and by faith entered my soul bringing rays of light and peace and hence a desire to forsake those darkened ways, which I call repentance. Those rays broke in upon my general darkened condition and enabled me to see that God was in it, leading me to joy and peace. I clearly saw it was necessary to lay hold upon the promises made by the Almighty, and continue step by step unto the keeping of every command; in proportion as I lived by every word that proceedeth out of the mouth of God, was the joy increased. So baptism and the laying on of hands followed in their order, all bringing that fuller measure of joy, according to the daily practice of the Christian virtues, such as faith, love, patience, temperance, knowledge, brotherly kindness.

In nothing has the joy been greater than in the caring for the ministry and the paying of tithes as I have been given the opportunity. These, then, are the joys of service received in this life, and there are abundant promises of everlasting life, redemption from death, unspeakable love, peace, and all that goes to make happiness. Now is not all this sufficient reward to induce anyone to make the effort necessary to obtain the blessing sought; even eternal life, with all that condition affords.

God commanded Adam to come unto him through the avenue of prayer. Enoch and his people, Abraham, Isaac, and Jacob, all evidently appreciated and took opportunity to present themselves for the blessed condition of prayer. David, before his sin, we understand, was a man after God's own heart and a careful reading of his Psalms reveals the fact that his great achievements in life were made possible through his tenacious cleaving to God in the act of prayer. Furthermore, that prayer as a means to favor with God is taught all through the history of God's dealing with mankind. It is commanded repeatedly. Yet many people seem averse to this simple means of grace.

"What then should we profit if we pray to him?" Let us rather reverse this question, and put it thus: What should be our loss if we never pray to him? Who can answer? Who can say what they would miss of peace and joy in this life, to say nothing of the life after this, if we pray not unto him? I can testify that I was unfamiliar with the grace and love of God until after much prayer. After many pleadings a spirit of faith was given to enable me to grasp the promises of the Almighty. Oh, reader, if you have not done so, try it. It will yield greater returns than all the mines of earth, for the life consists not so much of what one has of this world's goods as in the loving favor of God and his prototype, man. Hence the command of our Savior to lay up treasures in heaven, (Matthew 6: 20,) and thus have treasure that would never be lost to us.

Can anyone doubt that a good deed done bears its own reward? Take a very simple case for instance; how many

have had the poor unfortunate humbly knock at your door and ask in faltering tones, caused by weakness, for food. Oh, how your heart was stirred to its very depths to see the look of contentment gather on the face of the poor one as the gnawings of hunger were appeased and you rejoiced to think of the words of your Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew 25: 40.

So much may be enjoyed in life as rewards of service to the Almighty, the Father, and to the fellow-man, the brother, that it is impossible for man to answer in definite terms all the joys, all the peace, all the everlasting bliss that may be rightly earned by striving through life to add every morsel to be gained in trying to answer by life works the questions, "What is the Almighty that we should serve him, or what should it profit if we pray unto him?"

ISAIAH M. DUNGAN.

INDEPENDENCE, MISSOURI, October 10, 1909.

Dear Brethren and Sisters: I would like to present a few thoughts that were awakened in my mind by hearing a lecture by one of our brethren, entitled, "The value of knowledge." The text used may be found in John 17: 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The speaker plainly showed that it is knowledge—true knowledge—which will be the means of leading us in the way to receive eternal life, and the thought came: How exceedingly desirable—how priceless in value must be knowledge of that character that can lead us to the way of life! How, and where, is such knowledge to be obtained? I was scarcely conscious that such a question formed within my mind, yet in a flash there was a quivering of my powers of discernment, that caused me to understand more clearly than ever before the plainness of that Way. Our knowledge of spiritual things must come through the medium of God's Spirit, for though we may get a measure of it through the study of the word, and have been commanded to search that diligently, we are informed therein, and have proven by experience, that we can not understand the things of God save by the Spirit of God. Does the Almighty, then, require us to study something we can not possibly understand? Verily no, for there in his Scriptures he tells us plainly what to do that we may receive of this Spirit that leadeth into all truth or knowledge. There we learn that those who, in true repentance and sincerity, have obeyed the gospel, have been baptized and confirmed, are entitled to the gift of the Holy Ghost. This has been spoken of as an "abiding Comforter," yet we do not seem to be always conscious of its presence, even when, as far as we know, we are in harmony with the gospel requirements. Certain it is, that there are times when we are blessed with a greater degree of the divine power, and can then clearly discern its beautiful, uplifting, enlightening influence, quickening the mental powers, and enabling us to gain knowledge which is truly desirable to have. What is it that brings or causes such experiences? The Book of Doctrine and Covenants gives us to understand that we receive the Spirit through prayer (Doctrine and Covenants 63: 16); perhaps not always at the time of prayer, but by cultivating a disposition of prayerfulness. I remember reading once a thought expressed in the *Herald* like this: "There is more power in prayer than this world dreams of." When I read it I thought: "Yes, and more power in prayer than even the children of God themselves dream of." If we did realize its power, would we not strive more earnestly and seriously to live so that our prayers might not be hindered? Think of this promise of Jesus to his disciples: "If ye shall ask anything in my name I will do it." We might put that to the test, to take that one

verse just as it reads there, and get our faith shaken in consequence, and this shows the necessity of studying the Scriptures until we are reasonably familiar with them, because in the next chapter the same promise is given with a condition attached: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," as the Book of Covenants has it; we are in condition to receive what we ask for when we are purified and cleansed from all sin. The Lord adds this, however: "But know this: it shall be given you what you shall ask," or in other words, it shall be given you to know what to ask. Does this bar us from prayer then, if we are not just in the right condition? I feel sure not, for an evil spirit will never prompt us to pray, so that even if we have done wrong, yet feel a desire to pray, it is a good beginning to make, in fact the best beginning to make.

In Doctrine and Covenants 5: 16, the Lord invites us to look unto him in *every* thought without doubt or fear. Oh, what a gracious, loving invitation! Shall we not respond to it often—gratefully and gladly? We can not come too often, for we are told so many times in the Scriptures, as well as by the gift of prophecy, to be constant in prayer. The longer I live, the more I realize that in admonishing us so often to be prayerful, our Father designs to draw our minds away from the things of this world, its foolish and fleeting pleasures, and to teach us to find our happiness in him now in this life, so that when we pass over we may feel at home among the pure ones whose companions we hope to be. Prayer does not necessarily mean asking for blessings or favors alone, but we may humbly and reverently talk with our Father above, as with a dear friend, concerning our desires, our perplexities and trials, as well as of our appreciation of what we have already received and there is this blessed assurance: that unlike earthly friends, this greatest and best Friend knows our hearts better even than we do ourselves, and can never misunderstand us. Saints, in these days of deception and false religions, there is great and serious need for us to draw near to God by prayer and study, that we may be fortified against that which would lead us into paths of error. Let us resolve to give at least a few minutes each day to the reading of that which Christ commanded us to "search," that we might thereby gain eternal life, and remember that "secret prayer is the key with which we can unlock God's storehouse of blessings," as we have been informed through the gift of prophecy.

Your sister,

MRS. CLARA M. FRICK.

208 SOUTH FULLER STREET.

COLDWATER, MICHIGAN, September 29, 1909.

Editors Herald: Remaining "out of type" during the year rapidly passing, justice, perhaps, demands that I should jot a "few wee dotty dimples" from this part of the great field—"the world." Conditions do not appear exceptional here, as things move along, in secular paths, with a breakneck speed. The public dons an "air" that seems to say, "We are in the swim," while the relation between merchant and patron, capitalist and laborer, suggests a condition which we call, for want of a better phrase,—commercial hypnotism. Prices of necessities *high* and *still soaring*, and labor cheap; yet no conflict between labor and capital? Every one, most goes about daily avocations, taking the anomaly—high prices and cheap labor,—easy, and as if the conditions were but a ripple on the great sea of industrial and commercial life. Well, there is a consolation, in learning to adapt ourselves to conditions; we are learning something, even if it is only *how*. We may solve the problem of what it is to "possess our souls," if "patience" does not exhaust. But the look *back-*

ward, and the look forward, is made easy of comprehension by occupying the high view-point afforded by the present truth—the latter-day work. For it irradiates the entire circle of being. If what has been, is man's best, what a failure! The sons of greed hold earth with the grasp of Cain, and rise like the shades to keep it. The conditions are important as Educators, but low. The unfair getting of riches has, for cause and effect, the abnormal; but these give the holder glory.

"And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory."—Genesis 31:1. But this is not the glory on which Paul and Christ placed a premium—the glory and honor of God—only as its uses may subserve God's glory by diverting into the channel of man's redemption. For we learn that God's "Endless work" is "to his glory, to the immortality and eternal life of man," even the "many worlds which have passed away" with all their appointments. (Doctrine and Covenants 22: 8, 9.) Also, "Who will render to every man according to his [works] deeds": To them who by patient continuance in well-doing seek for glory and honor (God's glory and honor) he will render "immortality and eternal life." The rebuke for sordid and earthly glory has followed the revelations of God from early dates. "Be thou not afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away: his glory shall not descend after him."—Psalm 49: 16, 17. The globe is a mystic Babylon, a world-wide countinghouse. "Machinery rings like the forges of the gods." Yet we die in the midst of plenty, and slander God's bounty. Nature is so bounteous that we perish with hunger, and one writer exclaims, "The cry of want because of 'overproduction,' is a paradox, a created wrong, a maintained crime." The contrast: "He that hath eternal life, is rich." Against this boon of Him who holds the exchequers of the universe of worlds in his keeping, the "triple alliance" has waged a very successful warfare. "The world, the flesh, and the Devil"—a happy trio, united in the effort of stealing jewels from the crown of that victor who "had not where to lay his head." But the jewels were willing to be filched, for the sake of the world and the flesh.

Well, dear editor, the foregoing is a peculiar prelude to a letter, isn't it? But thoughts, as an expression of the soul, when once the fountain is unsealed, flow on independent and perpetual. It may depend on material agencies to arouse, but when the spring is touched, the intellectual machinery set in motion, there is a walking forth into the illimitable fields of thought and truth.

The gospel truth is progressing slowly in these parts, so far as numbers flocking to the "standard" is concerned. The "triple alliance" is bold, daring, and assertive. The factors in this formidable "alliance" are "knighted" and "decked with beautiful plume." But doing right will vanquish every opponent.

We were privileged to attend, and in an humble way take part, in the reunion of the Western Michigan District, at Kenwood, on beautiful Lake Cadillac, July 31 to August 9. We pronounce it a "success." The concluding sessions were larger than previous ones. There seemed to be three arrivals to one departure. The spirit of the assemblies was excellent. An orchestra of twelve to fifteen pieces, supporting as many choir voices, and accentuated by the audiences, lifted one's soul "heavenward." This phase of the reunion was under the direct charge of Brother Doty, and evidences what may be done "if we will." So many young Saints attended, and in the Spirit of testimony evinced their earnestness, energy, and gladness to be engaged in the great work. Upon inquiry of the presiding officer if this promptness and interest were

usual at home, or just abroad, he promptly replied, "They are the same at home." How commendable! We could feel that "the Lord of the harvest" would use them.

This Kenwood reunion was not the first one held in Michigan, as one writer placed it in your columns. Three years ago the Southern Michigan and Northern Indiana District conducted one at Coldwater, on the grounds called "The Narrows," at which time a "reunion association" was organized by Apostle J. W. Wight. The next autumn the reunion convened at Knox, Indiana, and there died for want of financial support. I may be pardoned for thus directing attention to this matter, but history appears to better advantage, in point of reliability, where facts are harmonized.

On August 19, by special invitation, I made an address to the people at Montgomery, Michigan, where the Soldiers and Sailors Tri-State Encampment, as an annual affair, was being conducted. This is the second time the association has asked our services. A large assembly met, and we felt the enthusiasm, and gave the best we had in hand.

Taking leave of grounds, I boarded the afternoon train, met Sister Lue and my two boys at Jonesville, and departed for the reunion at Howell, Michigan. This was advertised as a reunion of the Lansing, or "Capitol City" Branch. Not a district affair, but a general invitation was extended. The affair was nice, and quiet. I could imagine Apostle William H. Kelley arising to a point of order, and asking for the law, when he was elected to assist the district president as the item appears in *Glad Tidings* from the report. Well, we have some things yet to learn before we are "orderly keepers of the law," as were the Saints of old. (See Acts 21: 24.)

A good feeling prevailed during this reunion, largely, and a number were baptized—mostly children. Patriarch Bailey was present, and gave good counsel in the Spirit of affability. R. Etzenhouser, our staid archæologist, was among the campers, and did not feel at all perturbed when confronted with that pharisaic qualification about digging among "dead men's bones." All right, Brother Rudolph, I did not feel sleepy when you expatiated. The reunion "passed off" very pleasantly and, we believe, with good influence.

I have been busy in two-day meetings since, in company, part of the time, with Elders St. John and McKnight. Our first was with Clear Lake Branch, and its Spirit was so good that it is almost proverbial. Two, husband and wife, were baptized on Sunday. The Spirit of the Lord was present on that beautiful Sabbath morn, and prayer being offered by Bro. W. F. Shaub, while the foamy capped waves seemed to bear both song and invocation, out a little distance, then lifting them up toward the blue sky, and hearts were made glad, as once more our Lord's burial and resurrection were symbolized according to Paul in Romans 6. The preaching was by Elders St. John, McKnight, and the writer, and the influence of the services and association lingers. The Clear Lake Saints are too old to flatter. They usually make services enjoyable. And just here, permit me to say, the presence of the Spirit in pouring forth the live truths of God and his Christ, in public service, is much dependent on the condition of the audience. A live interest, hungry, eager, and attentive-ear audience, will invite inspiration and kindle a flame in the speaker's breast, and illumine the mind, while a listless, cold, sleepy, indifferent audience will make both the preacher and building a "cold storage." "He that hath ears to hear, let him hear." The services at Belding were good. Brother Garver, the pastor there, was feeling "heavenly" as is usual during those times. But as the corresponding secretary there took minutes, no doubt but you will have something to present to your readers in regard thereto. We organized at every point where these services are conducted. We want to edu-

cate along right lines. Anything worth doing, is worth doing right. When we learn right, and learn to do it right, we won't have that to learn later on.

In conclusion, we do not believe the Lord has forsaken us over in these regions. We find an effort being made to do something to be saved. I came from Blissfield on Monday. The eleven Saints at that point are doing nobly in the cause. They are all young Saints with commendable desires. They conduct Sunday school and prayer service and realize the leading of the Spirit. May "blessings to the ancients given, in the light," be given to the moderns in the light.

Hopefully,,
S. W. L. SCOTT.

SYDNEY, NEW SOUTH WALES, AUSTRALIA,

August 26, 1909.

Editors Herald: Perhaps a brief outline of my experience since the late General Conference may be of interest to some of the Saints.

Leaving Lamoni at the close of conference, I spent a short time near Pleasanton and Lineville, Iowa, visiting relatives and preaching a few times. I also spent a short time with kinsfolks in Warren County before returning to my home near Franklin, Nebraska, where a few happy weeks were spent with parents, brothers, sisters, and old-time friends.

Early on the morning of July 1, I bade an affectionate farewell to the dearest ones of earth, and hurried to the railway station and was soon on my way, taking a last look through tearful eyes at the well-loved home I was leaving so many, many miles behind to take up my God-appointed work in a distant land.

I joined my colaborer, Bro. J. W. Davis, at Independence, where we were kindly entertained by the Saints for nearly a week. We shall long remember them for their hospitality, and the many good wishes expressed for us.

Tuesday evening, July 6, boarding the train at Kansas City, we were hurried rapidly across the plains, leaving all familiar scenes behind us. We arrived at Denver about five in the evening of the following day. We found a pleasant home with Brother and Sister Bartlett, and with them attended the prayer meeting in the evening, where we met a number of the Saints who also wished us God-speed on our mission.

We resumed our journey next day via Canyon City and Provo to Salt Lake City, through a wonderland. The course from Denver to Canyon City is along the foothills, to our right; in the distance, the Rocky Mountains loom up like great black clouds against the horizon, while all around us is a barren waste bestrewn with rocks and stubby sagebrush, and only relieved here and there by the appearance of a brightly flowering cactus. At Canyon City we got a view of Pike's Peak, from a distance of perhaps ten miles, with a white cloud lingering caressingly at its summit and ribbons of snow extending down its side. Leaving Canyon City we entered the Royal Gorge, and scenes of wondrous beauty and grandeur greeted us on every hand. What joy to know that the hand that formed those everlasting hills, that cleft those chasms in the rocks, and opened up a highway for the mountain torrent to flow down to the sea, is our Father's hand, and is leading us! Sometimes, like the wildly rushing stream at our left, tumultuously over cataracts and down rugged rocky courses, and sometimes quietly beneath silent shades, and through quiet meadows. But always onward toward that greater life which is as much superior to our present existence as the placid waters of the ocean are greater than the mountain brook.

During the night we passed over Tennessee Pass, rode for a short time down another canyon, and early in the morning, I think at a station called Green River, left the water course

and for hours rode through a desert land where even the hardy sagebrush and cactus are no longer to be seen, arriving at last in the beautiful, sun-kissed valleys of Utah, where the hand of intelligent industry has arrested the mountain stream in its mad career and caused it to spread over the parched and barren plain. And the result, fertile fields, meadows fragrant with alfalfa bloom, fruitful orchards, rich pastures, sleek cattle, beautiful farm homes, prosperous towns and villages, contented parents, and happy children.

We arrived in Salt Lake City late in the afternoon and having Bro. T. W. Chatburn's address, called upon him, and were made acquainted with some of the Saints, who made us comfortable during our stay.

We visited the Brigham Young monument, his grave, and the graves of a number of his wives, the Lion and Bee Hive houses, Amelia Palace, and other places of interest, besides attending an organ recital in the Tabernacle and, taking a swim in the lake.

Bro. F. A. Smith arrived while we were there, and as Brother Davis desired to visit his brother in Oregon, he went on Saturday evening and I remained with Brother Smith, hearing him preach in our hall in the city Sunday morning, attending the Brighamite meeting in the afternoon, and in the evening going up to Ogden, where I again had the privilege of listening to Brother Fred. Was kindly entertained by Saints at Ogden that night, and next day, in company with Brother Smith resumed my journey, arriving at Portland Tuesday evening. We were met at the station by Bro. M. H. Cook, and conducted to the home of Bro. E. Keeler, where we spent a pleasant evening. Next day continued our journey as far as Seattle, where I spent one day at the exposition.

Leaving Brother Smith at Seattle, I arrived at Vancouver, B. C., Friday, July 16, at seven o'clock in the morning, just three and a half hours before our ship was due to sail. I soon found Brother Davis, who had arrived a few hours before me, and with the assistance of Brn. George Thorburn and J. D. Stead, who were doing missionary work in the city, we soon succeeded in getting our baggage transferred to the boat, and were ready to go at the appointed time, but were told that we would be delayed until six in the evening; so we went home with some Saints with whom we spent the day pleasantly.

Of the next few days I will say but little. I did pay a little tribute to King Neptune, Brother Davis joining heartily in the exercise. However, we ate a little each meal time, and in a few days became good sailors.

We were pleased, on rising on the morning of July 24, to find that our boat was at anchor outside the harbor of Honolulu, waiting for the health officers to examine us, and permit us to go on shore. Most any land would have looked good to us then, as we were getting real tired of seeing nothing but water. But such land we had never before seen. From the blue water of the harbor to the highest mountain peak, everything was beautiful. It was of this land that Mark Twain once said, "No alien land in all the world has any deep, strong charm for me but that one, no other land could so longingly and beseechingly haunt me sleeping and waking, as that one has done. Other things leave, but it abides; other things change, but it remains the same. For me its balmy airs are always blowing—the pulsing of its surf-beat is in my ears; I can see its garlanded crags, its leaping cascades, its plummy palms drowsing by the shore, its remote summits floating like islands above the cloud racks; I can feel the spirit of its woodland solitudes; I can hear the plash of its brooks; in my nostrils still lives the breath of flowers that perished twenty years ago."

Going on shore we sought at once the place of business of our esteemed Bro. G. J. Waller, by whom we were made wel-

come for the short time we had to stay. Brother Waller introduced us to a native brother by the name of Harbottle, in whose company we took a turn round the city, seeing many places of historic interest and great beauty.

One thing I noted that pleased me much, was the manifest desire of the natives to learn our language, customs, and business methods. Not only are the children kept in school, but day schools are maintained where many men of middle age are earnestly working to fit themselves to take up the various vocations of the white man. This is true not only of the native Hawaiian, but also of the Chinese and Japanese citizens, nearly all of whom can converse readily in our language.

At three o'clock in the afternoon Brother Waller returned with us in his automobile to the landing, and a few minutes later we were again putting out to sea, a number of the young natives following us for a short distance, diving for the coins that some of our passengers threw out to them. It was quite exciting at times to see three or four of them struggling under the water for the possession of a piece of money.

The most noteworthy thing that happened on our trip from Honolulu to Suva was the dropping of a day. We had no Sunday, August 1, this year. We arrived at Suva, Fiji, on Monday, August 2, late in the evening. I was by no means as favorably impressed with the native Fijian as I was with the Hawaiian. He does not possess the ambition to learn, can very rarely speak English, and seems to have very little business ability. His Excellency, Sir Everard im Thurm, governor of the islands, arrived on our boat and was welcomed royally. A native band played and native soldiers of the king, in blue coats, resplendent in gold lace and brass buttons, but without trousers, were on parade. They wear a winding sheet around the lower part of their person. The speeches of welcome and address of the governor were delivered in the town hall, but I saw no natives there, nor were the natives mentioned in the governor's address.

There is one thing that I do wish to say in favor of the Fijian; he is a fine specimen of physical manhood and is a natural musician. As we were leaving the wharf a little after dark, a number of natives began to sing. It was then I took off my hat to the low-browed, dark-skinned, flat-nosed, busy-haired brother, and I have had a degree of respect for him ever since.

We arrived at the harbor near Brisbane, Sunday, August 8, and were met at the wharf by Bro. J. W. Barcus, president of the Brisbane Branch, with whom we spent the remainder of the day, meeting with the Saints and receiving our first welcome to Australian shores.

Bidding farewell to the Saints after the evening service, we returned to the boat and were soon sailing toward Sydney, arriving there Tuesday a little after noon. Again we are met by Saints, and conducted to the home of Bro. W. J. Haworth, where a crowd of Saints gathered in the evening to bid us welcome.

After we had been introduced, and had enjoyed some excellent music, we were invited into the dining room, where the sisters had prepared a nice supper; speeches of welcome were offered by several of the brethren, to which we responded to the best of our ability.

We were indeed thankful to our heavenly Father for all his goodness to us. We had been favored with beautiful weather on our voyage, had encountered no rough sea, had been kindly favored by the Saints wherever we had the pleasure of meeting them, had reached our destination in excellent health, and were accorded a welcome that was all that could be desired.

Our minister in charge, Brother Butterworth, having advised that one of us remain here in the city, and the other go

north in the vicinity of Newcastle, it was decided that I remain, so Brother Davis boarded the train for Newcastle, Saturday, August 14. I was sorry to part with him so soon, as I found him a pleasant companion and an earnest worker for the Master.

So far, I am well pleased with the mission. I like the Saints of Sydney and think I will enjoy coöperating with them in gospel work.

To the many who desire personal letters I wish to say that my time for writing is limited, so please consider this a letter to you. We will welcome any letters from America as we are still deeply interested in the progress of the work there.

Hopefully,

E. F. ROBERTSON.

4 GROVE STREET, LIECHHARDT.

WEST DERBY, VERMONT.

Dear Editors: I am happy to meet with you once more. I have been ill and confined to my bed all summer; can sit up in bed some and work a little, but have not been able to keep up my prison work for lack of means. I am blessed with the dear *Ensign* and *HERALD*. I love to read the good things in them and trust to meet with some of the Saints later on. We are isolated from neighbors or friends, though the sick are all around us. Should any of the kind ones care for fancy articles for Christmas gifts, I would be happy to supply them, as we are greatly in need of comforts. Husband can not do any heavy work; manages to do the work around the house. Some days we live alone and are sadly in need of cheer. I want all to pray for us that we may be healed and blessed.

MRS. LEROY COWLES.

GRINDSTONE, MICHIGAN.

Editors Herald: I am only a young girl of sixteen trying to do my Master's will. I have been in the church seven and one half years, and have never regretted the step I have taken, but often regret that I have not done enough for this noble cause. I thank God that I was led into the waters of baptism.

I have been healed of many afflictions by the Lord. I was at the conference at McGregor, and had a good time. It certainly was a spiritual feast. It made my heart rejoice to see so many young people there.

Pray for me, dear Saints, that I will ever press onward and upward. My prayers are for the Saints of God, and the advancement of this work.

I am your sister,

ELEZZENIA HUNTER.

MISSOURI VALLEY, IOWA, October 25, 1909.

Editors Herald: In my letter in *HERALD* for October 20, there was a mistake in saying Bro. W. A. Smith preached here one week: It should have read nine weeks. There have been four more baptized since the meetings, making twenty-six since July. Bro. W. A. Smith commences another series of meetings here to-night. We think more will be baptized.

Your brother in Christ,

T. H. PARKER.

COLORADO SPRINGS, COLORADO, October 17, 1909.

Editors Herald: In the conference minutes of eastern Colorado as published in last week's *HERALD*, appears an error in that it is stated an elder's license was to be given to James K. Adams. The name should be Krockett Seli, of Denver. James K. Adams, of Loveland, was received into church membership on evidence of baptism. I regret the mistake occurred, especially if I am to blame.

In bonds,

F. A. RUSSELL.

News From Branches

THE FIFTIETH ANNIVERSARY OF THE ORGANIZATION OF THE GALLANDS GROVE BRANCH.

Gallands Grove quarterly conference of said district convened in Gallands Grove, Iowa, on October 22, 1909. Missionary in charge, J. W. Wight, with the president of district, was called to the chair. Conference opened in the usual way and the business was transacted harmoniously, after which conference adjourned. No meeting at night on account of storm and people so widely scattered.

On the 23d the Gallands Grove Branch convened at 10.30 a. m. to celebrate the fiftieth anniversary of its organization as a branch of the Reorganized Church of Jesus Christ of Latter Day Saints; President Drayton D. Holcomb in charge, Bro. James Pearsall chorister. Hymn, "God is marshaling his army," was sung with the Spirit and understanding; prayer by C. Derry. "'Tis a glorious thing to be in the light" was then appreciatively sung. Elder E. C. Briggs, who organized the branch in 1859, was the speaker of the hour, taking for his text the same passage of scripture from which he preached his first sermon here in 1859. There was a good and attentive audience and the speaker had fair liberty, occupying one hour and thirty minutes, during which time he gave a brief sketch of the Reorganization of the church, as well as of the Gallands Grove Branch.

After the sermon every one was invited to partake freely of a rich repast prepared by the noble handmaids of the Lord—the sisters of the branch. The sisters of Gallands Grove do nothing by halves and a better dinner could hardly be spread before a hungry multitude, and I need not tell you that ample justice was done to the rich viands prepared.

At 2.30 p. m. a social service began in charge of Elders C. J. Hunt and J. L. Butterworth, during which an interesting, spiritual, and profitable time was enjoyed. Of those who spoke, Alexander Black, one of the charter members of the branch, but a boy when the branch was organized, has kept the faith, and ever since he owned a home he has kept that home open for all who needed a resting place, and especially for the servants and handmaids of the Lord, irrespective of their social condition or of their standing in the church of Christ. He has a fairly large house, but it is no larger than his heart.

In the evening of the 23d Elder Paul M. Hanson delivered his interesting lecture on his travels in the Holy Land.

On the 24th at 10.30 a. m. a sermon was preached by C. Derry. A large audience of attentive listeners was present, after which another rich repast for the temporal nature was prepared by the same generous and skillful hands that had prepared the meal of yesterday, and all were again made welcome, irrespective of their faith or condition. At 2.30 p. m. Bro. James Pearsall conducted a soul-inspiring song service, after which Elder J. W. Wight delivered an excellent sermon on the duties of the Saints, to a crowded audience, Bro. John Jordison being in charge. At 7.30 Elder Briggs preached again. The writer was not present and can not speak of its excellence, but as the people afterwards expressed themselves on the subject, I have no doubt the sermon was good. Elder P. M. Hanson was billed to deliver a lecture on his trip around the world on the evening of the 25th.

It would not be proper to close this report without referring to those dear old members of the branch who have contributed so much to the growth and success of the good work in the branch and surrounding country, but who have passed to their reward. The Van Ausdales, Roundys, Jacksons, McIntoshes, Holcombs, Hawleys, Crandalls, McCords, Kuykendalls, Homeses, Williamsons, Lynches, and many others whose names I can not now recall, but who endeavored to

make the name of Latter Day Saint honorable, and above all to glorify God and the Lord Jesus Christ, who lived and died in the faith of the Lord Jesus Christ.

In Gallands Grove the first general semiannual conference was held that was held in the West. Here the writer first met our beloved President Joseph Smith and others of the leading men of the church. Here I saw the great contrast in the spirits of the men who were at the head of the two churches, called by the name of Christ. Here was manifest the spirit of love, of liberty, of order, and of God. In the West I had seen the spirit of oppression and usurpation, crushing out all that was noble in humanity. I thank God for the spirit that prevailed in the Reorganized Church. It was the spirit of liberty, of love, of righteousness, and of God. May that spirit ever abide with us and inspire our hearts with true brotherly love for each other and all mankind and first, last, and all the time, and above all else, the love of God, is the earnest prayer of the writer.

CHARLES DERRY.

BURLINGTON, IOWA.

Since last writing, we have had some little addition to our congregation. Sr. Virginia Wasson, whose home was formerly here, has again settled in Burlington, after living in Galesburg for some time. Also, Sr. Eva Thomas and son, William, from Lamoni, have made their home in Burlington.

Our district conference at Rock Creek, October 2 and 3, was much enjoyed by Burlington representatives. There were eight or nine in attendance from here. As those who went were nearly all active Sunday school workers, that work was somewhat hampered here, but we hear good reports of the day, notwithstanding.

The National Purity Congress, which was in session in Burlington from October 18 to 22, aroused some interest among our people. Bro. and Sr. M. H. Siegfried, of Nauvoo, were here in attendance, and remained until the following Wednesday. A lecture on the history of Nauvoo by Brother Siegfried was announced for Sunday evening, but on account of sickness, he was unable to give it.

Sunday, October 31, immediately following the regular session of Sunday school, the ordinance of baptism was observed. The step was taken by one of our little Sunday school workers, Jennie Kunz, who had just celebrated her eighth birthday during the week preceding.

Our Religo president, Sr. Edith Jarvis, who has been visiting in California and Tacoma, Washington, since about the middle of August, is expected home Monday, November 8. During her absence the Religo has been in charge of Brother Fry, as vice-president.

Miscellaneous Department

Conference Minutes.

CENTRAL NEBRASKA.—Convened at Clearwater, August 28 and 29. Called to order by the president, Levi Gamet, at 10 a. m. There being few present the hour was devoted to prayer and testimony, which was a source of encouragement to those present. The business session opened at 2.30 p. m. President and vice-president of district were chosen to preside over the conference. The secretary was granted the privilege of choosing an assistant, Sister Butler, of Inman, being chosen. The minutes of previous meeting were read and approved as read. Branches reporting: Inman, 65; Bone-steel, 75; Round Park, 32; Clearwater, 72. Ministry reporting: Elders Levi Gamet and J. W. Smith; Priests Charles Hutchins, Charles Derry, and W. E. Kester. Bishop's agent's books showed receipts, \$966.31; expenditures, \$816; balance on hand, \$150.31. Moved that the next conference be held at Inman, commencing the first Saturday in February and continuing over Sunday. The nature of the meetings and

the appointment of speakers were left to the presidency. A motion prevailed that there should be a collection taken at the Sunday preaching services. Sermon Saturday evening was by J. W. Smith, of Bemidji, Minnesota. Sunday, at 10 a. m., preaching by Levi Gamet. At 2.30 prayer service; evening sermon by J. W. Smith. W. E. Kester, secretary.

FAR WEST.—Convened with the Delano Branch, October 23, 1909, William O. H. Simmons and I. N. White presiding; Charles P. Faul and S. H. Simmons, secretaries. Charles P. Faul, Bishop's agent reported: On hand last report, \$427.10; receipts, \$1,015.10; paid, \$1,187.25; balance on hand, \$254.95. Chair appointed John S. Constance, G. W. Mauzey, and Bert Bean as an auditing committee. This committee reported they had examined the accounts of the Bishop's agent and found the same correct. Branch reports were read as follows: Cameron, 105; Delano, 102; Saint Joseph, 623; Stewartsville, 237; German Stewartsville, 83; Alma, 31; Second Saint Joseph, 80; Oak Dale, 27; Edgerton Junction, 49; Norborne, 29; Kingston, 91; Far West, 58. Ministerial reports: J. L. Bear, jr., for Second Saint Joseph Branch; V. M. Goodrich for Saint Joseph Branch; Coleman Snider for Oak Dale Branch; Samuel H. Simmons for Far West Branch; B. R. Constance for Delano Branch; L. L. Babbitt for Pleasant Grove Branch; D. E. Powell for Stewartsville Branch. Missionaries E. L. Henson, William Lewis, Charles E. Harpe, L. L. Babbitt, and William Lewis, committee on the Lee *versus* Uphoff case, reported they had appointed an elders' court, B. J. Dice, Andrew Lewis, and A. Nesser. Committee of I. N. White and William Lewis, appointed last conference in the matter of ordaining Bro. J. W. Adams to the office of elder, asked for further time to investigate, which the conference granted. The officers of the district were sustained, with Charles P. Faul Bishop's agent. Preaching by E. L. Henson, I. N. White, and William Lewis. Social meeting Sunday at 2.30 in charge of D. E. Powell and William Lewis. Adjourned to meet with the Stewartsville Branch on the third Saturday and Sunday in February, 1910.

GALLANDS GROVE.—Conference met with the Saints at Gallands Grove on Friday, October 22, at 2 p. m., for business session, with J. W. Wight, missionary in charge, in the chair, assisted by district president, J. L. Butterworth, and C. J. Hunt. Statistical reports from the following branches: Gallands Grove, 239; Dow City, 139; Mallard, 70; Salem, 55; Coalville, 64; Cherokee, 42; Deloit, 207; Harlan, 63. Elders reporting: W. A. Carroll, John R. Rudd, D. Brewster, J. L. Butterworth, A. Jackson, C. E. Butterworth, C. J. Hunt, and F. Hansen; Priests A. H. Rudd, J. H. Bullard; Teacher George Juergens. Labor done by the eight elders, two priests, and one teacher was, 120 sermons preached, 7 baptized, 2 ordinations, 1 new opening, 31 sick administered to, 72 patriarchal blessings given, 6 children blessed, and 440 services attended. Bishop Hunt's financial report was as follows: Tithes and offerings on hand and received since last report, \$1,023.71; expenditures, \$876.65; on hand, \$156.06. Graceland College Day offering, \$25.75. District fund on hand, \$13.86. Elders present outside of the district were Charles Derry, E. C. Briggs, Paul Hanson, and J. W. Wight. J. L. Butterworth and A. H. Rudd were appointed a committee to audit the Bishop's books. The Gallands Grove Branch celebrated their fiftieth anniversary on Saturday and Sunday, which was well attended, and a peaceful time enjoyed throughout. Three were baptized on Sunday afternoon. The next conference will be held at Dow City, Iowa, February 19 and 20, 1910. Edith Dobson, secretary.

MINNESOTA.—District convened at Audubon, Minnesota, at the Saints' church at 10.30 a. m. J. E. Wildermuth, of Fargo, was chosen to preside, and Birch Whiting to assist. Sister Katie Jepson was chosen to act as secretary pro tem. Branches reporting: Minneapolis, 78; Bemidji, 49; Audubon, 83. Elders reporting: Swen Swenson, E. Landeen, Birch Whiting, W. C. Griffin, H. A. McCoy, and M. Ericson. Elder Birch Whiting was chosen assistant district president until next election. Delegates to General Conference were elected as follows: Birch Whiting, J. E. Wildermuth, Swen Swenson, H. A. McCoy, J. W. Smith, Sr. J. W. Smith, Bro. and Sr. Lon Whiting, W. E. Peak, A. L. Whitaker, L. Houghton, Charles Lundeen and wife, W. H. Kelley, J. W. Wight, J. R. Herring, Marcos Ericson, T. J. Martin. The delegates present were authorized to cast the full vote of the district and in case of division to cast a majority and minority vote. Katie Jepson.

FREMONT.—Conference convened at Saints' church near Thurman, Iowa, Saturday, October 23, 1909, at 10 a. m., Amazon Badham presiding, C. W. Forney secretary. Ministerial reports from High Priest T. A. Hougas: Elders R. T. Walters, W. E. Haden, N. L. Mortimore, C. M. Roberts, James Comstock, Frank Becksted, Eber S. Wilcox, D. Hougas, J. B. Cline, Frank Goode, Amazon Badham, J. C. Moore; Priests F. B. Knight, James M. Claiborn, J. R. Wight, C. W. Forney, John Huston, L. C. Donaldson, J. E. Claiborn; Deacon S. S. Clark. Branches reporting: Tabor, 58; Thurman, 207; Glenwood, 68; Shenandoah, 126; Henderson, 91; Hamburg, 70; Bartlett, 40; Riverton, 54. Keystone not reported. The reports show a membership of 747 in district, including 1 high priest, 14 elders, 14 priests, 7 teachers, 7 deacons; 163 sermons for last quarter, 14 confirmations, 2 marriages, 11 baptisms, 65 sick administered to, 33 sacraments administered, 11 children blessed, 5 official visits made. Bishop's agent reported: June 2, 1909, balance due church, \$394.93; receipts to October 23, \$330.19; expenditures, \$502; balance due church, \$223.12. A committee composed of Roy Dunsdon and D. M. Ettleman was appointed to audit the books and accounts of the Bishop's agent. Account of ministerial tent fund was read: June 5, 1909, balance due district, \$35.08; June 20, paid W. E. Haden, \$7; July 31, paid W. E. Haden, \$10; due district, \$18.08. Secretary's expense account: June 5, 1909, collected for expenses, \$2.92; expenses, \$3.72; due secretary, 80 cents. A collection was taken amounting to \$1.61 and the extra amount was ordered left with secretary for future expenses by motion. Remarks from W. E. Haden and R. T. Walters were heard. Motion prevailed that the Sunday school program be given this (Saturday) evening. At 2 p. m. auditing committee made verbal report that the books and accounts of the Bishop's agent were found correct. Report accepted and committee released. Petitions from Hamburg and Tabor for next conference were read. Vote resulted in 19 to 10 in favor of Tabor. Moved that the time for holding the next conference be left to the district presidency, and that when this conference adjourns it does so to meet with the Tabor Branch at the time appointed by the presidency. Motion prevailed. Sunday, October 24, at 9.45 Sunday school in charge of Superintendent C. W. Forney. Preaching at 11, by R. O. Self, assisted by R. T. Walters. Social meeting at 2.30 p. m., in charge of James Comstock and John Huston. Preaching at 8 by W. E. Haden, assisted by R. T. Walters. C. W. Forney, secretary.

Conference Notices.

Western Maine conference will be held at Mountainville, Maine, November 27 and 28, 1909, at 2 p. m. All branch reports are to be sent three days before conference to district clerk for correction. F. M. Carter, Stonington, Maine.

Convention Notices.

Alabama District convention will convene with the Flat Rock Branch immediately preceding the district conference to be held at the same place, Saturday, November 20, 1909. All schools in district take notice and send in report and representation. A prayer and social service will be held before the regular routine of business is taken up. Bertha D. Harper, superintendent, McKenzie, Alabama.

The Presidency.

NOTICE OF MISSIONARY RELEASE AND APPOINTMENT.

At his request, Bro. Thomas J. Sheldon has been released from General Conference appointment, and by concurrency of the First Presidency and missionary in charge, Brother Sheldon is appointed to labor in the Far West District, Cameron objective point, self-sustaining, as circumstances permit.

FREDERICK M. SMITH,
Secretary of the Presidency.

INDEPENDENCE, MISSOURI, November 3, 1909.

Special Notice.

Notice is hereby given to all whom it may concern that one Ogden T. Christy, jr., late of Philadelphia, Pennsylvania, was expelled from the church by the Philadelphia Branch, June 24, 1909, on the charges of forgery and false pretense. It has come to our knowledge that he is working among the Saints obtaining money in the same manner (sometimes under another name). The Saints are hereby warned against his operations. He is a short, stout man with a round face, very affable and of pleasing address.

WALTER W. SMITH,
President of the Philadelphia Branch.

Addresses.

Elder J. C. Clapp, R. F. D. 2, Box 55, Tulare, California.

To the Isolated Saints of the Massachusetts District.

If you are living in a place where the gospel has never been preached and can open your door to a missionary, please let me know, as I am desirous of effecting new openings for the introduction of the Master's work. Address me at 21 Massasoit street, Fall River, Massachusetts.

RALPH W. FARRELL.

Third Quorum of Seventy.

Dear Brethren: It will soon be time for us to be looking after our program for quorum work for next session. I take this method of asking you to write me any suggestions, topics or themes for discussion, that your committee may be able to prepare the program in ample time so all who may be assigned to the different parts may have a chance to prepare. Address me 14 Congress street, Buffalo, New York, at once.

H. O. SMITH, *President.*

Died.

SHEEN.—Harriet Tansure was born January 6, 1830, at South Killworth, Leicestershire, England. She was married to Charles Sheen in the year 1850. She was baptized at Birmingham, England, in 1863, by Elder Charles Derry. She and her husband emigrated to America in 1865, since which they have resided at Monticello and Lamoni, Iowa, and Highmore, South Dakota. At the latter place her husband died December 7, 1897. She then returned to Lamoni, where she resided until her death, which occurred October 18, 1909. She was the mother of twelve children, five of whom survive her. She was buried from the Saints' Church, Lamoni, October 20. Sermon by Elder Heman C. Smith.

The First Aeroplane Built by a Woman.

Typewriter, secretary, lawyer, aeronaut—Miss Lillian Todd has been all these, and she tells about it in the *Woman's Home Companion* for November. She is the first woman who has built an aeroplane—and she designed it herself.

From earliest childhood she has been interested in machines and has patented a number of inventions. Like the Wrights, she has worked very quietly and perfected her machine without fuss or feathers. Her description of the machine has a feminine touch.

"The outline of the machine is original, though very recently approximated abroad; it is based on a minute study of the wings of the albatross in the Museum of Natural History. The full length of the machine is forty feet, and the three planes are parallel in the curves. I have gone on the principle that if two planes are good, three are better, to support a heavy engine, when the weight is not materially increased. The framework is specially-selected, straight-grained spruce. The wires holding the planes are the best imported piano wire. The upper covering of the planes is of the finest unbleached muslin; the lower, which sustains most of the strain, is of seven-ounce army duck. These coverings are substantially sewed on—a departure from a man-made machine."

Travel by Dirigible.

The balloon has an enthusiastic champion in Mr. A. Leo Stevens, whose conclusions are drawn from very wide experience. Mr. Stevens has made more than seventeen hundred gas flights, and has taken aloft ten times as many passengers as any other sky-pilot, licensed or otherwise.

"There is a sense of freedom and of quiet progress about a dirigible balloon flight," said Mr. Stevens. "A dirigible flight gives you ample time to enjoy your journey. You float along at a comfortable fifteen miles an hour or so, and the great panorama beneath you unfolds itself gradually. You have time to enjoy the marvelous scene and the curious unexpected effects of perspective from this point of view. A balloon trip is free from all sense of hurry.

"An aeroplane, on the other hand, carries you along at an express-train speed of forty miles an hour or more. The earth is swept past you with bewildering rapidity. As a rule, an aeroplane does not rise to any great height, and you rush along comparatively close to the ground. There is little chance to look about. You have none of the extended views

possible from the higher altitudes traveled by balloons. A ride by dirigible may be compared to an old-fashioned coaching trip,—when you roll smoothly along and, from your elevated seat, command a view of the surrounding country. An aeroplane flight is more like the dash of a limited express train, with fleeting glimpses of the scenery.

"An aeroplane seat is cramped, and you hold on for dear life. The basket of a balloon or the staging of a dirigible gives you room to move about. You can keep a log of your progress trip and eat your dinner; even sleep with perfect comfort. There is, besides, a far greater sense of safety in a balloon, contrary to a very general impression. Personally I am greatly distressed by height. I can not stand on the edge of a high building for fear of falling, but I feel perfectly comfortable at any altitude in a balloon. The wind eddies about a high building and, as you imagine, threatens to pull you over. It is much the same with an aeroplane. A balloon, traveling with the wind, is absolutely free from this sensation.—From "How it feels to fly," by F. A. Collins, in the *American Review of Reviews* for November.

The Best Family Newspaper.

An ideal newspaper for the American home must be habitually clean and high minded, it must offer something of interest to every member of the family, and it must present daily the news of the whole world in authentic and readable form. A large contract, you will say. Well, the newspaper that comes nearest to filling it in the West is *The Chicago Record-Herald*. Its moral tone is always high, its news service is unsurpassed, and probably no other paper in the United States has so brilliant an array of special features suited to the tastes and needs of every member of the family.

Business and professional men have long regarded *The Record-Herald* as the best paper for their own reading because of its unequaled faculty for getting all the news of the world and putting it into the briefest possible form for the busy man. They also esteem it for the reliability of its financial, agricultural, and market reports. Young men perhaps find its greatest attraction in the excellent sporting department, which fills four entire pages on Sunday and a page or more on other days. Wives and mothers emphatically prefer *The Record-Herald* on account of its well-conducted feminine departments—its daily recipes and menus, its daily fashion news and hints for home dressmaking, Mme. Qui Vive's pungent and sensible beauty talks, Marion Harland's famous page, and the rest of the good things that make up the handsome Woman's Section in the Sunday paper. Children enjoy the Little Nemo and other Comic Section pictures, with the bright stories for boys and girls every Sunday. And all the family together can enjoy the interesting travels and special articles of William E. Curtis, Mr. Kiser's humor and verse, the serial stories and many similar features outside the news columns.

The Chicago Record-Herald has every right to call itself the best all-around family newspaper in the West.

A STUDY IN AMERICAN FREEMASONRY.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopædia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.

This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.

The study also shows the probable origin of the Adam-god idea and the male and female principle, or father-mother theory, of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no offense is felt by a mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.

A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.

38-10

JOHN C. GRAINGER.

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THE SAINTS' HERALD

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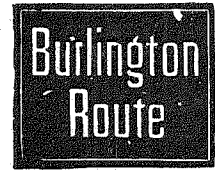
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Entered as second-class mail-matter at Lamoni post-office.

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



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

VOLUME 56

LAMONI, IOWA, NOVEMBER 17, 1909

NUMBER 46

Editorial

THE ONENESS OF GOD AND CHRIST.

Christ said, "I and my Father are one."

What was the exact meaning of that statement? Some have made it the basis of the doctrine that God and Christ are only one person, one entity, one individual. Color may seem to be given to this theory by statements found in the Book of Mormon, the one in Mosiah 8 and 5 being a fair sample:

And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth; yea, even so he shall be led, crucified and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father; and thus God breaketh the bands of death; having gained the victory over death; giving the Son power to make intercession for the children of men: having ascended into heaven; having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions; having redeemed them, and satisfied the demands of justice.

Also in Matthew 9 and 19 Jesus speaks of the law of Moses, and says, "I am he who gave the law."

Many other passages might be quoted from the Bible and Book of Mormon and Doctrine and Covenants that have been called to our attention as teaching that God and Christ are in fact but one person.

Is that the correct conclusion to draw from the statement, "I and my Father are one"? Let us see.

When Joseph Smith had his first wonderful vision he saw both God and Christ. He says, "I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said,

(pointing to the other,) 'This is my beloved Son, hear him.'"

Either there were two distinct persons, God and Christ, Father and Son, or else Joseph Smith is, as the world claims, an impostor. Fortunately he is sustained by biblical proof, for we read of Stephen, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts 7: 55, 56.

Here again we have God and Christ seen as two persons, side by side in their glorified condition.

Again we read, "And there came a voice from heaven, saying Thou art my beloved Son, in whom I am well pleased."—Mark 1: 11. Here we find the Father, one person, in heaven, speaking to Christ, another person, on the earth.

On the occasion of his resurrection Christ said, "Touch me not; for I am not yet ascended unto my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John 20: 17.

We also find Jesus praying in the Garden of Gethsemane, and closing his petition with the memorable declaration, "Nevertheless not as I will, but as thou wilt." We can not conceive of Jesus praying to himself, but rather accept the matter as it stands. There were two individuals, one praying to the other. Each was capable of willing, yet they kept their wills in complete accord, and so in that sense were one.

These and a hundred other scriptural statements force us to the idea, commonly accepted by the Saints, that the Father and Son were two persons. Yet we conceded that they were one God. The sense in which they were one is glimpsed in a statement found in later revelation: "I say unto you, Be one; and if ye are not one, ye are not mine."—Doctrine and Covenants 38: 6.

How are the Saints to be one? Were all the church members to become one great big individual?

Such must be the case if God and Christ are one individual, for the Saints are to be one as they are one. The idea leads directly to the old idea of unity taught by Brahmanism, which is thus expressed:

JNCampbell
RFD #
11 Aug 10

"Those only who have attained a knowledge of God are rewarded by absorption. . . . This union with the Deity is the total loss of identity."—Ten Great Religions, page 119.

The Christian idea of oneness is different, for we read of the city of Enoch: "And the Lord called his people Zion, because they were of *one heart and one mind*."—Doctrine and Covenants 36:2. This was what Christ prayed for when he said, "Holy Father, keep through thine own name those whom thou hast given me, that *they may be one, as we are*."—John 17:11.

Thus we arrive at the idea that God and Christ are one in the same sense in which their people are to be one; and the people, while retaining their individualities, are to be one in heart and mind, one in purpose.

This harmonizes well with the statement quoted from Mosiah, where it is said that the Father and Son are one God. The very language conveys the idea of two individuals, one styled the Father, the other styled the Son. The statement concerning Christ, to the effect that God himself should come down and be crucified, may be understood when we remember that the title of God given to the Father is with equal propriety given to Jesus Christ. To choose one of several more or less crude illustrations we will say that there are three persons in the First Presidency of the Church. Yet so long as they work harmoniously they are as one, and anything done by one of them in the line of official work is done by all. Recently when a junior member of the Presidency visited the Pacific Slope it was announced that President Smith was in that field. Precisely the same statement could have been made, and in the same words, had his father been there in his stead.

This helps us to an understanding of Christ's statement that he it was who gave the law. They were one in purpose, sentiment, and work from the very beginning, and we are told of Jesus that "without him was not anything made that was made."

ELBERT A. SMITH.

BRADEN AMONG PHILISTINES.

Not long ago a gentleman calling himself the Reverend Clark Braden arrived in East Aurora. He was sincere, serious, highly educated and wore long patriarchal whiskers. He announced that he had come to engage with me in a six-days' debate as to the truths of revealed religion.

He plainly stated that he considered me an arch-infidel, and his purpose was either to convert me, or else to humiliate me in my own town, in the presence of my neighbors. If we didn't get through the debate in six days, he was willing to stay a month. When would we begin?

I tried to excuse myself on the plea of work, other engagements, etc.

He demanded that I should cancel all other engagements; and if I was a sincere lover of truth as I professed to be I would now stand by my colors.

In fact, this I must do, or he would brand me before the whole village as a coddling coward and a Number Six agnostic jackanapes.

I then took a little hand myself at questioning. And it seems that, although I had never had any communications with this reverend gentleman—which fact he acknowledged—he came as the representative of another man, and he flashed up a lengthy letter from an unknown, fully authorizing me to argufy with Brother Braden six nights and days together, or else come off my psychic perch.

In the meantime Braden had gone up to the "Blizzard" office, and had gotten out five hundred handbills, scattering them all over town, denouncing me as this, that, and the other.

About this time there came to me a bright idea, thus: If Braden could act as the substitute for another to orate with me in a theological gabfest, then I, too, could appoint a substitute, and the two could have it out.

Accordingly, I appointed Ali Baba to reason with my friend with the lilacs.

I ran Ali up against the adversary, and they got at it quick, with no preliminaries.

In about five minutes they were calling each other all the names in the billingsgate calendar. And in ten minutes, by the stop-watch, Ali had the reverend one by the scruff, pushing him toward the front gate, both talking loudly and fast. Their conversation was heard for a half a mile.

The last I saw of the zealous one, he was going down the road, stopping now and then to shake his fist at the seat of infidelity, and uttering remarks in italic.—*The Philistine*.

PATRIOTISM that counts looks beyond the present. We are building not simply for ourselves, but for those who are to come after us. Thus it is not true patriotism that says, "What if the forests are disappearing? there will be timber enough for many years"; or, "Let us not worry about the waste of our present method of coal-mining—we'll all be in our graves before the supply is exhausted." But have we no concern for what may happen in the days of our children? It was a strategic move when Nehemiah placed the families of the workmen before their eyes as they built and fought. The thought of others that day nerved many an arm that would have fallen powerless if moved only by thought of self-interest.—*Forward*.

Hymns and Poems

Selected and Original

THOUGHTS ON MAN'S FALL AND REDEMPTION.

When guilty man o'erwhelmed with shame
Shrunk from his Maker's searching eye,
Then flashed that dreadful sword of flame—
Justice decreed that man must die!

Fallen, degraded child of sin—
Heir but to wretchedness and death!
How could he hope God's love to win
Since he had broke his plighted faith?

His birthright sold—a fettered slave—
All had vanished from his grasp;
No power had he himself to save,
But sunken, fallen, all was lost!
Yet though stern justice's decree
Had passed, his Maker for him yearned;
And mercy pleads to set him free,
And love infinite for him burned.

A ransom's found! Justice appeased,
Now sheathes his dreadful, flaming sword,
The Son, with whom God is well pleased,
Stands pledged that man shall be restored.

Jesus, our great Redeeming Lord,
Thou willing sacrifice for sin!
Be thy great name for aye adored,
Thy love did endless glories win!

Not for thyself, thou hadst no need,
The boundless realms of bliss were thine,
Poor would have been the brightest meed
Compared with riches so divine!

Thou laidst thy boundless glories by
To bear man's sorrows, wear his ban,
Nor didst thou shrink for him to die,
Such was thy boundless love for man!

Yes, thou didst die that he might live
And reign with thee in endless bliss,
Enjoy the glories God can give;
Oh, where is love divine like this?

Eternal praises swell my soul
For love so precious, pure, divine.
Then, Lord, accept me, take the whole
Of this poor heart and make me thine.

I want to live alone for thee,
To thee I consecrate my life,
Lord, help me from all sin to flee,
O, help me in this bitter strife;

That I the victory may gain
O'er sin and Satan's deadly power
Through him who on the cross was slain—
Thine be the glory evermore.

CHARLES DERRY.

THE CHOICE SEER.

OUR BELOVED MARTYR.

No royal blood coursed through his veins,
No crown was on his noble brow,
No gorgeous trappings decked his form,
No courtiers at his feet did bow.

From halls of learning he'd not culled
A knowledge of things new and old,
No houses, lands, or fields had he,
No coffers filled with shining gold.

But better far than wealth or crown,
To be the chosen in God's plan,
The glorious gospel to restore,
And bless the race of fallen man.

A man was he in grandest sense,
Of common name and pedigree,
His heart beat warm with yearning love
For all God's frail humanity.

Oh, what is earthly pomp and fame,
The tinsel glitter of the sod?
Naught in the world with this compares,
Our Martyr was a friend of God.

Like his great Master, slander oft
Caused him to drink the bitter draught,
Oft, Satan's minions at him hurled
The cruel, venomed, piercing shaft.

Like Jesus, he was called in youth
To stem the tide of bigot flood,
Like Jesus, too, in manhood's prime,
He sealed his mission with his blood.

He's gone from earth, his work remains,
Rich blessings which to all extend,
We mourn his loss, revere his name,
Our leader, prophet, seer, and friend.

Enshrined he is in all our hearts,
Oh, may this grace to us be given,
To live as he lived, while on earth,
And clasp glad hands with him in heaven.

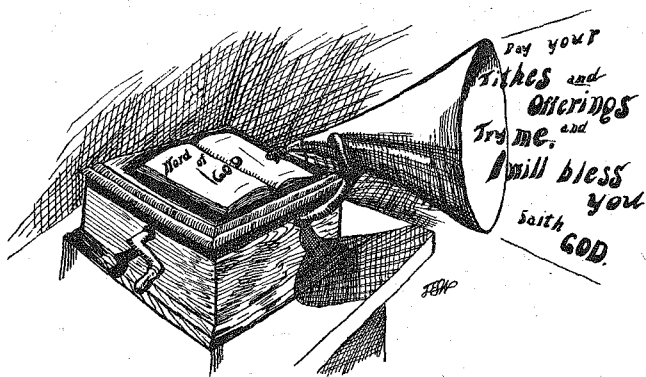
MELROSE, MASSACHUSETTS.

JAMES L. EDWARDS.

Under every clock in a factory at Cleveland, Ohio, is the motto, "Do it now!" Such a motto, lived up to by everyone, would spare the world much trouble. It would add thousands of good deeds to daily happenings, save many firms from bankruptcy through bad debts, paint hundreds of pictures only dreamed of, write books without number and straighten half the tangles of our social life. The habit of putting off disagreeable duties is responsible for much needless unhappiness, for these bugbears weigh on the mind and prevent the satisfied content that comes from duty well performed. Most tasks promptly undertaken prove less difficult than we anticipated, and the joy of accomplishment often compensates for any hardship experienced.

Original Articles

WILL A MAN ROB GOD?



Drawn by J. E. Wildermuth.

THE RECORD.

Is it true that a man, the creature, will rob God, the creator? The oft repeated statement is made, "What do I owe him?" What I have I have earned by my own powers, and why should I be under obligations to him? This depends upon the hypothesis of two questions. First, Who is man? Second, Is he responsible for that which he may have?

Man's origin would have largely to do in helping to settle these questions. It is a fact that he originated somewhere and somehow, and that not of himself; this would be self-evident that somewhere there is a superior whom man might call his Father, or the author of his creation. Nature in all her beatitudes reveals and declares a superior to man; but just who or what he is and what his name is nature fails to tell us, yet it speaks loudly as to the facts of the existence of this superior intelligence.

As we look into the faces of the beautiful lilies and roses by the wayside they tell us of a loving hand, of an intellectual mind which could not only form and fashion but give life and make laws for its continuancy; yet silent as to what we shall call this wonderful, creative, intellect. The study of astronomy opens to the mind of man a wonderful field of thought in which this intellectual, creative power evidences to man the attribute of foresight as well as aftersight in organizing the system of worlds of which we occupy a very insignificant planet, compared with some of the others associated with it in this solar system; and observing that each planet in this system is governed by a law having its path, times and seasons, and working harmoniously together magnifying the author of their creation, we conclude that he has power not only to create, but to control and to preserve.

Each of these fields of thought reveals to us the fact of a law governing, and it is true that there can be no law without a lawgiver. Hence, we conclude that as man is the highest type of intelligence

of the creation and having not originated himself, he must have had his origin from the same intellectual source as the lilies, roses, the planets, and all animated matter known to man. And this creative power in some way and some how has, and will make itself known to man, the creature, as it has to other objects which it has created and preserved and perpetuated by law. David said, "Blessed be the Lord God of Israel . . . our Father, for ever and ever." Moses, when aroused to note the fact of a call which he comprehended was one superior to the call that man might have given, said, "Who art thou?" He desired to know who or what it was by which he was sent and was to go in. The answer came, and while simple, yet it was profound, "I am that I am"; "I am hath sent" you. "Thus shalt thou say unto" them "the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent you." As we pass briefly over the history of those ancient worthies we are forced to say, as did David, Blessed is "our Father."

Jesus said, "I am the express image of my Father." The history is sufficient to enable us to understand that the avenue is open for direct communication from our father. Hence we can know for ourselves, if we want to, who and what is the name of this wonderful creative intelligence that we have observed in the works of nature and the revealment of himself in the Bible, by direct revelation to one's self. With the amount of evidence thus available, man is forced to acknowledge this creative intelligence as the Father of the universe, and when he does this the first question is answered: I am his son.

The second question, though separate, is of the same phase and largely answered in discussing the first, and his responsibility to his father is made evident also. As all nature responds to him so should his sons. Hence, all that man has, came to him by reason of his sonship. And for the use and blessings bestowed his father only asks him under the general law to contribute one tenth for the use and benefit of those who need.

Man often gets enthusiastic and tells his fellows how he loves his heavenly father and the work he has committed to his trust, and how he would like to see it move forward, but alas, how soon the temperature drops to zero when asked to contribute his portion to assist some poor unfortunate soul. Yet this same individual would not rob his fellow-men; he is honest and a careful man in all of his dealings in every respect but this one. As an apology for the nonperformance of duty along this financial line he says, I have earned this myself and it is mine, and can I not do with it as I please? Poor soul. He has forgotten his origin and who his father is, and who has multiplied favors for his benefit, and who gave

him all he has, and without these divine blessings he would not have a meager living. Hence, the Father says, "Will a man rob God?" "Bring all your tithes into the storehouse."

In stake organizations we have greater or other duties for this special work of a higher and better consideration than can be found elsewhere. Yet Saints sometimes say, I won't comply with the law and lay all before the Bishop, for it is none of his business what I have. And others will say, If I knew that the leading men in the church had complied with the law I would do so, too. Just as though the law would be ineffectual if the leaders of the church should fail to comply with its provisions. While we are forced to confess that it is a poor idea to preach what we do not practice, yet if the preacher fails to practice what he preaches it is evident that his failure would not make ineffectual the law, but he would be a lawbreaker himself. God hath said, "My word shall not return unto me void," hence the question is not what others do, but "What is required of me?"

The books of the Independence Stake bishopric reveal the fact that five hundred and fifty-eight inventories have been filed up to July 2, 1909, and they are coming in nearly every day, indicating that something is being done along the financial lines in this stake. These inventories reveal all that an individual has, and when a person lays all he has before the Bishop in this way, he is following God's way, and his method of raising means to carry on his work. But when we gather means in our own way by ice-cream socials, and paid entertainments, and the like, it is leading us *from* God instead of *to* him. Yet Saints will say that they know this work is God's work, and if it is, can he not carry it on in his own way? but they say the people will not contribute sufficiently, hence we must do something to raise funds for spreading the gospel and caring for the poor, and it is the fashionable method used in all the world among all church people, and we might just as well be out of the world as out of style. While we linger around this thought we remember the psalmist said, "The law of the Lord is perfect." James also said, "He that looketh into the perfect law of liberty." These scriptures are indicative that God's law needs no amendments or additions made by human intellect. It is perfect and could not be so unless there were provisions for the execution of said law. Why then tread on grounds where Jehovah is not found? How can we love the work we call his when we will not do that which he has provided that we should do?

The one redeeming feature to the earnest and diligent contributor of the work which we all profess to love so well, is that every man is to be judged and rewarded according to his works. If some of

these professed followers of the meek and lowly Christ would learn and sing occasionally the beautiful song, "Where shall I spend eternity?" while enjoying the liberties that lawfully belong to others, it is possible they might see that equality, so far as they are concerned, and that their zeal for the truth they profess to love, is questionable.

Well could the Father bring the accusation in an interrogative way, "Will a man rob God?"

A. H. PARSONS, of the Independence
Stake Bishopric.

• * * * •

WILL THE WICKED BE CAST INTO FIRE?

Matthew 13: 49, 50: The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire.

Mark 9: 47: And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire.

Revelation 21: 8: But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

Book of Mormon, book of Jacob 4: 13, large edition: And according to the power of justice, for justice can not be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone, is endless torment.

Book of Mosiah 1: 77, 78, 79: Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall, because of his partaking of the forbidden fruit; therefore, mercy could have no claim on them no more for ever. And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever. Thus hath the Lord commanded me, Amen.

Doctrine and Covenants 76: 4: Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and deny my power; they are they who are the sons of perdition, . . . these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power.

Is the fire above referred to, as it will be, *literal fire*? *Literal* means real; real means actual. We might ask, Is there any other kind of fire spoken of in Scriptures but *literal fire*? If so, what kind of fire would that be?

Mark 9:46, 47, Inspired Version, reads:

And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.

The Lord saw fit to correct this passage of scripture, which shows that the eye referred to was not the *literal* eye. Why, then, if the fire was not to be understood as *literal*, did he not so state? Seeing

that this translation was given by direct inspiration from God, we would expect him to speak in terms we could understand, and as we know nothing about any other than literal fire, we had best so consider it.

In Doctrine and Covenants 1:5, we have this *express language*:

Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of *their language*, that they might come to understanding.

That being true, in section 63:5 the Lord says:

And verily I say unto you, as I have said before, He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerers, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

"As I have said before," we will find, refers to Revelation 21:8, as above quoted, thus confirming the truthfulness of the book of Revelation, as well as of the facts therein stated. The testimony in the two books agrees as to who shall enter into the condition as above referred to. However, section 76:4, above referred to, makes the matter plainer. When will an ordeal of this kind be first introduced? Not, as some suppose, immediately at death; but at the end of the thousand years' reign, and the "little season," spoken of in Revelation 20:2, 4, 7, 9:

And he [the angel] laid hold on . . . Satan, and bound him a thousand years, . . . after that he must be loosed a little season, . . . and they lived and reigned with Christ a thousand years [the Saints], . . . And when the thousand years are expired, Satan shall be loosed out of his prison, . . . and fire came down from God out of heaven, and devoured them.

The word *them* signifies Satan and all who choose to associate with him.

In agreement with the above, in Doctrine and Covenants 43:7, we have the following:

Behold, verily I say unto you, that these are the words of the Lord, your God; wherefore, labor ye, labor ye in my vineyard for the last time: for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth, on earth, nor ever shall know, until they come before me in judgment.

The Savior agrees with the above as found in Matthew 25:31, 32, 41:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. . . . Then shall he say also to them on his left hand, depart from

me, ye cursed into everlasting fire prepared for the devil and his angels.

In 2 Peter 3:7, 10, we find the following:

But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

The Inspired Version renders the tenth verse differently, and is as follows:

But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat; the earth also shall be filled, and the corruptible works which are therein shall be burned up.

In agreement with the above see Doctrine and Covenants 98:5:

And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.

In the latter quotation we see the object of the burning or cleansing process of fire, "That all things shall become new." That the knowledge and glory of God may "dwell upon all the earth." I wonder if that spoken of, that will cause to *melt with fervent heat*, is not *literal fire*.

It seems plain from the above scriptures, as set forth in all three of the books, that at some time, Satan, together with those who choose to remain in their wickedness, will be cast into fire. So far as the writer is concerned, he has no apology to offer for the word of God. From Revelation 20:6-10 we learn that when Satan is loosed out of his prison, he will go forth to deceive the nations—Gog and Magog, to gather them together to battle, and will compass the camp of the saints about, and the beloved city, and fire will come down from God out of heaven, and devour them.

This will be one of the times that Satan, together with those who fight on his side of the issue, will be in fire. As to who constitutes the Devil's army, is explained, to some extent at least, in Doctrine and Covenants 85:35: "And the Devil shall gather together his armies, even the hosts of hell"; but they shall be defeated, and "cast away into their own place." And their own place will be (Revelation 20:10) "the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Whether this "for ever and ever" means endless duration, has not been, nor is it likely to be, revealed, only to those who are partakers thereof. (See Doctrine and Covenants 76:4.) Man's final judgment

will not take place until after his resurrection.

Those who obey and live up to the gospel rule, either in this world or the next, before the coming of Christ, will, at the coming of Christ, be raised from the dead, together with the heathen and they that die without law; and shall reign with Christ a thousand years on the earth. (Revelation 20:6; 5:10.) Doctrine and Covenants 28:1, 2:

Listen to the voice of Jesus Christ, your Redeemer, . . . for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

After the thousand years' reign, and the little season, all the remaining dead will come forth and be judged.

Revelation 20:12-15: And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

John 5:28, 29: Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

Doctrine and Covenants 28:7: But, behold, verily I say unto you, Before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.

To the mind of the writer, it will take the ordeal of fire, as above brought out, in order to convince the Devil and his angels that God is all in all, and that to him belongs "the kingdom, and the power, and the glory for ever." And that it will be needful for "the sons of perdition" to pass through the same in order to the destruction of their resurrected bodies, that they may become or be placed in such condition as to be fit associates with the Devil, or, as directly expressed by the Lord, Doctrine and Covenants 76:4:

They shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their tor-

ment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof.

It seems that the above scriptures ought to be sufficient to convince the erring, or those who would like to walk, or persist in walking, as near to the dead line as they dare to, that they had best have an eye to walking so far from the dead line that they will keep directly in the straight road that leads to eternal life.

Should anyone feel moved, in order to present the truth of the mission of Jesus Christ, to teach that there is a possibility of redemption after death; they should be extremely careful in so doing, as not to leave the impression on the minds of the hearers that the same degree of salvation can be attained by obeying the gospel in the spirit world that there can be by obeying the gospel in this world. The writer can find no evidence to prove that those who do not come forth in the first resurrection and reign with Christ a thousand years will ever be prepared to dwell on the new earth, but will evidently be compelled to occupy on some other globe, either a terrestrial or that of a teletial.

Doctrine and Covenants 85:6: And again, verily I say unto you, The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it; for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness: and also they who are quickened by a portion of the teletial glory, shall receive of the same, even a fullness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

This shows that the earth will be changed to a "celestial kingdom" and the "righteous shall inherit it," while the terrestrial and teletial will inhabit other worlds or kingdoms, as the following shows (same section, paragraph 9):

All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.

We learn from this that "there are many kingdoms," either greater or less, and that each has its law governing; and that therefore, teletial beings will not inhabit this earth in its final redeemed state. This earth, during the thousand years' reign,

will no doubt be in a terrestrial state, and some if not many of the inhabitants at that time will be terrestrial beings, such as the heathen, and they that die without law, but they may develop sufficient during the thousand years' reign to enable them to occupy the new earth; but in case they do not, there will be room for them on some other globe, known as terrestrial.

May this article convince every Latter Day Saint that reads it, of the necessity of living very close to the teachings of the three books, touching practical righteousness.

J. C. CRABB.

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ETHIOPIA AND ISAIAH 18.

There chanced to come to my notice last winter, while at the home of Fred Hansen near Persia, Iowa, a book entitled, *A Scripture Gazeteer*, by John Griffith Mansford, printed in London in 1829. On pages 110 to 119 is quite a lengthy article on Ethiopia as to history and location, and I copied such parts of it that I thought to be of service to the ministry, and that they may have the benefit of it I send it to the *HERALD*, as the readers will doubtless remember that Rev. Haupt claimed in the *HERALD* not long since that Ethiopia was south of Palestine and not west and therefore America could not have been mentioned.

Cush, Cutha, Cuthea, Cushan, Ethiopia. . . . Compelled by the influx of new settlers from Arabia, Egypt, and Canaan, to extend their migrations still further westward, into the heart of the African continent; where only, in the woolly-headed negro, the genuine Cushite is to be found.—Page 110.

The Cushite shepherds who invaded Egypt from the East, and held it in subjection for the space of two hundred and sixty years immediately preceding the era of Joseph, or according to others, DRR years before this era, and the remainder by a second invasion and a new dynasty, which extended to the time of the exodus. . . . Isaiah 18:1 says, "Woe to the land shadowing with wings which is beyond the rivers of Ethiopia," which is generally interpreted as a denunciation against Egypt. Doctor Horsley translates this passage, "Ho to the land," converting the language into that of encouragement: certainly much more consonant with the spirit of the chapter which thus opens, and which is addressed to a people who are to perform great service to the people of God. He conceives, indeed, the rivers of Ethiopia to be the Nile.—Page 111.

Doctor Shuckford conceives the country meant in this prophecy to be Egypt. . . . It is much more consonant with such a description, if Egypt have anything to do with it, to suppose the Nile with its branches, to be meant, whose source is in the African Ethiopia; and to some distant country beyond which, in the direction of the sea, this prophecy yet to be completed, refers. . . . About four hundred years before Christ, Herodotus, in his second book, which treats of Egypt, makes frequent mention of Ethiopia; meaning exclusively the Ethiopia above Egypt. . . . The capital of the African Ethiopia; which is described by Herodotus as a great city in his time, namely, four hundred years before Christ; and

was separated from the rest of the world by almost impassable deserts. . . . The best representation of the Cushite, in regard to features, is, perhaps, to be found in the Egyptian Sphinx, the probable work of the Ethiopian, Cushite invaders of that country. . . . It is probable, indeed, that the distinctive character of the whole family of Ham, whose name implies burnt or black, was Ethiopic.—Page 113.

Cushite in the heart of the African continent.—Page 115.

Many of the Ethiopic tribes inhabiting the torrid regions of the African continent.—Page 116.

The descendants of Ham, which make up nearly the whole of the vast continent of Africa.—Page 119.

EGYPT.

A country of Africa . . . called by the native Egyptians, "Chemí," or the land of Ham. . . . Egypt was first peopled after the deluge by Mizraim, or Mizr the son of Ham.—Page 146.

From the above it is certain that all of Africa was generally in former times called Cush or Ethiopia and even Egypt was settled first by that race. The negro is the true Ethiopian. The river Nile rising as it does in the heart of old Ethiopia, and having several outlets, could well be called the "rivers of Ethiopia."

Sincerely,

J. W. PETERSON.

• * * * *

ONE WAY TO PREVENT DIVORCES.

As the divorce question seems to be agitated to a great extent by the press, and even has found its way to our church papers, I thought it would not be amiss to offer a few thoughts. We will refer particularly to the members of our church. If we would heed more carefully the admonition to pray over our flocks and herds, and even the more important subject of marriage, I believe that the divorce evil would not invade our ranks to such an alarming degree.

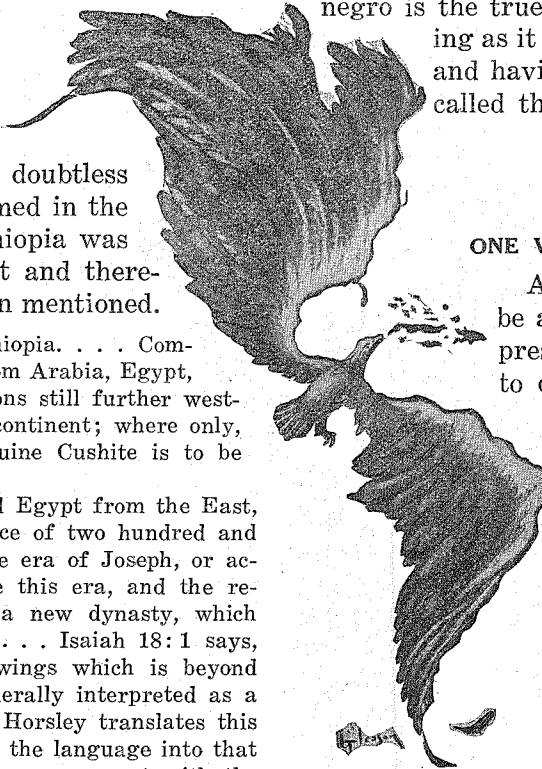
One prominent writer stated in substance as follows: "The most important and sacred duty imposed upon the human race, receives by the majority the least thought and consid-

"THE LAND SHADOWING WITH WINGS."

From a cut formerly used in the *National Magazine*.

eration. In the common ordinary walks of life, business, trade, etc., we must prepare and fit ourselves, or we will be relegated to the rear or background for the more thoughtful and courageous. How about marriage, no qualifications required, no difference how ignorant or degraded, or even criminal, so the rigid hand of the law is evaded.

How many of our boys and girls from sixteen to



twenty-three are prepared and capable to enter into the marriage covenant? It is said in ancient Greece it was very difficult to get married under thirty years of age, and I believe that rule might be applied to some modern people with good effect. How many times have our hearts ached for little people, who were punished in fits of anger, and given such poor training because the parents were not prepared for the arduous task. How many realize that it is ordained of God, and the important step they are taking, one which will influence their lives for all time to come? How really necessary then that they should know the Lord's will concerning them.

We are thankful that some of our missionaries and others can testify, that they did not enter into this covenant without evidence from the Lord that they were doing his will. How grand it would be if all of our members could make the same statement. Do you think there would be many divorces then? How well our ministers would be prepared and fortified to preach on the marriage question, and what good advice could be given by all members to young people both in and out of the church.

We wonder how many of our young people, yes, and older people too, would be willing to pray fervently and wait on the Lord for years to know his will on this vital question? Possibly the majority would be like a young sister, who was shown in a vision the Lord's choice of a companion, but as he did not make his appearance for a few years, she grew weary of waiting, and possibly began to doubt regarding the vision, so married a good brother in the church. In a short time afterward the man in the vision appeared on the scene, and the sister then realized how much she could have loved him, and how much better they were adapted to each other, but by her impatience and lack of faith three homes may not have been as happy as they might have been, and what the regrets for her, as long as she was bound to her present husband.

How our young people and older ones rush into marriage; they would not wait six months or a year longer for anything in the world, while the Lord might consider it best for them to wait six years. Another sister knew eight years before who her companion would be. Do you not think that she was happy and perfectly willing to await the happy event, and strive to live each day as the Lord would have her? Should not anyone be exceedingly happy and thankful, that the creator of the universe would be so kind as to direct one of his struggling creatures to walk in the right way? He knows our inclinations and who would be happy and congenial with us far better than we; then why not trust him? How many believe they should use their good sense and wisdom in this regard? That is all right, but the sad experiences of so many in the past have revealed

the fact that human wisdom was not sufficient. If you have decided to make this a subject of prayer, do not decide in your mind that if you do not receive an answer within a limited time, that you will make your own decision, as the Lord may not take the trouble to notice you. "Thy will be done" in this case, as all others. Come unreservedly before the Lord, and you surely will not go unrewarded. Just think what a "peculiar people" we would be, if there were no divorces among our number, and all the marriages were happy, as they could not be otherwise if all endeavored to live according to the will of the Lord.

Some of our young people are in such haste to get married, they can not wait until any preparation is made for a home, and then sometimes they feel even too poor to take church papers, no tithing to pay, and can not assist with the branch expenses, as the money must be used for the support of the family. Does this look as if they loved the Lord with all their heart, soul, mind and strength? On the contrary, does it not show that the Lord has a secondary place in their affections, and they will look after their own pleasure first, and possibly think of his work after while? "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you."

Not to our knowledge has anyone received evidence to marry out of the church, nor has anyone been turned away empty who came before the Lord in an acceptable manner. We should have faith enough to believe that if it is the Lord's will for our young ladies to marry and they are faithful, that he can provide husbands whether the branch where they reside lacks young men or not. One lady made the statement, "When a girl gets ready to marry and there are no young men in the branch, what is she going to do but marry out of the church?" Are we capable of deciding whether it is our time to marry or not, possibly the Lord has other plans for a few years, and then there will be provision made. Do not let our girls shudder with the thought that some one might call them an "old maid," as worse things could happen to them. From observation the "bachelor girls" as a class are far happier than the majority of married women, and apparently are more interested in the church work. How many of our sisters have made the statement, "If I were to marry again, I would never marry out of the church," but it seems so many must learn by experience which sometimes is a bitter teacher.

One noted writer made this statement in a magazine not many years ago, "If our men would live righteous lives, in two or three generations we would not know our people, as they would be so beautiful." How about it if all our brothers and sisters would

endeavor to be guided by the Lord on the important question of marriage? Would not love and harmony be in the homes, and surely would not all be at peace in Zion?
AN OBSERVER.

Letter Department

LAMONI, IOWA.

Editors Herald: In the month of June I went east mainly on some special work in hand, and while on the way returning I met, near Cleveland, Ohio, Brother and Sister Anderson, Oscar, Belle, and Baby Kelley; Sr. Anna Dancer and her boys, David and Howard, on the way to attend the Massachusetts reunion, and visit such points of interest in the East as limited time would permit. Thinking that I could serve the interest of the cause as well and be of some aid to them in the meantime, concluded to return with them, they to finance the way, a very important factor on a trip of this kind.

We first visited Kirtland where most of them had not been. Found the hotel full, so there was no room for us at the "inn," but good Sisters Greene and Steffee took us in and made us very welcome and comfortable at their homes.

This was Belle's first visit after a number of years' absence. Her early school days were spent here. She was with a number of her school-girl chums again and they were not slow in letting each other know it was a mutual happy meeting and that they still loved each other. Belle and Baby Kelley were the features of our little company. The rest were obscured for the time; but isn't it interesting to see girl friends meet, greet each other with, "Glad to see you," "Bless your heart," "I have been just wild to see you," kiss each other, and weep for very joy, while love waves vibrate out around like shimmering sunbeams on a garden of flowers. Snakes would become docile and cease to bite under influences like this; the lion lose his ferocity and start to eating straw with the ox, and the bear amble off grazing with the cow. So much under the sporadic miniature of girlish love force in effectiveness, what must be the potential and transforming power of that thing called love, when all-pervading as taught in biblical lore. It is first and last. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. This is the first and great commandment." And the second is like unto it, "Thou shalt love thy neighbor as thyself." Again, "He that loveth me not, keepeth not my sayings." John says, "God is love, and he that dwelleth in love dwelleth in God, and God in him," and this commandment have we from him, "That he who loveth God loveth his brother also." "For this is the message that ye heard from the beginning, that we should love one another." These are fine tests of faith, confidence, and unity, and they point the way to the millennium. The antithesis of this is "hate." The hotbed of malice, envy, jealousy, revenge, maliciousness, an evil eye, etc., which leads to bondage and death. It is written, "Whosoever hateth his brother is a murderer." Again, "He that loveth not his brother abideth in death, but he who hateth his brother is in darkness, and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." All this and much more are things to think about when one is aspiring to Zion conditions and the Saints' rest, and will be sure to lead to self-examination and comparison with the true standard when thought upon. However, this is not a good place for a sermon.

July 25, I was with Brn. Griffiths, Stubbart, and the Saints at Kirtland. Brother Stubbart preached an able and encouraging discourse in the Temple at 11 a. m. A lively interest

was taken in the afternoon prayer meeting. It was encouraging. By special invitation we dined together at Bro. John H. Lake's. Brother Lake is active for one of his years, and Sister Lake cheerful and interesting as usual.

At 7.30 p. m. the writer discoursed to an attentive audience in the Temple, Brother Griffiths in charge. It seems very homelike about Kirtland, and one meets with many smiling faces in this well-known, sequestered village.

But in due time we arrived at the reunion grounds by the lakeside in Massachusetts, the campers just emerging from the evening service. The brethren gave us a warm welcome, and the committee made ample provisions for our stay and comfort. We were among Saints. Love and friendship was the greeting on every hand. Each person seemed to strive to make the other happy. The services held were good all through. Those in attendance were comforted and encouraged. So the reunion was a decided success. Of course, in a recital like this, we can only generalize, but lots of nice things could be said about persons and things, and then some more.

Brother and Sister Smith, of Lamoni, our own John and Kate, were present and appreciated. Time up and meetings closed, we hied away to the elite city of Boston, enthusiastic sightseers. The Common, Old South Church, Faneuil Hall, Bunker Hill, Harvard, etc., was enough to revive the spirit of colonial and Revolution days and we were glad we were Americans, ready to fight the war over again, admonished, however, that the nation that behaves itself best is greatest. A few hours' ride on "old ocean" and we were at Plymouth. Stood on the Rock upon which the Pilgrims landed, persecuted, ostracized, and driven to the New World where they might enjoy religious freedom. They struggled for years on this rocky coast for bare existence and love of freedom. But their names and influence still live.

At Providence, Rhode Island, we were kindly entertained by Bro. and Sr. George Gates and daughter Minnie. True to their saintly habits, Brother and Sister Gates took a day off and led the way to some of the interesting places in and about the city. We visited the beautiful cemetery east of the city, where wealth is lavishly expended to beautify and memorialize the last resting place of loved ones, all that they can do. Stood in the shadow of the monument erected to the memory of the great man, Roger Williams, who stood so valiantly for human rights. Strolled through the park that bears his name, took in a shore dinner, visited the library, Brown University, the famed Roger Williams church, etc., and at evening joined in the prayer meeting at the Saints' church. It was an interesting meeting, the Saints active in the service. It was a treat to meet Providence Saints again.

Next day we were welcomed at Fall River by Doctor Gilberts. On invitation we joined them in a car ride to New Bedford, where we spent the evening pleasantly with Brother and Sister Bently, daughter and son-in-law of the aforesaid John Smith. A bounteous repast was provided and everything went well. Brother Bently and Sister Esther are just magnificent in their own home. I remained over night, the others of the party returned to Fall River. The following day Doctor Gilbert and one of the managers conducted us through one of the big cotton mills. Most interesting to those who never saw how the raw material is turned into thread, and so on up to the finished cloth. The Brethren Gilberts then led the way to the famed city of Newport, where millionaires congregate to live and do as other people can not do. Everything very fine here. Too many things of interest to undertake to point out. At evening, after paying our respects to Sister Ann's dinner, we went aboard the *Plymouth* and spent the night on the great waters, arriving at New York City next morning. Crossed the bridge to Brooklyn,

and went to No. 965 Stant Marks avenue, to receive a welcome by Bro. and Sr. George Potts and family, known as the elders' home, where "the weary be at rest." Soon to meet Bro. and Sr. Ephraim Squires, Brother and Sister McGuire, Bro. and Sr. Frank Lester, Bro. and Sr. George Baty and young Bro. George Potts and Ethel, and later too many to try to name.

The following day being Sunday we attended meeting at the Saints' church. Bro. John Smith was present and preached an interesting discourse in the morning, the writer speaking in the evening. It was a pleasure to meet the Brooklyn Saints again and the day was spent to edification. We planned to see things in the greater New York next day, but as goes Burns, "The best laid plans of mice and men gang aft a-glee." It rained and continued the next day. We saw something of the great city, however, but time limit would not permit a longer stay; so Wednesday we went on to Philadelphia and were kindly entertained at the home of Brother and Sister Zimmermann. They had just returned from their western tour and knew how to sympathize with folks that wanted to see things. The young people led the way to points of interest in the city. The house of Betty Ross, who designed our beautiful flag; Independence Hall, crowned with historic events, and where hangs the bell that rang out the notes of freedom in 1776, that have traveled around the world. We had splendid guides and enjoyed the luxury of seeing. One text in the Bible is surely true: "The eye is never tired of seeing or the ear of hearing." Philadelphia is a great city and opulent, such as anyone may be proud of having a home in.

At Washington Congress had adjourned and it was house-cleaning time. Some of the principal places were closed. At the White House they were painting and dusting, the chief occupant being away, so we did not see "Mister President." But there are the Capitol buildings, the library, state buildings, the monument, gardens, etc. Lots to see in Washington at any time. But now I was left in care of Brother and Sister Peck, and the others of the company started at swiftest speed on their return, and arrived in due time safely home.

Later I went to Sterling, Virginia, to see W. R. Davison and family, a pleasant family of Saints. At one time they lived in Magnolia, Iowa. I overheard Brother Davison ask a man for the use of the Methodist church, in which to hold a meeting, the minister being away. The reply was, "No, that is settled, you can not have it." How is that for free America, toleration, and Christian courtesy, not to hint about the golden rule. Thank heaven for the Latter Day Saints' belief in a free pulpit, free discussion, and the right of proving all things and holding fast to that which is good. Bro. Davison is held in esteem in the neighborhood, is the post-master and a member of the choir, and teaches in the Sabbath school. But the spirit of intolerance is a curse here as well as many other places.

On Sunday, by the kindness of Brother Davison, I attended with them the big ten-day Methodist camp meeting, to see how they do things down in Virginia. There was a large attendance and the morning sermon quite good. A noticeable feature was the absence of colored people. Not one on the grounds, though, as the saying goes, the woods were full of them. It was explained that they knew better than to come. Race distinctions are drawn taut here and the colored folk stay in the places assigned them by the whites. It is explained that this rigid distinction has to be kept up for the reason that there are so many of the colored race so stupid, self-willed, and bumptious in manner that they will take advantage of every privilege extended to them by the whites, and insist on social equality in every way. It is likely the

South know the colored folk best. But right here lies a very serious and unsolved problem.

September 4 and 5, I attended the district conference held in Philadelphia. Prominent among those present were U. W. Greene, William Anderson, Albert Stone, Brother Hull, John Zimmermann, Walter W. Smith, Francis M. Sheehy, the district president, etc. Sr. Belle James, of note, was there also. A good representation of the district was present and everything done with the best of feeling, and what appeared to be for the best interest of the work. The meeting will be looked back to by those present as a glad time of social enjoyment, spiritual encouragement, and comfort. Monday was Labor Day, a holiday. I spent the day mostly with Brethren Zimmermann and W. W. Smith. It was cool and breezy. Brother Zimmermann furnished the horse and buggy and Walter and I joined him in a ride through the parks. The hours passed pleasantly and Sister Zimmermann's picnic dinner furnished in the park was just the thing to make one feel in good spirits on a holiday.

On the way returning home I stopped at Coldwater, Michigan. I attended five meetings in their pleasant little church. Brn. S. Stroh, Frank Granger, Star Corless, and S. W. L. Scott present and taking part. It is very agreeable to meet with the Coldwater Saints. I arrived home on September 18.

WM. H. KELLEY.

1 CASTLE COTTAGES, TREBANOG, PŴRTH,
GLAMORGAN, WALES, October 12, 1909.

Dear Brother Carmichael: Your letter and also a parcel containing books on Utah "Mormonism," etc., came to hand to-day. I thank you for your kindness in forwarding the same, as they will be a great help to me in striving to let the people know that there is a real difference in the teaching of Utah Mormonism from the teachings of the church from 1830 to the present.

The chief object of the Utah elders seems to be to keep the name of Joseph Smith the Martyr prominent before the people as the founder of the Utah church and the real author of plural marriage in the church. They seem to idolize his person, while they take great pleasure to calumniate and slander his character.

While, in one sense, the latter-day work may not be affected a great deal by the innocence or guilt of Joseph Smith, yet in the minds of the general run of people it figures; and since the proofs are overwhelming in his favor, we want to get them before the public. The press seems to favor us and we should make good use of the advantage. May truth prevail.

With kind regards, your brother in bonds,

REES JENKINS.

WOODBINE, IOWA, October 10, 1909.

Editors Herald: Seldom does any news appear from this region; not that all are dead spiritually or naturally, nor yet because there is nothing good to report. I believe we have good, earnest, stanch members in this district and not a few as compared with our numbers of members. We have a live president, Sidney Pitt, sr., and so far as I know the branch presidents are alive and that goes a great way to keeping branches and districts alive.

Our reunion was a success, I believe, all through, though I only attended from Thursday to Sunday to 1 p. m. The preaching was excellent both from a spiritual and temporal point of view. The preachers I had the pleasure of hearing were Bishop Kelley, H. C. Smith, J. W. Wight, F. A. and F. M. Smith, F. B. Blair, and Paul Hanson. I believe their efforts were appreciated by all. Other duties kept me from attending prayer services, so I am not prepared to speak of them. I thought there was one mistake made in not respond-

ing to the earnest invitation of the city of Denison. Not that I could find fault with the treatment of Little Sioux; they did nobly, but for nearly fifty years that place has heard the restored gospel and has the privilege of hearing it every Sabbath. We have long tried to get an opening in Denison but for some reason have failed, and it seemed opportune now as they manifested such an earnest desire to have our reunion there. But we submit to the will of the majority.

I did not attend the Little Sioux district conference, because in response to an invitation three months before I had promised to attend the conference of the Pottawattamie District at Boomer. The weather being stormy and the Saints widely scattered, very few attended. I was called away from there to preach the funeral sermon of a dear old friend and sister, Mrs. Andrew Hall, of Council Bluffs, mother of J. C. Jensen, well and favorably known to many of the ministry. Sister Hall united with the church in Council Bluffs, in 1862, being baptized by Elder Thomas Revel. She had lived a consistent life and was well prepared for the change. I think she was eighty-nine years old. While her body had been long enfeebled with old age her mental powers were preserved unto her, and she enjoyed the happy consciousness that she was a child of God.

I want to say on behalf of her son, for the purpose of presenting an example of filial love and faithfulness, Bro. Charles Jensen (as he is generally known) cared for his step-father, Andrew Hall, in his long and heavy affliction, with all the faithfulness of a son, and when Brother Hall was called home Brother Jensen cared for his mother, watched over her night and day, ministering to her every want with unyielding patience and true filial fidelity, which will certainly bring upon him the favor of God promised to those who honor their parents, and a glorious reward in the life to come.

I am trying to do a little for the cause of truth. I visit branches convenient to get to and break the bread of life in my humble way to them as well as to our own branch. Bro. S. B. Kibler ably presides here and is a true and earnest man, kind and gentle with all and generally found at his post of duty.

Your brother,
CHARLES DERRY.

MANCHESTER, ENGLAND, October 20, 1909.

Dear Sirs and Brethren: We expect to baptize several persons into the church locally within the next few days.

A neighbor asks me if I can tell her the whereabouts of three relatives, Elijah, Jeremiah, and William Rowlett, formerly of Kettering, England. They are members of the Mormon faith who lived in Maitland, Missouri. If any of our missionary staff should meet with persons of that name will they kindly communicate with me?

Your brother in Christ,
WILLIAM R. ARMSTRONG.

12 RYE STREET, C UPON M.

FALL RIVER, MASSACHUSETTS, October 11, 1909.

Editors Herald: Another district conference with records made and sealed has passed into history, and the sadness of parting has been ours once more, but the strengthening memories of the gathering offsets in a measure the sadness of parting.

A time of rejoicing was had by all and the evidences of blessings received in restoration of loved ones to health were many and some were stirring. The old-time prayer and testimony was again in evidence and all were held in the influence of the gathering of those who have been called to be Saints.

Bro. A. B. Phillips, of Boston, is an able worker in the vineyard and in the opinion of your writer one whom man,

the church, and God would approve. He has been doing street work with success, having engaged the earnest attention of all creeds and classes. So well did he that it was suggested that he come in the fall and use a hall down town.

Bro. M. H. Bond, of Independence, was here and preached with old-time vigor and force, and looking over the ground of past encounters he was no doubt impressed with the results of his former stay in this city and viewed with more or less satisfaction the result of his work.

Brother Greene preached an interesting sermon, closing a very satisfactory conference.
S. W. ASHTON.

THE DALLES, OREGON, October 22, 1909.

Editors Herald: Will you please publish a few lines from an isolated sister? I am one of the unhappy ones, but will not state any grievances. I have no chance to attend meetings, neither have we any neighbors. I would like to hear from some one who is happily situated in a small branch of the church. I never had a desire to be in a large branch; would rather live in a small branch, so that I could be sociable and on good terms with everyone belonging to the branch.

I am the sister who requested letters several years ago. My situation is even worse than it was then. I have consoled myself with the thought that my time on earth might not be long. I have boys whom I would like to see serving their Maker and trying to make sure of their eternal reward. I would like to hear from some one in regard to a good place to locate and the price of land, either near Lamoni or somewhere in Missouri. I want to be in "Zion's stakes." Saints, please pray for me that my burden may be made lighter. O for a change from what I now have to endure.

From a most unhappy sister,
MRS. M. DAMRON.

(The following comes in answer to a letter, published some time ago, from Bro. J. H. N. Jones, in which he made request for somebody to supply his cousin with a copy of the Book of Mormon. See HERALD, vol. 56, p. 975.)

WASHINGTON, D. C., October 22, 1909.

PROF. W. V. TUNNED,
Harvard University, City,

Sir: I am informed that you desire a copy of the Book of Mormon to read. This information came to me indirectly through the instrumentality of your cousin, J. H. N. Jones, in Australia.

Permit me to inform you that a copy of the above-mentioned book may be had at the Carnegie Library in this city.

Very respectfully,
WILLIAM FROYD.

764 GRESHAM PLACE.

ALLENDALE, MISSOURI, November 2, 1909.

Editors Herald: I bear my testimony to the truth of the gospel that is preached in these latter days. It is the new and everlasting covenant; the glorious gospel restored by an angel. The Lord raised up Joseph the Martyr and others to organize the church on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, at a time when darkness covered the earth and gross darkness the people. A little one has become a thousand and a small one a great nation. The Lord has hastened it in his own time; the Lord raised up one mighty and strong to set in order his house. To God be all glory, honor, and praise. May the Lord bless his dear people is my prayer in Jesus' name.

Your sister in the true faith if worthy,
SALOME ROBERTSON.

INDEPENDENCE, MISSOURI, October 23, 1909.

Editors Herald: I arrived home, once more safe, after riding two thousand miles on Nahum's chariots, from Machias, Maine, to Independence, Missouri. It was one of the most profitable summer's work I have put in in the forty years of my ministry.

The first thing I did was to repair the chapel at Little Kennebec, holding services at the same time evenings. Sometimes I thought the chapel would not be able to seat another one, but they said, "There is room for one more."

I was in Maine four months; preached seventy-seven sermons; baptized fifteen; reorganized the Little Kennebec Branch with sixty-five members, and organized a Sunday school with one hundred and twenty-five present to start on. I also baptized seven on Head Harbor Isle and had Sr. E. M. Fralker and Bro. S. F. Cushman go there and organize a Sunday school. I blessed twenty children; administered to the sick many times; ordained two deacons; confirmed eighteen; visited many houses of people both in and out of the church. Several told me they would obey the gospel when I came back in the spring. The work took a fine start in Eastern Maine, if it is only kept up. We made many friends to our noble cause.

I picked up the HERALD and read about the Utah elders on Lamoni, and I wish to say to the Saints of Lamoni Stake, is it possible that any one of you would be on the side of the Utah elders or their corrupt church when the Book of Mormon positively declares that a man shall have but one wife and concubines none? Read Jacob first two chapters; then read Doctrine and Covenants, section 42, paragraph 7: "Thou shalt love thy wife with all thy heart and shall cleave unto her and none else." In the face and eyes of the above, is it possible that we have living at Lamoni or anywhere else any of the Josephite Latter Day Saints that would lock arms with such lawbreakers as the Utah church is? I hope and pray that there is not a member of the Reorganization at Lamoni that gives his voice or favor to Utahism, for it is rotten as hell can make it. The truth when lived up to will make us free in Christ our Lord.

Yours truly,

J. C. FOSS.

WOODBURN, INDIANA, October 29, 1909.

Editors Herald: As my soul is overwhelmed with the Spirit this morning I feel like bearing my testimony through the HERALD. I know for a truth this latter-day work is of God, and how I love his work! We are isolated, but God does not forget us. He pours out his Spirit upon me and causes me to rejoice and praise his holy name. He has heard and answered my prayers and blessed me and mine since I came into this gospel.

I have had trials, but he has caused me to stand. I realize I am still on the earth and I know not what trials I may be called to go through with yet, but I hope whatever may come I will trust in him that is always ready to help. I want to say to the young, be brave soldiers of the cross and prove faithful to the end. Surely great will be your reward. You see the old must pass away and you younger children must keep the work moving until Zion is redeemed. May God bless all is my prayer.

Your sister for the truth,

MRS. A. V. DAVIS.

VANCLEAVE, MISSISSIPPI, October 23, 1909.

Editors Herald: While at home alone this fine morning, reading and thinking over my past life, I feel somewhat sad, and I shed tears for what has been lost by the weakness of the flesh; but when I lay that down and just think of the many blessings I receive from the Lord by yielding obedience to his commandments, I desire to do more for the cause

that we are engaged in. I hope the Spirit of the Lord will arouse the people of this branch of the church, as well as everywhere else in the South, to live better and attend the meetings and be more sincere; that we might have more of God's love shed abroad in our hearts for our fellow-man.

I am glad that some if not all realize, at this place, that this work is God's work, for it has had some of Satan's best tests as to its divinity. The future is still bright.

Among other things that come under my observation are some truths of my past life and the testimonies of my service in the church. I attended General Conference in Independence in 1906, and there met Bro. A. H. Smith and called for my patriarchal blessing, and in this blessing he said, "for I perceive that thou wilt be called upon to exercise judgment," and in another place, he said, "I bless thee, bidding thee not to doubt the call that has been given thee, but to enter in with full determination of heart." Such wonderful counseling as this all along the pathway of life from the Lord's servants causes my heart and soul to burn within me. Oh, that I could use a pen as some can! It would do my soul good.

Hoping and praying for the welfare of all the faithful in the Lord's vineyard,

Your brother in the battle for the truth,

L. C. GOFF.

SACRAMENTO, CALIFORNIA, October 24, 1909.

Editors Herald: To-night is to be the last of the spiritual feast here for the present, as Brethren Farr and Wilds close a series of meetings of nearly two weeks. They close for lack of interest. It seems a pity that such soul-cheering sermons have to be preached to empty seats, that is, so far as outsiders are concerned. We are sorry to part with these brethren, but we take comfort in the thought that we have with us yet Brethren Lawn and Daley, and we have no fear of anything the enemy of righteousness can bring forth against the work as long as Bro. George Daley is with us and the divine Spirit is with him.

In the night of the 11th of October I had a dream which has been in my mind ever since. I dreamed that I and a great number of other people were traveling up the side of a mountain. It was not steep, only about thirty degrees, until near the top. There were many tracks of a miniature railway at a less grade, so we had to cross the tracks. Each person had his place to travel in; that is, no one could follow the other. Some were traveling fast, others slow. I was going much faster than a man could run, yet I was not fatigued. There could be no turning back or stopping. Near the top of the mountain it became so much steeper that the last fifteen or twenty feet overhung and at the top there was brush mixed with the soil. When I took hold of the brush to pull up by, I only came against something solid; then the brush would break loose, and when I would open my hand it looked like straw or stubble and earth. I got high enough to look over the top of the mountain and there I saw a most beautiful sloping landscape and many persons clad in white. Each one seemed so happy; but they were busy doing something (each one by itself), but I could not see what. One was only about twelve feet from me, I saw it was my father-in-law, (Elder H. S. Green,) who passed away from this life about thirteen years ago. I thought, if I could attract his attention he would come to my aid, but I could not attract his attention. Then I realized that I never could get over this terrible place unless Jesus came to my rescue. To fall was sure ruin. Then I said to myself, I have faith, for I have seen my Savior and heard his kind voice. He has heard and answered my prayers many times and I began to pray that "the Lord Jesus would come and help me over this

terrible place." When I received the assurance that he would come to my aid and that I should be able to hold on where I was until he should come. Then the dream passed away. Can anyone give the interpretation? I would like to have it.

Ever praying for God's people, that we may come up to a higher plane of spirituality, that God's name may be glorified, is the prayer of,
 Your brother in Christ,
 2118 I STREET. W. N. DAWSON.

BANTRY, NORTH DAKOTA, October 25, 1909.

Editors Herald: The progress of the work is onward in this northern State. A profitable and interesting district conference continuing from July 3 to 11 gave encouragement to all.

Under the able direction of those in charge the missionaries were wisely distributed around the State. The writer, in company with Brother Swenson, laboring in Ward, Bottineau, and McHenry counties up to harvest. The Lord mercifully blessed our efforts, the result being, along with the labors of Brother Whiting, seven names added to the Antler Branch, two to the Lake View Branch, and one week ago a noble young sister of fourteen years had the courage to confess her Savior, her name being added to the Lansford Branch.

The Saints here at Bantry are making a united effort to erect a church building at Milroy, a new town half way between Towner and Bantry and very conveniently situated for the members of the Lake View Branch. A pleasing feature in connection is the friendship and generosity of those outside the church, giving about half the actual cash in addition to a nice corner lot in the residence part of the town. We trust the Saints will continue to deserve the respect and esteem of all good people.

The building commences to-day under the direction of Brother Waganer; a practical carpenter, and bids fair to be completed at Christmas, entirely free of debt.

I leave here to-morrow for Medicine Lake, Montana, expecting to drive along with a young brother in search of a homestead. The northeast part of Montana, heretofore devoted to stock raising, is now filling with new settlers, and we think it advisable to do all we can to plant the gospel standard at the front. Our experience in the past as a pioneer missionary has shown good results from getting into new districts before other denominations get the people banded together and inclosed with a wall of pride, prejudice, and bigoted intolerance. Any of the scattered Saints desiring meetings, address me at my new home, Loraine, Ward County, North Dakota.

By request of Brother Wildermuth I stand ready to receipt for tithes and offerings and would add that I will forward or come and assist in making inventories. Dear Saints, let us get into the line of duty and do it in a systematic and business-like way.

Yours for progress,

WILLIAM SPARLING.

WINTER HILL, MASSACHUSETTS, October 28, 1909.

Dear Herald: It is a long time since we have applied for room in your columns, but Boston is nevertheless alive, and undergoing many changes.

We are always a handful in the summer time, compared with our winter attendance, so many of our number get out of the city and sojourn at the beach or in the country, in many cases for the sake of the children. We are all back to headquarters again, and consider our interest as well as attendance very good, but we are often reminded that this is a life of changes, coming and going, meeting and parting.

We were much pleased to have with us some few weeks ago Bro. M. H. Bond and wife; surely it made our hearts

rejoice to clasp their hands, and to hear the voice of our brother in testimony to this work. We were sorry their stay could not be longer, but hope we may be so favored again, if not on account of the marriage of a daughter, some other pleasant occasion. Personally, I felt sorry they could not have been here at reunion time, not only that we might hear from Brother Bond, but that Sister Bond might enjoy the associations of the East with Aunt Kate Smith, who, with her worthy husband, was with us. Steps are being taken by the committee of the Eastern Reunion Association for permanent organization and permanent camping grounds; nothing definite as to the latter is yet decided. It is a step in the right direction.

Now our hearts are troubled and sad over the departure from us of our brother A. N. Hoxie, jr., who has so nobly carried on our Sunday school work for over two years. Not only in Sunday school work has he been felt for good, but in the music of the church as well as Sunday school. We believe that he is going into a broader field of usefulness, and that he will be a power for good, especially among young men and women. We tried to surprise him by adjourning a Sunday school business meeting the Tuesday evening before his departure on the following Sunday, and with bouquets (in words) endeavored to show him we love and appreciate him, and bid him God-speed, with a nice suit case, which will often remind him of his Boston friends. We are hoping to see him in Boston once or twice at least before he leaves for Chicago.

We have some nice (which is a Boston word, they say) additions to our branch, one being Sr. Alma Dunn, of Toronto, Canada, who has stopped with us since reunion, having come with Bro. and Sr. Daniel Macgregor, whom we enjoyed so much at our reunion, and who are now successfully laboring in Maine. Another new member in the person of Harry H. Kozman, from Cleveland, Ohio, who is studying at the Fisher Business College, and Harry Smith, from Independence, who is attending "Tech" in Boston, help swell our ranks of fine young men.

Our primary department is growing like a weed, Bro. and Mrs. W. A. Sinclair having recently contributed a boy to it, Bro. E. H. Fisher and wife a pair of twins, a boy and a girl, and M. C. and Florence Fisher another boy. We conclude that Zion is in need of men.

Bro. U. W. Greene has been with us for several days. On October 23, he, assisted by M. C. Fisher, united in matrimony Bro. Harry Cole, of Brookline, and Sr. Edith Haynes. On Friday night of last week, at a meeting of the officers and teachers of our Sunday school, when Brother Hoxie asked Brother Greene to give us a stirring speech, he addressed us thus: "It affords me great pleasure to-night to meet with the stoics and epicureans on Mars Hill in the Athens of America." After the "stirring" speech, with several others on Sunday school work worthy of mention, we enjoyed a very pleasant social time, including refreshments served by our hostess, Sister Bradt.

We are hoping soon to have Bro. John Suttill and his family, of Providence, Rhode Island, here to live, as he is "trying out" a position in Boston, and now meets with us on Wednesday evenings.

The angel of death has taken from our membership a worthy sister in Sr. Orilla Sheehy. She came east late in the summer, or about August 8, from her daughter Ruth Leeka's home in Custer City, Oklahoma. Being so sadly afflicted with blindness, and feeling that she was of little use to those around her, she prayed to die rather than to get well, and about the 29th of August, at her sister's home in Maine, with her husband at her side, she peacefully dropped off to sleep without a struggle. It was hard to see our Brother Sheehy

leaving us for the West to return to his field of labor, and realize that he was bereft of his companion in life. He stopped at the New York and Philadelphia conference in September, when starting west, and was given some words of comfort while there, we are told.

We have some sorely afflicted in our numbers, some afflicted mentally and spiritually because of the inroads that Satan has tried to make, and others physically. One of the latter is our Bro. Earl Newcomb. We are hoping and praying that he may be healed and live to yet enjoy good health.

We were wonderfully strengthened by the manifestation of God's love in sparing to us, and especially to her companion and little ones, Sr. Sarah Fisher, who was as near death's door as could be and not pass through. She is gaining rapidly, and able to superintend her own household now. The twins are doing finely also.

Bro. and Sr. C. H. Rich, formerly of Columbus, Ohio, are settled in Boston or Winter Hill for the winter. Brother Rich is often heard from the pulpit, and Sister Rena is a star teacher of the senior class in Religio.

Wedding bells are ringing, and we will have to tell you later on of the new home added to our branch by Sr. Ada Sanford and Bro. Lloyd Newcomb. We are safe in telling you that the grocer will undoubtedly leave a turkey at their door (if they don't prefer chicken).

Our district convention meets in Boston, November 13 and 14. We are looking forward to a pleasant and profitable session.

Lest we weary you, we will save the rest for next time.

Yours with love for the work,

MARY O. LEWIS.

SAINT JOSEPH, MISSOURI.

Dear Herald: It has been some time since I contributed to your columns, and there is so much to say, that I believe would be of interest to your readers in the various parts of the world, that I do not know just where to begin. This part of the mission, the Far West District, is one of the landmarks or stamping ground of the Saints from 1835 to 1838. It is stated in the Book of Covenants as part of the "regions round about," and I am glad that the Saints are moving in, in harmony with the command as found in section 57, also 98, paragraph 9. Our esteemed Pres. Joseph Smith stated twenty or twenty-five years ago that as he went overland from Lamoni, Iowa, to Independence, Missouri, with horse and buggy, a distance of about one hundred and seventy-five miles, he expected to see the day when he could leave Lamoni for Independence, and find lodgings with Saints, and have his three meals a day with them, which could not be done at that time, but has been so it could be for the last ten years, and to-day he can stop between meals, and visit with Saints, and preach every night in their own houses of worship. Truly has his prediction been literally fulfilled.

There are in the Far West District about two thousand members, divided into about seventeen branches; some of which are small, and there are about sixteen churches, all paid for but two, and they will be soon. The prospects are very encouraging for the work. In my judgment it would be wise for those who intend to locate in the regions round about, if they are farmers and have means to purchase their home, to rent, for the first year, so that they can become acquainted with the country, and buy to a better advantage. As a whole, northwestern Missouri is a good farming, stock-raising, and fruit country. Plenty of good water, and a healthful country. Crops this year are very spotted, that is owing to the extreme wet weather in the fore part of the season, and the extreme hot and dry in part of July and August. The corn crop was cut short. Oats and wheat were

fair, with a good crop of hay. Apples and peaches are a failure in some parts, and a good crop in others. Cherries and small fruit generally good.

The price of land is from twenty to twenty-five dollars higher in some parts, and no better in quality, neither is there any better market, but owing to the immigration of our people principally into some sections, people have taken advantage, and have raised the price of land. In Grundy County good farms can be bought from sixty to seventy-five dollars, while in Dekalb, Clinton, and Platte counties, farms that are no better are selling for one hundred dollars per acre.

Good farm hands are in demand at twenty-five dollars per month for the season, with board and washing. In Saint Joseph, a city of one hundred and twenty-five thousand population, good tradesmen, such as carpenters, machinists, bricklayers, are paid from three to six dollars a day. Common labor one dollar and fifty to two dollars for ten hours. There are several large packing houses in the south part of the city: Swift, Armour, Nelson Morris, and Hammond. They employ a large force of men. They pay from one dollar and fifty cents to two dollars per day. Girls are in demand for housework at wages from three to six dollars per week. They are scarce, as there is such a demand for girls in the factories, and they prefer to work there, for they have their evenings and Sundays, and they make from five to ten dollars a week. A man who has a family of girls can do well in this city. The State law will not allow any to work in factories under fourteen years.

Our late district conference, held at Delano Branch, October 23 and 24, four miles north of Cameron, was noted for unity and peace. Not a single jar in the business sessions. Truly we are getting on higher ground, and we ought to. The testimony meeting on Sunday afternoon was a season of rejoicing. In my visit among the various branches, I notice a very earnest desire on the part of many to help this good work along. Still, in some of the branches, I have found able, intelligent minds putting forth all their energies in laboring for this world, and taking no interest in helping to advance this work. They are strong in the faith, but not in the spirit of the work. At Trenton, Grundy County, we have a faithful band of Saints that have been lately organized into a branch, with thirteen charter members. Brn. J. D. Proffit, presiding elder; J. W. Whitehead, priest; and J. N. Kelley, teacher. There are at least twelve good people there who are deeply interested, and ere long will unite with the church. August 8, the Sunday school held their first anniversary, which was a success. Some of the friends assisted in the entertainment, and in supplying well-filled baskets. They met in a beautiful grove, on the banks of Grand River. School at 10 a. m., preaching at 11 and 6 p. m. by the writer. At 2 p. m. the school gave a very edifying entertainment. At the close, we all assembled on the side of the hill in the midst of beautiful flowers, shrubberies, when one of the best artists in Grundy County arranged us all in line, and took the photo which is so highly spoken of. I must not forget to mention that all came to the ground with well-filled baskets. When the contents were placed on a long table, I suggested that a committee be appointed to take note of the contents, as I had not seen such a variety placed on one table before. I thought it would be interesting to the readers of the HERALD, who never have had the privilege to witness what Joseph's land does produce. I give you the list, and when we bear in mind that no one was instructed to bring certain line of eatables, the reader will agree that Moses spoke the truth in the thirty-third chapter of Deuteronomy, when he said, "Blessed of the Lord be Joseph's land, for the precious things brought forth by the sun." Notwithstanding the variety there was, I am safe in saying that it could be largely increased, had the

good wives known that a record was going to be made. Some may think as they look over the list, that we were extravagant in feasting as we did. In answer to this, I refer them to what the good Lord said in section 59, paragraphs 4, 5: "Verily I say, that inasmuch as ye do this the fullness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart, yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.

About seventy-five in number, men, women, and children, gathered around the table, and with thankful hearts, partook of the generous supply that the Lord in his goodness had so wisely provided for man. I never did believe that man was to live on bread alone; and I have thought when hearing some say that you must not eat this or that, that they virtually found fault with what the good Lord had created for the benefit of man.

After all had partaken of the noonday meal, the table was spread for supper, and still there was a great deal returned to the homes. Thus closed a day long to be remembered, not only because of the abundance that satisfied the outer man, but because of the good that was accomplished in presenting our faith to some who had never heard it before, and who expressed themselves as highly pleased with the services of the day and with the spirit of sociability that was among this little band of Saints. I predict that Trenton ere long will have a large branch of the church. There is much credit due to Sr. J. D. Proffit for the introduction of the work in Trenton. For twelve long years she was alone, faithfully standing up for the angel's message, and pleading with her companion to unite with her in the good work, which he did a little over a year ago, and to-day he stands highly respected by those within and without the church, and is a leader in the true sense of the term.

The following is the list: Cakes: chocolate, carmel, jelly roll, devil's food, angel's food, brownstone front, cocoanut, white, pink, total 9; pies: peach, apple, custard, cherry, blackberry, cheese, 6; meats: fried chicken, beef, pork, salmon, bologna, 5; vegetables: tomatoes, corn, pickles, cabbage, beets, beans, 6; fruits: oranges, bananas, apples, 3; salads: potato and eggs, slaw, sour and sweet pickle salad, 3; jellies: apple, plum, currant, blackberry, raspberry, 5; bread, butter, cheese, crackers, honey, dried beef sandwiches, chicken dressing, rolls, 8; sliced cucumbers, 1; wheat and corn bread, coffee, milk, and ice water, 5; all varieties, 50.

Your brother,

WILLIAM LEWIS.

SELDEN, KANSAS, October 31, 1909.

Editors Herald: I have been very busy in my field all fall except for two weeks when I was called to Iowa by the sickness and death of my dear mother, who passed to her reward September 22, and while we feel heavily the loss yet we mourn not as those who have no hope, as she died firm in the gospel.

From there, agreeable to previous arrangements, I came west in my field to Eustis, Nebraska, where I had the pleas-

ure of meeting some of the brethren of the missionary force and the Saints of that place in the dedication of their new church, October 3, 1909. Dedicatory service was held at 3 p. m., prayer by Elder C. W. Prettyman, sermon by the writer. Previous to the sermon Elder G. W. Johnson, in behalf of the branch of which he is president, in a few well chosen words, presented the deed of the property to the church, which was accepted by Elder C. H. Porter, the representative of the Bishopric for southern Nebraska. Brother Porter's remarks were very appropriate and well chosen and were well received. Appropriate music was rendered by the choir.

The church is a very neat structure, being twenty by forty in size, with belfry. It is painted and seated, has gas lights, and is in a fine location. The lot was donated by a real estate firm and the church built by the sacrifice and efforts of the few Saints at that place. Total cost about one thousand dollars. The first effort to build a church was last spring, and October 1 saw it dedicated and paid for. We think this is very creditable for a small branch.

From Eustis Brother Prettyman and I went to a place north of Riverton, Nebraska, where we held a series of meetings. This being an entirely new opening we continued a week and a half. We were well cared for at this place by Mr. and Sister Frances Peck. Some of the Saints from Franklin drove twelve miles and rendered valuable assistance during these meetings.

While we were there a Methodist preacher, who had been having regular appointments there, made an attack upon the peculiar people who were so foolish as to believe in the laying on of hands for administration to the sick. We took occasion to answer on the next evening to a crowded house. We feel that good was accomplished and that some are near the kingdom.

On account of feeling the need of a few days' rest I am home for a short time, but shall soon be in my field again as I see the need of active work in this field as there are so many demands for preaching.

Yours in gospel bonds,

J. R. SUTTON.

AYLBURTON, LYDNEY, GLOUCESTER, ENGLAND.

Editors Herald: I would not like to be without you, because you contain food for waiting souls, both spiritual and educational. In our district we have had a few baptisms since I wrote you last. In the Gloucester Branch there have been Brother and Sister Miles, Sister Harris and Bro. T. Trapp, and a Sister Dames. There is a lively branch there presided over by Bro. E. J. Trapp; Brother Mackey, teacher; and Brother Miles, deacon. We hope to have the branch fully officered soon.

There have been two baptisms at Lydney, Sister Howard and the writer's son Isaac's girl, Maud. On the 9th, Bro. Watson Trapp was baptized at Nantyglo.

My brother Alf is now president of the Nantyglo Branch, supported by Brn. L. Allen and J. C. Jones. Cardiff has Bro. Ben Green for its president. Bro. Thomas Gould has been its president for years. I trust that both branches will grow the better for the changes. Lydney has been mainly kept together by Brn. T. Griffiths, J. C. Hedford, Charles Kelsey, and Y. Ellis.

We have four branches in the Eastern Wales District now and we hope ere long to have another in the Rhymney Valley. We have several scattered members there and we are going to baptize some others in a week or two. Our Bro. George Cope and wife are going to reunite with us and several of his children, too, with two others who were once of the faith of Brighamism.

The Lord has promised us that his work shall again prosper

in this land. We have tried to live worthy of the promise and can now see remarkable indications of its fulfillment. The power of the Spirit has convinced where we have felt helpless; to God be the praise.

We had a reunion of the Western and Eastern districts of Wales at Cardiff on October 2 and 3, which was indeed rich with spiritual experience. Brn. J. W. Rushton, Rees Jenkins, and William Newton, of the missionary staff, were present. We had Bro. J. E. Meredith with us, the president of our elders' quorum, who, with others, gave timely advice and teaching to the ministry. The Spirit's presence was felt throughout and a feast was enjoyed in the social service. Inspiring testimonies were borne, prayer of the right kind was made, and the Spirit spoke to the encouragement of all, denouncing sin and advising purity of life and purpose. The eyes of most were seen to be moistened with that loving Spirit which breaks down every barrier and before whom the stoutest heart exclaims that man is as nothing. One was baptized by Bro. Silas Evans, Brother Pughley, who will become a worker if I mistake not. Another brother who had struggled to overcome the weed and had not prevailed to his satisfaction asked to be blessed by the laying on of hands so as to conquer. I hope he shall thrust in his sickle and reap. I do not think in all Wales we have above one or two who love the weed or strong drink more than their salvation.

The Lord instructed his servants to organize in this land for the prosecuting of his work. Then do not let us get the gold fever, as so many have, or the emigration fever. The Lord wants us to organize ourselves here, to again let the hills and dales resound with the message of restoration. Zion! some say. Yes, but some leave and go to other places besides Zion. Let us even at a sacrifice, brethren, exhaust the opportunities of these islands, and if we fail not to live honest, with a clear conscience, we may move out.

In my fifteen years in the work, I am certain that I have seen cases where the Devil has made it his business to make some of our people dissatisfied with their lot, on purpose to injure the Lord's work. I do not wish to dictate what people shall do, but we should be discreet and unselfish if we would do the Master's bidding. My plea is that small branches can ill afford to lose their members; it works disaster.

I hope the Saints who have gained financially by moving away will remember the Llanelly appeal for the repairs of the old chapel there. I trust that ere long we shall see the financial arrangements more satisfactorily than it has been for the last year or so.

I hope that the time is not far away when the Lord shall designate a bishop for this country. I believe he will direct in this matter. In Wales, too, we feel that an evangelical minister would be of advantage to the children of God; not so much for sentimentality, but for the real purposes of his calling. The patriarch is to travel in branches and districts to and for the blessing of the Saints; to lay on hands to confer spiritual blessing. I presume that we shall not desire our patriarchal blessing from the same standpoint of the spiritualistic palmist. But upon the same basis as we expect to receive by the laying on of hands restoration from sickness, or as confirmation for the receiving of the Spirit.

Yours in the faith of Jesus,
THOMAS JONES.

SHENANDOAH, IOWA, November 4, 1909.

Editors Herald: Will you please correct error which appears on page 1054 of this week's issue of HERALD in the Pottawattamie District minutes, in the tenth line, where it reads, "J. Asher." This should read Joseph Arber.

Yours in the conflict,
JOSEPH ARBER.

SAN MARCOS, TEXAS, November 1, 1909.

Editors Herald: I write these few lines for publication, asking all the Saints who read this to fast and pray with me on Sunday, November 21, in my behalf, that if it be the Lord's will I may be healed. I have been afflicted over three years with disease of the throat and indigestion. I ask the Saints everywhere to pray for me that I may be healed.

SARAH M. MCWHORTER.

DES MOINES, IOWA, November 1, 1909.

Editors Herald: I have just closed a series of meetings at a new opening, the most pleasant during my missionary work. I held forth for two weeks and three days and most of the time the large schoolhouse was very well filled and at times it was packed. There were several offers to build a church if I would occupy for the first year. It is a community where those most interested are very able to do as they desire. Was busy visiting all during my stay and many calls unfilled for want of time.

I am, yours very truly,
W. CHRISTY.

Missionary Experiences in London.

Editors Herald: It is a long time ago since we attempted to add to the interest of your columns, but we believe that many of our brethren and sisters in the old country and the new would like to know from time to time of our whereabouts and some little of the progress of this great latter-day work. We take this opportunity, therefore, and will try and tell a little of our experience and trust we shall be more successful than we were on the occasion of our last endeavor, which took place about a year ago and apparently found its way into the wastebasket.

Since my appointment for the present conference year as missionary to the Manchester District I have labored in the capacity of branch president of the Northeast Manchester Branch and also had charge of outdoor work in this city. We have conducted two open-air meetings each week, we believe with fairly good interest. On Saturday evenings the open-air service has been held at Stevenson Square, in the center of the city. Here was the rather unique experience of the Utah Mormons holding forth at one end of the Square and the Reorganized Church at the other. This, while at the first apparently disconcerting, was in the end very much to our advantage, as this was instrumental in showing the public very clearly that Mormonism as represented by the Utah people is very different to the message of the Latter Day Saints as presented by the Reorganization, and finally we had the satisfaction of seeing that this, apparently, was too much for the Utah people, for they have ceased their meetings at that place. Sunday evenings we meet at Mill Street, Bradford. At this place we have held forth for years and our services there have long since been recognized as permanent.

On the invitation of our mission president, and with the consent of branch and district, we came to London to engage in a six-week open air campaign, arriving on August 20. We reached our place of residence, along with Brother and Sister Goulee, about six o'clock in the evening and were at once made welcome and to feel "at home."

Next morning, feeling refreshed in body and mind, and after talking over matters with a view of finding out the best way in which to commence operations and also asking for divine guidance, we accompanied Brother Willie, the only son of Brother and Sister Goulee, who was just finishing his holidays, on a visit to the city which is the center of a population of over seven millions, and enjoyed the sights. We also visited the great Crystal Palace, an erection for the people's enjoyment by the late Prince Consort. We enjoyed the music

of two tremendous choirs. The first being a choir of several thousands of children, and the second being the choir of over five thousand, accompanied by a very large orchestra and the big organ. It was an experience which will never be forgotten, to listen to the volume of sound as it swelled and ebbed in such beautiful rhythm. At night we enjoyed the display of fireworks by Brock's. There is no doubt but what this display is the finest that could be witnessed. We enjoyed the various exhibits of the Wholesale Coöperative Society, which were evidence of the popularity and the success of this wonderful movement of modern times.

Sunday morning, the 22d, we went in company of Brother Worth, the district president, and Brother Goullee, the branch priest, to Victoria Park, which is about four miles away from where we were located. After spending a little while in looking around we selected a place to hold a meeting. We started, and very soon had a large and attentive audience; Brother Rushton was the speaker. The talk was very much appreciated by the people and at the close we sold two shillings and eight pence worth of our tracts, "The important message," by Brother Taylor, for one half penny, and "Can belief alone save?" and "The apostasy and the restoration" for one penny each. In the afternoon we went back to the park to hold a meeting, but as a band was playing close to our pitch, we concluded not to compete with it. We noticed several meetings were being held in several adjacent places, the Suffragettes were being addressed by Mrs. Cobden Sanderson. This lady is the daughter of the late Richard Cobden, and her address was a very fine argument, showing the justice of the claim of the women for enfranchisement. Then there was a meeting of the National Secularists Society being addressed by Mr. Cohen, one of the ablest lecturers of this association. A short distance away another large crowd was gathered to listen to a Christian Evidence lecturer. Truly this is a place where almost every idea can be heard. At night we held a meeting in the Saints' chapel in Bow Common Lane. This chapel is in one of the poorest parts of London and faces a Catholic church and schools, and is sandwiched between two public houses. This little church looks forsaken and has a poster pasted up, "This building for sale." The surroundings are bad from every point of view. We had no strangers in, but the Saints heard with pleasure our esteemed mission president.

At 8.30 p. m. we made our way to Burdett Road, a main thoroughfare, and had a very good outdoor meeting, with a fair crowd and good interest. Some promised to attend the meetings held in our chapel. One man whose name I do not remember, belonging to the "Edinburgh Castle," the main institution founded by the late Doctor Barnado, complained that a good opportunity had been missed for speaking of the blood of Jesus. But after a little conversation with Brother Rushton, he left us wishing us "God-speed." Here we gave away some tracts and then made our way home, feeling weary in body, but thankful to God for his goodness to us, in giving power and opportunity to proclaim the gospel message, and also for the good appreciation of the same by the listeners.

We had arranged with the brethren to meet in Hackney on Monday night, at 8 p. m. At the appointed time, along with Brethren Clift, Bishop's agent, and Hockaday, we opened our meeting off the main street, Mare street, and speedily had a good crowd and good interest. Here we sold some tracts and one man wanted to have some talk about the matter presented, so we took his name and address and made an appointment to meet him at his house.

Tuesday night it rained very heavily and so prevented us holding a meeting at Clerkenwell Green as previously arranged.

Wednesday night we went up to Hyde Park. Without doubt this is a "world's arena." Here we heard almost every grade of doctrine possible to be conceived. The first crowd we gleaned had for two hours been discussing the question, "Is there a God?" And after looking around, we felt confident that we had a message from the "Unknown God" to deliver. So we made inquiries of the policeman as to the conditions of open-air meetings in this park, then finding what we thought was a suitable spot, we commenced, and soon had a large crowd, and after nearly two hours' talk we announced we should be there again the next Wednesday evening, all being well.

Open expressions of pleasure were many and cordial and promises to be in attendance were made. One man came to us when we were leaving and said that the talk was just the thing needed there and promised to be there to assist us on the following Wednesday evening. On Thursday we held a service in our hall and preached to the Saints.

Friday we went to Enfield, about ten miles from the city, traveling by tramcar and on foot. The ride and the walk were very fine; as the country around in the autumnal tints was a picture. At this place we met a few Saints and partook of the hospitable kindness of our Sister Judd, sr., who about one year ago lost her husband, William Judd, under very distressing conditions. Although trials and difficulties seemed to be many and severe, yet she was cheerful and conversed freely of her confidence in God. At 7.30 p. m. we left the house for the Green to hold open-air service, accompanied by some of the young brethren and sisters. The place of meeting was away from the town and not very well lighted up.

Here we found it very difficult to attract the people, and it was not easy to talk to them. After meeting we went to the police and made inquiries as to whether we could hold services in the Market Place or on the main streets, but we were told, no. We learned afterwards that this privilege, once enjoyed, had been greatly abused and that, I suppose, was the reason of our refusal.

Saturday we went to the Tower of London, and while there we felt to be in the presence of our forefathers who, daring to teach the truth as they understood it, had been tortured and done to death in the most horrible manner. We felt some little the great price which had been paid for the great liberties we now enjoy and our prayer was, "Lord, help us to use this liberty wisely." Quite close to the tower there is the remarkable bridge, which is the last to span the Thames as it unites with the ocean, and the great leaves are frequently elevated to permit ocean-going steamers to pass to and fro.

For centuries, around this spot human destinies have been centered, and many issues, good and evil, have been evolved in the passage of time. The place is permeated with memories of the incidents which have all been working for the development of the great powers and influences which to-day make our country great in every sense of the word.

From here we went to the Cathedral of Saint Paul's and took part in the very beautiful service which was in progress, passing on our way, the tall column of masonry erected to commemorate the devastating fires which years ago had swept out the old city with its plague-stricken centers and on the ruins of which the foundations of the present metropolis are laid.

Sunday morning, the 29th, once again we were in the Victoria Park and were greeted by a larger crowd and the interest was intense. At the close we had some opposition from the Socialists, who, by the way, are overwhelmingly strong here as in the provinces. However, at the close, we had good encouragement and the hearty applause which the people gave by clapping their hands manifested that we had

the warm sympathy of the great majority of the audience. Had we had more tracts upon the "Apostasy," we could have sold them quite readily. We sold close upon two shillings' worth. Also we sold a number of those already named. Some made diligent inquiry where our meeting place was and promised to attend.

On Monday I was called home to attend the funeral of my brother-in-law who had died rather suddenly, and also to attend to some pressing business matters. I returned to London on Wednesday afternoon. Brother Rushton meeting me at the station, we proceeded to Hyde Park, and about 7.45 commenced our service. Here we soon had a big crowd and increased interest; we also had some little opposition. Some seemed to be puzzled and many made diligent inquiries as to who we were. Here we were laboring at some disadvantage, as we are not allowed either to give away or to sell literature of any kind. Hyde Park, from where we are staying, will be about seven miles, so at ten o'clock we started for home. On Thursday night we were at the usual meeting, the hall. On Friday we again started for Enfield and at eight o'clock pitched on the Green. But the success was very small. Our young brother, John Judd, president of the branch at Enfield, talked for awhile with good liberty, but very few gathered around. So in conference with the young brethren, we decided to try once more and if we had no better results to give it up.

Sunday morning, the 5th of September, we again made our way to Victoria Park, and with a larger crowd than ever, and for two hours the people gave splendid attention and seemed to be well pleased with the efforts made, and at the close were eager to purchase our tracts. We sold out on this occasion again. In addition to the other brethren we had our aged brother, Thomas Bradshaw, with us. This old veteran was in his element and once again the fire of youth was kindled in his veins and he longed to be in the fray. We have visited our old brother and his wife at their residence, 48 Repton street, which is historic in the work in London. We soon found that our brother is living in the beautiful thoughts of the past. He told us of many experiences which he, along with others, had often enjoyed, and to them were unmistakable evidences of divine favor and approval. Many of these have passed away and our dear brother is one of the gradually and speedily lessening number of worthies to whom the church is indebted for many years' faithful service in her interests. We were interested to be reminded of the many brethren who had visited London on behalf of the work here and who had been made comfortable under this old roof. Brn. Josiah Ells, Jason W. Briggs, Mark Forscutt, and J. S. Patterson had often enjoyed our brother and sister's hospitality at this very place. Brethren Griffiths, Caffall, H. C. Smith, and Brother Pitt were in affectionate remembrance.

At this park meeting many promised to attend our meeting in the hall, and Brother Rushton was asked to go and talk at one of the Wesleyan chapels. At night we were again at the chapel, and after the service indoors were once again on the street in Burdett Road. We had a good audience, some again promising to come to the meeting the following Thursday, and they fulfilled their promise.

Monday night we made our way to Hackney again and we had another good meeting, this time meeting with good opposition. A young man and his wife got into the ring and bore testimony that they were socialists and vigorously stated their belief that it was a shame so many should be working so hard for small wages out of which it was impossible to purchase the necessary food and clothing for comfort. At the close again we sold some of our literature and the people were very cordial in their invitation to us

to stay longer. But it being upon ten o'clock and a journey of about four miles before us, we announced a meeting for the following Monday and left, promising to tell them more of our remedy for the removal of evil from our midst.

On Tuesday night we went to Finsbury Pavement, a spot right in the heart of the city, and according to information we were the first to attempt open-air meetings at this place. We soon found out the reason; it was very noisy owing to enormous amount of traffic. However, we held a meeting and found batches of men and women hurrying home from their work. After talking a little while we arrested the attention of a nice little audience and at the close gave away quite a number of our tracts. But the traffic being so heavy and noisy, we concluded that it was not the best place we could get for holding meetings. However, we were satisfied that some good had been done.

Wednesday we again made our way to Hyde Park, and once again we had a two-hour meeting and still the people cried out, "Go on; we have come here to learn! Tell us more!" But it was nearly ten o'clock, so we told them to go home and put into practice what they had heard, and all being well we should be there next Wednesday. One man came part of the way home with us. He said we ought not to leave London, but should remain here and take a large hall, as the people were so interested they would find the money all right. We felt glad in our hearts for such a good reception and lifted up our hearts in thankfulness to God. Arriving home later than we care to do, having a long way to travel, we found our good Brother and Sister Goullee waiting for us, they having to rise early next morning for business. But when we told them of the result of our meeting they rejoiced with us, and our good sister made herself busy in preparing at so late an hour a really good cup of tea, which tasted exceptionally good under the circumstances.

Thursday night again we held our service in the hall and had eight strangers present, who enjoyed the service. On Friday we went to Enfield, but as we had no better success than had attended our effort on the previous occasion, we decided to give up the outdoor meetings there. We promised to spend a Sunday evening each at Enfield before we left the district.

Sunday, the 14th, in the morning, once again we were in the Victoria Park to conduct our service. We had a big crowd and a little opposition from a secularist. At the close of the meeting he came and shook hands with us and said he had enjoyed the meeting. Brother Rushton went with Brother Clift to his home where a company of about eighteen were present, and after tea a meeting was held with Brother Clift in charge, and our missionary was the preacher. The effort was well received and good done. The writer held forth in the hall. Also after the indoor service another good meeting was held at Burdett Road where Brother Rushton joined us.

On Monday evening we were in Hackney and preached to a good crowd and had a good hearing and plenty of opposition; but at the close the people seemed loath to leave.

On Tuesday we had the pleasure of attending the Houses of Parliament and listening to the legislators of our country. First of all a number of questions were asked of the various government officials and then the house was resolved into a committee of the whole for the purpose of considering the budget. We heard several leading politicians make attacks upon the increased death duties, and also the defense by the ministerialists, including the famous Lloyd George, the present Chancellor of the Exchequer.

From there, accompanied by Brother Goullee, we proceeded to Finsbury Pavement, but decided not to hold another meeting there, thinking that a better place could be secured

for open-air work. We therefore made our way to Haggerston and at about 8.30 we commenced a meeting. We met with good success, had a good audience, gave away a number of tracts, and returned home rather late, but conscious of having received and dispensed some little good. Wednesday we again made our way to Hyde Park. We soon found some faces we had seen before, evidently lingering about, waiting until we commenced. At eight o'clock we commenced and we had a great and hearty reception. At the close, amidst applause, a gentleman came to Brother Rushton and asked him to come to Saint James Hall, Piccadilly, and speak for them on the Sunday. But owing to the dates all being engaged and our Sundays already finding us opportunities for three services, the invitation would have to be declined this time.

On Thursday night we held forth in the hall. On Friday we went to Walthamstow to "spy out the land." After making inquiries of the police we decided to hold a meeting the next Friday evening, as it was then too late to commence on that occasion.

Sunday, the 19th, we again made our way to Victoria Park and were soon surrounded by a large crowd of eager listeners to the plan of life and salvation as we tried to expound it, the writer leaving for Enfield to attend the Sunday school and evening meeting, where we were kindly cared for by Bro. and Sr. John Judd. I had a most enjoyable time with the Saints there. At the close of the meeting in Victoria Park a gentleman got onto our platform (two ginger beer boxes), and made a very neat speech, in which he expressed his pleasure at what had been stated and that they had never before heard so able an exposition of the Christian faith and he had pleasure in moving a vote of thanks, and asked all who approved of the same to show by lifting up the hand and clapping. We got quite an ovation. When it was announced that only one other meeting would be held this season, general regret was expressed.

On the following night at Hackney we had good meeting, but mixed with some little interruption from a drunken man, and we felt that the effect was not agreeable to us, nor to the large crowd of listeners. Tuesday night we again held forth at Haggerston to a larger crowd than before. The people here are very poor and apparently not very wise with the little they do get. We saw many men and women in the public houses misusing the little power they had. On the Wednesday we were in Hyde Park, and as we had no stand or platform, we were at a disadvantage; so we took advantage of the opportunity to hire a platform for the night. We mounted our pulpit and soon a larger crowd than ever gathered around. Then some of the evangelical religionists, who had been displeased at the success we had had, and the few that had been listening to them, commenced a service with a larger choir and commenced to sing us down. We stood down at this and moved our stand, but the crowd followed us to a quieter place. At the close of our meeting, when we were making known our church, one of these men, who had been loudly protesting that "he was saved by grace," came upon the scene and began to speak about the work in a very disrespectful manner and to slander the name of Joseph Smith, but we had a very good meeting. On Thursday evening we had a very good meeting in the room. Friday night we commenced operation at Walthamstow and had a large crowd with some very persistent opposition from the socialists, but we are sure good results accrued from our effort. One man following us made particular inquiries where our hall was situated, saying that he would try to attend. On Saturday we went over to Woodgreen, where we spent a very pleasant evening with Sister Howell and family.

Sunday, the 26th, we commenced our last series of meet-

ings for this season. We had a meeting that would delight the Latter Day Saints. A very large crowd listened intently to the message and an exhortation to read the literature we had sold to them seemed to be received as by one man. At the close we could have sold a great many more tracts than we had with us, our total sales that morning amounting to two shillings and eight pence worth. One man, a Hackney guardian, who had been a secularist since he was twenty-one and is now seventy-three, said that he was in harmony with the teachings of Jesus Christ as they had been presented by us in the park. Thus with us you will feel it was hard to bid them, "Good-bye." But we trust to meet some of them again next year if all is well.

At night Brother Rushton was in Enfield, and the writer preached in the hall and also had a meeting at Burdett Road with a fair number listening, we believe, with good effect.

Monday night we were in Hackney and at 8.30 commenced to hold forth, and soon had a large crowd of eager listeners to the method of saving from the evil conditions by which we are surrounded, as taught by Jesus Christ. At the close several questions were asked and satisfactorily answered. On leaving we had the hearty shake of the hand from those who had been frequent attendants at the meetings. So at near ten o'clock we left, telling them we would try to be there next summer.

Tuesday we again had a visit with Brother and Sister Bradshaw and daughter; the brother not being able to get out to meeting, owing to age and infirmity. We found them very cheerful. Our brother took us into the past, bringing to our remembrance the names of many of the old warriors who have passed on to their rest. Among the names mentioned with affection were, Brn. Joseph Dewsnup, C. H. Caton, Thomas Taylor, also Brn. Thomas Hughes, H. Greenwood, and W. Armstrong, besides others of whom our old brother retains happy memories which brighten his declining days. He told us of his first visit to Manchester in Grosvenor street, of which he had some interesting memories, also the conference in Leeds, at which brethren Gillen and Griffiths were present. After bidding "Good-bye" to our brother and sister we made our way to Haggerston. The day had been dull and much rain had fallen, but though the rain still descended very slightly, we held another meeting. Even though it rained nearly all the time we had a fair crowd and some heard the truth with delight.

On Wednesday we again had a wet day, but at night we made our way to Hyde Park and there met our Brother Goulee and commenced meeting about 7.30. Although the night was wet and the ground damp, we soon had a big crowd eagerly listening to the method of salvation taught and lived by Jesus; we had a little seasonable opposition. The meeting closed with many expressions of approval and we left, realizing that we had left many friends behind.

Thus ended a most pleasant and, we hope, profitable campaign. Though we have not any converts to our cause, we have laid a good foundation upon which we trust we may be able to build next year; and we have reached thousands of people with the message of the restored gospel, whom we trust will think over what they have heard.

Yours faithfully,

GEORGE WILLIAM LEGGOTT.

135 CLAYTON LANE, CLAYTON, MANCHESTER, Oct. 3, 1909.

It is always an interesting and agreeable task—to your neighbor—when he tells you how he would run your home or your business if he had a chance. And it is not always a profitless thing to let him do so, either. Many a man has picked up a valuable hint from such gratuitous, outside advice, which he never would have discovered for himself with his face close to his own work.

Miscellaneous Department

Conference Minutes.

KEWANEE.—District convened with the Joy Branch, October 2 and 3, 1909. Organization was effected by choosing William H. Kelley, missionary in charge, O. H. Bailey, sub-missionary in charge, and D. S. Holmes, vice-president of district, to preside; Mary E. Gillin and Laura Dicky, secretaries; Eva Bean, organist; O. H. Bailey, chorister. Statistical reports showed: Kewanee, 142; Millersburg, 125; Tri-City, 104; Joy, 77; Buffalo Prairie, 60; Peoria, 49; Dahinda, 49; Media, 21; no report from Canton. Ministerial reports from Elders William Willetts, Kewanee, and O. E. Sade, Joy. Reunion committee reported that the reunion held at Moline, Illinois, August 13 to 22, was a success both spiritually and financially. Treasurer C. Dykes, of joint committee, submitted report showing a balance of \$17.40, which had been equally divided between the two districts and placed in the "missionary fund of each." District treasurer's report showed total receipts, \$17.08; total disbursements, \$17.08. Bishop's agent C. E. Ball, reported from February 28, 1909, to September 1, 1909: Receipts, \$971.15; expenditures, \$820.03; balance due church, \$151.12. Standing board of auditors reported these accounts to be correct. The following was adopted, "Whereas the Lord has said that tobacco 'is not good for man,' Doctrine and Covenants, section 86: 1, and again in section 119: 3 the Lord declared that 'man shall avoid the use of tobacco,' and whereas the General Conference of April 13, 1892, adopted a resolution confirming the action of the 'twelve' in refusing to appoint missionaries who do not honor the Lord in avoiding the use of tobacco; and called the attention of district and branches to observe the example of the 'twelve'; therefore be it resolved, That no member shall be eligible to hold office in any branch of this (Kewanee) district who is addicted to the use of tobacco." By vote, Brn. Amos Berve and O. H. Bailey were authorized to ordain I. A. Chamberlain, of the Tri-City Branch, to the office of elder. The Saints of Davenport were given the privilege of withdrawing from Tri-City branch and organizing themselves into a separate branch as per petition from Tri-City Branch, while the name of the Tri-City Branch was changed to that of the Twin City Branch. A committee, consisting of Amos Berve, O. E. Sade, and C. E. Ball, was appointed to act in conjunction with a committee from the Eastern Iowa District to make arrangements for holding another reunion. The committee was instructed to effect a permanent organization from members of the two districts for reunion purposes. The following were chosen delegates to General Conference, those present to cast full vote of district and in case of division a majority and minority vote: O. E. Sade, O. H. Bailey, Amos Berve, Kitty Pine, J. L. Terry, George Sackfield, J. F. Adams, G. J. Brookover, Mary E. Gillin, Anna Amos, Elizabeth Cole, Charles M. Gillin, C. E. Ball, W. V. Holmes, J. W. Wight, William H. Kelley, Arthur Berve, Sr. George Sackfield, Sr. J. L. Terry, D. S. Holmes, L. J. Adams, Brother Gainy, Sister Gainy, Alfred Needham, Myra Cady, John Chisnall, Minnie Berve, Charles Davis. The next conference will be held at Millersburg, in June, 1910, at the call of the district presidency. Mary E. Gillin, 115 Clarke avenue, Peoria, Illinois.

Convention Minutes.

FREMONT.—District Sunday school association met with the Thurman school near Thurman, Iowa, October 22, 1909. At 9 a. m. social service in charge of C. W. Forney and Jay Leeka. At 10 joint business session with Superintendent Lorena Leeka in chair. The Religio transacted the business necessary for the district Religio. C. W. Forney then took charge by request of the superintendent. The minutes of the last session were read and approved. Reports from the eight schools of the district were read and accepted. Reports were received from all the district officers. At 11 institute work in charge of Sr. Lorena Leeka. At 2.30 p. m. business concluded. At 3.30 institute work. On account of bad weather the conference gave Saturday evening for the Sunday school program, which was very nicely rendered. Adjourned to meet at same place and just preceding the next conference. Mabel Redfield, secretary.

NORTHEASTERN KANSAS.—District Sunday school convention was held at Fanning, Kansas, September 24, 1909, with superintendent, Sr. Flo McNichols, in chair; Ray Twombly chosen secretary *pro tem*; Sr. Hedrick was elected organist; H. E. Moler chorister. Sisters Hedrick and Williams were

chosen credential committee. Sunday schools reporting: Atchison, Blue Rapids, Fanning, Topeka, and Centralia. Notice was given by Brother Hedrick that at the next convention the matter will be taken up of discontinuing the delegate system. A lesson in Religio normal work closed the afternoon session. At 8 p. m. several profitable subjects were discussed and a paper by Sister Hedrick, subject, "The power of example," was read. Solos by Sister Hodson and Dittmore were rendered. The district journal was read by its editor, Sister Miller. All felt amply repaid for their attendance at the convention. Ray Twombly.

LITTLE SIOUX.—Sunday school convention was held at Bigler's Grove, near Woodbine, Iowa, on October 7, and an especially profitable time was enjoyed. A good joint prayer service was held Thursday evening. For Friday the program had been arranged as a discussion of the standard of excellence, as outlined in the July *Exponent*, and many new points were brought out. It was found that the Little Sioux District lacks only a part of one point of being a second grade district, but when the convention closed, each went to his home determined that the remaining two points should be installed in our school before another convention. It was adjourned to meet at Logan, Iowa, February 3 and 4, 1910. Esta Stuart, secretary, *pro tem*.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Schools met in convention at Galien, Michigan, October 8, with assistant superintendent in chair. A change of officers was made throughout, only retaining D. B. Teeters, of Ray, Indiana, as treasurer. Starr Corless was elected superintendent, Ralph McElheny, assistant superintendent, and Sr. J. W. McKnight, secretary. Eight schools were reported: Clear Lake, Galien, Hartford, Grant, Lansing, Belding, Coldwater, and Blissfield. A vote was taken asking each school to take a collection a Sunday or two previous to each convention, the same to be sent to Treasurer D. B. Teeters, to be used for district expenses. It is expected the coming year some work will be done in the district by the superintendent. Let us be workers together for the Master. Mrs. J. W. McKnight.

EASTERN IOWA.—District association convened at Muscatine, Iowa, September 24, 1909, the superintendent, Elder C. G. Dykes, in the chair. The district secretary being absent, Elder James McKiernan acted as secretary *pro tem*. Seven schools reported: Clinton, Muscatine, Baldwin, Fulton, Marion, Waterloo, and Green Valley. Convention adjourned to meet at the same place and one day previous to next district conference. Cora E. Weir, secretary.

EASTERN MICHIGAN.—District Religio and Sunday school associations met in convention at McGregor, October 8, 1909. The following officers were chosen: Religio, W. F. Smith, president; James Mead, vice-president; William Völz, treasurer; Emma Völz, librarian; Ada Webb, superintendent of gospel literature; James Mead, home class superintendent. Sunday school: James Mead, superintendent; Richard Weaver, assistant superintendent; Emma Whitford, secretary; Mrs. F. C. Stevens, treasurer; Cora Anderson, librarian; James Mead, home class superintendent. The following resolutions were adopted: To rescind the taking of collections in schools the first Sunday in month and return to rule in Book of Rules; each school is authorized to purchase report blanks and send in quarterly reports to district secretary. Will all Sunday school officers kindly take note of the latter motion and have secretaries purchase blanks and report promptly. Next quarter ends December 31. Emma Whitford, secretary, 123 Commonwealth avenue, Detroit, Michigan.

The Bishopric.

AGENT'S NOTICE.

To the Saints of Portland District: I would say my address is Vancouver, Washington. Anyone having tithes or offerings to spare can send it to the above address and I will promptly receipt for the same.

Some have done well since our last conference, others we have not heard from. Is it because you do not understand the law of tithing? Or do you consider you have nothing to pay? When you come to this conclusion, consider well your surroundings. The Lord says, "The world is mine and the fullness thereof." What did we have when we came into this world? Do we not possess something that has been placed to our trust? Do I hear someone say, I am poor; I have debts to meet; soon as they are satisfied I am going to commence paying my tithing. Sad mistake! I have heard others say, "It takes all I can make to keep up expenses; I am always behind." Again are we justified in paying fifty cents tithing

when we have a good bank account and owe the Lord three or four hundred dollars?

These are some of the conditions that exist in the church that are tying the hands of our Bishop. What does the Lord say? "It is a day of sacrifice and a day of the tithing of my people." (Doctrine and Covenants.) Well I remember the first tithing we paid. We were in the condition of the first named. We could not see where we could spare one dollar, but after talking the matter over with my companion we decided we would want five hundred dollars to be set out on the road. So we owed the Lord fifty dollars. We resolved to meet this first. We raised twenty-five dollars. With it I sent my note to E. L. Kelley for six months bearing seven per cent interest, and at the end of this time I paid the note, and I want to say I have always considered it as good a move as I ever made.

To the one that never has anything and is getting good wages for his services, Can you not discern a leakage somewhere? Compare your store bill with the unnecessary things you have bought; the times you have attended the theater or have gone pleasure riding. Remember we are stewards here and will be held accountable for how we use our earnings. To those that have and won't pay we can only refer them to Doctrine and Covenants 42:16, latter clause.

Now, brethren and sisters, of whatever condition, where we have been in error, let us wake up. The required one tenth of whatever we have over and above our living, providing our living has not been extravagant. If we spend our means for unnecessary things we will be held accountable for it.

Another mistake is made by waiting to get the full amount to send at once. Send what you have to spare. It is the small amounts from each one that keep the wheel moving. I received a letter from a sister a short time ago accompanied with two dollars for tithing which she had earned by picking hops. She stated they were living in a woodshed this winter till they could get something better. How many realize that this is a day of sacrifice? She is preparing to reap the good things of eternity.

In conclusion I want to say I am establishing a permanent record of finance for the district, and I hope to have every member's name on it before the coming conference for some amount. Let us surprise our worthy Bishop with a few dollars to help meet the expenses of the coming conference. Remember it takes money to send the elders out to their fields of labor.

Yours in bonds,
L. STOVER, *Bishop's Agent.*

Notice of Appointment.

Bro. J. D. Curtiss, of the Seventy, who has been relieved from missionary work the past few years on his own volition, has now reëntered and will labor in Colorado.

F. M. SHEEHY,

Minister in charge of Rocky Mountain Mission.

Approved by the First Presidency.

FREDERICK M. SMITH,

Secretary of Presidency.

INDEPENDENCE, MISSOURI, November 13, 1909.

Died.

KNIGHT.—Myron Earl, darling son of Mr. and Mrs. S. Knight, and grandchild of Sr. H. F. Pratt, of Shenandoah, Iowa. Born August 1, 1909; died October 29, 1909. Loving hands did all that could be done for the little one until God relieved him and called him home. Funeral services at the home three miles east of Shenandoah, conducted by Joseph Arber. Interment in Rose Hill Cemetery.

SHAEFFER.—Sr. Mary Shaeffer was born March 17, 1825, at Princeton, Pennsylvania. She was united in marriage to Conrad Shaeffer in 1845. To this union ten children were born, two sons and eight daughters. She was baptized at Inland, Michigan, July 21, 1907, by Alvin Ellis, and died at the home of her daughter, Sr. Flora Crawford, Springfield, Oregon, aged 84 years, 7 months, 5 days. Her husband, one son, and two daughters preceded her in death. She was a faithful Christian and respected by all who knew her. Funeral services conducted by Elder E. Keeler. Interment in Laurel Hill Cemetery at Springfield, Oregon.

For a Nobler Race of Men.

The November number of *The Twentieth Century Magazine* contains a deeply thoughtful paper from the pen of Prof. Rockwell D. Hunt, Ph. D., of the University of Southern Cali-

fornia, on "Eugenics," in which the author makes an earnest appeal for better generation. One of the most hopeful signs of the day is this awakening on the part of leading educators to the importance of considering fundamental causes rather than attempting to cure evils that are the result of carelessness, indifference, and criminal neglect.

For persons interested in the present civic awakening, the news departments of this magazine will prove invaluable, as here from month to month is given briefly the most vital news of the day concerning Public Ownership, Direct Legislation, Municipal Advance, Coöperation, and Woman's Progress.

The Decreasing Demand for Drugs.

The use of drugs in the treatment of disease is declining at the present time at a very rapid rate. Patent medicines particularly are being relegated to the background. Their general consumption will soon be a thing of the past. I hardly think that any of the patent medicine manufacturers will be able to boast in the future, as they have in the past of spending a million dollars for advertising each year. To be sure, there are many who will still continue to use patent medicines. Faith in the mysterious medical route to health has become so ingrained into them that it will disappear only when they pass into the other world. Those who are open to reason, however; who are capable of doing a little thinking on their own account, are certain to ultimately refuse to countenance the claims of those who look upon medicine as a remedy for all complaints.

Drugs have had their day. Their use will decline with marvelous rapidity within the next few years. The drugging doctor will soon be regarded as a factor in the ignorance and superstition of the past and a true science of healing will spring into robust life, and in consequence the span of human life will be marvelously lengthened. There is no excuse for dying of acute disease. Death should not come until the body is actually worn out. When death comes it might reasonably be termed preventable, in almost every case, and it is the inefficiency of our present methods of healing which makes its occurrence possible.—Bernarr Macfadden in November *Physical Culture*.

The Value of Charcoal.

Charcoal has great value as an antiseptic. Smoked ham will keep for years packed in charcoal. A few lumps of it in a cistern will keep the water pure and sweet. A quantity of it in a cellar will absorb the odors, and a small lump boiled with cabbage or onions will do the same. Butter put into small vessels completely surrounded with charcoal will keep sweet a long time. A paste of powdered charcoal and honey makes a good dentrifice. It not only cleans the teeth, but disinfects them and sweetens the breath. Taken inwardly it is good for the digestion and relieves constipation.—Home Department, November *National Magazine*.

A Study in American Freemasonry.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopædia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.

This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.

The study also shows the probable origin of the Adam-god idea and the male and female principle, or father-mother theory of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no offense is felt by a Mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.

A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.

38-10

JOHN C. GRAINGER.

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THE SAINTS' HERALD

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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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He who resolves to do one thing honorably and thoroughly, and sets about it at once, will attain usefulness and eminence.—E. P. Roe.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 56

LAMONI, IOWA, NOVEMBER 24, 1909.

NUMBER 47

Editorial

PAUL, YOU WERE RIGHT.

In his day Paul made a remarkable prediction concerning our day. He said that in the last days perilous times should come; that men should be lovers of their own selves, covetous, boasters, unthankful, unholy, without natural affections, incontinent, fierce—

But stop! Surely Paul has erred on one point. Men shall be fierce? Why, this is the age when women faint at the sight of blood! Men groan inwardly when they read of cruel customs still in practice in Mexico or the Congo region. When Messina is shaken the whole world sends contributions of money, food, and clothing, to help the poor survivors. This is the age of anæsthetics, hospitals, Red Cross societies. This is the age of tender hearted, sentimental, even squeamish humanity. Nothing disagreeable must be talked of at the breakfast table, and the head of the family turns pale at the thought of decapitating a chicken. Paul, you are wrong!

But hold, what is this? A negro in Cairo, Illinois, commits a terrible crime. He is arrested and so comes under the protection of the State, and according to all of our carefully cherished traditions is entitled to a fair trial, and if guilty to a decent execution. But immediately these talcum powdered gentlemen of the twentieth century turn out with shotguns and pitchforks and hunt the poor negro down. The sheriff can find no safe place in which to lodge his captive anywhere in the surrounding country. Howling mobs debauch from every town toward which he heads. At last the two weary fugitives, the sheriff (representing the law) and his supposed-to-be-innocent-until-proven-guilty prisoner are captured. The negro is dragged to the most public place in the city while thousands of the "best citizens" howl for his blood. Most surprising spectacle of all, these tender-hearted, dainty women of modern times seize a rope that has been thrown over the crossarm of a telephone pole and drag the strangling negro into the air while other women hold their little children up that they may watch his struggles.

After the negro has been hanged and shot to death

in about equal proportions the mob takes the body and cuts the heart out to pass around among the spectators. The remains are dragged several blocks to be burned at the scene of the crime. When the fire dies down spectators rake the ashes for souvenirs,—toes, fingers, or vertebrae.

Paul, you were right.

This story, now a week old and out of date as news goes, was called to our mind two days ago by a peculiar coincident. While taking an old picture from its frame the writer found an old fragment of newspaper that had for years reposed at the back of the picture. It was a fragment of a newspaper published in Burlington, Iowa, during the autumn of 1873. Instantly our eyes were attracted by this item:

Thirty murders have been committed in Cairo, Illinois, within ten years, without one adequate punishment. Finally, the people there have decided to quit testaments and moral suasion, and try a little hanging. The first experiment was made last Friday.

This illustrates the folly of the thought that violence and crime will cure violence and crime. Thirty-six years ago the people of Cairo began their experiment in mob violence, acting on the theory that a terrible and immediate punishment would frighten and deter other criminals. The experiment is still being carried on with an increased brutality that is frightful. To-day, instead of producing thirty murderers in ten years, Cairo produces thousands in one night, for the men and women who hanged the negro were murderers.

True, the negro's crime was a terrible one, the worst that can be imagined, one that invariably stirs every white community into a tumult of rage. Yet the negro is not the only one to blame in this case, as in others. The negro is not here on his own volition. He came at our earnest and forceful solicitation. He had no choice. We took him as a savage and kept him a long time in enforced ignorance and slavery. Then we suddenly turned him free and expected him to spring at once to a level of civilization that in the regular course of events could only be reached after hundreds of years of evolution.

We instilled into his head the idea that the negro is socially and in every way the equal of the white man; and later with clubs and torches attempted to

Heman C Smith

impress him with the fact that there is an impassable wall between a negro man and a white woman.

We opened to him the schoolhouse and the saloon. We gave him text-books, novels, stand-up collars, dude clothes, whisky, morphine, cigarettes, cocaine. For one Booker T. Washington, who is wise enough and strong enough to select the good and reject the bad that our complex modern civilization offers, there are a dozen of his race who are weak, ignorant, and confused; and we ruin them in body and mind. During the days of slavery no negro ever assaulted a white woman. But now we reap the fruits of our own sowing and then go stark, staring mad. We lapse back into the condition of savagery in which we found our victim, the negro, at the start, and apparently know no method by which to deal with the situation save that of blind, brute force.

This incident with others of like nature that happen from time to time impress us with the thought that Paul was right. He either understood the tendency of modern environment better than some do, or else he had a better understanding of human nature. It only takes a certain combination of circumstances to cause the modern veneer of civilization and Christianity to fall away and many men and women are discovered to be as cruel, fierce, bloodthirsty, and unreasoning as men ever were at any stage of their development.

To close our editorial at this juncture might give a wrong impression. The age is not by any means wholly bad. The same community (or one very similar) that produces the Cairo mob produces the heroes of the terrible mine disaster at Cherry, Illinois, men who displayed a very high type of generous bravery. Paul at the time saw only the dark side of life in the last days,—there is a brighter side.

Had Paul been able to see the events recently happening in the mine bearing his own name (the Saint Paul Mine) he might have written another verse something like this: "In the last days perilous times shall come. There shall be many degenerates, but, thank God, there shall be some true women and some brave men who will give their lives for their fellow-laborers." E. A. S.

HERALD OFFICE ANNOUNCEMENT.

To all who desire to subscribe for *Autumn Leaves* for the year 1910 and will send their remittance now, the November and December numbers for this year will be sent them free of charge. The *Autumn Leaves* for the next year will be as good or better than in past years. Many important articles are in course of preparation that will make *Autumn Leaves* very interesting. It is good for both the young and the old. Subscription price is \$1.00 per year and

should be sent to the Herald Publishing House, Lamoni, Iowa.

When this HERALD reaches you the Autobiography of Bishop R. C. Evans will be upon the press at the Herald Office. This book has been carefully revised and brought down to date and will be put up in a neat cloth binding at the popular price of 75 cents. Elder Evans had a large sale for his book in Canada and has donated the sale of the book in the United States to the Industrial Department of Graceland College. The profits on the book will be used to develop the possibilities of offering employment to young people of limited means while they are attending college.

It is expected that the book will be ready to mail before Christmas time and orders can be sent now to the Herald Publishing House and they will be filled as soon as the book is ready for sale.

NOTES AND COMMENTS.

The next number of SAINTS' HERALD HISTORICAL SERIES will be entitled, "The church in Jackson County, Missouri," by President Frederick M. Smith. It deals with the history of the church in Missouri during the early thirties and has one chapter devoted to "the return" of the church to Missouri and its present status.

All the Saints are interested in the various church institutions, Graceland College, the Saints' Home, Herald Publishing House, the Sanitarium. Not all of the Saints, however, have had the privilege of seeing these buildings, but the next best thing is to see the series of three-color pictures now running in *Autumn Leaves*. These frontispieces are attracting very favorable comment among patrons of *Autumn Leaves*. The college and Saints' Home have appeared in the October and November numbers, and the Liberty Home is to appear in the December number. Others are to follow. No one who can spare one dollar should be without this splendid magazine.

We notice the receipt of a copy of the *Fox River Star*, Batavia, Illinois, in which is a lengthy account of the removal from Batavia of Bro. J. B. Rodger, formerly of Lamoni. The brother has been connected with the Challenge Company of that city for many years and now leaves to take up work in Kansas City. It is a source of much satisfaction to know that Saints like Brother Rodger are making enviable reputations among the people of the world. There is one paragraph of this report that we wish to reproduce, and it is in the way of advice from the brother himself in making a speech after being presented with a gold watch: "Now, I want to say something to you boys. I am only a boy myself, to

be sure, but at this time I can say, though nearly fifty years of age, I have never in my life smoked a cigar, taken a chew of tobacco or snuff, and have never taken a drink of liquor. Not because I had no chance, for I started out very young to work my way up, from herding cattle on the frontiers to the position you see me in to-day. I do not say this to boast, but hope you will do as I have done—stick to what you believe to be right and you will never regret it.”

We have been flooded with clippings from generous brethren in the East and elsewhere concerning the struggle within the ranks of the Christian Scientists. We have thought best to await the outcome and then give HERALD readers the benefit of a brief review or summing up of the matter. Latter Day Saints need not be disturbed by what comes out in the wash when faddists fall out. We have already noted a number of editorials concerning Mrs. Stetson and her suspension from the Church of Christ, Scientist, and the judgment of the journalists may be inferred from such headings as, “The propaganda of witchcraft,” and “The new diabolism,” etc. We will have something in our next issue in regard to the subject.

The following from the *Indianapolis Star* in regard to tithing will be of interest to our readers:

“A return to the ancient tithing system entailing the giving of one tenth to God is advocated by the Rev. Phillip W. Corya, who spoke by invitation Sunday night at Broadway M. E. Church. His address is entitled, “Biblical financial methods.” It will be delivered in a number of the churches of the city by the Rev. Mr. Corya, who is pastor of the Mapleton M. E. Church. Tithing, it is held, will solve the financial problems of the church and put the church fair and the oyster supper on the shelf. A nucleus for the movement exists in tithing bands already organized in the Methodist churches of the city. Some are already, it is declared, paying one tenth to God.

“‘All religion is a matter of giving,’ said the Rev. Mr. Corya. ‘It is fundamental in the Bible, though the methods are not so definitely stated. Types of giving may be grouped under four different heads. First is the go-as-you-please method, which means that people will take a collection for this or that rather than be bothered about it. This method soon works that in the end people would rather be bothered than take the collection. The second is giving enough to maintain one’s respectability. Under this method, when one’s financial or social business status advances the incentive to give in proportion drops away. Third, is the method of giving upon impulse as much as you can. This method is sure to be

followed by the corresponding reflex when nothing is given. The fourth method is the laying by of something in order that we may give.’

“There is abundant scriptural evidence, according to the Rev. Mr. Corya, that God instituted tithing to finance the evangelization of the world.

“‘It is, of course, possible,’ he said, ‘that God could overturn a mountain, and unearth enough gold to start the gospel to the ends of the earth, but it has been ordained that men are to be reclaimed through the efforts of men. There is overwhelming evidence that tithing was recognized as an institution before the time of the Old Testament history. By giving one tenth is meant, it is also very apparent, one tenth of the net income, or in the case of the business man, one tenth of the net profits.’

“To the objectors, he said, the tithe was a debt to God to be acknowledged as any other debt.

“‘A man can not owe God and expect to prosper. A man who does not pay his debts we regard as a rascal. How, then, shall we regard a man who acknowledges his earthly obligations, but slights the one that he has in God. What God gave, God can take away. To those who tithe blessings flow in abundance. Not for a moment, however, should it be inferred that blessings can be bought. The sense of the obligation discharged will give the added spiritual strength and earning power. God’s work can only go on as men meet their obligations to the church, as men finance the movement. It is the common investment for the uplift of all.’”

“Larger than Westminster, larger even than Saint Paul’s, is the Church of Santo Domingo. This great edifice, renowned in many countries, is known not only for its size, but for the beauty and magnificence of its decorations and the many historic events entwined in its history. The church was built on consecrated ground, having been the site of the martyrdom of two Dominican priests, who were killed by Indians in the time of Cortez.

“By 1550 there were a number of Dominican friars in Oaxaca, and the question of erecting a church and convent for the use of the order was agitated. The exact date of the beginning is not known, but it must have been shortly after the middle of the sixteenth century they began the work with a few laborers, who gave their services, and every member of the order worked hard collecting more funds. A petition was sent to the King of Spain for assistance, to which he responded generously. From time to time the King sent other contributions, and there was no halt in the work.

“Saint Paul’s Cathedral in London measures 510 feet by 250 feet and cost \$3,741,770, or 7,497,540 pesos, or some 5,000,000 pesos less than Santo Domingo. Some idea of the size of the structure can be

obtained when it is considered that four buildings the size of Westminster Abbey could be set on the ground covered by the Dominican temple. At the present time, however, only a small part of the church is used for worship, the other portions having been converted into barracks by the Government.

"Owing to the great height and thickness of the walls of the church, it has been used for a fort on any and every occasion when necessary. No wars, however, marred the serenity of the early Dominican, and each year saw the church increasing in wealth. The library was ranked among the greatest in the republic. The interior was decorated in many places with pure gold."

Sunday speakers at Lamoni were Elders J. R. Lambert, and S. A. Burgess, of Saint Louis.

THE warfare of the patriot is of many kinds; the evils that threaten our land can not all be overcome by physical force or by the ballot. There is a lesson to be learned from the members of that Young Men's Christian Association who arranged to cash the checks of railway men in their city that these might be kept from applying at saloons; from the Christian Citizenship Committee of the Christian Endeavor Society that fitted up a free reading room near a saloon, and from the missionary society which supplied free ice water to teamsters and pedestrians during the stifling days of August. There is room for much consecrated ingenuity if one would show himself a true patriot. —*Forward.*

Hymns and Poems

Selected and Original

Only One Day at a Time.

"Day by day the manna fell,
O to learn this lesson well;
Day by day with strength supplied
By the life of him who died."

One day, when dark storm clouds hung o'er me,
And trouble loomed fearful and high;
No shelter nor refuge before me,
My spirit seemed ready to die;
The arch tempter whispered in malice,
While darts of suggestion he hurled,—
"See, even the church doth not need thee,
Go back and find peace in the world."

"Shall I ever,"—I pondered in sorrow,
Be able to hold to the end
The hope that on some bright to-morrow,
I'll see my Redeemer and Friend?
For my trials and my weaknesses tell me
Amidst ever-increasing dismay,
'Tis a vain and chimerical fancy
To think you'll see Zion's glad day.

"Shall I ever endure the temptations,
The mocking revilings and scorn,
When e'en now my heart and flesh fail me,
And my soul with the conflict is torn?"
Then in a low, soft gentle whisper,
A voice spoke as lowly and sweet,
"My servant," it said, "In thy weakness
My strength is made perfect and meet.

"For if thou dost moment by moment
And hourly thy purpose renew,
Will not day by day dawn for thee brighter?
My Spirit shall help thee quite through."

My travel-worn soul was refreshed,—
Like earth plants revived by the dew,
I awoke with this trembling petition,
"Lord, seal thou thy goodness anew;
"O help me, in storm and in sunshine,
To live to thee *just but this day*;
Be thou my strong friend and protector
Whilst here in the valley I stay:

Till at last I may humbly behold thee
'Mid glittering cohorts who throng
Within those pearl gates that enfold thee,
And hymn to thy praise this new song.
"Unto Him who hath loved and redeemed us,
And washed in His own precious blood,
From all our transgressions who healed us,
Our Maker, our Savior, and God.

Lord, seal thou thy goodness anew,
Oh, help me in storm and in sunshine,
To live to thee, *just but this day*;
Be thou my strong friend and protector
Whilst here in the valley I stay.
Till at last I may humbly behold thee,
'Mid glittering cohorts who throng
Within those pearl gates that enfold thee,
And hymn to thy praise this new song.

!!Unto Him who hath loved and redeemed us,
And washed in His own precious blood,
From all our transgressions, who healed us—
Our Maker, our Savior, our God.
For him in the glorious perfection
Of beauty in Zion to see,
Is worth all the storms and temptations
Which earthlife has heaped upon me.

To hear his blessed Spirit exalted,
Beyond every power below,—
To join in the peons of rapture
Which angels and archangels know,—
Is worth the hard warfare and conflict
With sin and temptation and woe.
'Tis worth all the struggle to serve him,
The tempest, the battle, the cross,—
The daily besetments that hinder,
The gain that we counted but loss.

These, these, we will lay down before him,
And, casting our crowns at his feet,
We'll for ever and ever adore him,
In his glorious likeness complete;
O then, with what joy we shall conquer,
The millions in Satans array,
Because our beloved Lord and our Leader,
Bestow on us "strength as our day."

F. R. TUBE.

The Straight Road

HOW MAY WE DISTINGUISH THE PRIEST OR MINISTER SENT OF GOD FROM THE PRIEST OR MINISTER OF THE WORLD?



ELDER L. E. HILLS.

In the New Testament scriptures we read of two classes of priests or ministers: those sent of God who have been given the right to use the names, the Father, the Son, and the Holy Ghost, who can bind in heaven what they bind on earth; the other class whom the people appoint unto themselves, who turn away their ears from the truth:

When Jesus was questioned as to his authority by the chief priests, scribes, and elders, he asked them to answer as to John's authority. He said, "The baptism of John, was it from heaven, or of men? Answer me."—Mark 11: 27-33.

To know the priest or minister sent of God, is to know the baptism from heaven, essential to salvation. To know the priest or minister of the world, not sent of God, is to know the baptism of men,—nonessential. The baptism sent of God was for the remission of sins. John was a man sent of God (John 1: 6), and he was baptizing for the remission of sins. (Mark 1: 4; Luke 3: 3.) It is in Matthew 3: 7 we are given to understand that to be baptized by John was to flee from the wrath to come.

Jesus authorized baptism to be taught for the remission of sins. He told Paul to go into the city and it shall be told thee what thou must do." (Acts 9: 6-17.) And Ananias, sent by the Savior, said to

Paul, "And now why tarriest thou? Arise and be baptized and wash away thy sins."—Acts 22: 16.

After Jesus appeared to the eleven and commanded them to go into all the world and preach the gospel, saying, "He that believeth and is baptized shall be saved," we find them on the day of Pentecost all teaching baptism for the remission of sins. (Mark 16: 14-17; Acts 2: 37, 38.)

I will now invite your attention to what is said in the New Testament of the two classes of priests or ministers:

The Priest or Minister sent of God.

Romans 10: 15: "And how shall they preach except they be sent?"

John 3: 34: "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him."

Matthew 18: 18: "Whatsoever ye shall bind on earth shall be bound in heaven.

Men sent of God will baptize with the baptism from heaven, for the remission of sins, essential to salvation.

The Priest or Minister of the world.

2 Timothy 4: 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Jesus said, "If the blind lead the blind, both shall fall into the ditch."—Matthew 15: 14.

Men not sent of God, baptize with the baptism of men, only, and their baptism is nonessential.

Jesus said, "Take heed that no man deceive you, for many shall come in my name [the name of Jesus], saying I am Christ, [teaching that Jesus is the Christ,] and shall deceive many."—Matthew 24: 4, 5.

Paul wrote to the Ephesians 5: 6: "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." Vain words! Jesus said: "But in vain they do worship me, teaching for doctrine the commandments of men."—Matthew 15: 9.

If when our names are inscribed on a church record they are not duplicated on the pages of the book of life, wherein are we benefited? All the virtue we can discover in church fellowship is associated with the thought that heaven has assumed obligations on the one hand, acknowledging her ministry on the other; if the professed agent has not been sent of God, and can not bind in heaven, he well deserves the name of impostor.

Sincerity and an earnest desire to be a minister for Christ, a college or theological education, the sanction of a church, a good name, all of these qualifications never gave a man authority to preach and officiate in the ordinances of the gospel in the name

of Christ so that he could bind in heaven that which he bound on earth.

Again I call attention to the words of Christ in Matthew 7: 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"For he whom God hath sent speaketh the words of God," and will teach mankind obedience thereto.

There are many systems of religious philosophy taught in our day by as many different classes of priests or ministers, all claiming to teach the words of God. Are they all teaching the doctrine of Christ? The doctrine of Christ is the word of God. (John 7: 16.)

How then can we tell the priests or ministers sent of God from the priests or ministers of the world?

I wish to state here, that in all governments or organizations authority to represent is given to man only when he has been duly elected, appointed, or confirmed and ordained to some office. I wish to show that this is true of the government of God.

In all ages when and where the law of God has been taught to mankind with authority to officiate in his name, only those called of God and ordained to the priest's office have thus been honored. Hebrews 5: 4: "And no man taketh this honor [office] unto himself, but he that is called of God, as was Aaron."

The Lord told Moses to take Aaron and sanctify him; "That he may minister unto me in the priest's office." (Exodus 40: 13.) And that no man can take the office unto himself we see in the case of King Uzziah (2 Chronicles 26: 16). He transgressed against the Lord his God, he went into the temple of the Lord to minister in the priest's office, and behold he was leprous, because the Lord had smitten him.

Two hundred and fifty princes, men of renown, gathered against Moses and Aaron, taking censors to burn incense, and Moses said to them, "Ye take too much upon you, ye sons of Levi, seek ye the priesthood also? And there came a fire from the Lord and consumed them."

There were two orders of priests, the Melchisedec (the greater) and the Aaronic (the lesser). Under one or both of these priesthoods the government of God has been administered whenever and wherever he has had a people on this earth since Abel's time, each priesthood having its separate and specific duties assigned.

"Christ glorified not himself to be made an high priest;" but was called of God an high priest after the order of Melchisedec. (Hebrews 5: 5-10.) The Savior called to the priest's office, and he called whom he would and ordained twelve that he might send them forth to preach. (Mark 3: 13-15.) To ordain means (Webster's Dictionary) to establish

in some office or order, to invest with ministerial or sacerdotal power and authority. It is clear in Mark 3: 14, that authority to preach was given to the twelve by ordination, but to what office were they ordained? Hebrews 3: 1: "Wherefore holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession Christ Jesus." This is plain, indeed, they were partakers of the heavenly calling, the priesthood or priest's office, but Peter makes it still plainer. 1 Peter 2: 5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Paul says in 1 Timothy 2: 7: "Whereunto I am ordained a preacher [priest] and an apostle," etc.

The Melchisedec and Aaronic priesthoods, continued in the church of Jesus Christ, the kingdom of God, until the church went into the wilderness, as in Revelation 12. On page 411 of Eusebius' Ecclesiastical History, it says there was an innumerable company of priests of the lower order (order of Aaron), and this three hundred years after Christ.

Men called of God and ordained to the priest's office were assigned to the different branches of the work. Romans 12: 4: "For as we have many members in one body, and all members have not the same office."

Exodus 19: 5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: For the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation."

And in the church or kingdom of Christ it is the same.

1 Peter 2: 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

Psalms 132: 13, 16: "For the Lord hath chosen Zion; . . . I will clothe her priests with salvation; and her saints shall shout aloud for joy."

Revelation 20: 6: "They shall be priests of God and of Christ, and shall reign with him a thousand years." The kingdom of God is a kingdom of priests in all ages. Now how can we tell the priest or minister sent of God from the priest or minister of the world?

First, without revelation from God no man can be called and sent of God. Second, men called of God as was Aaron will be called to the priest's office. Third, they must hold either the Melchisedec or Aaronic priesthood. Fourth, they must speak the words of God, the doctrine of Christ, nothing more, nothing less. (2 John 9, 10.)

How are men called of God? As in Acts 13: 2; 1 Timothy 4: 14.

How were they placed in the priest's office? They were ordained as in Acts 13: 3; Numbers 27: 22, 23; Deuteronomy 34: 9.

L. E. HILLS.

MARION, IOWA.

Original Articles

WHAT IS MAN?

"What is man, that thou art mindful of him?"—Psalm 8: 4. To whom shall we go for an answer to this ever arising question? Can the aged man from the abundance of his experience and the extent of his observation tell us? Can the man of science, as a result of his research, inform us from whence man is? Can he solve for us the mystery of life? Can he explain the power by which we are endowed with intelligence, the ability to love and to hate, experience pleasure and pain and the various sensations and emotions incident to life?

Wherever man is found in any stage of development from the dark-skinned, low-browed savage of the forest to the most cultured and intellectual in civilized lands, this question is a living issue. And so far as man unaided by divine insight is concerned, the barbarian is as near to the correct solution as is the scientific. We will, therefore, pass by the varied and unreliable opinions of men and seek by an examination of divine revelation (the only safe and altogether trustworthy place of information) to find a satisfactory solution of the question. Paul is indorsed as God's witness (Acts 22: 15). Let us see what he thinks man is. Acts 17: 28, 29: "We are also his (God's) offspring." Also Hebrews 12: 9:

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

Here we have the testimony that our earthly fathers are fathers of the flesh only, and that we have a heavenly Father who is the father of our spirits, hence that which is of the earthly parents is subject to man's examination and analysis and is found to consist of carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, iron, and lime,—all earthly elements; but none of them have any of the sensibilities of life, nor is it possible for man to so combine them as to endow them with such. The spirit can not be analyzed by man, because it is the offspring of God and is in the likeness of its father. (See Genesis 1: 26.) Jesus says in John 4: 24: "God is a spirit: and they that worship him must worship him in spirit and in truth."

As the universe is upheld by the almighty power of God, so our lives depend upon the operation of the spirit within.

The spirit of man will sustain his infirmity.—Proverbs 18: 14.

For what man knoweth the things of a man, save the spirit of man which is in him.—1 Corinthians 2: 11.

The Spirit itself beareth witness with our spirit, that we are the children of God.—Romans 8: 16.

But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.—Job 32: 8.

For as the body without the spirit is dead, so faith without works is dead also.—James 2: 26.

From the foregoing quotations we learn that the presence of the spirit within the body enables man to sustain his infirmities and gives him understanding, while without the spirit he would not know "the things of a man,"—would be dead. But we are sometimes told that the spirit of man is the breath, and the argument is offered that God "breathed into his nostrils the breath of life; and man became a living soul." "The spirit of man is in his nostrils," etc. Now to those who hold to this theory let me kindly suggest that they turn to the concordance in the back of their Bibles, and find the references to the word *spirit*, and read, substituting the word *breath* for *spirit*, (which would do no violence to the text if spirit means breath,) and see if they are greatly edified by such texts as the following:

"His breath was troubled."

"Hardened his breath."

"A woman of a sorrowful breath."

"A broken breath."

"Vexation of breath."

"Grieved in breath."

"And the child grew and waxed strong in breath."

These texts, with many others, we might cite to show how absurd is the claim that the spirit is only breath; that it was the understanding of holy men of old that the body was merely the dwelling place or clothing of the spirit or soul; and that they looked upon death as being the separation of the spirit and body, and not as a complete cessation of intelligent existence, is evident from the following scriptures:

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.—2 Peter 1: 13, 14.

For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. . . . Having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you.—Philippians 1: 21-24.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. . . . Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore, we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Corinthians 5: 1-10.

That Jesus did not teach that the spirit or soul ceases to exist at the death of the body is proved in his counsel to his disciples in Matthew 10: 28:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

And again we read in Luke 16: 22-25:

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Here Jesus represents both Lazarus and the rich man to be in a conscious condition, though, as he plainly says, both are dead. But the objector may say this is only a parable. We are not prepared to admit that Jesus would misrepresent true conditions in a parable. That these conditions really obtained shortly after the death of the body, and not after the judgment, is evidenced by the statement of the rich man in verse 28, that he still had five brothers living on the earth. Using this language at its par value then, we have Jesus teaching that the spirit does not die at the death of the body, but if worthy is carried by the angels into Abraham's bosom to rest from its labors (Revelation 14: 13); or, if unworthy is consigned to a place of punishment. John also testified to the consciousness of the spirit after death in Revelation 6: 9:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.

Again says the objector, If the spirit does not die all men are heirs of eternal life, but only the faithful will be rewarded with immortality.

Let us examine the word along this line. Is eternal life promised as a reward for service?

Romans 6: 23: "For the wages of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord."

Here we are told that eternal life is a gift, not a reward. See also Romans 5: 18. Eternal life is mentioned as a *free* gift. Reading Romans 5: 15-21 we learn that this free gift is passed upon all to the justification of life. Turning to 1 Corinthians 15: 21 we read: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Here the statement is clearly made that everyone that received a mortal body because of Adam's transgression, shall receive an immortal one by reason of the atonement of Christ. But listen to verse 23: "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." And a man's works will determine what his

order shall be. Revelation 22: 12: "Behold, I come quickly, and my reward is with me, to give every man according as his works shall be." John saw the last great resurrection which is to take place a thousand years after that of those that are Christ's at his coming. And though they were *all* raised, and came from the graves, from the sea, and from hell, (Revelation 20: 12-14,) everyone was judged out of the things written in the books according to their works. Some were only worthy of banishment with the Devil and his angels, but all were raised from the dead by the power of the resurrection, and received that to which their works entitled them.

Thus according to God's word do we answer the question, What is man? He is God's offspring made in his image and likeness, clothed in mortal flesh, but through Jesus Christ a lawful heir of immortality. Shut out from his birthright by reason of sin, but with this promise to cheer him as he meets the varied forces of evil arrayed against him: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

E. F. ROBERTSON.

• * * * •

CONFERENCE RESOLUTION NO. 529.

At the General Conference of 1903, held at Independence, Missouri, there arose a question as to whether a member of the church could in any way withdraw from membership in the church without specific charges being preferred; such procedure to be had in cases where persons not being guilty of any transgression and possessing good moral character and simply desiring to be released from further association with the church. The matter was referred to a committee who considered the matter and reported as follows, which was adopted by the conference:

NO. 529, ADOPTED APRIL 8, 1909.

"Your committee to which was referred resolution of the Burlington, Iowa, Branch, touching Conference Resolution No. 284, respectfully reports:

"1. That in considering the same it is compelled to note the inconsistency in the statement of the alleged finding and report of the elders' court referred to, in holding that the parties asking to dissolve their connection with the church were in "good standing" in the body. They may not have been in any open violation of any moral precept or rule of the body, but it can not be properly held that a person who has interposed a demand that he be separated from, and wholly withdrawn from any and all connection with, the church of Christ as we hold it, 'still remains in good standing.' The act to separate himself, and his continued refusal to hear the officers who have labored with him to reclaim and convince of the error of such a step, would nec-

essarily enter into the question of his good standing.

"2. Your committee are of the opinion that much of the seeming trouble arising in cases where persons request to withdraw from the church is only from taking a one-sided view of the matter, and a failure to comprehend the action necessary under the law of Christ to effect the object of separation. There is no provision in the law of Christ whereby separation may be had by voluntary withdrawal alone. The body must act in order to make effective the separation, and when it acts, to use the language of the Savior, it 'cuts off,' 'severs' the individual from the body, as the branch is severed from the vine; and while in the case of persons it would be permissible for them to claim and say that they withdrew, yet when the body or church acted, they would in fact be cut off. There could be no alternative to this and give the party the benefit of his request.

"Since the law of Christ does not provide for a separation except by act of the body, should a party simply make the claim to withdraw and move out and the body not act, he would go out and continue a member in fact, notwithstanding the seeming separation. If, then, the provision for separating by its terms seems harsh, it is the harshness imposed by the law, and not the church; and whereas other societies may have adopted more liberal methods, it must not be forgotten that they have also adopted more liberal methods for the receiving of members than is provided in the law. We are not, however, privileged as a church to change the law in either case.

"3. In the matter of final action on the part of the body, it is advised as to the condition and state of its members through the findings of a properly constituted court. A branch in this way arrives at a place from which it may act. *Your committee are of the opinion, however, that it is not necessary to formulate charges against a person who may wish to withdraw, either of apostasy or violation of the law in terms, in order to convene a court to hear such a case, but that the hearing should take place upon the act in question; viz: The persistent contention of the member to withdraw from the body; and should the court find that THIS claim is persisted in, and that due and diligent labor has been performed by the church officers to reclaim the member without effect, that the finding should be that the request be granted, and the member be severed from the body. This persistent claim to withdraw, in the opinion of the committee, is the only 'specific charge' necessary, as referred to in Conference Resolution No. 284."*

Most laws, whether human or divine, are usually subjected to interpretation and I am aware that there exists some misunderstanding over the interpretation of the meaning and application of the law

or rule as quoted above. The correct interpretation is doubtless what is desired by all whose duty it is to see that the law is kept. From the latter part of the above resolution it seems perfectly clear to me that members in the church who may desire, for any reason known to themselves, to sever their connection with the church, may do so without any charge being preferred against them; furthermore, if they are guilty of a "violation of the law in terms" and desire to withdraw from the body without the formality and scandal of a trial, it is their privilege to do so. A member becomes a member by the exercise of his own free will and accord and who shall say he can not dissolve his relations with the body in the same way? Why must we persist in kicking a man out when he wants out and will readily go out if given a fair chance? As it seems to me, the duty of the church in the matter is to ascertain beyond doubt that it is a fact that such request has been really and truly made on the part of the member desiring to withdraw, a statement in writing to that effect from the party would be good evidence, after due labor on part of the church officers should the member not be induced to change his mind, a court may then be convened and all the evidence necessary to the granting the request is sufficient proof of the "persistent claim to withdraw." This may be thoroughly established by the statement from the party and the testimony of the church officers who may have labored with him. Thus, as above stated, the "Finding should be that the request be granted, and the member be severed from the body." In my experience I have found this rule to be very practical and consistent in the settling of cases where otherwise a great deal of trouble and scandal would have been produced and no good whatever accomplished thereby.

W. E. LARUE.

Of General Interest

THE "JOURNAL OF HISTORY."

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Here are the opinions of some of our readers. We wish we had room for more.

It is certainly a very creditable publication, both editorially and typographically, and will make a valuable addition to the periodicals in the State Historical Department.—Johnson Brigham, Iowa State Librarian.

The workmanship displayed upon this first number of the *Journal* is a credit to any printing plant, and the matter too, deals with the beginning of a strange religious movement—strange because we have so long been accustomed to consider and believe that the days of miracles and supernatural happenings belonged only to the dim past.—Hon. Guy P. Arnold, President of Decatur County (Iowa) Historical Society.

A very commendable publication makes its first appearance in January, 1908. It is a quarterly magazine called the *Journal of History*, and is published by the Reorganized Church of Jesus Christ of Latter Day Saints, at Lamoni, Iowa. The editors are the Church Historian, Heman C. Smith, Frederick M. Smith, of the First Presidency, and Assistant Historian, D. F. Lambert. Under the direction of these energetic men a good historical product may be expected.—From the *Iowa Journal of History and Politics*, Benjamin F. Shambaugh, Editor.

It will be of considerable interest to our readers, and particularly so to any who are followers of the great historical movement of the Church of the Latter Day Saints, to know there has just been issued from Lamoni, Iowa, a magazine which is to be a quarterly, and entitled the *Journal of History*. This important periodical will occupy a distinctive field, and as it is to be under the general supervision and editorial direction of Mr. Heman C. Smith, historian of the church, it will no doubt contain material of intrinsic value, not only to those of the Mormon faith, but to the student of Iowa history in the broader sense.—*Daily Republican*, of Cedar Rapids.

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by a Methodist minister, and all sorts of other things, including illustrations of historic places. A historic number devoted to Independence and Lamoni and other special subjects are contemplated to follow in due time.

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CONTRIBUTORS.—First there is the editorial force, Heman C. Smith, Frederick M. Smith, Daniel F. Lambert. Then there are a host of others who have contributed to our columns during the two years of our existence: William Marks, John Whitmer, Mrs. Marietta Walker, Bishop Charles J. Hunt, Elbert A. Smith, Ellsworth B. Hull, Holmes J. Davison, Gilbert J. Waller, Alvin Knisley, Prof. Benjamin F. Shambaugh, Prof. T. J. Fitzpatrick, Charles Derry, H. Hale Smith, Mrs. Vida E. Smith, John J. Cornish, Charles Fry.

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self by sending your name with one dollar to the Herald Publishing House and you will have the privilege of testing our claims for one year.

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DISCORD AT THE HOLY SEPULCHER.

The "deadliest scandal of Christendom" enters, we are told, about the Holy Sepulcher in Jerusalem. It takes the bayonets of Islam to keep the Christians from each other's throats, says James Creelman, who in a recent visit to the East to investigate the Adana massacres saw a condition of things both in Jerusalem and in Bethlehem to make Christians weep. As a matter of fact, "this confusion of Christendom among its supremely sacred shrines" makes the Turk laugh and the Jew marvel. The facts in a nutshell are given in this paragraph from Mr. Creelman's article in the *New York Times*:

"Greeks, Latins, and Armenians, robed, mitred, hooded, and sandaled, with Syrians, Copts, Abyssinians, and what not of minor churches huddled on either side of the great Christian denominations, insult and conspire against each other, and condescend to vulgar fist brawls, while hosts of poor pilgrims, haggard, weary, and white with want, pour their pitiful savings into monastic treasuries in which are already piled gold and jewels enough to make the splendor of the Cæsars look dim."

This is the bone of contention between these priests of antagonistic races:

"This sacred place, where for more than sixteen centuries Christendom has wept and prayed over the small rock-hewn chamber in which it is said Joseph, of Arimathea, laid the dead body of Christ; where emperors and empresses, kings and queens, popes, cardinals, steel-clad crusaders, military conquerors, millions of travel-weary pilgrims, the greatest and the meanest of earth, have knelt in awed silence, is a white marble chapel, six and a half feet long by six feet wide, with a tomb of once white marble slabs at the side—the top slab being cracked in the middle—and forty-three precious little silver lamps twinkling faintly at the ends of chains overhead."

The keeping of the sacred place is deputed to these warring sects with sharply defined privileges for each coming from the Sultan himself. Says the writer:

"So jealous are these churches of their rights and so ready to resist the slightest encroachment of others upon their privileges, that it would require a special firman of the Sultan himself to permit one church even to dust a lamp belonging to another church. The right of each denomination to sweep or dust any part of the sacred building is set forth in imperial firmans, each spot of the floor or wall being measured to an inch—and this minute and almost incredibly strict system of regulation extends even to the stones of the outer courtyard. To keep Christian monks and priests from assaulting each other in the Church of the Holy Sepulcher, the Sultan and his ministers prescribe the time at which the doors shall open and close, the order in which each church shall celebrate mass, or have other religious exercises, naming the day, the hour, and the minute of each event that takes place, enumerating the exact number of candles and lamps to which each denomination is entitled in each particular place, and just when they may be trimmed; and not a picture may be moved or cleaned, not a nail or tack disturbed without an imperial document from Constantinople.

"The lofty arches of the venerable church, with its wonderful aisles and chapels, are gray with the dirt of ages, and even the ceiling of the great dome above the sepulcher of Christ is disfigured with bare patches and hanging tatters of blue fresco, because the contentious followers of the humble

Nazarene, in whose name they spit upon each other, can not agree who shall have the honor of repairing it."

The writer quotes the words of the Arab guardian who sits in the doorway and keeps the keys of the Church of the Holy Sepulcher, a duty that has reposed in his family since the days of the great Omar. He said:

"If we were not here the Christians would kill each other. There are times when it is necessary to have a thousand of our soldiers inside of the building to keep the peace. Think of a whole Moslem regiment with rifles and bayonets on duty in a Christian church on Easter Sunday! These monks and priests have no more reverence for this place than so many merchants have for their shops. They quarrel and abuse each other from one end of the year to the other and we are constantly called upon to interfere when they beat each other with fists and brooms, yes, sometimes with knives and hatchets. But there is never a Moslem who enters the church without removing his shoes.

"In all the years I have sat here I have never seen a Christian monk, Greek, Latin, Armenian, Copt, or Syrian, give alms to the miserable men, women, and children who come here for help; yet it is a common thing to see Moslems bestow money on the beggars in and out of the church. And no king has such rich treasures as these monks can show, while the pilgrims pour new fortunes into their hands every year.

"Oh, it is terrible here! There is so much fraud, so much hatred, so much jealousy. I have even seen Christians shouting and swearing and fighting like common street ruffians around the tomb of Christ itself. We Moslems, of course, guard this church because it is the shrine of one of our greatest prophets, Jesus, but also to keep the public peace."—*Literary Digest*, November 6, 1909.

"GONE DOWN SYMMES' HOLE."

CURIOUS MONUMENT IN OHIO TOWN RECALLS DEMOLISHED ARCTIC THEORY.

Standing in the city park at Hamilton, Ohio, is a queer-looking monument. Upon a marble plinth stands a globe hollowed at each pole and marked with the lines of geographical measurement. It was erected by Americus Symmes before the civil war out of respect to the memory of his father, John Cleves Symmes, author of the remarkable "Theory of concentric spheres, demonstrating that the earth is hollow, habitable within, and widely open at the poles."

The monument and the countless books and pamphlets that were written following the promulgation of this theory are testimonials to what may be accomplished by mere persistence in any cause even though it be faulty and entirely erroneous, as was the Symmes theory. The discovery of the North Pole by Dr. Frederick Albert Cook and Lieutenant Shackleton's near approach to the South Pole have forever settled the previously admitted absurdity of open or concave poles. It is interesting to recall the fact that there was a time when this geographical doctrine had many supporters.

Symmes, who was a nephew of the first landlord of the country on the Ohio River between the Miami rivers, first announced his discovery (?) in 1818 at Saint Louis. In his short brochure he asked for "one hundred brave companions, well equipped, to start from Siberia in the fall with reindeer and sleighs on the ice of the frozen sea; I engage we find a warm and new land stocked with thrifty vegetables and animals, if not men, on reaching one degree north of the latitude of 82 degrees. We will return the following spring."

After a series of public lectures he petitioned Congress in 1822, through the famous Richard M. Johnson, of Kentucky, for a subvention in order to equip an expedition. The canny

Senate unanimously rejected this appeal, and two years later the general assembly of Ohio took similar action. One of his converts, Jeremiah N. Reynolds, of Clinton County, with the cooperation of Messrs. Rush and Southard, members of President John Quincy Adams' cabinet, and Doctor Watson, a wealthy resident of New York City, in 1829, fitted out the ship *Annawan* and set sail in October for the warm and fertile concavity they believed to exist at the South Pole. They reached a latitude of 82 degrees south and thus fully demonstrated the incorrectness of the Symmes theory.

Its author died in May, 1829, fully believing that his calculations were correct.

It is interesting to note that he was the first to select the winter season for the polar journey, an idea which Peary and Cook made part of their scheme of exploration.

As far as can be ascertained, John Cleves Symmes was never nearer the North Pole than lower Canada, in which he fought as a soldier in the war of 1812. His polar regions existed only in his imagination, but so ingenious were his pleadings that thousands of otherwise sensible men firmly believed in "Symmes Hole," as the vernacular of that day had it. That nickname became part of the slang of the period between 1820 to 1830. When a man disappeared under suspicious circumstances he was accounted for by saying: "He's gone down Symmes' Hole."

So has this ludicrous theory been effectually demolished by the practical and physical work of a hardy line of brave men!—*Cincinnati Enquirer*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Thanksgiving.

O men! grown sick with toil and care,
 Leave for awhile the crowded mart;
 O women! sinking with despair,
 Weary of limb and faint of heart,
 Forget your cares to-day, and come
 As children back to childhood's home!

Follow again the winding rills;
 Go to the places where you went,
 When, climbing up the summer hills,
 In their green lap you sat content;
 And softly leaned your head to rest
 On Nature's calm and peaceful breast.

Walk through the sere and fading wood,
 So lightly trodden by your feet,
 When all you knew of life was good,
 And all you dreamed of life was sweet,
 And let fond memory lead you back,
 O'er youthful love's enchanted track.

Taste the ripe fruit of orchard boughs,
 Drink from the mossy well once more;
 Breathe fragrance from the crowded mows,
 With fresh, sweet clover running o'er;
 And count the treasures at your feet,
 Of silver rye and golden wheat.

Go, sit beside the hearth again,
 Whose circle was once glad and gay;
 And if from out the precious chain
 Some shining links have dropped away,
 Then guard with tender heart and hand
 The remnant of your household band.

Draw near the board with plenty spread,
 And if in the accustomed place
 You see the father's reverent head,
 Or mother's patient, loving face,
 What'er your life may have of ill,
 Thank God that these are left you still.

And though where home hath been, you stand
 To-day in alien loneliness;
 Though you may clasp no brother's hand,
 And claim no sister's tender kiss;
 Though with no friend or lover nigh,
 The past is all your company—

Thank God for friends your life has known,
 For every dear, departed day;
 The blessed past is safe alone—
 God gives, but does not take away;
 He only safely keeps above
 For us the treasures that we love.—Sel.

To Brother and Sister Rannie.

[Sr. Rannie wishes the following inserted in the Home Column, believing that other bereaved mothers may be in a measure comforted by it, even as she has been.—EDITOR.]

Fain would kindred dear and loving friends
 Assuage the grief so deep,
 Which we know has well nigh bowed you down,
 Since Frances fell asleep.

With a parent who has lost a child,
 'Twere useless to condole,
 For it seems that no words can be found,
 Such sorrow to console.

Of her future bliss you have no doubt,
 For she obeyed God's laws;
 And loved his work, and wished to live
 To labor in his cause.

Yes, she's safe and saved, oh, blessed thought!
 Rejoice, and praise the Lord,
 For the way in which you led her feet,
 You'll gain a rich reward.

When the noble young are called away,
 We grieve, and wonder why.
 Though they're useful here, oh, is it not
 A blessed time to die?

In the spirit world, your child's at rest,
 From wasting sickness free,
 And with little baby brother Mark,
 Will wait in peace for thee.

She is free from coming judgments there,
 And from satanic foes;
 She will never know a woman's cares,
 Nor woman's griefs and throes.

If the Lord should speak to-day and say,
 "I'll send her back to thee,
 To remove thy grief, and bless thy home,"
 What would your answer be?

Ah, methinks your parent hearts would cry,
 "Keep her, dear Lord, we pray,
 Where she's safe from all the evils which
 We mortals can not stay."

There are others left for you to love,
 And guide along rough ways.
 Then press onward, seeking comfort sweet,
 In prayer and songs of praise.

It will not be long,—time moves on wings,
 Ere Frances you will meet,
 And receive again her fond embrace,
 And feel her kisses sweet.

There will be no dread of parting then,
 Death will have lost its sting,
 And again, with pleasure unalloyed,
 You'll hear her sweet voice sing.

Let us not complain when trials come,
 But meekly bear each one,
 And repeat dear Frances' dying words,
 "Thy will, O Lord, be done."

With loving sympathy,
 MRS. A. E. DEMPSEY.

COUNCIL BLUFFS, December 10, 1904.

Request for Prayer.

Sr. Julia Schnabel, of Drake, North Dakota, desires the prayers of the Saints that if it is the will of the Lord, she may be healed. She is afraid she will lose the use of her right arm.

Sr. Will A. Stoddard, Tryon, Nebraska: "As my mother, Sr. Mary Godfrey, is sick, I send this request in her behalf and ask the Saints to pray for her that she may be healed of her affliction, if it be the Master's will. The doctor says medicine can not cure her, and the trained nurses say she can not stand to take medicine, and that there is no cure. She believes and trusts in prayer and in calling on the elders, but we don't know at present where they are."

Elder J. F. Wiles, Ripon, California: "Sr. Eva M. Green has just obeyed the gospel and has been afflicted for several years. Please pray earnestly for her recovery, for she is worthy."

Sr. Anna E. Ervin, Dundes, Ohio: "Please request the prayers of the Saints for me in my affliction. I have a cancer on my nose and unless the Lord comes to my rescue it will be fatal. I sincerely trust in him."

Letter Department

JASPER, MINNESOTA, November 7, 1909.

Editors Herald: In the HERALD of October 13 I read with interest, the letter of Bro. J. H. N. Jones, of South Australia, in which he made request for some good brother to supply his cousin, William V. Tunned, of Harvard University, with a copy of the Book of Mormon and other literature upon the divine authenticity of the book, etc. I said, when I read the letter, that I would supply them, but have waited thinking possibly some acquaintance of Brother Jones might prefer to

do so; and as Brother Jones wished mention made through the HERALD, and I have seen no notice of this being done, I have concluded to do so, with a prayer to God that it may be as seed sown upon good ground.

Your brother in bonds,
 A. H. A.

MOUND CITY, MISSOURI, November 1, 1909.

Editors Herald: Conference of the Far West District met here with the Ross Grove Branch on the 24th ultimo. Threatening weather cut down the attendance, but those who came can go home and report an excellent time.

Among other things the counsel of the good Spirit said: "There are young men among you whom I would have called, but they have not approved themselves unto me. Some I have called, but they have not magnified their calling. Thus saith the Lord unto you, my servants, unite yourselves according to my law and I will bless you and direct you as you have never before been directed."

Some feel the force of these words and resolved to correct the matter. All could see the divinity of the counsel to unite according to the law already given; no new organization hinted at. "What more can he say than to you he hath said; You, who unto Jesus for refuge hath fled?"

By letters from Australia I learn that our new missionaries are at work and making a good impression. One brother describes Elder Davis as "a fine spiritual young man and an excellent speaker. When I see men of his stamp, I am ready to wish I was an American, notwithstanding I learn from newspaper sources that you have the opposite of his kind in Yankee land." Another letter speaks of Elder Robertson as one of those solid men that they can depend upon.

Hastily yours,
 G. R. WELLS.

MISSOURI VALLEY, IOWA, November 1, 1909.

Editors Herald: I just closed my meetings here last night where I have been for eleven weeks. Yesterday, I led seven more precious souls down into the cool water and baptized them into the church and kingdom of God, and at the close of my meetings last night two others demanded baptism and I baptized them this morning. This makes thirty-two at this place during my eleven weeks here and Bro. D. R. Chambers baptized two more. The good Lord has blessed me in my efforts for the truth in this place. We have some noble Saints here. I pray that God will bless them in their efforts. Bro. J. R. Fry is the presiding officer here and a noble man he is, too. May God give him wisdom to watch over the little flock. Many others are near the door of the kingdom and as I write I feel the sentiment of the old hymn, No. 145, "Praise ye the Lord."

Your brother,
 W. A. SMITH.

STONINGTON, MAINE, November 7, 1909.

Editors Herald: The work of grace continues unabated at this place, twelve more having been baptized since last writing you, making fifty-five within the last few weeks. I never experienced such an upheaval before.

The Lord is simply beating back the powers of darkness and shivering the veil of unbelief which has held so long the people of Israel. The Saints are all wrought up, feeling fine, and attending services every night.

Recently we baptized some leading members of the Methodist society, which has caused no small stir. Can't help it; they must come and Methodists are no exception to that exacting edict, "Except a man is born of water and the Spirit he can not enter the kingdom of heaven."

We continue here a while longer—well, until the Lord enlightens us to depart. One has been called to the ministry very recently and others will be.

With regards to all,
DANIEL MACGREGOR.

WHEELING, WEST VIRGINIA, October 25, 1909.

Editors Herald: As per conference appointment I have been laboring mostly in Pittsburg and West Virginia districts and some in Kirtland District. I had the pleasure, with Brother Griffiths, to visit Kirtland and preach in that hallowed edifice, the Temple. I also was privileged to attend the New Philadelphia reunion, which I enjoyed very much.

I spent five weeks at Steubenville, Ohio, preaching on the streets. Some nights the meetings were well attended; other times it was like preaching to the walls of the buildings; none but a few faithful Saints that accompanied me, seemed to pay the least attention, a few passers-by stopped, but none seemed to care for the gospel message. However, on most evenings we had a few regular attendants. One of these, and a young lady at that, was privileged to be at a few meetings and is now rejoicing in the glorious restored gospel. Others promised to continue the investigation.

We read that the gospel is to go to all nations as a witness. That of course will be in a representative sense, for many nations of people have died without hearing its sound. It seemed to me that that promise was in a sense fulfilled in Steubenville, for there were Jews and Gentiles, white and black, professed Christians and heathen Chinese, English, Irish, Scotch, Welsh, Italians, Bohemians, Slavs, etc., who gave a listening ear to the gospel message. Some heard nearly every sermon preached there, others heard but a few sentences and passed on.

The Long-Beard debate is now a matter of history. It passed off fairly smooth. Beard only once making a special tirade on Joseph Smith's character. Brother Long defended the truth nobly. Friends were made to the cause, and those who were interested in the gospel were strengthened in the faith.

The Book of Mormon proposition was signed, but it was not discussed. The Christian people seemed to think they had enough debating, and I think Mr. Beard thought so, too, for he talked of taking up that and other propositions at some other nearby point, but after waiting for a week to see what he would do, he finally let us know the debate was off.

I was assisting Brother Long as his moderator. After we got word there would be no more debate, Brother Long started for his field in southern Ohio, and I am arranging to take a trip further south in West Virginia. I am enjoying the labor in this field fairly well so far, and especially the society of the Saints.

Yours in gospel bonds,
J. M. STUBBART.

ASHOVER, DERBYSHIRE, ENGLAND, Oct. 28, 1909.

Editors Herald: I have been in this work a little over one year and often when reading your dear columns I have had a desire to bear a word of testimony as to this noble work. I feel that whilst I am waiting another waits for me. I am truly glad that in these the last days that I have had such a privilege of hearing the true gospel, and I feel more than glad that I have obeyed it. I do not take the HERALD myself but I hope some day to be able to take it. I can not express my enjoyment in reading the letters sent by the dear sisters and brothers. They are full of cheer and encouragement.

I often feel that I can not do as much as others do, but

God has given us each a talent of some kind. Whether it be one, two, or three, let us use them in the best possible way, so as to bring others into the fold and family of God.

I live outside of the Claycross Branch but we have the blessed privilege of holding a meeting once a fortnight at Sister Turner's, a distance of about three miles away. We have some splendid times which will never be forgotten, the Spirit being present among us. I think you all will agree with me that the difficulty is not in the meeting together, but in parting. But thanks be to God the day is fast approaching when we shall meet to part no more, when we shall change our vile bodies that they may be fashioned like unto his glorious body. Not as the various sects of to-day would tell us, that we shall all be in a spirit form, having neither body nor parts. Away with such teaching as this. We know that the resurrection of Jesus Christ, if taken alone, ought to be sufficient in regard to this. Not a thing intangible but a living reality to take each other by the hand in love and union and hail our friends. Death and sorrow shall be at an end.

I had the pleasure of being present at the reunion at Claycross on the 10th of October, Brother Taylor being our speaker. A fairly good number were present, many of whom I had not had the pleasure of seeing before. The following Sunday Bro. S. Holmes had the honor of leading two young brothers through the waters of baptism to be initiated into the fold and family of God. I pray that they will endure to the end and be of great use in the world.

I myself being in the hey-day of life would like to say a few words to you who are about my own age. We are living in a day when everything around is most pleasing and attractive to our eyes. We have to be very careful as to where we spend our time. If they put the name of Jesus Christ at the head of things now, it appears all right, but I fear if he was present here to-day, as he drove them out of the temple for making his Father's house an house of merchandise, so he would do now for making the places of worship theatrical. I do not say we are always to stay in the house, so as to make ourselves miserable. Not at all. Let our time and pleasure be spent in such a way as not abusing the things which God has given us, so richly to enjoy, so that when we have finished our amusements we may feel better for having done so. My teacher used to say, Always try to have a companion better than yourself. If we keep this in our minds we shall not get far wrong as to whom we associate with in life and it will be a great help to us. Let us try, then, so to live, that when we pass from this present state of action, the world may be made better for us having lived in it. As the hymn says: "Let us keep our spirits pure, and unto the end endure, in the light of God." This is my prayer and that all might come to a knowledge of their Redeemer.

Pray for me with the others that I may be faithful unto the end, so as to hear him say, "Come up higher."

In the only true faith,
MISS M. E. MATHER.

TORONTO, ONTARIO, October 29, 1909.

Editors Herald: The Toronto district conference, with its fragrant memories, its pressing problems, and its kindly greetings and sadder partings, is now a thing of the still recent past. The cycles will roll and the inferior planets (at least,) of the solar system will run many revolutions ere the memories of that gathering—with its absorbing truths and powerful lessons—will have for ever passed away.

When,—for the first time in our lives,—many English and Canadian Saints listened last Saturday evening to the stirring and soul-enthusing address of Elder Fred Blair—the

able and beloved son of a respected and honored father,—and heard him inquire with solemn emphasis and amidst breathless silence, "What is the worth of the boy? Can you weigh his worth in the scales, or his value in tens of thousands of dollars?" we were solemnly and irresistibly reminded of that other and terribly startling interrogation by the great Lord of the conflict,—"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16: 26.)

And when with rising inflection, the speaker went on to describe the value and worth of our church's own (Grace-land) College, your correspondent, and I believe that I may add, many others in that attentive audience, said within themselves (like one of old), we are verily guilty in this matter; in that the aims and claims and the effort and exertions of that God-owned and God-recognized institution have not met with anything like the moral or material encouragement it deserves or has required at our hands! Surely such a curriculum as our brother described is one that need fear neither competition nor comparison with any college in all this expansive land.

There is an old and well authenticated saying that "history repeats itself," and as an instance of the truly remarkable manner in which the words and events of long by-gone years will seem, (as it were) to rush forward and dovetail themselves into the scenes and actions and words of the "living present," Elder Frederick Blair had no sooner commenced his sermon than there rushed into my mind, (clearing at one bound a gap of quite twenty years,) the title and arguments of one of the most straightforward and impressive editorials I ever perused in the pages of the HERALD, at that time a smaller and very different kind of sheet to what it is now. The article was by the then First Counselor, W. W. Blair, and was entitled, "Don't joggle the boat," and I am more than ever convinced that if the pungent and pregnant counsels of that editorial had been generally obeyed and given heed to, there would scarcely by now be a town or hamlet in the United States or Canada without its living and active branch of the Reorganization, for our church would by now have attained its 100,000 mark of progress and distinction.

Take notice, inasmuch as the old saying has it, "It is never too late to mend." I might casually mention that it is not even yet too late to heed Bro. W. W. Blair's injunction.

On the following morning (Sunday) all hands were on deck, (as the sailors say) to hear Elder H. O. Smith deliver his address, and although he took one or rather two texts in the tenth chapter of Psalms, he pretty soon turned both of them down and took up Daniel 1: 12 and began to pound into tea and coffee for all they were and more than they were worth. However, there is no denying the fact that it was a very able presentation as far as it went. The only question in your correspondent's mind being whether Bro. H. O. really went far enough while he was about it; for to have been strictly logical to his own line of argument, he ought to have tabooed every mortal thing under the sun but dry bread to eat and cold water to drink! And even the latter, harmless and innocuous beverage has its sworn enemies, for the late Sir William Marchison used to declare that cold water was so swarming with microbes that it was not fit to drink until it had been twice boiled. The British *Medical Journal* asserts that there is probably not a single article of food or drink but what can be, and in fact is, adulterated.

A certain elder who was an ardent and pronounced "food faddist" in the old country, (or visiting the old country,) once commented adversely upon my "sinful cup of tea" when all the while he was himself imbibing a mixture of chicory and cocoa that was about five degrees centigrade *hotter than any cup of tea I ever drank in my life!*

Saint Paul declares that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Romans 14: 17.) I can not believe that the infinitely *wise* and infinitely *good* Creator of heaven and earth intended to place such a paramount emphasis upon such a trivial matter as the drinking or nondrinking of a cup of tea as to obliterate all such solid and eternal virtues as faith, hope, and charity; or, as to utterly banish and obliterate all good feeling and fellowship between members of one common Lord, one universal brotherhood, and one everlasting Home.

It is only fair to state *right here* (as the Americans say) that there was no such spirit of rancor or censoriousness in Elder H. O. Smith's sermon. The entire presentation, (though quite decided as to the demerits of tea and coffee) was couched in a really gentlemanly spirit of liberality and forbearance toward all who might honestly and conscientiously differ from him upon this or other points of gospel economy or of church policy.

Finding that I have greatly exceeded the amount of space which I originally proposed to, myself, I must speak of Apostle R. C. Russell and Bishop R. C. Evans' eloquent and stirring discourses in a future number, God willing. Suffice to say that the conference in its entirety went far to establish and to promote that genuine spirit of love, fellowship, consideration, and esteem which should characterize the august and visible body of true Saints, known in Scripture as the Church of the Firstborn, whose names are written in heaven.

Yours in bonds,
F. R. TUBB.

Dear Herald: After an inquiry of six months and over, in this city, I am fully persuaded in my own opinion as to the best interests of the Reorganization and the policy to be pursued. However, this is in no sense a dictation to the church nor even a suggestion as to what it must do, only my opinion based on close observation and experience while among this people. It can all be summed up in two propositions, first, We need a chapel of our own, an average ward meeting house would do us, for we could not reach the best. There are 38 wards in the city, each ward has a chapel costing from three to ten thousand dollars, we should have an average house, plain, yet inviting, and centrally located, also a parsonage for the elder's family where he could be found 365 days in the year, to talk to, encourage and instruct all who may visit him, also to distribute tracts, papers, history, and books, especially the new translation, thus our headquarters would be soon well advertised and a depot of rest for hundreds of weary souls.

It is the rank and file, the honest souls, anxious to break away from priestly denomination and abject control that we may reach, many of whom have been born and reared in this valley and have never looked over the rim of the great basin, knowing but little of the church or the world only that which has been sifted through the Brighamite sieve which means; all who oppose this church are either Gentiles or apostates and the Reorganization their *greatest enemy, and the one to be the most feared.*

2d. The policy pursued by our elders should be one of kindness which would be in striking contrast to the one pursued by the dominant church, demonstrating to them that we have the better goods and more in harmony with the gospel of Christ. Our elders can be too radical and severe, and thus hinder the object sought. We should work along the lines of the least resistance until we have gained their confidence and prove to them that we are their friends in some things, instead of enemies in all things. They are taught, we are their most bitter enemies and point to our vituperative sermons and writings which are made to do duty as persecu-

tion and preclude the possibility of reaching them and give sanction to, and sustains their contention. Not one will meet us in discussion on the streets or otherwise, nor can we occupy in any ward meeting house in city or State. The leading men know we are in the right and have the light, all the books and weapons to vanquish them on any field, but because we can, is no reason why we should be unduly radical. I have been surprised at myself being of such a radical, positive disposition, at the feelings of love and sympathy I have for them, they are in a sense "bone of our bone" "Ephraim," Israel astray, and need encouragement and kindness instead of caustic castigation. A few are returning, many would if they could, the way will open we feel sure for those who desire, to return and aid in building up the waste places, "and let not the men of God hinder their coming." We do not want to be an ally with the Gentile world and pursue the same methods they pursue and with them rejoice in a spirit of elation because of their downfall. They must return to the "old paths," there is no other place for them to go, and we should see to it that we prove ourselves their friends instead of enemies. We should manifest that we are a church of peace, a church of construction instead of destruction, to perpetuate all the good and eliminate all the bad. We as elders should not be vindictive nor unduly antagonistic, but men of peace and charity for the erring ones, a strife only, that will maintain and vindicate the fair name of the church and the principles taught by its founders. Polygamy is practically dead, and is fast dying out never to be taught again in the United States, and if they should seek other climes in which to perpetuate it, they will only place themselves in the pillory of public contempt. The younger element are at heart ashamed of it; the older, many of them, are sorry it was ever launched as a tenet of faith, therefore let it die and be forgotten and show them we are their friends in a gospel sense, and not their enemies. Thus we would disarm them of their greatest weapon and in my opinion a few years would show the potency of such a policy in the gathering of Israel astray.

T. W. CHATBURN.

343 SOUTH SIXTH EAST STREET.

(Continued.)

RIPLEY, OKLAHOMA, November 4, 1909.

Editors Herald: Please give space for a few lines from Oklahoma again. Brother Yates and I came here a few weeks ago and began a meeting. Our interest is good, but the enemy is surely restless in this land of freedom, where the gospel can be preached. Brother Yates held a debate out west, and has another one over east soon. And as our meetings progress here we are threatened with one of their big guns. But we have heard their "big guns roar" so much they are no terror to us any more, so we stand our ground on the firing line, and thank God for victory and trust him for strength to endure in the conflict.

Brother Yates baptized five here about a month ago, and, among them, Bro. John Ballard, Sister Jones, and I do not recall the others. And last Sunday we troubled the waters again and baptized Brn. Ed. Dillon, of Oklahoma City, and Will Vickery, of this place, and I think more are soon to follow. Brother Yates was called to Terilton to administer to Bro. Harvey Reid, who is very low of typhoid fever.

The echoes of the Warlick-Curtis debate are heard through the *Bee*. Reverend Hoffman and I are having a little debate through said paper, and Yates will soon be heard in reply to Warlick's defiant fling at us. Calls are numerous to "come and preach for us," and our few men are busy as bees and we can not answer a tenth of the calls with any degree of satisfaction.

Brn. E. H. Smith and Chase are visiting the two districts

and preaching a few sermons in a place, but there is a "dearth" for men to go answer the calls and "stay" by a "good" interest until we build up branches. It can be done now in many places in this mission, and we are praying the Lord of the harvest to "send more laborers into his harvest." Where are the reapers and what are the sinews of war? The tithes of all God's people, to fill his storehouse and equip a host of willing men for the service of God? I was glad to read that sermon by Bro. E. A. Smith, "Behold I set before you an open door. We must enter in and occupy or God will call for fishers and hunters" who will.

Our hearts are saddened at the loss of noble veterans who have stood long and firm at the post of duty, such as A. H. Smith, J. F. Burton, and others. My first year of mission work was to the South Sea Islands with Brother Burton, when we went out on the *Evenalia*. That is a very hard field for mission work, and much worse for elderly people like Brn. Burton, Devore, Forscutt, and Newton. We hope to organize branches at Ripley, Alva, and Seiling in the near future. We sincerely hope the local men will work as God has called them, and keep the branches alive, and free our hands as much as possible. Brethren Durfey and Hinkle have done nobly of late in assisting the missionaries in a material way as well as spiritual.

May the Saints awake to their duties and the needs of the work, is the prayer and desire of your coworker.

HUBERT CASE.

CHILTON, TEXAS.

Editors Herald: We have had a very short crop this year, but we got a good price for it, which made up some of the shortness. We need rain at present to put the land in a shape to plow well.

I must tell you that we have got old Satan raised here in good shape. Bro. Johnie Hay was here in the spring and held a meeting and made many friends to the cause. Since that time Bro. Albert Vanleave has been here and held a meeting and some of the people are liking the faith all right, as far as they have heard. I think if we would have a few more good meetings, there could be some good done. I noticed a letter from W. R. Standefer in the *HERALD* some time ago that was fine; but I do not think I could stay in the stand and preach with some one throwing stones at me. Go ahead, Brother W. R., this is God's work that we are in and God will take care of it. I know from whence I speak. I have seen the blind made to see and have seen the sick healed in less than one minute, and I know that it was the power of God that did it.

I could tell something in regard to tithing that was miraculous if space would permit, and will some other time. I also saw my mother almost raised from the dead. We had given her up and sent a telegram to my sister to come at once if she wanted to see her alive. That was on Sunday and the next day she sat up and ate her breakfast; and the next day she got up and went on her way rejoicing. You can talk about the power of God! It was there; the signs do follow us when we live for them and do not follow the hypocrite, that is, one that just wears the name. So let us all put on the breastplate of faith and get the blessings that are in this

B. F. SPICER.

CALIFORNIA JUNCTION, IOWA, November 5, 1909.

Editors Herald: As I have seen no letters from this place in your columns I felt that the Lord would have me testify to his goodness and mercy to me. I have been a member of this latter-day gospel only a few weeks, but my heart has been long with it. The way was not opened for me to come into the church until September 21, at the Southwestern Iowa

reunion at Little Sioux, where I was baptized by Bro. Joseph Lane and confirmed by Brn. F. A. Smith and S. B. Kibler. It is my prayer that I may let my light so shine that I may be an instrument in bringing others into this fold, for I know it is true. He that doeth the will of the Father shall know of the doctrine whether it be of God "or if I speak of myself." Just let us hesitate for a moment and think what man is that God should be so mindful of him; that he should give his only begotten Son that through him we might have eternal life.

Often I feel discouraged that I have so many crosses to bear, again when I think of my Savior, who was never known to smile, how he suffered and was rejected by his people and crucified that we may have life more abundantly, I then grow more humble, for the servant is not above his master. I am glad he has chosen me to be a handmaiden of the Lord. This life is but a warfare; we can not see beyond the vale, but some day all things will be made known unto us if we walk humbly and meekly before the Lord, keeping his commandments, crucifying ourselves to the worldly elements of this life and trusting him to the uttermost.

I attended divine services at Missouri Valley last Sunday, where we partook of the emblems of our Lord's broken body and shed blood. What a glorious testimony and prayer meeting we had! There was a perfect melting down and truly God's Spirit was with us. I would that I had the privilege of attending church regularly, but that is another cross, as my husband's health is poor and then, too, he does not believe in this gospel. But it is my prayer that God some way in his own due time will show him he is wrong and cause him to turn and embrace this work.

A number of God's people were buried with Christ in baptism last Sunday, among whom were my sister's three children. God bless the branch at Missouri Valley and elsewhere and may we all prove faithful unto death.

I would like to relate here that twenty-one years ago last month my husband and self were converted and baptized into the Christian Adventist, or soul-sleeping church. My husband's father was a minister of that faith. I felt so rejoiced in the work and was sure I was right that I was sure I should live to see the coming of the Lord. I hungered and thirsted after righteousness, and my Bible was my constant companion for more than two years. I was happy in my faith.

My father, who is now asleep in Jesus, told me one day that my church was no church at all. This made me feel sad. I began to think I might be wrong. Mother loaned me her Book of Mormon and several of her church books to read, which I read, and pondered them in my heart. I began to realize I did not have the fullness of the gospel.

Soon after this our second child was born and with a missing vertebræ in the spine at the back of the neck, letting the spinal cord project out through the cavity without a covering of skin. The doctor told us he could not live ten days. However, he did not die, but lived and grew, but suffered terribly by the tumor filling with the fluid from the brain. We took him to several of the best physicians in Council Bluffs; they all said an operation would prove fatal, as it was so near the brain, and also said he could not possibly live more than thirty days longer. We were in despair over our darling. Mother and myself wanted to have him administered to, but my husband was not willing. He said it would do no good, as those gifts were done away with the apostles.

My mother said prayers could save and it is God's will that this child should live. She took the case before the church at Crescent City (as we then lived near that place) and every Thursday afternoon at the sisters' prayer union they poured out their souls to God in prayer in behalf of our babe. They continued their prayers until my mother, who

has been in this church more than forty years, had a dream in which the tumor fell off and the cavity was filled with a white, pithy looking substance. She came to tell me her dream, and the babe was well. Although it looks the same as it always did, it never hurts him nor fills up with fluid off the brain. He is grown now and nineteen years of age, a living witness of what God can do for his children. He performs all kinds of hard manual labor and he is a wonder to all the doctors that know him. Those that know him wonder how one of God's creatures can go about with a part of the spine gone. All things are possible with God. Most of those sisters who were instruments of the Lord in bringing about this healing are alive to-day and can testify that what I state is true.

In the spring of 1893 we came to this place. We put our letters in the Methodist Episcopal Church here, as there was no other faith near and we felt that we must have a church home. We withdrew last year. I ask the united prayers of the Saints that my husband and two sons may yet be brought into the church. Pray for me that I may grow in grace and be faithful unto death.

Yours in faith and hope,
MRS. SADIE LONG.

LANCASTER, NEBRASKA, November 8, 1909.

Editors Herald: I desire to write of my work here as chaplain of the Nebraska State Prison. I was appointed to the position by the governor on July 15, 1909, and have filled the position since, apparently to the satisfaction of the prisoners and prison authorities, but with the censure of other religious societies.

My work is to hold preaching services every Sunday morning at ten o'clock, and Sunday school is held at eleven, so there is only about a half hour for the sermon. I have about four hundred of the prisoners present at every service and when the weather is pleasant there are about one hundred visitors present, so that I have a fair congregation without the prisoners and the attention is good, as also is the order.

I have the privilege of inviting others to speak in my place and I have had one Methodist and one Presbyterian preacher to fill the pulpit for me, but so far have failed to get one of the Latter Day Saints to come. I have tried in my weak way to give them something of the gospel as we teach it and would like to have any of the elders that can make it convenient to come through Lincoln, Nebraska, and stop over Sunday, to come and do the speaking for me in the morning and then they can speak to the Saints in the city in the evening.

The prisoners are like all others: they tire of listening to one person all the time, and while I do not expect to convert many of them, yet it is preaching the gospel as a witness and they are a part of them that need the preaching as well as those outside the bars. Our elders frequently speak to much smaller congregations than I have here without the prisoners, and perhaps should any stop over here as much good might be done in one sermon as anywhere else.

Yours in bonds,
JAMES HUFF.

INDEPENDENCE, MISSOURI, November 5, 1909.

Editors Herald: The HERALD bore the good news to me this day of the great interest manifest at Stonington, Maine, under the wise and faithful labor of Bro. Daniel Macgregor. I have been made aware for the past three years by the Spirit that a mighty work was to be done in Maine, if the right kind of men filled with the Spirit of God would be sent there. I was made satisfied when I learned that the latter-day Daniel had entered the Old Pine Tree State that he would do good to the people.

I was informed twice by the Spirit that I should go among my people and that I should lead many into the church and kingdom of God. After I had led fifteen precious souls into the Church of Christ by baptism last summer on the rock bound coast of Maine, I saw the commencement of the fulfillment of what the Lord told me. I am made satisfied my work is not done in Maine, if permitted to go again next year. I should have stayed there this winter, but I felt a long, cold winter on Uncle John would be too much to face.

I am glad that western Maine has caught the beautiful breeze of the Spirit, as well as eastern Maine. It is time the people are awake to a sense of their duty everywhere, for there are great things in the near future. Coming in the East I can say, like Brother Daniel, when I started in last spring on Little Kennebec, I felt the power of the Evil One and at times hardly knew how it would end. I would go alone by myself and plead with God; and I would say, Father, am I deceived or have I been deceived by a false spirit to come here and meet what I do? And at one time I said, I'll go to the Western Maine conference and see if I feel better; but the Spirit said to me, Stay here in eastern Maine. I then went to Head Harbor Isle and preached twice and left, intending not to go back, but after I got back to Kennebec the Spirit said to me, "You must return to the island, for your work is not done." I obeyed the instruction given, and before I left the island I baptized seven of the best on the island. Still there are more to follow, if kept up.

I see Brother Greene is in eastern Maine. I hope he will get down humble and sound the gospel trumpet long and loud, in the spirit we preach. When the people catch that spirit and under it obey the gospel they get a good conversion. But if in some other spirit it is not of me, saith the Lord.

May God bless you, Brother Macgregor, lift up your voice, spare not, but cry aloud repentance and obedience to that people. I am glad you carried some of the good old Canada spirit to Maine with you. If you remember, we got our blessing the same time at Lamoni, under the hands of dear Uncle Alexander, whose hands now sleep till the resurrection morn, but his noble spirit is still talking to those in the better land above. We had excellent promises.

While in Maine I administered to Mrs. Luella Foss, at Machias, for cancer. She was carried by her doctor to two hospitals for operation. The doctors all told her to go home and make up her mind to die. I told her of the power of our gospel. She asked me to administer to her, so also did her husband. I did so and I felt the sweet power of God come to her relief. October 15 I received a letter from her saying, "I feel fine, the cancer is leaving me." On the 27th I received another letter saying, "My cancer is all gone." For which we say, "Praise God from whom all blessings flow."
J. C. Foss.

DES MOINES, IOWA.

Dear Herald: In an issue during the summer you contained a letter, "An interview with Schlatter," from us, and as the recent press dispatch contains the announcement of the death of this man at Hastings, Nebraska, we come again to mention him. We met the man when he was in Des Moines during the summer, interviewed him, saw him in public, and in private, and we believe, measured him according to his work as a man. He wrote his name, Rev. Charles McLean, home address as Boston. He told us of his life which we mentioned in the interview. His greatest claimed work in divine healing was in Denver, in 1894. We know nothing of that work, and only speak of him as we saw him the last year of his life. He was peculiar in many ways. He has a fascination for newspaper collections, clippings concerning himself. He has traveled

much in his so-called ministerial work of over thirty years, and has sought newspaper notoriety. Whatever mention was made of him in the press, whether kindly, or in adverse criticism, he saved the clippings, and had this mass of clippings together in great rolls, without classification or order of any kind.

During his stay in Des Moines he was arrested and taken to Clinton to answer to charge of obtaining money under false pretense. When arrested, on his person was found cash to the amount of nearly five hundred dollars, and yet one would have thought by his forlorn and untidy appearance that he was in need. He satisfied the Clinton officials by the return of money and again came to Des Moines, but only for a few days. From here he doubtless continued his wanderings from place to place, until death overtook him at Hastings, as above noted.

He made great claims, saying that his earthly mission was foreshadowed in a vision to his mother before he was born, and throughout his career he claimed to be the only living representative of Jesus Christ on earth. In his public appearance in Des Moines, in the presence of a multitude of scolding people, he pleaded for the afflicted to come to the stand to receive his treatment, the laying on of hands and the prayer of faith. For one man who thus went to the stand, out of curiosity likely, he offered a brief prayer, and then whispered to him saying, "You have not faith to be healed immediately, but if you will come to my room in the hotel we will give you seven treatments, at seven dollars a treatment." This man did not follow him to the hotel, but some who did were asked to lay the seven dollars on the table before he would proceed with the laying on of hands. This was the character of his work during the later years of his life. At one time in his life he claimed to give free treatment, but admitted that as age crept upon him, he felt the necessity of making a charge in order to lay up some money.

Such was the man, Charles McLean Schlatter, the faith healer, who has attracted country-wide attention during his career. He leaves no followers, no organization behind him. He has been called prophet, faith healer, crank, and fakir. Measured from any standpoint for his own claim as the only living representative of Christ on earth, he falls short in every way. He has now passed to his reward, and we are of the opinion that his name and his work will be forgotten within a very short time.

Yours,

A. A. REAMS.

A Message from the Mountains.

As I sit musing this beautiful Sabbath evening, my mind seems to dwell forcibly upon an article on the first page of our last week's (October 25) edition of the HERALD, entitled, "Utah elders on Lamoni."

It is putting it mildly when I say I was amused at their audacity and pretensions, but lovers of truth out here who have seen and are acquainted with the Mormon people, and especially with those holding the priesthood, are not surprised at it. They said, "They enjoyed a most interesting and profitable week at Lamoni," notwithstanding the mud being hub deep in the street and the nonprogressiveness of the people there. Although the streets were so deep in mud and the people so nonprogressive and Heman C. Smith and other leaders of the Reorganized Church there were so very uneasy, those sixteen Mormon elders were given perfect liberty in the use of the church and a respectful audience! I wonder if they would return the compliment to the Reorganized elders out here in Utah? Ask Joseph F. Smith?

They reported seventy-five per cent of the hearers were in sympathy with what they said. Perhaps Joseph F. Smith aims to immigrate to Iowa; he would be sadly missed here.

His advice in politics and his leadership in stock companies would also be missed. Whatever you do, don't remove "our prophet" from our midst.

Of course the Mormon elders do not favor "blood-atonement" or "polygamy"; they never did; neither would they sustain or recognize any man in authority who in the past or present has upheld such a theory! They are too progressive (the Mormons) out here in the mountains to ever recognize, much less believe such semi-civilized, Mohammedan, Asiatic ideas as those.

Do I believe any true Latter Day Saint can be so easily tossed to and fro by Mormon elders in their arguments in favor of temple work? I guess not! I have a better opinion of my brethren at Lamoni than to believe they can be swayed so easily. I don't think they are so easily hoodwinked.

To lovers of truth out here, those who have noticed the workings of the priesthood in the Mormon church in their influencing and controlling their members temporally as well as spiritually, it is surprising, even shocking, to think they have the nerve to mention being bulldozed in Iowa! Rotten!

I never have seen any of our elders trying to use any great amount of influence outside of the cardinal principles of the gospel and truth against error as it was taught by Joseph Smith the Seer. If they were to go beyond their jurisdiction or introduce an idea outside of truth, I would certainly denounce it, even if it came from an elder. I am just a common lay member and may always be, but I hold sacred the idea of free thought and free speech, and always shall. Can the Mormon people boast of freedom of speech and action? Not by any means. Then what of their statement in regard to bulldozing of the elders at Lamoni? We who have seen both sides think we are in a position to know. It looks to us like a very ridiculous break for our Utah friends.

God forbid that any Latter Day Saint or any honest person should be led astray or compromise themselves by listening to and accepting the teachings of men advocating theories absurd, ridiculous; even though they may call themselves elders. Let us be independent; have a head of our own.

Ever praying for the ultimate triumph of truth and the redemption of all true Saints,

Your brother in Christ,
C. A. LAYTON.

TOPLIFF, UTAH.

A Testimony and a Reason.

To the Saints and Others in Western Iowa or Elsewhere: To those who have read the "Banditti of the prairie," now running in the *Logan Observer*, of Logan, Iowa, I desire to make the following statements: In this story Mr. Bonney makes it to appear that the Saints of Nauvoo under the leadership of Joseph and Hyrum Smith, were responsible for the horrible deeds which he takes upon himself to relate. For the benefit of all interested, whether investigator of the work, new member, or of whatever persuasion, I will make the assertion that I do not believe the Saints guilty on any one of the charges made. And now for the reason: From the year 1860 to 1885 as boy and man I lived among and was personally acquainted among others with those named below. Please understand that during the years named I did not believe the doctrines of the Saints. They were my neighbors and I knew them intimately and understood they had been with the Smiths, from Kirtland and Jackson County, Missouri, down to the martyrdom of Joseph and Hyrum Smith, and had refused to follow Brigham Young to Utah, and had made them homes there in western Iowa.

I challenge the world to produce better men morally than those I shall name, and remember they had been for years under the spiritual, mental, and moral influence of Joseph

Smith and his compeers. In my immediate neighborhood during the years named lived until their death the Ellisons, Hankins, Schofields, Chapmans, Hallidays, Chambers, Bullards, Sweets, Lathams, Halls, Meffords, and on the west side of the county the Adamases, Merchants, Gamets, and others. Now in all these twenty-five years I say I never heard of a single shady or dishonorable act committed by a single individual named above. The worst charge ever handed out against them was that they were Mormons—terrible indeed! Again I challenge the world to pick at random thirteen non-Christians; watch them as the Saints are known to be watched for twenty-five years, and if all stand blameless at the end, why, then I will admit the teachings of the latter-day dispensation stand for nothing.

But now, even as it was with the ancient Saints, we see them maligned, persecuted, and despised, only because their faith and motives are misunderstood; and they are misunderstood because mankind is willing to be led by the influences which lead to evil, and evil only. Therefore, dear Saints, whoever you are, do not let false rumors disturb you. We know that truth will eventually prevail and each one receive according to his works. Then shall those who would destroy your faith now, be ashamed, condemned, relegated to that condition for which they have labored. Let us therefore give the more diligent heed to the faith and doctrine of our Lord and Savior Jesus Christ, resting on the assurance that our works do follow us, and that he that has promised is faithful to the fulfillment of every promise.

So there really is nothing to fear, except that we shall fail as individuals to come up to that condition desired by our Savior when he said, "Be ye perfect even as your Father which is in heaven is perfect." I believe Joseph and Hyrum Smith were indeed and in truth the accepted servants of the Most High, as witnessed by the lives of these men I have named and many others who for years were under the direct influence of the latter-day prophet.

Yours for fairness and truth,

ISAIAH M. DUNGAN.

CORBIN, MONTANA, November 2, 1909.

A Word from Sr. Alexander H. Smith.

Dear Saints and Friends: I have just returned from Colorado, where I spent the months of September and October visiting my sons, Joseph and Arthur and their families.

I brought with me from there, and find waiting here, many letters; letters that have been coming to me ever since last August, when the terrible blow fell that left me widowed; letters that speak of a world of comfort and sympathy; letters so kind and beautiful that I want to answer them all, but my sorrow bears hard on me, and not less as time has gone. As yet, I shrink from writing. Be assured of my appreciation and love, and know that your remembrance of me has brought strength and solace.

Some day I may grow more accustomed to this long, silent mission that holds my dear one from me; but now I feel the absence, so intense and silent, too keenly to write much.

Gratefully, hopefully yours,

ELIZABETH A. SMITH.

LAMONI, IOWA, November 12, 1909.

Don't get to be known for unfulfilled good intentions. Good intentions carried out become the deeds that make men useful, loved, and famous. Doing things, rather than just planning them, makes all the difference between success and failure.—*Success.*

Cheerfulness is an excellent wearing quality; it has been called the bright weather of the heart.—Smiles.

News From Branches

CENTRAL CHICAGO.

Sunday, October 31. Lovely day, more like May than the last of October. Elder Pement occupied in the morning, enlarging on the theme, As Paul was called a heretic for preaching the doctrine of Christ, so we are called heretics for believing in the doctrine as taught by the Latter Day Saints, or the gospel of Christ. Are we all willing to show our colors at all times and places, even if we are considered deluded or weak minded? Elder Allen gave good instruction in the evening.

If all the HERALD readers did not see the account of our golden wedding in the *Ensign*, we desire to state that Bro. William and Sister Strange celebrated their fifty years of married life on Monday evening, the 25th of October. Thirty-one of the family were present, only one grandson being absent; four generations represented. The family comprise, besides the bride and groom, three sons and three daughters, all married, fifteen grandchildren and three great-grandchildren. Quite a number of Saints and friends were present and all had a very enjoyable time. They have our prayers and best wishes, especially the aged couple.

The Gleaners met at the home of Sr. T. Vanderhoof, Thursday, November 4, in the capacity of a business meeting, and sustained their former officers, Sr. T. Vanderhoof, president; Sr. H. P. W. Keir, secretary and treasurer; but elected Sister Bradbrook as vice-president, that office not being filled recently. We trust that the officers will be able to do good work and accomplish a great deal of good.

A number of our people have been on the sick list, Sister McDurfee, Sr. Laura Sherman, and others, but are glad to note that they are improving.

We hope all will read the church papers. We know many are not; but they do not realize what they are missing. The good words said of Bro. J. F. Burton should inspire every one of us to do our best in each day's warfare.

"The lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us
Foot-prints on the sands of time."

Alice Cary Schwartz.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

EASTERN IOWA.—District convened the 25th and 26th of September, 1909, at Muscatine, Iowa. Branches reporting: Clinton, Fulton, Green Valley, Osterdock, Marion, Strawberry Point, Muscatine, Baldwin, Oran Center (now Oelwein Branch). Seventies reporting: James McKiernan, J. B. Wildermuth, L. E. Hills. Elders Warren Turner, C. G. Dykes; Priests D. L. Palsgrove, L. B. Moore, D. J. Dierks, Robert Smith. Bishop's agent, John Heide, reported: Total receipts \$506.38, total expenditures \$506.22, balance due church 16 cents. Robert Smith, secretary.

BRITISH ISLES.—Annual conference met in the East Manchester meeting house Mundy street, Lonsight, at 6 p. m., on July 30, 1909. President J. W. Rushton occupied the chair, assisted by Elders W. Newton, H. Greenwood, James Baty, and John Austin of Sheffield. George Foster of East Manchester, was elected deacon, to call others to assist, and J. W. Green and wife were chosen chorister and organist respectively. Minutes of the 1908 conference held at Cardiff were read and corrected. The mission president reported 53 additions by baptism during the year. He said there was marked improvement in some places and prospects for further additions were very favorable. Our missionary staff is small and

statistics represent results largely of the activity of local brethren. He mentioned the return of missionaries Elders James Baillie and William Lewis to America, the former on account of home affairs, and the latter because of sickness in his family, and stated that the late General Conference had not added to our staff, but the Presidency had sent over Elder William Newton since conference, who would labor in the southwest of England. We have also Elder W. H. Greenwood who has not fully recovered his health. A mission has been opened up at Bradford (Yorks) where we have a small but faithful band of Saints and the mission is being worked by the Leeds brethren. We hope to have a branch in that city ere long. Bro. Rees Jenkins, seventy, has labored mostly in western Wales. My recent visit there impressed me very favorably. There are good opportunities in Aberaman, Porth, and Llanelly, and in the open air work. Brother Jenkins will continue there concentrating in the western district. There are several promising young men there who are gaining friends for the work. Bro. Thomas Taylor has concentrated his efforts in Sheffield. He has done a very fine work and aroused considerable interest. This has resulted in several baptisms, which have stimulated the work in Sheffield, and to a large extent resuscitated to all appearance a defunct branch in that city. Our brother has been supported by Brn. John Austin and Arber. Good interest has been aroused in Rotherham and Woodhouse, easily reached from Sheffield. Bro. Thomas Jones, who by the instruction of the late General Conference has recently been ordained to the office of high priest, has labored with effect in Plymouth. He has visited Exeter and since the beginning of the present year has labored in eastern Wales, where his labor has been well appreciated. Bro. Leggott labored in Scotland during autumn of 1908. He did some very good open air work there, distributing literature. I found that our brother's work had greatly impressed quite a number of persons when I visited Scotland shortly afterwards. During the year 1909 our brother has labored in the Manchester District, acting as president of the Northeastern Manchester Branch, and in charge of the open air work in the city of Manchester. In reviewing the work of the mission as a whole, I find the following places manifest the liveliest interest and represent the points where increase and success have followed the endeavors made: Sheffield, Enfield, Claycross, Sutton-in-Ashfield, Leeds, Plymouth, Aberaman, Porth, Northeastern Manchester. Stockport and North Manchester have lately been improving. There have been several added by baptism in Exeter. In this branch they have an admirable band of workers and what is very conspicuous is the consistency of the work done. Year after year the same steady work is performed, and when you remember that the president of the branch is a cripple and not one of the ministers is very well favored, so far as learning and ability is concerned, all credit is due to the Saints of this branch for the consistent manner in which they live their religion. In Scotland the work has all but died down, owing to the continued emigration of members of the church, the last being that of Brother Murray and family. I keep in touch with the few remaining who are not numerous enough to keep up branch organization. Brother Macpherson, of Glasgow, has been very busy during his holiday in conversing with people about our work and as a result I have about forty addresses given to me. To each of these I have sent a personal letter and some of our literature. The work generally in the Birmingham District leaves something to be desired. The only branch which seems to be really alive is the Priestley Road Branch, Birmingham. London is very low and we must make some effort there if we are to retain what little influence we have there. I have tried several times to get a good man who will do the necessary work as a missionary appointed there, but so far without success. I am trying to arrange for about five or six weeks' work in the open air along with Brother Leggott, if we can have the financial support necessary. The work in Cardiff is not in the state we should like to see it, and the president requests if we can at all, to help there by missionary labor. They need it, but it requires money for boarding the missionaries. In Lydney the work is very low and needs some effort to revive it. I am pleased to say that owing to the good work of Brother Trapp, in Gloucester, we were able a few weeks ago to organize a branch, and I am glad to say there is every prospect of a good, live church being established. We have prospects of a good work being done at Llanelly, but money is needed for the missionary effort, and also the renovation of the chapel, which is rapidly going to decay. In general there is prospect of increase in this mission with faithful and persistent effort. Besides enthusiasm and ability to repre-

ent the doctrinal position of the church we need tact and judgment. Finally we trust that all will, to the best of their ability, do what they can financially and spiritually to assist us in the endeavors to spread a knowledge of the gospel of Christ which has been restored to us in these latter days. Elder Thomas Jones reports labor since July 31, 1908, in Cardiff, Lydney, Plymouth, Exeter, Gloucester, Bargoed, Pontllynn Nantyglo, Brynmawr, and Nantyglo. He had sown abundantly, but had not reaped abundantly. He had had trials and perplexities, considerable embarrassment and worry through financial matters. He attended 212 meetings, preached 96 times, distributed 1,702 tracts, administered to sick 18 times, blessed 4 children, baptized 3, confirmed 4, and ordained 2. Elder William Newton reported landing in Manchester on June 30. He had preached 3 times in the East Manchester Branch and attended other meetings twice in South Manchester, and twice in Northeastern Manchester. One young lady has given her name for baptism. Elder W. H. Greenwood reported labor in several parts of the Sheffield District and around Manchester. During the past three months he had labored in Leeds and Bradford. At the commencement of that period he had been elected president of the Wortley (Leeds) Branch and at the request of the president of the mission he has taken the oversight of the work in Bradford (Yorks). Here he had been helped by Priests A. Manderfield, H. Harper, J. H. Sykes, and William Williamson, who are willing to preach and fill rota-plan appointments in Wortley and Bradford. In the latter place reside Sisters Horton, Schofield, and Wormald, all of whom are earnest and faithful. In this place we are invited to fill appointments at the Friends' Adult Bible Class. I have an appointment for August 29. Elder Rees Jenkins reported that his labors were confined chiefly to the Western Wales District. Though the work is not very flourishing it is progressive. The secretary stated that a report had been received from Elder Thomas Taylor addressed to the president and he would present it on Monday.

Birmingham District was reported by Elder W. Ecclestone as not good spiritually. We have some good, energetic workers among us, but we do not seem to make the progress we would desire. The Birmingham Branch seems to make headway, but the other branches are at a standstill. Some members have lost interest. The majority of the brethren are sons of toil. We would like to see them spend their hard-earned money on that which brings satisfaction. Sheffield was reported by Elder John Austin as in good spiritual condition. Eastern Wales was reported by Elder Thomas Gould who said that some progress had been made during the past year. Several have been added by baptism. Three have been ordained to the office of elder and each one has been elected president of a branch. One branch has been organized at Gloucester with Bro. E. J. Trapp as president. Bro. Ben Green is president of the Cardiff Branch and Alfred Jones president of the Nantyglo Branch. The spiritual condition of the district is fairly good. The Manchester District was reported by Elder Henry Greenwood. There is room for improvement, and is much to be thankful for in the little progress made. There is much labor being performed which we hope will result in increase. Visitation of the members (by the officers) seems the thing most required. Western Wales was reported by John G. Jenkins to be in a prosperous condition, though there are a few black spots here and there. Our watchcare must be first for those who are striving to reach higher altitudes, for it is through them that we have to illuminate the dark recesses with the light divine. In some of the branches the brethren are holding outdoor services and are blessed. There is a better foundation for the upbuilding of the work than I have ever seen before. We need more missionaries. Our one missionary is doing what he can. The Wortley Leeds Branch was reported by Elder W. H. Greenwood, president, who said that he had pleasure in reporting improvement in the spiritual condition of the branch. Progress during the past three months was marked. Bro. Robert Rallings reported Sutton-in-Ashfield in a good spiritual condition with the exception of one or two who are lukewarm, and for whom he prayed. He had attended nearly 300 meetings and baptized 7. He had attended a good spiritual conference at Sheffield, where the president of the mission, J. W. Rushton, and Thomas Taylor were present. The Heavitree Branch, under the presidency of Elder H. Wilson, sends in a statistical return only, but we have reason to know that a good spiritual branch is established. There are 26 members. Elder James Baty, of the Manchester District, reported verbally, showing how he had fulfilled the duties of his office whenever he had been called upon. Elder Joseph R. Green-

wood reported acting upon the lines of his calling as patriarch of the Birmingham District, in proportion to the will of the people. He had not ministered many blessings, but in other ways he had fulfilled his duty. His heart was still in the work. He found the Saints slow to discern the need of his ministration. The mission president next presented his report as book agent. He stated how he had taken this work over from Bro. Alfred Fysh, of Warrington, who still had tracts and pamphlets which had not yet been handed over to him. Business had not been brisk, and he thought it advisable that the conference should appoint another who would be able to devote his time to the work. Bro. J. W. Rushton next announced the arrangements made for the Sunday services and procession.

The committee on letters of condolence reported as follows: "We your brethren report that we have, according to your instructions, written and forwarded letters of condolence to J. Dewsnup, sr., of Manchester, and C. H. Caton, of Sheffield, copies of which are in the hands of the mission secretary." Signed, J. W. Rushton, H. Greenwood, W. R. Armstrong. The committee on mission rules reported: "We your brethren report that we have not yet completed the revision of the mission rules and therefore ask for further time. We respectfully suggest that the name of the mission president be added to the present committee." Signed, J. W. Taylor, W. R. Armstrong. The report was received and the requests granted.

At 10.30 a. m. on Sunday, August 1, the Saints met in the Longsight public hall. The chair was occupied by Elder W. H. Greenwood, assisted by Elder J. G. Jenkins. The speakers were Elder Rees Jenkins who labored to prove that love and righteousness needed to be shown in our lives by the doing of the commandments. The discourse was highly spiritual and practical. At 2 p. m. the Saints met in our East Manchester room, Longsight, for the purpose of holding our procession. This was greatly interfered with by heavy rainstorms. Our dear Sister Green, upon whom fell much of the work of providing the children with baskets, etc., took disappointment bravely. The chair was taken by Elder James Baty. The school exercises were led by District Superintendent Elder S. F. Mather, full of the old time fire, who was ably assisted by Elder J. W. Green and wife. Remarks suitable to the occasion were made. The front of the platform was lined with baskets of natural flowers, and if we did get showers of rain without, we certainly got showers of blessing within. A good, old-fashioned fellowship meeting at 3 and many warm and cheering testimonies were borne to the strengthening of the Saints. At 6.30 p. m. the meeting was in charge of Elder Henry Greenwood, assisted by Elders William Newton and W. R. Armstrong. Matthew 18 and President Joseph Smith's proclamation of 1861 were read by the secretary of the mission. The speaker was Elder J. W. Rushton, who offered prayer, asking for an inspired message to deliver to the people. He then read John 3 and discoursed for about an hour. At 10.45 a. m. on Monday, August 2, conference again met; President J. W. Rushton occupied the chair, assisted by William Newton and Henry Greenwood. Two letters from Elder Thomas Taylor, in which he refused to recognize the British Isles Mission conference, were read, when it was resolved that we report the action of Bro. Thomas Taylor to his quorum, expressing our regret that the brother has put himself out of harmony with his brethren, the missionaries, the local ministry, and members of this mission, and this mission conference, which is recognized by the church. At 2.15 p. m. Bro. J. W. Rushton occupied the chair, assisted by Brethren Newton and Greenwood. It was now resolved that an auditing committee be appointed to examine the financial secretary's accounts and report to this conference. Elders James Waugh and Thomas Brien were appointed for this purpose. The following report from the Seventh Quorum of Elders was next read and approved. "We the Seventh Quorum of Elders report progress. Second Counselor J. W. Taylor having resigned, S. F. Mather was chosen to fill his place. The president, J. E. Meredith, requested Elder James Baty, sr., William Newton, and Henry Greenwood to attend to the ordination." The report of the Sixth Quorum of Priests was presented, accepted, and spread upon the minutes. It was decided that the place of holding next annual conference be left with the mission authorities. Mission officers were sustained by vote, after which it was resolved that we appoint a standing committee to audit the financial accounts. This proved to be Bro. T. Brien for three years, Bro. James Waugh for two years, and Bro. S. F. Mather for one year. A communication from the late Presiding Patriarch, Alexander H. Smith, was now read to the meeting by Bro. James Baty, evangelical minister of the Manchester District. **Votes**

of thanks were given the East Manchester Branch for hospitality; the catering committee for the way they attended to our wants. The Sunday school authorities and the procession committee for arduous labors, by a unanimous vote; to George Foster, the conference deacon, and his assistants; to the chorister and organist, Bro. and Sr. J. W. Green. The financial secretary reported: "I have received during the year cash, £19 13s. 4d. including subscriptions to the One Thousand Shillings Fund, conference collections, and tracts sold. The expenditure for the same period has been £23 19s. 6½d. The One Thousand Shillings Fund shows receipts for £14 10s. 4½d. The tract account shows receipts (including 5-11 balance from the year 1908) cash 11-3. The expenditure shows 3-4 has been spent, thus leaving a balance to carry forward next year of 7-11. The conference account for Cardiff shows receipts £4 17s. 10½d. Expenditure £21 5s. 11d., leaving a deficit of £16 8s. ½d. The deficit upon the whole of the accounts is met by drawing from the balance which was in hand at the end of the year 1907 and 1908 and leaves us with a balance to go forward with in the year 1909 and 1910 of £9 12s. 10½d. Of course out of this balance we have to meet within the next few days the whole of the expenditure of the present conference. Trusting my work has given satisfaction to the body.—Elder Joseph Dewsnup. The auditors presented the following: "We your committee appointed to audit the books of the financial secretary of the mission, report to your honorable body that we have done so from August 1, 1908, to July 31, 1909, and find them correct. The books are kept in such an admirable manner that they show at a glance every item of expenditure. Our brother deserves the highest praise for his work in this regard. James Waugh and Thomas Brien." Reports of the financial secretary and auditing committee were received and the committee was discharged. Brother Rushton stated that the One Thousand Shillings Fund had not interfered with the incoming of the tithes and offerings, for they had received more since the fund has been in vogue. In answer to a question put by Brother Meredith respecting a circular letter issued by the financial secretary wherein he stated that a change would be made in the catering of this conference, Brother Dewsnup stated that the funds of the mission were very low prior to the holding of the conference. This gave the officers some concern and the result was that we resorted to the method adopted at this conference. As the Bishop's agent, he thought a Saints' first duty was to pay tithing, the second to help his branch, and the third to help the One Thousand Shillings Fund. At 6 p. m. business was resumed. Brother Rushton presided, assisted by Elders William Newton and Henry Greenwood. Resolved, That this conference hereby express its opinion that these annual conferences are very necessary to the spiritual uplifting of the people and hereby approve the system of the One Thousand Shillings Fund for raising the means for conference expenses and pledging it to do all in its power to support the same. Resolved, That the balance, after defraying conference expenses, be used at the discretion of the presidency of the mission for the printing of tracts suitable for mission work. Resolved, That the conference of the British Isles Mission respectfully petition General Conference, to be next held in Independence, Missouri, 1910, to consider the legality of these mission conferences and express the same by resolution. President, J. W. Rushton; Secretary, William R. Armstrong.

Convention Minutes.

LONDON.—Convention of the London District met in London, Ontario, October 14, 1909. Was called at 2.30 p. m., by District President John Judkins. District presidency was chosen to preside; J. L. Berger as secretary, and Maud Cambridge as organist. Usual order of business was cared for. The election of officers resulted as follows: President, John Judkins, London; vice-president R. J. Farthing; secretary, Lucy Yerks; treasurer, Ruth Greer; librarian, J. Winegarden; home class superintendent, Ida Bannister. Owing to the dividing of the old district, the convention was small. A good spirit and feeling prevailed. In the evening a suitable and profitable entertainment was given. When the convention adjourned, it did so to meet 9 a. m. on Friday previous to and at the same place as district conference. Lucy Yerks, secretary.

We can not ourselves find happiness until we have taught others the way.—*Success.*

Conference Notices.

Conference of the Idaho District will be held at Boise, Idaho, November 27 and 28, 1909. Let all branch reports reach our district secretary, I. Condit, Bliss, Idaho, in time for conference. Let the local ministry also report. Saints coming to conference can call on Bro. R. C. Owen, at 808 Eastman street, near corner of Eighth and Eastman streets. William Glauner, president.

Pastoral.

The ministry of Mission No. 1 will please remember that to be prompt in reporting it will be necessary to send reports for present quarter not later than January 1, 1910. From Brethren Crabb and Joshua Carlile I did not receive reports for last quarter. March 1, 1910, will be the last report for the year and on that date I will be glad to get a report from every local man in the mission, for the year.

LAMONI, IOWA.

J. W. WIGHT.

Notice to the Priesthood.

The Lamoni Stake quorum of elders, priests, teachers, and deacons will meet in joint session at the Brick Church on Sunday, November 28, at 2.30 p. m. All members of these quorums are requested to be present. The subject for consideration will be a study of section 128, Doctrine and Covenants.

PROGRAM COMMITTEE.

A Wonderful News Service.

Have you ever paused to think what a marvelous organization must be necessary to lay before you each day an accurate account of the happenings of yesterday in Europe, Asia, Africa, South America, Australia, the islands of the sea and the whole expanse of our own continent, all in a single newspaper? The intricate network of cables and telegraph lines, the complicated chain of news-gathering agencies stretching across continents and oceans, the innumerable reporters working daily for you under tropic suns and over arctic snows—have you ever felt the romantic thrill of it all in reading a great modern newspaper such as *The Chicago Record-Herald*? We mention this paper especially because of the completeness of its domestic and foreign news service. It has a correspondent in every town or city of importance in the United States, a veritable army of them in all. In addition it has the benefit of the foreign news service of the *New York Herald*, famous for its world-wide cable system and for the reliability of its foreign news; also that of the *New York World* and the *New York Journal of Commerce*, besides that of the great coöperative newsgathering organization, the Associated Press. With such a vast and complete news service it is not strange that *The Record-Herald* so easily holds its own as one of the great newspapers of the world.

A Study in American Freemasonry.

Based upon Pike's Morals and Dogmas of the Ancient and Accepted Scottish Rite, Mackey's Masonic Ritualist, The Encyclopædia of Freemasonry, and other American Masonic standard works. Edited by Arthur Preuss. Second edition, published by B. Herder, 17 South Broadway, Saint Louis, Missouri, 1908. Price \$1.50.

This book gives, among other information, a history of Masonry, its meaning of the cross, the significance of "G," its books of faith, its altars and religion, its morality, and its antiquity.

The study also shows the probable origin of the Adam-god idea and the male and female principle, or father-mother theory of the Godhead as advocated by the Brighamites. It is written in a calm, argumentative manner, giving authorities for all the allegations the author makes, so that no offense is felt by a Mason while reading it. The connection of Freemasonry with the Roman Catholic Church before the edict of excommunication by Pope Clement XII in 1738, shows the family relationship, and accounts for the similarity of practices and usages of both organizations.

A Study in American Freemasonry, also contains reasons why Latter Day Saints should not affiliate with any oath-bound secret combination to get gain. I commend the book to those who are interested in the subject. Please mention SAINTS' HERALD when answering this advertisement.

38-10

JOHN C. GRAINGER.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 56

LAMONI, IOWA, DECEMBER 1, 1909.

NUMBER 48

Editorial

GIVING THANKS.

SERMON DELIVERED BY ELBERT A. SMITH, AT
LAMONI, IOWA, THURSDAY, NOVEMBER 25.

(Reported by Estella Wight.)

Text: "Offer unto God thanksgiving; and pay thy vows unto the Most High."—Psalm 50: 14.

I feel that this is a solemn and sacred occasion; in fact, any occasion is solemn and sacred when an intelligent people meet to offer thanksgiving to a great and loving God. Thanksgiving is one of the highest types of prayer. We go to God and ask him for something, and the motive that prompts the prayer may be selfish, but when we have received that for which we prayed and come back to return thanks, it is because we are prompted by gratitude, one of the noblest traits of the human heart. I say that this is a solemn and a sacred occasion if our thanksgiving is sincere and from the heart. If it is not sincere it is a hollow mockery. I trust to-day, while there may be many who will observe the day simply as an occasion of feasting and holiday, that all over this broad land there are many hearts that will be moved to count their blessings over and be truly grateful to their God.

THE LIFE UNDER THE FOUNDATION STONE.

This holding of an annual thanksgiving, or harvest home festival, has become a great institution in the land, and it is like all other institutions, if we trace it to its source we shall discover a certain important fact. It is said that the ancient Slavs had the custom that when they erected any important building they would place under the first foundation stone some living creature. It was their idea, I suppose, that by so doing they would impart life to the inanimate structure so that it would grow in majesty and vitality. One Russian painter has taken this for his theme. In his painting we see in the foreground a pit that has been prepared to receive an immense corner stone, while at a little distance there stands a woman, beautiful and instinct with life and vitality. She is struggling with several men who are forcing her towards the opening in the ground. She struggles and screams and pleads but there is no relenting in their stern faces. The lot

has been cast and she is destined to be buried alive under that huge corner stone.

In a broader and better sense when we look under any human institution we find the life of one or more men or women; and the institution is perpetual and strong and enduring in proportion as they put into it vitality and force of character.

When we look under this institution of our annual Thanksgiving Day we find the stern, yet pious Pilgrim Fathers. We are told that the first Thanksgiving to be observed in America under the present civilization was in 1621. A certain man by the name of George Morton in writing a private letter from Plymouth used this language:

Our harvest being gotten in, Governor Bradford sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labor. They four in one day collected as much fowl as with a little help besides served the company almost a week.

A STRIKING SCENE IN AMERICAN HISTORY.

This was the first Thanksgiving Day, and we note that Chief Massasoit with about ninety of his Indian braves came in and met with the white men and feasted with them for about three days. Now there is a picture in American history that is worthy of our consideration. Here we find these dusky Indian braves with Massasoit at their head, representing in a way the many, many tribes of red men then holding dominion over this broad continent, the Algonquins, the Iroquois, the Sioux, the Cherokees, the Seminoles, the Delawares. With them met these few white men, the first waves of the great deluge of civilization that was to sweep over this land and submerge and almost destroy the red men. Before the struggle for the possession of this great continent began they met together and feasted and gave thanks and then the red men faded away into the dusky forest and the white men went to their homes.

But think of the character of those Pilgrim Fathers, who, hemmed in as they were between the savage red men and the deep sea, cut off from resources and comforts of their home land, could meet together and offer thanksgiving to God for the benefits that they had received. They had landed on this continent the year previous, one hundred and twenty of them, and during the winter one half of their num-

ber had died and they had suffered great hardship; but now when Providence began to smile on them the first thought that came into their minds was one of gratitude.

These were the men who "made the sounding aisles of the dim woods ring to the anthem of the free."

AN EXPERIMENT IN COMMUNISM.

While it is entirely foreign to the subject that I have in mind this morning, I want to digress to give you a little item connected with their work, because I feel that it will interest some of the church members who are assembled here. These men who assembled at Plymouth under Governor John Carter (who died during the first year) established a system of pure communism. They tilled the soil in common and everything that they raised they cast into a common storehouse, and then each one took out as he had need. Professor Ely mentions this in his studies in the Evolution of Industrial Society, and it seems that under this system they did not get from the soil the returns that they ought to have received. It continued until they were forced to adopt another system, and Professor Ely quotes from the history of the colony as written by Governor Bradford, as follows:

So they begane to thinke how they might raise as much corne as they could, and obtaine a better croupe then they had done, that they might not still thus languish in miserie. At length, after much debate of things, the Govr. (with ye advise of ye cheefest amongst them) gave way that they should set corne every man for his owne perticuler, and in that regard trust to them selves; in all other things to goe on in ye generall way as before. And so assigned to every family a parcell of land, according to the proportion of their number for that end, only for present use (but made no devisision for inheritance) and ranged all boys & youth under some familie. This had very good success; for it made all hands very industrious, so as much more corne was planted then other waise would have bene by any means ye Govr or any other could use, and saved him a great deall of trouble, and gave farr better contente.

You will notice that these men (as we believe directed by wisdom and under a certain degree of inspiration) anticipated to an extent the very system that God later instituted for the giving of stewardships to men according to their circumstances and abilities and then using the surplus that some would produce for the help of those in need. It is interesting to note this the first experiment in communism pure and simple to be made on this continent under our civilization (the first so far as we know) and the later experiment in allotting stewardships. The second system to be adopted worked very well, for under it men were given a little land to manage and plan over for themselves, and as a result they threw into their work all their energy, and results were much better for the community than under the former system.

The first colonies observed thanksgiving days at intervals. At the close of the Revolutionary War Congress appointed a day of thanksgiving. George Washington appointed a day of thanksgiving after the Constitution of the United States was adopted; and since the year 1863 the President has annually appointed a day to be observed throughout the entire land.

I want to present for your consideration two themes. You know those dry old preachers two or three generations ago had their firstly, their secondly, and their thirdly, and about when they reached their thirdly the people went to sleep and the beadle had to go around and rap them on the head to arouse them in time for the benediction. But you will not go to sleep on thirdly this morning, because there is not going to be any thirdly. Simply firstly, What have we to be thankful for? and secondly, How shall we express our thanksgiving?

WHAT HAVE WE TO BE THANKFUL FOR?

In regard to this question of being thankful there are various attitudes of mind, as there are on other questions. I go out onto the street to-day and meet various classes of men. I meet one man who is smiling and cheerful, and I say, "What have you to be thankful for?"

"Oh," he says, "I have so many things that I haven't time to tell you all."

I meet another man hastening to his work and stop him to say, "Brother, what have you to be thankful for?"

He says, "Well, I haven't really given it a thought. I haven't had time."

"Haven't you got your home?"

"Yes."

"Haven't you got your wife?"

"Yes."

"Haven't you got your children?"

"Yes."

"And your work?"

"Yes."

"Well, then, you have something to be thankful for, and you should take time to express your gratitude."

I meet a woman busy with her work, and I ask her, "Sister, have you anything to be thankful for?"

She says, "I don't know. I haven't given it a thought."

"Haven't you got your home and your husband and your children and your work? Hadn't you ought to take the time to be thankful?"

I meet another sister, and she possibly expresses the sincere feeling of some hearts not usually expressed in words. I say, "Sister, what have you to be thankful for?"

She answers, "I haven't got a thing in the world to be thankful for."

"Haven't you got your home?"

"Yes, and it keeps me drudging from morning till night. I simply have to bake and stew and boil and fry and sweep and dust and sew and knit and darn from morning till night." (I don't know whether the stenographer got all of that or not, but anyhow you sisters can tell that it is not the beginning of the work that a woman has to do.)

"Haven't you got your children?"

"Yes, and the little brats pester the life almost out of me."

"Haven't you got your husband?"

"Yes, and he is the chief reason why I am not thankful to-day."

Now, I will tell you, you ought to have the experience, you and your husband, that they have had in Cherry, Illinois; your husband down in a burning mine three hundred feet and you tearing your hair out in the fear that he would never escape. At the end of seven days if he got out you would think more of each other than you do now.

Possibly it will do us a little good to think of the condition of those people that we have been reading about during the last few days. Not that I want to sanction the thought that our happiness should be more intense because of the thought that others are in misery. God knows that a realization of the sin and suffering there is in the world tends to subdue the hearts of thinking men on a day like this. I suppose that there will never be a day of perfect rejoicing until pain and death shall be driven from the world. But when we think about the things that those people suffered, it calls our attention to the blessings that we are enjoying, and we can be truly grateful to God for that which we have received.

If we may, we will picture the scene in that mining town in Illinois. It is Saturday. The miners are down in the earth at their work; the women are engaged in their work at home.

Suddenly the cry runs through the village, "The Saint Paul mine is on fire!"

Every woman and child rushes towards the mine, and among them there is one we notice, Mrs. Eddy, who hastens to the scene of the accident. She runs here and there, asking this one and that one, "Have you seen my husband?"

Finally one answers, "Yes, at the first alarm he leaped into the cage and went down into the mine to help rescue the miners."

"And didn't he come back?"

"No, and he can't come back. The hoisting shaft is on fire."

And so for seven days and nights this woman, with others, suffers all the anguish that the human heart can picture. She hangs around the mine by day and by night. She sees them seal it over with timbers

and sand, thus apparently cutting off the last hope. She asks of the mining experts, and the geologists, "Is there not some hope?"

And they all say, "No, every man in the mine died during the first twenty-four hours. But she and the other women insist, "They are still alive."

That is the faith that is in the hearts of many, and faith knows more than science does sometimes. Science said that Lazarus could not come forth, but faith said that he could. And so she pleads with God for his delivery. He is down there in the mine starving and she can not get bread to him. He is dying for the lack of air and she has millions of miles of it.

But when seven days have passed and they are bringing up the dead the cry comes up from the pit, "We are bringing up living men!"

They lead them forth one by one so wrapped in blankets that the crowd can not identify them.

But some man who can not keep a secret shouts, "We've got George Eddy here!" and the wife cries out, "George, is it you? I am here waiting for you."

I will guarantee that the sky looked blue to George Eddy and his wife. That dingy mining village looked like paradise to them. She had time to leave her sewing and sweeping and baking to wait for him then.

One sister said to me, "I have always had the habit of running to the gate to meet my husband, and some have told me that I should be getting his dinner ready instead of running to meet him; that the way to a man's heart is by way of his stomach. What do you think about it?"

"Well," I said, "if your husband wants a wife you are all right. If he is simply thinking about his stomach, he had better get a hired girl or go to the cafe, or he might take the advice that was given by a waiter to a certain individual who was very fond of green corn, and kept ordering corn until he had cobs piled all around his plate. The waiter finally touched him on the shoulder and said, "Say, mister, it would be cheaper for you to board at a livery stable."

Now, possibly it will do us good as men and women to think of the experiences of those people in Cherry, Illinois, and be a little more kind to each other ere the daylight is taken away from our eyes.

THE FIRST GREAT THANKSGIVING DAY.

What have we to be thankful for? I have had some people come to me with this idea. They say that the world is so full of wickedness, sorrow, and degradation that it is not right to be glad and thankful. "Why," they say, "I can not understand the condition of things. I do not see why God permits so much suffering to exist in the world."

Well, we can only understand the present in the

light of the past and the future, and I go away back in the history of time to the dawn of creation and we are told in the book of Job (thirty-fifth chapter) that when God laid the foundation stones of the world the "morning stars sang together, and all the sons of God shouted for joy." That was the first great Thanksgiving Day, and they never would have shouted for joy had they not known that the good that would come to humanity would overbalance the evil and the sorrow and the sin.

I look into the future to the time that John saw, to that next great Thanksgiving Day when the voice as of many waters shall be heard shouting "Hallelujah!" and when the new earth shall come and all sin and sorrow shall be banished, and God shall make his habitation with us and every tear shall be wiped from every eye. And so I say that we have cause to be thankful. We can be thankful.

We can not enumerate all the blessings we have to be thankful for,—shelter and clothing and food, human associates, the companionship of the Saints, and the blessed gospel that has been intrusted to our care. Nor must we forget the inalienable right that God has given us to "life, liberty, and the pursuit of happiness," and that we live in an age and in a place where we have the best opportunity ever given to anyone to enjoy life, to have liberty, and to engage in the pursuit of happiness. We can not enumerate our blessings.

HOW SHALL WE EXPRESS OUR GRATITUDE.

Now, how shall we express our gratitude? How shall we be thankful? "Well," some one says, "in the orthodox way. Make a feast and bake a turkey, load the table down and eat until you are almost dead." Yes, we might go to the table and ask the blessing that the little boy did who said, "Lord, have mercy on these victuals," and we might add, "Have mercy on those who eat."

Two little boys were engaged in a fight. It was the day after Thanksgiving. A third little boy stood watching them and a stranger came along.

"What are these boys fighting for?" asked the stranger.

"Well," said the other boy, "each one insists that he was the sickest after he ate his Thanksgiving dinner."

Now we are to be thankful. That does not necessarily mean full of turkey. The man with the biggest turkey is not always the most thankful. While it is all right to eat a good meal, because this is a day of feasting, that does not properly express our gratitude to God.

IN SONG AND PRAYER.

There are three ways that come to my mind in which we can express that thankfulness. The first of these we have already employed. It is mentioned in the ninety-fifth Psalm: "O come, let us sing unto

the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

That is one way of returning thanks to God, in prayer and by the hymns that we sing, because the hymn sung in a proper way is a prayer to God.

We turn to Luke 17: 12-17 and we find a picture of the ten lepers. There they stood, outcasts from society, compelled to sound their warning cry, "Unclean! unclean!" whenever anyone came near, and as they saw the Master passing by they cried out to him. And he in his power and mercy reached forth his hand and told them they should be healed, to go and show themselves unto the priests and be cleansed. They went away healed, but only one of the ten ever came back to thank him. He said, "Were not ten cleansed? but where are the nine?"

I trust that the proportion is not that small among us. That having received the blessings that we have received this year, it shall not be said of us that only one in ten came to God with sincere thanks.

And so as the emblem of the first mode of expression I might hold in my hand the Saints' Hymnal from which we often sing these words of praise:

"Praise ye the Lord, 'tis good to raise
Your hearts and voices in his praise."

THE AMERICAN DOLLAR.

And second emblem is the great American dollar. If the shelves of the merchant are groaning with cloth, and the granaries of the farmer are bursting with grain, they can transform these material things by way of our currency and make them sound the praises of God.

The clink of these dollars when they fall in the tills of the church to go towards feeding the poor and the preaching of the gospel and the purchasing of lands in Zion,—the clink of these dollars sounds sweet in the ears of God.

THE CUP OF COLD WATER.

And the third emblem that I might hold up before you would be a cup of cold water. The Master said that if we give even a cup of cold water in his name we shall not lose our reward.

This cup of cold water is simply a type of service rendered to humanity. We do not need to take it literally. If some individual comes to our door on a hot August day and we give him a cup of cold water, that is the literal fulfillment of that promise or statement, just as it was when following one of the great battles of our civil war the Union soldiers retreating from the battlefield went straggling through a village and the girls and women stood at gates and handed to them cups of cold water, bread and butter, and various other things they had in store.

(Continued on page 1151.)

Elders' Note-Book

SANCTUARY.

Whoever thou art that enterest this church,
Remember it is the house of God;
Be reverent, be silent, be thoughtful;
And leave it not without a prayer to God
For thyself, for him who ministers,
And those who worship here.—*Central Church Bulletin, W. E. LaRue, editor.*

* * * * *

TOLD ON THE PREACHER.

Rev. Daniel Isaacs once alighted at an inn to stay the night. On asking for a bed he was told he could not have one, as there was to be a ball that evening, and all the beds were engaged.

"At what time does the ball break up?" asked Mr. Isaacs.

"About three in the morning, sir."

"Well, then, can I have a bed until that time?"

"Yes, certainly; but if the bed is asked for you will have to remove."

"Very well," replied Mr. Isaacs, and away he went to get between the sheets.

About three in the morning he was awakened by a loud knocking at his chamber door.

"What do you want?" he asked.

"How many are there of you in there?" inquired a voice.

"There's me, and Daniel, and Mr. Isaacs, and an old Methodist preacher," was the reply.

"Then there's plenty of you." And the speaker passed on.—Selected.

"Pardon me, Doctor Nextly, but it is simply preposterous for you to want to marry my daughter. You are more than twice as old as she is." "I know that, Mr. Sykes, but when she has been a preacher's wife ten or fifteen years she will look fully as old as I do."—*Chicago Tribune.*

Little Dot—"Our minister prays ever so much louder than yours does."

Little Bub—"I don't care if he does. Our minister jumps the highest when he preaches. So there, now."—*Literary Digest.*

* * * * *

WHY SOME PREACHERS SUCCEED.

Just a word at the beginning. Victory costs. The price must always be paid for delivery. "When you see a man," Sam P. Jones used to say, "standing at the top of the hill, he has climbed there; he hasn't lit." We wear our own robes and we forge our own crowns. "Let no man take your crown," means, then, let no man take your allotted work away from you. He who takes your work takes your crown. "Ye are my joy and my crown," because the con-

verts were the result of faith and toil and sacrifice. All true men climb to success. The business man does. The physician does. The politician does. The commercial man does. Is the preacher to be discounted? The business man's hours are long, his anxiety at the top notch, his responsibility real and his effort steady. The physician carries his patients in his heart, attends to every call, does repugnant things and scarcely ever complains. Talk to a commercial man, and he will tell you how he travels on freights and "plugs," puts up at all kinds of hotels, puts up with all kinds of rebuffs, studies human nature, suits himself to every customer—all to win. The politician lies awake at night, wondering what he can do to win and how best to push the campaign, and how to please. Why should the minister expect an easy time? One word more: The minister should know at the start that his one business is to *save men*. All his preaching, all his studies and visits, all his labors and amusements, all his habits, all his recreation, must bear upon that. If this conviction is not the deepest in his nature, he must fail. For this he is paid. He must not be an idler. He must study men and truth continually. He must strive as much as in him lies. When he does this he can let God take care of the results. But if he does not all he can for the salvation of souls, he is obtaining money under false pretenses, and he ought to feel bad about it, as the congregation is sure to.

If a man be not a hard worker in the ministry, it is conclusive proof that he does not believe his own message; and to stay in the ministry of the gospel, when one is an infidel to the power of the gospel to save, is hard work and fruitless work. Some preachers manifest:

1. The fundamental elements of Christian character, and succeed because they are manifestly good men. But as it takes more than a good woman, these days, to be a good wife, it takes more than a good man to be a good minister, too. John the Baptist's work was to prepare the people for the coming of the Lord, and the business of the preacher is to secure by every honorable means the reception of the message, and to remove from every man, so far as is in his power by a brave and manly life, every obstruction to its reception. When he lives the life, he lives the message. But when he does not, it is proof that he does not believe the message he proclaims to others.

No lie spoken can be noble;
An acted lie must be ignoble.

"Lame men healed" as of old is still the novel argument for Christianity. It must ever be.

2. Some succeed because they are hard workers. They love work—the harder, the better. There are professional obligations on a minister to "study to show himself approved unto God, a workman that

needeth not to be ashamed," as well as religious reasons. The world is making rapid progress in everything.

"My! how this world is moving on
Beneath the sun and moon;
I can't help thinking I was born
A hundred years too soon."

wrote Frank L. Stanton.

Worldlings depise a lazy minister. They expect him to be a worker. They work—work very hard. These men of business rise early and toil late. They are keeping up with the times and competition in all departments. Take that man who is a lawyer. He naturally asks whether a man who has the spiritual estate of men to deal with ought not to be as industrious as one who has to deal only with temporal estates. Take the physician. He naturally asks whether a man who has "the care of souls" ought to be less strictly engaged than he who has only the care of bodies. These men of mental and bodily labor reasonably depise an idler in any department, particularly in a calling the most pressing and important. A lazy man has no business in the pulpit.

3. Some succeed because they rise early to study. They prepare themselves for the pulpit. The minister has to deal with the most complex and profound questions of life and destiny. He must read the scriptures, biography, history and experiences—especially his own—and he must discuss these, not so as to merely entertain or satisfy the intellects of his hearers, but to make them better and arouse them to action. He is an utter failure if he does not make these discussions intensely profitable to their souls. A lawyer is a failure who never carries a case, however much he may entertain the court and the jury. A physician is a failure, however much he may entertain the intellect of his patients, if they all die. The French physician is a good illustration in point: He asked an English surgeon how many operations he had of the kind. The English physician said that he had ten of the sort referred to, "and I am pleased to say all got well." "Oh," said the French surgeon, with a shrug of his shoulders, "I have had one hundred." "One hundred, indeed," said the English doctor; "how many did you save?" "Oh, I did not save any, but the operation was beautiful," said the French surgeon. Some preachers preach like the French surgeon operates.

4. Some preachers succeed because they use common sense. They think often on their feet. Preachers are approached sometimes as if they had neither good sense nor horse sense. A minister was invited to witness an operation, upon the invitation of the surgeon, on one of his patients. He remarked, when everything was ready, "Doctor, don't you

think we had better open him with prayer?" A farmer asked a young city minister to grease the carriage while he got the horses. When the farmer returned he said to the preacher, "Have you greased the carriage?" "Yes, I have greased everything except the things the wheels run on and I can't get at them," was the answer. Have you never been humiliated because of the lack of good sense in a preacher? I have.

5. Some preachers succeed because they have impressed the community with the fact that they are high-toned gentlemen. They are all-around gentlemen. He has an unseen and unconscious influence in society. He can not be "a cipher with the rim rubbed out" there. He must buy his food and raiment. He must trade in the stores. He must use money. He must neither be lavish with it nor stingy with it. A grasping, stingy minister is contemptible. He must not, on the other hand, allow the other fellow to cheat him. He ought to know his rights and quietly and kindly maintain them. A grocer or an insurance man, or any man, who has "fooled" the preacher during the week, is not likely to have much respect for him on Sunday. A preacher is depised who does not take care of himself and "play the man." While all this is true, the preacher must never "stand up for his rights," or resent injuries, or injure others. The Lord will repay. The highest right is the right to yield that right to others. They must never keep men out of their dues longer than they can help. I personally know that it is not always possible to meet one's obligations. But the preacher must never take advantage of kindness or trade on it to the hurt of himself or his creditor.—*James Small in Christian Standard.*

"Many a young man thrown for the first time into the whirlpool of business, and seeing evidences of dishonest dealings on the part of those whom he has previously trusted, comes to doubt whether there is any such thing as honesty in the world. Happy is that young man if he can say to himself: 'I know that I am honest. Therefore I know that elsewhere there must be honest folk, whether it is my lot to meet with them or not.' Nature makes no monstrosities wholly without connection with the rest of her work. The boy or man who thoroughly believes in himself can never entirely lose that faith in humanity without which all effort is paralyzed."

"The faith which has no difficulties is scarcely worthy of the name of faith at all. It is the faith in the blue sky while all around are storm and ruin, that counts—the faith of the young bird in the sunny land to the south which it has never seen, but toward which it flies with the first signs of winter."

Original Articles

THE SAINTS' HERALD HISTORICAL SERIES.

VIII. THE CHURCH IN JACKSON COUNTY, MISSOURI.
BY PRESIDENT FREDERICK M. SMITH.



PRESIDENT F. M. SMITH.

Portions of history are sorrowfully read, and painfully recorded by the historian. We fain would pass over with little or no mention of some of the happenings of the past wherein human frailty is apparent, were the past alone concerned. It has been said that a historian can not be kind, he must record things as they were as nearly as possible; but a faithful record of past mistakes is at times most kind when viewed in the light of the lesson the record might have for the present or future.

There is a chapter which must appear in any history of Missouri which is regretfully read, painfully written, by any citizen of the State who is jealous of its fair name. The treatment of the "Mormons" by the Missourians is far too replete with error, and particularly the treatment by citizens of Jackson County, as the members of the then new religious institution with their peculiar religious views, came into this then frontier State seeking a refuge from unfortunate persecutions which seemed to follow them, during the early thirties, before Kansas City was, only a few short years after Independence received its charter.

Men have long been prone to kill their neighbor because they differed from him in their idea of God,

and all religions or churches in incipient stages have been subjected to persecution. But who shall say that the "Mormons" have and do not meet more than their share?

ORIGIN OF THE CHURCH.

This peculiar sect originated in Western New York, through the religious experiences of Joseph Smith, which began when he was a mere lad. He has told us that he became religiously wrought upon by some revival meetings, and through prayer sought a solution of the problem of which church to join. In answer to his prayer, he states in his history, he was visited by a "heavenly messenger," who told him to join none of the then existing churches, as they were all wrong and "their creeds an abomination" in the sight of God,—a sweeping statement which when he repeated it was sure to bring upon him the bitter opposition and resentment of zealous devotees of the churches of that day. Following the admonition received, he joined none of the churches represented at the revival meetings which had so wrought upon him, but on April 6, 1830, with five others, he organized a church, the Church of Jesus Christ of Latter Day Saints. That same year the Book of Mormon appeared, Joseph Smith and his followers claiming it to be an account of the prehistoric inhabitants of the Western Hemisphere, which account Joseph translated by divine assistance from some golden plates which he found in the earth where they had been deposited by the last historian of the pre-Columbian Americans many centuries ago. On the plates, he claimed, were engraved "reformed Egyptian" characters, which he by a peculiar gift from God was enabled to translate. He also claimed that a heavenly messenger, John the Baptist, had conferred upon him the priesthood of God which had long ago been taken from the earth because of transgression.

Joseph Smith and his followers were vigorous proselytizers, and converts were made rapidly, several "branches" or local churches of the faith being organized in New York and Pennsylvania.

MOVING ZIONWARD.

Shortly after the organization of the church, the leaders left New York State and moved westward, settling at Kirtland, Ohio, Joseph Smith moving his family the latter part of January, 1831; and Kirtland for a time became headquarters.

In the early part of 1831, P. P. Pratt and other elders of the church left Kirtland and went westward on a mission. In about four months they reached Independence, Missouri, where, their account informs, two of their number went to work as tailors, the others moving on west across the frontier to do missionary work among the Indians, or "Lamanites" as they called them.

Oliver Cowdery, one of this band of missionaries, wrote a letter back east which was shortly afterward published in one of the "Mormon" church publications. It was dated "Kaw Township, Missouri, May 7, 1831," and described the conditions then existing here. In June, 1831, Joseph Smith and a company of the "Saints" left Kirtland, Ohio, bound for Independence, Missouri, where they arrived the middle of July, going by wagon and canal boat to Cincinnati, thence by steamer to Saint Louis, and from Saint Louis some going on foot to Independence, reaching there shortly before the remainder of the company who waited at Saint Louis for boat. This was probably the first "band" of the Latter Day Saints to reach Independence with a view to settling in their new "Zion," as they termed it, the place having been revealed to them by God as the gathering place for his Saints to prepare for the second coming of the Savior. In July, 1831, Joseph Smith pointed out the spot on which a great temple should be erected to which Christ should come. This spot is believed to be on the famous Temple Lot at Independence, invariably pointed out to the visitor there. The spot for the Temple was formally dedicated on August 3, 1831.

The "Saints" lost no time after their arrival, but began to build houses and to proselyte, two converts being baptized the first Sunday after the band arrived. In August, Joseph Smith wrote to friends "back east":

"On the 2d day of August I assisted the Colesville Branch of the church to lay the first log, for a house, as a foundation for Zion in Kaw Township, twelve miles west of Independence."¹

"THE EVENING AND MORNING STAR."

The influx of the "gathering" religionists was steady. A press was bought in Cincinnati in the fall of 1831, and shipped to Independence, a lot of paper being shipped in April, 1832, from Wheeling, West Virginia, to be used in printing a monthly paper. The paper, *The Evening and Morning Star*, made its appearance in June, 1832, and appeared regularly till the office was destroyed by a mob in 1833.

As this paper played an important part in the trouble which arose later between the "Mormons" and the citizens of Independence and Jackson County, it might be of interest to quote its prospectus, which appeared shortly before its first number was issued:

The Evening and the Morning Star, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel, which must go to all nations, before the Holy One shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming,—will also contain whatever of

truth or information that can benefit the saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know that it is for an eternal union whose maker and supporter is God; thus all must be as they are, inasmuch as they that plow iniquity and sow wickedness reap the same; but wisdom is justified of her children.

JOSEPH SMITH RECEIVED AS PRESIDENT OF THE CHURCH.

It was at a general concil of his church held at Independence, Missouri, April 26, 1832, that Joseph Smith was formally received as president of the church. [He had been ordained to the office of president of high priesthood, June 25, 1832.]

Soon after the Saints were well established, Joseph Smith left for the East, and the affairs of the church in "Zion" were left in the hands of Bishop Edward Partridge, Elders W. W. Phelps, Gilbert, and others. W. W. Phelps and Company were the publishers of the *Evening and Morning Star*, and they also issued some books for church purposes, besides issuing a weekly newspaper called *The Upper Missouri Advertiser*.

The growing body of "Mormons" were not long destined to enjoy peace in their "Zion." In April, 1833, a mass meeting, attended by about three hundred citizens, was held in Independence, at which were discussed "ways and means" to rid the county of the "Mormons" already there and prevent others from coming. No plan could be agreed upon, and the meeting broke up a failure.

THE SLAVERY QUESTION ARISES.

In the July, 1833, number of the *Evening and Morning Star* there appeared two articles which had a tendency to ripen the citizens' apparently growing hatred of the "Mormons." As these articles are often referred to subsequently, it may be well to give them here. The first is an editorial entitled, "Free people of color"; the second is a circular to the elders in Zion and abroad. The editorial is as follows:

FREE PEOPLE OF COLOR.

To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clauses from the laws of Missouri.

"SECTION 4. Be it further enacted, that hereafter no free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this State under any pretext whatever; and upon complaint made to any justice of the peace, that such persons are in his county, contrary to the provisions of this section, it shall appear that such person is a free negro or mulatto, and that he hath come into this State after the passage of this act, and if such person shall not produce a certificate, attested by the

¹Church History, vol. 1, pp. 205, 206.

seal of some court of record in some one of the United States, evidencing that he is a citizen of such State, the justice shall command him forthwith to depart from this State; and in case such negro or mulatto shall not depart from the State within thirty days after being commanded to do so as aforesaid, any justice of the peace, upon complaint thereof to him made may cause such person to be brought before him and may commit him to the common gaol of the county in which he may be found, until the next term of the circuit court to be held in such county. And the said court shall cause such person to be brought before them and examine into the cause of commitment; and if it shall appear that such person came into the State contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart the State; and if he or she shall not depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart the State.

"SECTION 5. Be it further enacted, that if any person shall, after the taking effect of this act, bring into this State any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act—[he or she] shall forfeit and pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the State, to the use of the university, in any court having competent jurisdiction; in which action the defendant may be held to bail, of right and without affidavit; and it shall be the duty of the attorney-general or circuit attorney of the district in which any person so offending may be found, immediately upon information given of such offenses to commence and prosecute an action as aforesaid."

Slaves are real estate in this and other States, and wisdom would dictate great care among the branches of the church of Christ, on this subject. So long as we have no special rule in the church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say: Shun every appearance of evil.

While on the subject of law, it may not be amiss to quote some of the Constitution of Missouri. It shows a liberality of opinion of the great men of the West, and will vie with that of any other State. It is good; it is just, and it is the citizen's right.

"That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience, that no person can ever be hurt, molested or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship:

"That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this State; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this State."

From the latter article [see "General Interest" in this number SAINTS' HERALD] it will be seen that there were about twelve hundred of the Saints in and around Independence.

TROUBLE BEGINS.

After the appearance of the July number of the *Star*, trouble for the Saints rapidly accumulated.

The citizens issued the following circular on July 18, 1833:

We, the undersigned, citizens of Jackson County, believing that an important crisis is at hand as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves Mormons, and intending as we do to rid our society "Peaceably if we can, forcibly if we must," and believing as we do that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation.

It is more than two years since the first of these fanatics or knaves (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did and now do to hold personal communication and converse face to face with the most high God; to receive communications and revelations direct from heaven, to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old.

We believed them deluded fanatics or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, and thus deluded they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear that with but very few exceptions, they were of the very dregs of that society from which they came; lazy, idle, and vicious. This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above-named, they brought into our country little or no property with them, and left less behind them, and we infer that those only yoked themselves to the Mormon car who had nothing earthly or heavenly to lose by the change; and we fear that if some of the leaders amongst them had paid the forfeit due to crime, instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since it was ascertained that they had been tampering with our slaves and endeavoring to sow dissensions and raise seditions amongst them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again in like case offend. But how specious are appearances. In a late number of the *Star*, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons and remove and settle among us. This exhibits them in still more odious colors. It manifests a desire on the part of their society to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste amongst us would corrupt our blacks and instigate them to bloodshed.

They openly blaspheme the most high God and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak unknown

tongues by direct inspiration, and by diverse pretenses derogatory of God and religion, and to the utter subversion of human reason.

They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places and goodly possessions to them, or to receive into the bosom of our families as fit companions for our wives and daughters the degraded and corrupted free negroes and mulattoes that are now invited to settle among us.

Under such a state of things even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they can not take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.

We will meet at the court-house at the town of Independence, on Saturday next, 20th inst., to consult ulterior movements."

This circular was signed by about one hundred citizens.

SAINTS GIVEN FIFTEEN MINUTES IN WHICH TO MOVE.

As announced by the circular, on July 20, about four or five hundred strong, the citizens met and appointed a committee to wait upon the "Mormon" leaders and demand the suspension of the *Evening and Morning Star*, the immediate removal of the leaders from the county, and the checking of further "Mormon" emigration into the county. The "Mormons" asked for thirty days to move their effects and dispose of their properties. This was refused. They asked for ten days and were refused. They were told fifteen minutes was long enough for them to start. The conference of the committees then broke up and rioting broke loose. The frenzied citizens razed the printing plant of W. W. Phelps and Company, the press was broken, the type pied and thrown into the streets, the furniture broken and thrown out of doors, and Mrs. Phelps, with several children, one sick, were turned out of the home. The mob, still unsatisfied, started to destroy the general store of Gilbert, Whitney and Co., but Mr. Gilbert promised to pack the goods and move, and they desisted. But they caught Bishop Partridge and a Mr. Allen and tarred and feathered them.

The citizens again assembled on the 23d, and issued threats against the "Mormons," ordering them to leave at once or every man, woman, and child would be whipped. John Corryll, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, Isaac Morley, and others of the leaders of the Saints placed themselves in the hands of the citizens. The citizens appointed the following named as committee

to meet a committee from the "Mormons": Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Childs, Harvey H. Younger, Hugh H. Brazeale, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah Waller, Harman Gregg, Aaron Overton, and Samuel Weston.

The "Mormons" appointed the following: Edward Partridge, Isaac Morley, John Corryll, W. W. Phelps, A. S. Gilbert, and John Whitmer.

The following agreement was reached:

Memorandum of agreement between the undersigned of the Mormon society, in Jackson County, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23d day of July, 1833.

It is understood that the undersigned members of the society do give their solemn pledge each for himself, as follows; to wit:—

"That Oliver Cowdery, W. W. Phelps, William E. McLellan, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county on or before the 1st day of January next, and that they, as well as the two hereinafter named, use all their influence to induce all the brethren now here to remove as soon as possible—one half, say, by the 1st of January next, and all by the 1st day of April next; to advise and try all means in their power to stop any more of their sect from moving to this country; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corryll and A. S. Gilbert are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

"The *Star* is not again to be published, nor a press set up by any of the society in this county.

"If the said Edward Partridge and W. W. Phelps move their families by the 1st day of January as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

"The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned."

We wish most heartily that we could record that the pledge was lived up to, and that upon the scenes of the fall of 1833, the curtain could be for ever drawn. But they are of authentic record, and form a blot upon the escutcheon of Jackson County which can never be removed. The Saints were not permitted to be in peace till the time for going, but were disturbed, by their homes being stoned and otherwise injured.

DRIVEN WITH GUNS, STONES, AND CLUBS.

In October, long before the time specified, open hostilities were resumed, and by gun, and stone, and club, the Saints, men and women and children, were driven from their homes, fleeing before those who in defiance of law were by violence attempting to rid themselves of unwelcome neighbors.

The first of the open hostilities after the agreement, occurred on October 31, 1833, about two miles west of Independence. This was quickly followed by others. The "Mormons" in places tried to defend themselves and lives were lost on both sides. Colonel Pitcher, at the head of the militia disarmed some of the Saints, taking fifty or sixty guns and pistols.

The details of the hostilities we can not here set out. But the "Saints" were driven from the county, most going northward into Clay County, where they found temporary refuge, taking such of their movable property as the haste of their flight permitted. Some went into Van Buren County, from which they were again driven, some into Lafayette County, from where they were soon expelled. But this is another story.

The work of the mob (for such only can it be called) was complete. Every member of the Latter Day Saints was driven from the county. The Saints appealed to the local peace officers, but were told to defend themselves. Be it said to the honor of the then governor, Daniel Dunklin, and attorney general, Robert W. Wells, that their official attitude, whatever may have been their personal feelings, towards the "Mormons," was one of fairness and liberal interpretation of the law. Attempts were made by these officers to have some of the perpetrators of the outrages indicted; but the local feeling in Jackson County against the "Mormons" was too intense. The citizens had their way.

The flight of the "Mormons" from their homes before an enraged mass of citizens, made in the inclement season of the year, with a stern winter facing them, the flight so precipitate in many instances that proper clothing was not taken, the destitute people, many barefooted, leaving at times a bloody trail in the snow and mud, a people fleeing from their homes to hunt a refuge among a more tolerant people, constitutes a picture that no fair minded Missourian can look upon with other than shame, no matter what provocation the "Mormons" may have given. Can Jackson County wipe out the stain on her fair name?

Before the spring of 1834 had far advanced every "Mormon" had left the county. Attempts were made to compromise the trouble, and make some adjustment with the "Mormons" concerning their abandoned property; but all attempts at general compromise failed. What adjustments were made were individual matters.

OTHER POINTS OF GATHERING.

The mass of those who left Jackson County went to Clay County, where temporary refuge was found. Trouble soon arose, however, and Caldwell County was founded by them. Still later they left Missouri and fled to Nauvoo, Illinois, which they

built up. They rapidly increased in numbers. In 1844, however, Joseph Smith and his brother Hyrum, presidents of the church, were murdered by a mob, in Carthage jail, Illinois, and soon the church membership was torn by contentions of aspirants to the mantle of the slain leader and prophet of the church.

FACTIONS ARISE; THE TRUE CHURCH.

In 1846 and in subsequent years Brigham Young, one of the aspirants for the leadership, president of the Quorum of Twelve Apostles at the time of the death of Joseph Smith, led away thousands of the Saints into the Rocky Mountains and settled in Utah, where they have increased in numbers till now they number about three hundred and fifty thousand. Many refused to acknowledge Brigham Young, and followed other leaders. James J. Strang led some into Wisconsin, and on Beaver Island founded the Court of Saint James. Charles B. Thompson gathered some in Western Iowa, and at Preparation founded a communistic society. Lyman Wight led others to Texas. Another faction was led by Granville Hedrick, commonly known as "Hedrickites." Others in 1851 and 1852 "reorganized" the church, denounced Brigham Young as the successor to Joseph Smith, pronounced polygamy and other doctrines introduced by Brigham Young as heresies and not in the doctrine of the church in Joseph Smith's lifetime, and in 1860 elected Joseph Smith, the eldest son of Joseph Smith the founder of the church, as the president of the "Reorganized Church of Jesus Christ of Latter Day Saints." In numbers this church is to-day stronger than any of the factions named except the Utah church, and has been twice declared by the courts to be the church in true succession to the one founded by Joseph Smith.² Its headquarters is at Lamoni, Iowa, though they have large numbers in Jackson County, and their largest local congregation is at Independence.

The differences between the Utah Mormons and the Reorganized Church are marked. The Reorganized Latter Day Saints denounce polygamy, Adam-God worship, and other prominent and characteristic doctrines of the Utah Mormons, and teach obedience to the laws of the land, and good citizenship generally.

THE RETURN.

Now for the return. The latter part of the sixties and the early seventies found several families of the Reorganized Church back in Jackson County, a family of Nobles settling on Rush Bottom probably in 1868 or 1869. They were soon followed by other families of this organization, among which might be mentioned the Etzenhousers and Pilgrims.

In 1867, however, a small body of "Saints" under

²Church History, vol. 4, pp. 202, 203.

the leadership of Granville Hedrick moved into Independence, from Bloomington and other points in Illinois, and in June, 1868, published at Independence volume 2, number 1, of the *Truth Teller*, a paper of which they had published the previous numbers at Bloomington. A small body of these people have since remained in Independence, though the followers of Mr. Hedrick have never been numerically strong. At present these people are in possession of the famous Temple Lot, on which they have a two-story frame building in which they hold meetings and from which is issued occasional numbers of the *Evening and Morning Star*.

In 1873 members of the Reorganized Church, ten strong, organized the Independence Branch of the church in Independence. The membership has grown steadily by accretion, by baptism, and the return of the Saints to "Zion" to build up the "waste places" thereof, until to-day the Independence congregation of that church numbers about two thousand souls, and worships in their handsome stone church on West Electric Street, one of the finest church buildings in Independence. But Independence has not received all the returning Saints, for in Greater Kansas City are eight or nine regularly organized branches or local churches of the Reorganized Church, besides several regular "missions."

The congregations are:

- First Kansas City Branch.
- Second Kansas City Branch.
- Third Kansas City Branch.
- Fourth Kansas City Branch.
- Armstrong Branch.
- Chelsea Park Branch.
- Argentine Branch.
- Grandview Branch.

Central Latter Day Saints' Kansas City church, 9th and Lydia streets, was recently purchased from the Methodist Episcopal Church South.

The Utah "Mormons," for a number of years past, have maintained mission headquarters of the Central States Mission in Jackson County; being in Kansas City until March, 1907, when they purchased and moved into their present mission quarters, corner of Kansas and Pleasant streets, Independence.

BUSINESS ENTERPRISES OF THE "MORMONS."

An accurate list of the property holdings of the various kinds of "Mormons" in Jackson County is not necessary here; but it will be of interest as showing the rapidity of their return to know that the Utah Mormons, besides their mission headquarters, rent a hall for regular meetings, and from other rented quarters publish their mission paper, *The Liahona; the Elders' Journal*, with a circulation of about ten thousand. They have also built near the Missouri Pacific Depot a large plow factory called the Danielson Plow Company's Factory, from which

are supplied plows mostly for Utah. Only a few families of the Utah Mormons have as yet moved into Jackson County, though one can not long talk with any "Mormon" without learning that they some day expect to return to Independence to build the great temple.

The Hedrickites as an organization own little or no property outside of the Temple Lot, though some of their members are in business.

The Reorganized Latter Day Saints are by far the strongest in property and number of any faction. Besides the large stone church with its annex, just opposite the Temple Lot, the church owns a building near the corner of Osage and West Lexington streets in which is one of their church printing plants, the Ensign Publishing Company, from which is issued a weekly church paper called *Zion's Ensign*, with about seven thousand circulation. On Blue avenue, near the western limits of the city of Independence, this church has recently erected at a cost of about fifty thousand dollars a large Sanitarium, situated on a tract of land of about five acres. Surrounding it are the newly erected homes of a number of Saints built on lots bought since the Sanitarium started. Some of the fine residences of the city of Independence are owned by Reorganized Latter Day Saints.

The newspapers of Independence recently announced that the Reorganized Church would soon build a large office building for the use of the general church officers. The officers now there have offices in the Clinton Block and the Jackson County Bank building.

A hasty investigation by the writer of this chapter recently made, revealed the fact that the members of the Reorganized Church control about fifty-nine businesses in Independence, distributed as follows:

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|------------------------------------------|---------------------------------|
| 1 state bank. | 1 publishing house. |
| 2 planing mills. | 1 inventor's store. |
| 1 coal mining company. | 1 house moving firm. |
| 2 coal and feed stores. | 2 deep well drilling companies. |
| 1 foundry. | 1 meat market. |
| 1 casket factory. | 1 undertaking establishment. |
| 1 stationery store. | 1 nursery. |
| 3 real estate firms. | 1 laundry. |
| 2 carpenters, contractors, and builders. | 3 dental parlors. |
| 1 blacksmith. | 2 barber shops. |
| 2 millinery stores. | 1 furniture company. |
| 2 cement and construction companies. | 2 tailors. |
| 6 groceries and meats. | 1 hardware. |
| 1 bakery. | 3 doctors. |
| 1 sewing machine store. | 1 plumbing company. |
| 3 lawyer's offices. | 2 shoe shops. |
| 2 candy factories. | 1 machine shop. |
| 1 jewelry store. | 1 blacksmith and wagon shop. |

Of General Interest

EARLY TEACHINGS OF THE SAINTS.

In the number of the SAINTS' HERALD HISTORICAL SERIES appearing in this issue reference is made to an open letter addressed to elders in Zion and churches abroad published in the *Evening and Morning Star*, July, 1833. The article in question is reproduced here in order that it may be read in connection with the historical article. It also serves the purpose of bringing out the true teachings of the church at that day, and we discover how terribly the Saints were misunderstood by their neighbors. They were charged with being lazy, dishonest, and piratical. The truth is, as will be discovered by reading this article, that all the Saints were expected to work, all were required to pay their debts, and no idea was held that land in Missouri or elsewhere should be acquired by force. They fully expected to pay for that which they got. The article follows:

THE ELDERS STATIONED IN ZION TO THE CHURCHES ABROAD, IN LOVE GREETING.

Dear Brethren: One year having passed since we addressed the churches abroad on the situation of Zion, and the state of the gathering, it seems to be our duty, to again address the Saints on the same subjects. Although you frequently learn through the medium of the *Star*, our situation and progress, yet we indulge a hope, that a circular from us, particularly setting these things forth at this time, will be received by you in fellowship.

We have abundant reason to thank the Lord for his goodness and mercy manifested unto us, since we were planted in this land.

With the exception of the winter season, the gathering has continued slowly. At present, we have not the exact number of the disciples; but suppose that there are near seven hundred. Include these, with their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls.

Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life: in connection with peace and satisfaction of pure and undefiled religion; which is to visit the widow and the fatherless in their afflictions and to keep ourselves unspotted from the world: this brings down the blessings of peace and love from our Father, and confirms our faith in the promise, that we shall see him in the flesh, when he comes to be glorified in his saints, and to be admired in all them that believe in that day.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place by persons seeking the loaves and fishes, or by such as have lost their standing among men of character in the world. In the letters alluded to are some facts; but the most of them are false.

It is said that women go out to work. This is a fact, and not only women, but men too; for in the church of Christ, all that are able, have to work to fulfill the commandments of the Lord; and, the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the church; yet, we can say as far as our knowledge extends, that they have been honorably compensated. And we are willing that the decree concerning mankind, thou shalt eat thy bread by the

sweat of thy brow, should be fulfilled. Members of the church have, or will have, "deeds" in their own name.

One Bates from New London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and the necessities for the Saints, after his arrival here, sued Edward Partridge and obtained a judgment for the same. Bates shortly after denied the faith and run away on Sunday, leaving debts unpaid. We do not mention this to cast reflections, but to give a sample of his work manifested since he came to this land.

No man that has consecrated property to the Lord, for the benefit of the poor and the needy, by a deed of gift according to the laws of the land, has thought of suing for it, any more than the men of the world, who give or donate to build meeting houses, or colleges; or to send missionaries to India or the Cape of Good Hope.

Every Saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy, to say, that the inhabitants of Zion are growing in grace, and in the knowledge of those things which lead to peace and eternal glory. And our hearts are filled with thanksgiving for the privilege of bearing this testimony concerning our brethren on this land.

One object in writing this epistle, is, to give some instructions to those who come up to the land of Zion. Through a mistaken idea, many of the brethren abroad, that had property, have given some away; and sacrificed some, they hardly know now. This is not right, nor according to the commandments.

We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances. For as yet, there has not been enough consecrated to plant the poor in inheritances according to the regulation of the church, and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent, in Babylon, that the church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord, for the benefit of the poor and the needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land. And we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government, that knows no exceptions to sect or society, but gives all its citizens a privilege of worshiping God according to their own desire.

Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because, if all should do so, there would be nothing to put in the storehouse in Zion, for the purpose which the Lord has commanded.

Do not think, brethren, by this, that we would advise or direct, that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in his bosom it is decreed, that the poor and meek of the earth shall possess it.

The welfare of the poor has always a place in our hearts; yet we are confident, that our experience, even had we nothing else to prompt us to advise on this point, and that wholly for the good of the cause in which we labor, would be sufficient in the minds of our brethren abroad, to excuse a plainness on this important part of our subject.

To see numbers of disciples come to this land, destitute of means to procure an inheritance, and much less the necessities of life, awakens a sympathy in our bosoms of no ordinary feeling; and we should do injustice to the Saints, were we to remain silent, when, perhaps, a few words, by way of advice, may be the means of instructing them, that hereafter great difficulties may be avoided.

For the disciples to suppose that they can come to this land without aught to eat, or to drink, or to wear, or anything to purchase these necessities with, is a vain thought. For them to suppose that their clothes and shoes will not wear out upon the journey, when the whole of it lies through a country where there are thousands of sheep from which wool in abundance can be procured to make them garments, and cattle upon a thousand hills, to afford leather for shoes, is just as vain.

The circumstances of the Saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them, if they would obey his voice and keep his commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose that we can come up here and take possession of this land by the shedding of blood, would be setting at naught the law of the glorious gospel, and also the word of our great Redeemer; and to suppose that we can take possession of this country, without making regular purchases of the same according to the laws of our nation, would be reproaching this great Republic, in which the most of us were born, and under whose auspices we all have protection.

We feel as though enough was said on this point, knowing that a word to the wise is sufficient; and that all our brethren are aware of the fact, that all the tithes can not be gathered into the storehouse of the Lord, that the windows of heaven may be open, and a blessing poured out that there is not room enough to contain it, if all the means of the Saints are exhausted, before they reach the place where they can have the privilege of so doing.

Do not conclude from these remarks, brethren, that we doubt in the least, that the Lord will fail to provide for his Saints in these last days; or, that we will extend our hands to steady his ark; for this is not the case. We know that the Saints have the unchangeable word of God, that they shall be provided for; yet we know, if any are imprudent, or lavish, or negligent, or indolent, in taking that proper care, and making a proper use of what the Lord has made them stewards over, which is their duty to, they are not counted wise; for a strict account of everyone's stewardship, is required, not only in time, but will be in eternity.

Neither do we apprehend that we shall be considered as putting out our hands to steady the ark of God, by giving advice to our brethren upon important points relative to their coming to Zion, when the experience of almost two years' gathering, has taught us to revere that sacred word from heaven, Let not your flight be in haste, but let all things be prepared before you.

Then, brethren, we would advise, that where there are many poor in a church, that the elders counsel together and make preparations to send a part at one time and a part at another. And let the poor rejoice in that they are exalted; but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

The disciples of Christ, blessed with the needed revelations.

from him, should be wise and not take the way of the world, nor build aircastles, but consider, that when they have been gathered to Zion, means will be needed to purchase their inheritances, and means will be needed to purchase food and raiment for at least one year: or, at any rate, food; and where disciples, or churches, are blessed with means to do as much as this, they would be better off in Zion than in the world, troubled as it is, and will shortly be, with plagues, famines, pestilences, and other destructions upon the ungodly.

On the subject of false reports, which are put in circulation by evil-minded men, to ridicule the idea of the gathering of Israel, in these last days, we would say to our brethren abroad, believe them not. *The Evening and Morning Star* was established expressly to publish the truth, and the word of the Lord, that the Saints might not be deceived, by such as make broad the borders of their garments and love the uppermost rooms at feast; yea, by such as bind heavy burdens which are grievous to be borne, and lay them upon men's shoulders, but will not move them with their fingers. Yea, we give this caution that the disciples may not give heed to the gainsaying of those who seek the honor of this world and the glory of the same, rather than seek the honor of God and his glory; nor those who have turned away from the church of Christ, and denied the faith delivered to his Saints in these last days.

Brethren, the Lord has begun to gather his children, even Israel, that they may prepare to enter into and enjoy his rest when he comes in his glory, and he will do it. No matter what our ideas, and notions may be upon this subject; no matter what foolish report the wicked may circulate to gratify an evil disposition, the Lord will continue to gather the righteous, and destroy the wicked, till the sound goes forth, IT IS FINISHED.

It ought to be known abroad that much improvement is needed in the cattle, sheep and hogs, in this part of the country. For the sake of comfort and convenience, as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them to purchase before they arrive in this region.

In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in the days of old, it would be no more than right to drive cows enough to supply every family, or company, with milk on the way.

They would then have them when they arrive here; and if they selected of the best breeds, they would lay a foundation for improvement. A thing of which all our brethren who are acquainted with raising stock, will at once see the propriety.

The sheep of this State, are large, but as their wool is coarse, the breed would soon be improved, if our brethren would drive with them, some Merinoes or Saxony. As soon as the wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the church.

The swine in this country are not good, being the old-fashioned shack breed, and much inferior to the large white grass breed of the Eastern States. If any could introduce this breed into the church in Zion, what little pork might be wanted in the winter would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seed, and even seeds of all kinds. The Jaredites and Nephites took with them seeds of all kinds; and the Jaredites, all kinds of animals. And although the Lord has said that it was his business to provide for his Saints, yet, he has not said that he would do it, unless they kept his commandments.

And notwithstanding the fullness of the earth is for the

Saints, they can never expect it unless they use the means put into their hands to obtain the same in the manner provided by our Lord. When you flee to Zion, we enjoin the word, prepare all things, that you may be ready to labor for a living, for the Lord has promised to take the curse off the land of Zion in his own due time, and the willing and obedient, will eat the good of the same: not the idle, for they are to be had in remembrance before the Lord.

One very important requisition for the Saints that come up to the land of Zion, is, that, before they start, they procure a certificate from three elders of the church, or from the bishop in Ohio, according to the commandments; and when they arrive to present it to the bishop in Zion, otherwise they are not considered wise stewards, and can not be received into fellowship with the church, till they prove themselves by their own goodness.

Some of our brethren may at the first instant think, perhaps, that this is useless and formal, but a few reflections, will be sufficient for them to see the propriety of it, and more especially, when they learn that it is a commandment given us of the Lord.

Our brethren will find an extract of the law of this State, relative to free people of color, on another page of this paper. Great care should be taken on this point. The Saints must shun every appearance of evil—as to slaves we have nothing to say. In connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks, in Africa.

The foregoing remarks have been addressed to our brethren abroad, considered as one general body, and have been designed as general information to all. We can not close this epistle, compatible with our duty, without particularly addressing ourselves to our brethren, the elders, to whom is intrusted the preaching the everlasting gospel, the glad tidings of salvation to Israel, and to all the Gentiles, if they will but listen to the invitation.

Brethren, we are aware of your many afflictions, or at least in part, some of us having been eyewitnesses to the things of God, and having been called to bear testimony of the same from the first, since this gospel has been proclaimed in these last days. The desire of our hearts for your prosperity we can truly say is inexpressible; for when you are prospered, we are, and when you are blessed, we are blessed also. The afflictions which you are necessarily called to undergo in these days of tribulation and vengeance upon the wicked, call forth from our hearts unceasing prayers to our common Parent in your behalf, that you may be enabled to deliver his message in the demonstration of his Spirit, and call together his elect from the ends of the earth, to the place of the name of the Lord of hosts, even to Mount Zion.

By those few expressions, you will see brethren, how important we view your callings. We do not consider that it is our duty to direct you in your missions; but we will give you in few words what we have reason to expect relative to the gathering of the Saints, according to the revelations of the Lord.

By the authority of your callings and ordinances, you, no doubt will admit, it will be expected, that you will know your duty, and at all times and in all places, teach the disciples theirs; but we are sorry to say, that in some instances, some of our brethren have failed to do so.

We would remind our brethren of a clause in the covenants, which informs us, that all who are ordained in this church, are to be ordained according to the gifts and callings of God unto them, by the power of the Holy Ghost which is in the one who ordains them. We would also remind them of one valuable caution recorded in Paul's first letter to Timothy, which says, Lay hands suddenly on no man, neither be partaker of other men's sins.

Those cautions, however, are particularly addressed to our young brethren in the ministry. We know, that many of our brethren are wise in these important parts of their labors, and have rid their garments of the blood of this generation, and are approved before the Lord.

We will proceed further, brethren, to notice some particular items immediately connected with your duties, and what, as we said before, we have reason to expect from you; according to the revelations. In one given December 4, 1831, we learn that it is the duty of the elders of the church in the East, to render an account of their stewardship, unto the bishop appointed unto the church in that part of the Lord's vineyard.

The Lord says, And now, verily I say unto you, that as every elder in this part of the vineyard, [the East] must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things for an inheritance, and to be received as a wise steward, and as a fruitful laborer; otherwise he should not be accepted of the bishop in Zion.

And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, [the East] to be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

We hope brethren, that you will be particular to teach the disciples abroad, prudence and economy in all things. Teach them in plainness, that without regular recommends, they can not be received in fellowship to the church in Zion, until after they have proven themselves worthy by their godly walk. And those who are recommended by you, we expect, will be such as are personally known to you to be disciples indeed, and worthy the confidence of all Saints.

Viewing the quotation relative to your obtaining a certificate from the bishop in the East concerning your worthiness, you can not blame us, brethren, if we are strict on this point. It may be understood therefore, by our brethren, elders, who come from the East, and do not bring a regular certificate showing that their labors have been accepted there, that they can not be accepted in Zion. We do not set ourselves up as judges in this; we have only a desire to see the order of our Redemer's kingdom observed in all things; for his commandments are precious with us; we have them in our hands, and they are sacred to our hearts.

Our brethren who labor in the churches a distance to the west of the residence of the bishop in the East, who do not render their accounts to him, shall be particular to bring recommends from the churches in which they do labor, and present them, with the accounts of their labors to the bishop immediately after their arrival here. And those elders who labor continually in preaching the gospel to the world, should also be particular to render their accounts of the same, that they may show themselves approved in all things, and be known to be worthy of the high office in which they stand in the church of Christ.

Having said considerable concerning those particular points which are necessary to be observed by our brethren who journey to this land, and also a few words to the elders, we deem it a privilege before we conclude, to say something more to the church at large. In the previous remarks, however, we presume our brethren may make many improvements; and, perhaps discover some errors; if so, we can say, that the best of motives have prompted us to write to our brethren; and if some small errors are to be found, we are certain that the general ideas are correct, and will be a means of doing good, if those who are immediately interested in the same, give heed to them.

Dear brethren in the new covenant, accept this as a token

for a salutation in the name of the Lord Jesus Christ, from your brethren in Zion. While we are permitted to witness the great things which are continually taking place in fulfillment of the prophecies concerning the last days, as the children of God are gathered home to prepare themselves for the supper of the Lamb, our language, that is, the English tongue, fails to express our joy.—*Evening and Morning Star*, vol. 2, no. 2.

THE NEW DIABOLISM.

The quarrel in the Christian-Science sect, whatever its outcome, has brought out certain practices that can not but do injury to the faith, say outside observers. Mrs. Stetson's suspension, resulting in various accusations and denials, has furnished the outside world with admissions from both sides in the controversy that diabolism exists as an acknowledged element, though its practice is forbidden to the faithful. The deposed leader of the First Church of Christ, Scientist, of New York, has been accused by Virgil O. Strickler, first reader, of attempting "mental assassination of her enemies and of preaching the false doctrine of a dual existence." The curious interpretation of this doctrine is that a "Christian Scientist could do things for which the real Scientist was not responsible, and which the Scientist could deny under oath afterward." Mrs. Stetson, according to reports, has maintained "that with a perfectly clear conscience she could deny any act committed by her simply by falling back on what she termed the fourth spiritual dimension, or the 'absolute.'" The world has come to know these peculiar forms of reasoning through the publication of a diary kept by Mr. Strickler, of which we read in the *New York Times*:

"Mr. Strickler's diary is considered one of the most important documents which have appeared thus far in the proceedings against Mrs. Stetson. It was kept by the First Reader for several months prior to Mrs. Stetson's trial by the mother church. That part of the diary made public yesterday tells of a scene in the church just after Mrs. Stetson returned from her preliminary examination in Boston on charges of false teaching and mal-practice.

"It says that Mrs. Stetson then made the statement that she could, with perfect propriety, deny teachings of which she was accused, and which were not in keeping with recognized Christian Science, although her other self, so to speak, would have to admit them.

"The diary also contains purported statements of several of Mrs. Stetson's practitioners telling of having fallen back on this fourth dimension or mental reservation of Stetsonism in testifying in a lawsuit several years ago. This lawsuit is supposed to have been one over a bequest of fifty thousand dollars made to Mrs. Stetson by one of her former students.

"Mr. Strickler said, in making public part of his diary, as well as some of the Boston testimony, that as the matters involved had been very disquieting to Christian Scientists all over the country for several years, he thought it best to let the facts be known. When Mrs. Stetson was first brought to trial before the Boston authorities, he declared, she was excused, but admonished not to continue her offenses. Had she heeded this, Mr. Strickler said, she would not have had her license to teach revoked.

"The directors waited two months during which she was given every opportunity to abandon the errors pointed out to her by the directors," said Mr. Strickler. "Failing to do this, the directors began an investigation on September 25, at which twenty-five of Mrs. Stetson's students and practitioners were the only witnesses. On their testimony the action of the directors was based. Later, an investigation by the trustees in New York was started. The fact that many of the witnesses testified before the trustees here ex-

actly to the contrary of what they had testified before the directors in Boston, was due to the pernicious doctrine taught by Mrs. Stetson. That doctrine, utterly at variance with the teachings of Christian Science, was that a witness might testify with propriety from the "absolute" or the "fourth dimension" of spirit."

Mrs. Stetson has followed these revelations by an "emphatic denial" of their truth. In her published rebuttal she is supported by a statement from Mrs. Kate Y. Remer, one of the "admonished practitioners," who forestalls public judgment upon these subtle doctrines by saying that "the question involved in determining the difference between mental malpractice and mental defense therefrom is a metaphysical one, difficult alike to understand and to make clear to anyone not thoroughly conversant with Christian Science." Mrs. Stetson deals with the subject in these words:

"In answer to the statements in Mr. Strickler's diary, I can only say: I never knew its contents, and the statements contained therein are absolutely so involved and filled with misrepresentations and reversal of truth as to be incomprehensible. The only answer is an emphatic denial. I will briefly review what happened at the time and place cited by him on July 31, 1909:

"On my return from Boston we had the practitioners' meeting, as usual; first, the reading of the Bible lesson, at the conclusion of which, as was our custom, we discussed the problems pertaining to our Christian-Science work. At this time I intimated to the practitioners the possibility of their being called upon by the board of directors of the mother church to explain what they understood by malpractice. At the same time I in no way either told or intimated to them that I had been in Boston or that I expected to go. We then discussed at length how we handled malpractice, also the difference between that and the true practice of self-protection, or defense, against malicious animal magnetism (of evil thoughts and their effect on the human body); furthermore, what is implied by 'personal control.'

"I found all but three or four clear in their understanding. Among those who were confused was Mr. Strickler, and I was surprised to find that he seemingly could not grasp the metaphysical point that there exists a difference between mental malpractice and self-defense, and questioned the use of names in self-protection.

"I will give as an illustration what I understand the difference to be between mental malpractice and 'indispensable defense' (*Science and Health*, pp. 451 and 452), or self-protection:

"If I felt sure that I was being attacked, either ignorantly or maliciously, by any person, I should fill my thought with the qualities of God, truth, and love, which alone render one invincible to the entrance of evil in any form—fear, doubt, envy, malice, jealousy, revenge, and whatever proceeds from the carnal mind. From this fortress of defense I should declare God's omnipotence and everpresence, and that there is no other power or presence. In other words, I should come to him reflecting truth and love, and should declare that he is God's image and likeness, a spiritual being, perfect and immortal. I should then speak to the error which might be operating through the human mind, for which he has been an avenue. I should endeavor to see him as our leader writes on page 476 of *Science and Health*: 'Jesus beheld in science the perfect man, who appeared to him where sinning mortal man appears to mortals.' Then I should declare that malicious animal magnetism in all its phases and forms was powerless to work through his human personality, using him as an avenue to injure me or anyone, or to hinder the progress of Christian Science. This could only bless the corporeal man, and is doing unto others what we would be will-

ing to have others do unto us. It would heal the sick by casting out the evil thoughts which produce mental and physical disease. It is the superiority of spiritual power over material sense, and is not malpractice.

"Mental malpractice is the influence of one so-called mortal mind over another, and may be either innocent, ignorant, or malicious.

"Innocent malpractice: A mother is often an innocent malpractitioner upon her child. With her own thought filled with the fear of disease or accident, apprehensive of danger for her little one, she produces these impressions upon the child's mind, to be afterward manifested on the body in the form of disease.

"Ignorant mental malpractice is constantly in operation among those who are ignorant of the power of thought and exercise their human wills to obtain that which they desire.

"Malicious mental malpractice is any thought entertained or expressed with intent to govern or injure another.

"True Christian Scientists, admitting but one mind, striving to have no other mind but the mind of Christ, to have one God and to love their neighbor as themselves, can only bless all whom their thoughts rest upon."

The comment of the *New York Tribune* upon which it calls the "new witchcraft" is this:

"The squabbles of saints have never been good for the cause of religion, and Christian Science can hardly fail to suffer at least a temporary setback in its successful career by reason of the revelations that have come from the dispute in its leading church in this city. 'Malicious animal magnetism,' 'mental assassination,' 'mental self-defense from M. A. M.' and the other extraordinary doctrines and practices brought to light by this quarrel fill the public with amazement. Yet there is no disagreement among the faithful about the potency of 'malicious animal magnetism,' nor about the effectiveness of 'mental assassination.' Both sides assert that such diabolism exists and that its practice is for—to the true religionists. When the public gets over its astonishment and its amusement at these novel doctrines it will perceive that they are logically a necessary part of the Christian-Science theory. If good can be accomplished by thought, then evil can be accomplished by thought. If thought will make a man well then thought will make him ill. 'Malicious animal magnetism' is only the reverse side of that beneficent mental attitude toward humanity of whose good effects churches full of exceptionally cheerful and prosperous people are the invariable witness.

"The world has been confounded by those smiling multitudes of sick and impotent said to have been made whole and certainly kept in an excellent frame of mind; and though it is disposed to grumble when beneficent spiritual magnetism, if that is the reverse of 'M. A. M.,' misses its aim, and a life that might have been saved by a pill or powder is needlessly sacrificed to a belief, yet it has been reconciled to what it has hitherto known of the creed and practices of Christian Science and become tolerant of them. But this new revelation, that the followers of Mrs. Eddy believe that they can think an adversary to death, and that with the utmost gravity they accuse each other of practicing such 'mental assassination,' will rouse new and what ought to be insuperable incredulity.

"You are the bondwoman and your son is the son of a bondwoman and the bondwoman and her son must "go out" before the free 'woman' smacks of the voodoo, while 'mental assassination' and 'malicious animal magnetism' are reminiscent of the 'evil eye' and the burning or sticking pins into a waxen image of an enemy. Fundamentally the diabolism of Christian Science does not differ from witchcraft. In favor

of the new witchcraft, however this much may be said: Its punishments are relatively kind. Removing a 'card' from an official journal is much more humane discipline than purging with fire."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Thanksgiving.

The day appointed by President Taft as a day of national thanksgiving is past, and we trust that as a people we fully entered into the spirit of it, and from our hearts gave thanks to our heavenly Father for the unnumbered blessings with which the year has been crowned.

But while the day of thanksgiving is past, there yet remains with us a portion of the year, and yet another day to which all of us are looking forward with joyous anticipation. A day just like no other day because of the sacred memories associated with it and the heaven-born influence which it brings to millions of longing, weary hearts. In the calendar there is no other day like Christmas, is there? It will soon be here, and very few there are who will not be looking for some gift, some token of kindly and loving remembrance to send to dear ones far away, or bestow upon those in their home; and we come to tell you what we have and to ask you in the midst of your many purchases not to forget *your own people*—the household of faith. In our publishing house are many volumes worthy to be included in your list, and every dollar so invested helps the church to increase her usefulness. But we now wish to speak of one not before advertised, and which is published especially for the benefit of the Birth Offering Fund.

In the early days of the Reorganization we had with us a poet—a sweet singer in Israel. He has been taken from us and the voice which once charmed all listeners, when heard in song or raised in defense of truth and righteousness, has long been stilled in death. But the sentiments and thoughts which swayed the soul of David Hyrum Smith, and which he embalmed in verse, still live and breathe—still go forth upon their mission of cheering the hearts of the weary, of repeating the angel song of "Peace on earth, good will to men." One of these poems, "At last," filled to repletion with comfort for the weary, toiling ones of earth, and permeated in every line with a living faith, has now been illustrated, and will this year be issued from our publishing house in booklet form for the holiday trade; and how can it be otherwise than for us to expect many orders for this neatly bound, handsomely illustrated booklet at twenty-five cents a copy? All of the illustrations are original and embrace the poet's family entire, as well as others of his relatives, among them a recently taken and faithful likeness of Brother Joseph. Encourage us by sending in your orders early, and if you wish to help the Master's work, mention this opportunity to your friends and enlist their interest also. We feel safe in promising you that you will not be disappointed or regret your investment.

Letter Department

PAPEETE, TAHITI.

Dear Herald: The last mail brought me more mail from inquiring Saints than I could answer before the departure of the steamship *Mariposa* for America.

The Saints have expressed a great desire to hear from me, their request being that I relate a few of my experiences as well as other items of interest. Thus realizing that many are anxious to hear from the newly appointed missionaries to the islands of the sea, I take pleasure in selecting a few items from my diary and present them to your columns for publication.

It was with mingled feelings of lonesomeness and rejoicing that we (Elder H. W. Savage and myself) bade a few of the Saints of San Francisco farewell at the wharf, August 6, about half past eleven o'clock, when we boarded the *Mariposa*, bound for the Society Islands.

We passed through the Golden Gate at about twelve o'clock, then, "Farewell, our native land, farewell," until we shall again behold thy shores, which time we hope shall be after a season of diligent service for the Master.

As the time neared that we would see the last sight of the American shores, and realizing that upon yonder promised land we were leaving loved ones, both of the ties of nature and the ties of the gospel, we were reminded of these words,

"Yes, my native land I love thee,
All thy scenes I love them well,
Kindred, associates, happy country,
Can I bid you all, farewell."

We were reminded how oft we have sat in the assembly of the Saints and from the depths of our hearts have sung,

"I'll go where you want me to go, dear Lord,
Over mountain and plain, or sea,"

then all feelings of hesitancy vanish and we unreservedly sense the sentiment of the following verse:

"In the deserts, let me labor,
On the mountains tidings tell,
Bear me on, thou restless ocean,
Far in distant lands to dwell."

Comforted are we in the thought that we are going because the Master called, and he has made our duty plain, also that his presence shall supply the loss of all we leave behind.

We are here also reminded of the statement of our worthy President of the church, at the last General Conference, wherein he said that many of those whom we could ill afford to lose would be taken from among us this year, and while this has proven true, and many of the faithful servants of God have been and shall be taken from among us, it is necessary for others to put on the armor.

We are now out of the sight of land and are being carried safely over the billowy deep, and we engage in a season of prayer that our journey may be one of safety, void of sickness, and that He who holds in his arm the tempests of the ocean might preserve us from all harm and danger.

Our moments upon the sea were spent in various ways. Having brought my guitar along I often sang the songs of Zion which cheered the lonely heart and dispelled all fears.

After eleven days of travel we came in sight of land, Tuesday, August 17, which was a small lagoon island called Rairoa, forming a part of the Tuamotuan group, and which is about two hundred miles from Papeete, Tahiti, our destination.

When we came in sight of this island it was about sunset, and as we stood on deck admiring the scene we fancied that we felt something like Columbus did when he discovered

America, and also as the Nephites must have felt when they came in sight of the promised land.

It was a beautiful sight. The island was almost covered with cocoanut trees, the island birds were flying around us. Nature seemed to have favored the island immensely from the fact that it was but a coral island upon which the vegetation grew.

The sun, which had for a few moments been hid behind a cloud, now shines brightly upon the beautiful island before us. It is a beautiful picture, and nature now makes its own frame, the serf forming the lower part of it, and the beautiful rainbow, which now comes into sight, incloses the balance of it. We now come in sight of another island to the west of us and we behold one of the most beautiful scenes that the writer has ever witnessed. It is the ocean sunset. I would not undertake to do justice to it by way of description, but I will make mention of it, for it was so indelibly impressed, stamped upon my mind. No matter how skillful the artist might be, he could in no wise do justice to the grand scene of this beautiful sunset upon the southern Pacific Ocean.

You can better imagine what a grand scene this was when I inform you that as I stood and gazed upon the scene my mind was so enrapt that I offered up a silent prayer to the great and marvelous One who created the heavens and the earth and was the author of this (his) handiwork that presented such an appealing picture to the eye.

I afterwards learned that most of the inhabitants of these two islands were Saints.

Comforted were we in the thought that upon the morrow morning we would be laying anchor in the harbor of Papeete. It was a beautiful morning. We arose before the sun did, and prepared for landing.

The sun soon made its appearance, and before us was the beautiful island of Tahiti, with its lofty peaks and its covering of verdure. Papeete has a beautiful harbor and is a beautiful city indeed to be found upon such an isolated island as this.

We are now alongside the wharf and hundreds of people are on board and on the wharf with anxious hearts. Our Brother Lake is one among them, and after making a good guess as to who we were he hails us, and we soon meet both him and his wife and a few of the natives, and then we proceed to the mission house, which is but a short distance from the church. As we pass the church we discover that there are a goodly number of the Saints gathered there to welcome us. The gathering was of the nature of a prayer service, their testimonies being mainly speeches of welcome in behalf of the newly arrived missionaries. As we entered the door of the chapel every one of the natives arose, singing a song of welcome for us. We can not express the deep feelings of praise to God for the great degree of his Holy Spirit that we felt during this service. Brother Lake, Brother Savage, and myself were seated upon the front seat. After a few prayers Brother Savage arose, and in an earnest manner expressed his desires in connection with the island work. Brother Lake interpreted for us, and in this way the natives heard from us. The writer arose and told them that he praised the Lord for having carried them safely over land and sea, also thanking the Lord that the journey was void of both sickness and accident.

I do not wish to burden your columns. I will say further, however, that our experiences have been encouraging and have been of a nature that we can truly say that it was a power far greater than that of man that directed in our being sent here, and we solicit your prayers that the encouraging promises given us in connection with this work may be fully realized by us for the benefit of this people, who are a

kind-hearted people who would lay the last morsel of food at our feet rather than to see us want.

If there ever was a time for the young men to fit and prepare themselves for work in the kingdom I believe the time is now, when the Lord is calling home many of his aged servants, and just as sure as the Lord calls the aged one home, he will call the youth into service if they will do their part.

The spirit of thorough consecration is the spirit of this latter-day work. There should be no sacrifice too great for us to make for the kingdom of God.

When supplicating to the heavenly Father remember the islands of the sea, where the Saints are rejoicing because of our arrival.

"See from all lands, from the isles of the ocean,
Praise to Jehovah, ascending on high,
Fallen the engines of war and commotion,
Shouts of salvation are rending the sky."

Little did we think last year that so soon would we realize the truthfulness of this song. We should all be "minute men" in the gospel, and when we answer the call should be found standing faithfully at the post of duty.

You shall hear from us later.

Your brother and Christ's servant,
J. CHAS. MAY.

DAVENPORT, IOWA, November 8, 1909.

Editors Herald: With much interest I peruse the pages of your valuable paper each week, and while I esteem most of the articles of great worth, yet I believe if some of your correspondents would pay more heed to the advice of our worthy editors in regard to discussions our HERALD would lose nothing in value.

There has been one not of our faith who has had access to my HERALD for the past eight or ten months, he has had to laugh at the discussion on the one cup, while I could not blame him. Is it not possible the Lord will have to admonish us again about contention respecting the sacrament if we are not careful, as he did in Doctrine and Covenants 119: 5? I have failed to see in any of the articles where the Lord has said *definitely* to use one cup only, or individual cups, so would it not be wise to let each branch decide as to its own rule; if I think it is best to have individual cups then I can bring it up before the branch where I am a member and if the branch see the way I do, they can as a body adopt it, and if they do so, I believe the Lord will recognize them in their sacrament if they do it with an eye single to the glory of God.

I also believe that if we use the one cup that God will protect us against disease as he has said these signs would follow them that believe, and if they would drink any deadly thing it would not hurt them.

He has also promised us health in the word of wisdom. I wonder how many are keeping the word of wisdom and are trusting God for their health.

I believe I can truthfully say the work is moving along nicely in the Tri-cities. One thing noticeable is the spirit of unity among the Saints. We have the building fever here at present. We want to get the basement so we can meet in it this winter if possible. We have about half of the cement blocks made for the basement. The work has been retarded some owing to some sickness. If there is any who feel they would like to help us, any amount will be highly appreciated.

Hoping the Saints everywhere will remember us here in their prayers,

In gospel bonds,
IRA A. CHAMBERLAIN.

2702 DAVENPORT AVENUE.

SAINT CLAIR, MICHIGAN, November 7, 1909.

Editors Herald: Having attended the McGregor conference, Eastern Michigan District, I feel impressed to say a few words, also having in mind some who were prevented by circumstances from being there, but who no doubt helped us with their prayers. Surely the angels were with us at McGregor and the Spirit of God was with us to cheer and comfort, and words of encouragement were spoken to a noble servant of God who is tireless in his efforts in behalf of this wonderful work, and he was told to "Go on, go on."

Surely God is to-day working a mighty and a marvelous work. And while listening to Brother Etzenhouser as he unfolded that wonderful relation of hidden mysteries bringing to light the secrets of past ages, our souls were stirred to their very depths. Michigan may well feel proud of her share in contributing her quota of wonderful proofs to the divinity of the marvelous work of God. This is indeed the age of discovery; the spirit of investigation is in the air; it permeates everywhere and the things that are transpiring are strong evidences that "God's purposes are ripening fast," "unfolding every hour," and if we would have a share in it we must begin *now*.

We often hear the words, "I love the gospel." These are mere empty words, just a worn-out phrase, if it is not accompanied by substantial help. Do you love the gospel one dollar? Do you love the gospel five dollars? This is very well illustrated by the case of the farmer who lost his barn and all its contents by fire. His neighbors gathered to condole with him on his loss, expressing their sorrow only in words. An Indian present who saw that mere expressions of sorrow would not repay the farmer for his loss, rose to his feet and said, "Me sorry five dollars; how much you sorry?" We love the gospel only so far as we are willing to give, and our saying, "I love the gospel," proves nothing. We are blessed in this work just so far as we are willing to give and so bless others.

MRS. A. MCKENZIE.

MIAMI, OKLAHOMA, November 8, 1909.

Dear Herald: I have been a reader of this paper for several years, and consider it and *Autumn Leaves* two of my best friends. With each number, they grow dearer and more necessary in the home, as we grow in knowledge and realize more the importance of good advice and practical instruction. I love to read the letters from Saints who are trying to serve God, and as we rarely hear a sermon by our elders, the fine editorials and articles by Saints of so much experience are indispensable to us. Although I have many trials (who has not?) and my faith, and, I confess, patience are often tried by lack of spirit and diligence in older Saints, yet I am hoping that I may live faithful to the end, and receive the reward of the just. I have been in the church nine years, was baptized at the age of eight.

There is a protracted meeting in progress here, Holiness, and they are having quite a little excitement (among themselves). They teach repentance, baptism, any mode to suit your personal taste, and sanctification. No laying on of hands, prophets and apostles not needed now, the gift of tongues absolute foolishness, except in foreign countries, in fact, it would be a world of trouble to separate the "word" according to their idea.

We had the opportunity, recently, of hearing some excellent sermons, when Bro. Ivan Davis spent almost a week in Miami, and how we enjoyed them! We would be so glad to have an elder here again, we need so much help. We have a very nice little Sunday school now, although there are only a few members here.

Ever praying for the children of Zion,

VIDA CATO.

News From Branches

PAPEETE, TAHITI.

Just a line to let the Saints in America know that their brown brethren of this mission are striving in their way to advance the Lord's work in this island. The Saints of the Taronia Branch are building their portion of the wall, and when that is finished, will begin collecting money for a new chapel. The branch at Makatea expect soon to begin their portion of the wall, so that the church is taking a forward move along temporal lines. I am not so sure as I would like to be that they are making the same advancement along spiritual lines. That is not so easily discerned.

We are contemplating a trip to the low islands, and expect to leave Tahiti the latter part of this month, or the first of December, and will make for the farthest-off island upon which we have a branch, where we will dedicate a new chapel. The name of that island is Amanu. We will then visit Hao, Taega, Takapoto, Takaroa, and thence to Manihi, where our April conference is to be held. This will be the first conference held in the low islands for four or five years, and we are expecting a large attendance. Some of the islands to which we are going have not been visited by a white missionary since Brother and Sister Peterson were there, and possibly not since Brother and Sister Case visited them, so that we are expecting good results from this trip. Will suspend the printing of the *Orometua* until we return to Tahiti, but will finish out the year's editions before leaving.

Some of the Saints seem to be quite concerned about the thought of suspending the publication of our monthly paper, and say, What will we do for news? As though that was the most important part of the paper. They are not all that way, however, at least there is one I can call to mind who always says, "*Faarahi i te evanelia, e haapoto i te parau api.*" ("Enlarge upon the gospel, and make short the news.") So you see, ye editor has about as difficult a task in this mission, although not so great, as in the Herald or Ensign offices. We are quite sure to please the majority, however, if we enlarge upon the news. If this people would only hunger and thirst for righteousness, they certainly do for news, there would surely be an advancement along spiritual lines.

Brethren May and Savage, called by the natives, Ioane and Himana, are rapidly acquiring the use of the Tahitian language, much more rapidly than did wife and I, each bearing their testimony quite often in the native tongue, and Brother May preached his first sermon last Sunday, beating your writer by three weeks. All that Brother Savage needs is a little more courage, which will come in time, and shortly, too.

Our friends will not hear from us so promptly for a while, but we hope to be remembered by them just the same.

C. H. LAKE.

CENTRAL CHICAGO.

Sunday, November 14. Raining in the morning, so our attendance at Sunday school was not large. The question of purchasing a piano was considered, when it was voted that Srs. P. McGann, T. Vanderhoof, and A. C. Schwartz make the purchase.

Elder Allen gave us a very instructive sermon entitled, "We should endeavor to be content with our surroundings." We often wonder how many of the Saints possess a really contented spirit. We trust all are striving for that boon, and we surely will be better by making the effort. Elder Pement gave us good instruction in the evening.

We regret to report that the two elder children of Bro. and Sr. Alma Pitt have the diphtheria, but understand the danger point is passed, for which we are thankful.

The social committee of the Religio are planning a literary and musical entertainment for Friday evening, the 19th inst.

We have had five hundred bills printed which have been distributed principally in the neighborhood of the church, inviting the people and stating that no admission will be charged. A few feel that we should treat the world as our guests, and we usually entertain them free of charge. We will report our success or failure next week.

We submit the following lines, as we feel they contain good counsel for Religio workers:

"We shape ourselves, the joy or fear
Of which the coming life is made
And fill our future atmosphere
With sunshine or with shade.

"The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown."

Alice Cary Schwartz.

6549 MARSHFIELD AVENUE.

LONDON, ONTARIO.

Now that our district conference is over the branch has settled down to quiet life. Elder B. St. John, missionary, occupied the stand last Sunday morning and evening. The Sunday School and Religio are working for a joint rally day next Sunday. Our rally days have been very successful in the past and we look for a big time this year. Bro. Frank Gray, superintendent of the school is working hard for the advancement of the scholars, and Bro. James Winegarden, president of the Religio, is keeping the local on the move.

The Young Men's Club is making arrangements for a debate with the Christiadelphians. In all probability Bishop Evans will be our champion. The debate is for five nights. Our young people of the Religio gave a very successful concert at the Old People's Home the other night. A very good program was carried out. Elder Fligg acted as chairman. The inmates were so well pleased that an invitation was extended for the Religians to come again.

W. A. HARDEY.

FIRST KANSAS CITY.

We have just passed through quite a cold snap for a few days, but now the weather is all that we could desire. The attendance at church is very good. Our preaching has been, besides our presiding elder, W. E. LaRue, Apostle I. N. White, Bishop E. L. Kelley, and President F. M. Smith. Our Sunday school averages about one hundred, and a good interest is manifested. Sr. D. H. Blair was appointed a representative of our school to the International State Sunday School Association to be held at Moberly, Missouri, this week. Our Christmas Offering is nearing the \$200 mark. Our Religio is just about holding its own. At our last business meeting Bro. L. H. McDonald was recommended to be ordained to the office of deacon and was so ordained and appointed to assist the presiding deacon.

Bro. and Sr. W. P. Crevisto, of Saint Louis, were received by letter of removal and are nicely located at Lister avenue, near Sixteenth street. Sr. H. L. Ashbaugh, who was hurt by the street car sometime ago, was hurt internally and is quite poorly, though it is believed that she will recover. Sister Warnky, who sprained her ankle four months ago, is yet unable to get about without the aid of crutches.

Our Sunday school will give a box social in the near future, the proceeds will go to help swell the Christmas Offering. Bro. Alfred White preached last Sunday night at the Centropolis mission, and prayer meeting just before preaching; a good spirit prevailed. Bro. F. G. Pitt is expected to preach there next Sunday.

F. C. WARNKY.

6223 EAST FIFTEENTH STREET.

GIVING THANKS.

(Continued from page 1134.)

But this cup of cold water is only a type of a thousand services that we can give to humanity, according to their needs at the time when we come in contact with them.

"Well," some one says, "I don't see how that is expressing thanksgiving to God." Why, did you notice the sentiment in the prayer that was offered when the brother said, "We realize that the best way that we can acknowledge our gratitude is to follow in the footsteps of our Lord and Master"? What was it that he did? We are told that he went about doing good.

TWO FUNCTIONS OF RELIGION.

Sometime ago I was struck while reading a definition of religion, written by Professor Blackmar of the University of Kansas. He says that religion is concerned first, in defining our relations to the spiritual powers above, and second, in defining our relations to man. Or, as he expresses it on another page, that religion is concerned first, in defining our belief along doctrinal lines, and second, in directing or controlling our conduct.

Religious people have made a mistake sometimes. They have thought that religion was concerned only, solely, and entirely with our relationship to God. Some ethical teachers make the mistake of thinking that the whole duty of man is to treat his fellows properly and leave all questions concerning God out of his consideration. But religion is concerned with our relationship towards God and towards man, and while it is pleasing to God that we shall offer to him vocal expressions of praise and thanksgiving, it is just as pleasing to him that we render service in deeds of kindness towards our fellows.

I turn back to the eighth chapter of Nehemiah, and I read about a certain thanksgiving that they had in those days, and at that time this truth was impressed upon the minds of the people. It was after the people had returned from the Babylonish captivity, and Ezra, the scribe, had brought forth the law and read it to the people and caused them "to understand the law." The people rejoiced to stand on holy ground and hear the word of God expounded by one of their own men, and so they appointed a day of thanksgiving, and Ezra said, "This day is holy unto the Lord your God; mourn not nor weep. For all the people wept when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord."

Now you notice how this principle was taught on that day of thanksgiving. They had sounded their praises to God. Then Ezra said, "Go your way and rejoice, but do not forget to send portions to those for whom no provision has been made." It had the

sanction of God in the days of Ezra, the scribe, and Christ put his seal of approval upon it when he said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Then the expression of our religion as it affects our neighbors for good pleases God, and brings us pleasure, joy, and satisfaction.

I trust that the Lord will help us to-day that we may count our blessings over and return to him a sincere and whole-hearted measure of praise and service.

NOTES AND COMMENTS.

The industrial department of Graceland College has a chance for four girls to work for their board and attend college. Write at once to C. B. Woodstock, Lamoni, Iowa.

President Joseph Smith has prepared an article dealing with his reminiscences of past scenes in Liberty Hall, known as Liberty Home. Some of the most important years of his life were spent in Liberty Hall. The article will appear in the holiday (December) number of *Autumn Leaves*, together with a splendid three-color cut of Liberty Home as it now is. The holiday number of *Autumn Leaves* will be one of the best ever issued. It is profusely illustrated and is full of good articles. Those who are not subscribers should send in their subscriptions in time to get this number.

Miscellaneous Department**Conference Notices.**

Spokane district conference will convene at Spokane, Washington, corner of Smith and Third streets, December 11, 1909, at 10 a. m. We want a report from all the branches in the district. Would also like to have reports from all the officers. We expect a good attendance. A. V. Closson, president, 415 South Fisk street.

Quarterly conference of the Northwestern Kansas District to be held at Seldon, Kansas, commencing Saturday, December 4, 1909. All Saints are cordially invited to come and meet with us and have a time of spiritual rejoicing. We do not know who of the ministry or brethren will be there to assist. Elizabeth Teeter, secretary.

Convention Notices.

Spokane District Sunday school convention will be held at Spokane, Washington, Friday, December 10, at 2 p. m. Oliver Turnbull, secretary.

The Bishopric.

To the Saints of Northern California; Greeting: The time of year when the books will be closed is fast approaching. Everyone should have his name recorded as having paid tithe, offering, or consecration, to do their duty and make it possible for the men who have been placed in charge of the financial part to do theirs. I offer very hearty congratulations to all who have honored the law of Christ in this regard. Let all remember the books close December 31. Let everyone help the church and thus help themselves and "lay up for themselves treasure in heaven," while our duty should be done honestly and faithfully without respect to reward.

CHAS. A. PARKIN.

SAN FRANCISCO, CALIFORNIA, November 17, 1909.
235 THIRD AVENUE, Richmond District.

AGENT'S NOTICE.

Bring ye all the tithes, and prove me saith the Lord of hosts.



I will open the windows of heaven, and pour you out a blessing.—Malachi 3: 10.

This year is nearing the end and our books will be closed December 31. There are about three hundred members living in the Spokane District; one hundred and fifty-six names appear on the tithing book. Is your name written there? None are exempt from this law who belong to the church of the living God. (See Doctrine and Covenants 70: 3.) Are we all making a personal application of the whole gospel law? We are asking a great deal of God, even eternal life,—what are we willing to give? Are we relying on the promises of the Master suggested in the accompanying illustration, or have we departed from the narrow way which leads to success and perfection.

W. W. FORDHAM,

Bishop's Agent Spokane District.

EAST 2327 PACIFIC AVENUE, SPOKANE, WASHINGTON.

Died.

SPENCE.—Bro. James M. Spence died October 13, 1909, by falling from a grain elevator on which he was working, a distance of ninety-seven feet. He was dead when picked up. Said brother was born in West Virginia, July 22, 1868, was baptized December 20, 1885, by J. R. Rudd at Dow City, Iowa. He was a member of that branch at time of death. Funeral preached at the Saints' church at Council Bluffs, Iowa, by Elder J. M. Baker, assisted by the Christian minister of South Omaha, Nebraska, October 15, 1909, at 2 p. m. Interment in the Council Bluffs cemetery. He leaves a wife, infant babe, two sisters, and one brother, all of whom were present at the funeral, and other relatives and friends to mourn.

EYLER.—At Bartlett, Iowa, Guy W. Eyer, grandson of Bro. and Sr. William Eyer, born September 27, 1908; blessed July 27, 1909, by Elders W. E. Haden and R. T. Walters. Died October 25, 1909. Funeral preached by R. T. Walters, assisted by John Huston; interred in the Thurman cemetery.

BLAZEY.—On August 28, 1909, at Mitchell, Canada, George Blaze. He was born February 21, 1823, in Norfolk, England. Was baptized by Elder Gregory at Mitchell, on June 4, 1895. For nearly a year deceased had suffered with a cancer in the eye. He bore his affliction patiently, looking forward to his release with the hope of one who had been faithful in duty. Two sons and two daughters are left to mourn. He was preceded in death by his wife by five years. Sermon by Bishop Evans. Interment in Woodland Cemetery.

WILLIAMS.—Mrs. Elizabeth A. Williams, wife of Elder John T. Williams (deceased), was born at Aberdare, South Wales, April 3, 1846; came to America at the age of 14 years. She was married to J. T. Williams, July 4, 1866, at Harrisburg, Pennsylvania. To this union seven children were born; four boys and three girls. She and her husband moved to Bevier,

Missouri, in February, 1878, where they have been staunch helpers in the work until death. She leaves to mourn three sons and two daughters. Funeral services were conducted from the Saints' chapel, October 27, in charge of Elder F. T. Mussell. Discourse by Elder J. A. Tanner. Thus has gone to rest a faithful wife, a loving mother, and devoted Christian.

TYRRELL.—At Lamoni, Iowa, November 8, 1909, Mr. A. H. Tyrrell, aged 75 years, 1 month, and 23 days. He was not a member of the church, but in life and character he was a good example of what all men should be, honest in dealing, clean in speech, generous in action, kind and benevolent. His wife, Sr. Elizabeth Tyrrell, has been a true Saint for forty years. From March, 1906, he has failed in health, but waited the call with calmness. The funeral sermon was preached by Elder H. A. Stebbins, assisted by Bro. A. S. Cochran.

SAMPSON.—At Saint Joseph, Missouri, November 17, 1909, Miss Martelda Sampson. She was born at Stevanker, Norway, July 22, 1883. She was christened in the Lutheran Church when an infant, and was ever recognized as a member of that church. She came to America in May, 1909, where she had one sister and two brothers. She leaves both parents, two sisters and one brother in her native land, besides the relatives named who are in America. She was buried from the home of her sister, Mrs. Barney Nelson, in Lamoni, Iowa, on November 19. The services were in charge of Elder Joseph R. Lambert, and the sermon by Elder Heman C. Smith.

Japanese Dwarf Trees.

These charming dwarfed trees are entirely a product of the patience and skill of Japanese gardeners. The dwarfing of these is kept a secret by them and has as yet never been found out or imitated to such a marvelous degree by any other nation. While there are dwarf fruit trees grown in Europe, especially in Germany and Holland, no such tiny specimens have ever been produced there. The trees which are used for dwarfing by the Japanese embraces all varieties of conifers, such as pines, cedars, cryptomerias, junipers; many evergreens, such as ilex, Citrus trifoliata, etc., some flowering plants like azaleas, maples; also some fruit trees, such as oranges and plums, which blossom and bear the most tiny fruits to perfection. It is claimed for some specimens of cedars that they are over five hundred years old. These very ancient trees are handed down from father to son in some families, regarded as priceless heirlooms. It is to be regretted that so many of these beautiful dwarfed trees are lost through ignorance of the attention they require. The danger lies in overcare more than in neglect. Too many people imagine that these pretty foreigners need especial attention and coddling, when, on the contrary, a great deal of fresh air, a reasonable amount of water and not too much warmth are the chief requirements. They are all hardy, and too much warmth in overheated rooms is sure to kill them.—From "Nature and Science," in December *Saint Nicholas*.

The Church Struggling to Save Itself.

"The church to-day is like a fort under sudden attack—in the night—with many of the captains asleep," writes Ray Stannard Baker in the December *American Magazine*. He continues:

"Several groups of churches, chiefly in the Middle West, under the spirited if spectacular leadership of men of the type of Billy Sunday, have dashed into revivalism, and by means of the old-fashioned emotionalism of the evangelist have stemmed for the moment the tide of attack. On the other hand, certain churches, especially in the East, have been slowly retreating toward the citadel of Authority. At Boston I found Doctor Worcester, now the leader of a considerable number of church workers, advancing Emmanuelism to counteract the steady encroachment of Christian Science and the New Thought, which have been beguiling away many of those who formerly marched under the banner of the old churches. And wherever I have gone I have found a still larger and more active group of leaders absorbed in building new outworks—parish houses and gymnasiums, bowling alleys and clubrooms, carpenter shops, shooting galleries and dance-halls—to counteract or at least to parallel the advance of the social settlement idea and the expansion of function of the public schools and other municipal institutions. Never before in history, perhaps, was there such a variety of church-saving experiments going forward; and never a more evident lack of a commanding voice of prophecy, or a generally accepted plan of campaign."

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The publishers of *The Youth's Companion* will, as always at this season, present to every subscriber whose subscription (\$1.75) is paid for 1910 a beautiful calendar for the new year. The picture panel which suggests the title, "Venetian," for the calendar was painted by the famous marine artist, Thomas Moran. His Venetian scene, reproduced in the calendar by thirteen-color lithography, will be found well worth preserving, long after 1910 is gone by.

THE SAINTS' HERALD

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

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For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for *Zion's Ensign*, also orders for all *Ensign* publications.

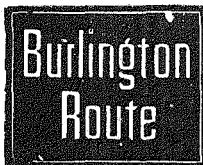
He who resolves to do one thing honorably and thoroughly, and sets about it at once, will attain usefulness and eminence.—E. P. Roe.

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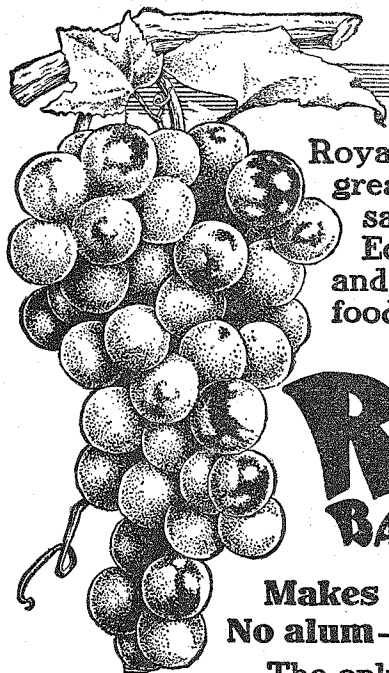
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 56

LAMONI, IOWA, DECEMBER 8, 1909

NUMBER 49

Editorial

THE MAN WHO STOOD BEFORE PILATE.

Address by Elder Elbert A. Smith, at the opening of the winter term, at Graceland College, November 30, 1909. Reported by Estella Wight.

TWO PICTURES.

I am pleased this morning to meet the president, the faculty, the students of Graceland, and the friends of Graceland who are here.

I am requested to address the students, and most of you who are assembled here are young people. The first thing that I wish to do is to congratulate you on the fact that you *are* young. It is worth fifty dollars a minute of any man's money simply to be young, to be in the dawning of your young manhood and womanhood, full of vigor and life and hope, and with all the great future before you. I am sure that Rockefeller would be willing to pay that much (fifty dollars a minute) if he could be young again, and he would raise the price of oil until he could be young for ever. Old Ponce de Leon traveled over the land, wearing himself out seeking for the fountain of perpetual youth. But he never found it, and no man has ever found it.

Let me present to you two pictures that in a way are typical of life: Here we have a little boy who has cast his toys aside. He sits with his chin resting in his hand and a dreamy look in his eyes. He is looking into the future to the time when he shall be a man. He says, "I *shall* be happy then." And over yonder we see an old man sitting with his chin resting upon the head of his cane. With dreamy eyes he is looking into the past to the time when he was a boy. He says, "I *was* happy then." And that is the experience of life. We do not stop to realize that we can be happy *now*. Let me exhort these young people that in the midst of the whirl of life they shall take time to be happy now, and realize what the present really means.

THE GREAT TEACHER.

The subject that I have selected this morning is, The Man who stood before Pilate. I call especial attention to one of his utterances: "Ye shall know the truth, and the truth shall make you free."

I make no apology this morning in presenting to these students and teachers the Man who stood before Pilate as the greatest of all teachers, because he has been so recognized by thinking men of all classes. At one pole of thought we have Ingersoll, the unbeliever, saying, "To that serene Man I gladly render the tribute of my homage and my tears." At the other pole we have Peter, the believer, saying, "There is none other name under heaven given among men whereby we must be saved." I stand with Peter. I make no apology in presenting Christ as the great Teacher. The only apology that I have to make is that I must appear as his representative.

You remember the history, how Christ stood before Pilate and Pilate questioned him and Christ answered, "For this cause came I into the world, that I should bear witness unto the truth." And Pilate turning to him said, "What is truth?"

Here we find Christ as an outcast, despised, a prisoner in bonds, and this great man, putting to him the question, "What is truth?" Christ was the representative of spiritual things, the delegate from the kingdom of heaven, while Pilate represented Rome and so in a sense all the world. In putting to him that question, "What is truth?" Pilate made no mistake. He came to the one man who was qualified to explain truth. And from that great Teacher came the statement that I have already quoted in your hearing, "Ye shall know the truth, and the truth shall make you free."

NO SUCH THING AS SCIENCE VERSUS RELIGION.

Sometimes in the past religious people (falsely so-called) have said that we must not investigate. They have tried to grasp the hammer of the geologist in mid air and stop his investigations. They have forbidden the astronomer to search the heavens. They have tried to bring the researches of the biologist to an end. They have said, "If you seek to read the history of the world as it is revealed by the rocks and the sky, and in the organized forms of living beings, you may discover something that will overthrow the Bible."

I want to tell you here and now they never had any authority for such a protest from the lips of the Man who stood before Pilate. They have been fanatics and not Christians. Christ serenely felt

that no one at any time or any place would ever discover any truth that would come in conflict with that which he taught.

In the past we have been told that science and Christianity were in conflict. Well, it is true, that which some men have thought that Christianity taught and that which some other men have thought that science taught have conflicted, but in many cases we have discovered that one and sometimes both of the men in this controversy were wrong, and I believe that when the perfect man shall arise to explain what true Christianity teaches and the infallible man shall arise to tell us what science really teaches, the two of them will speak as it were with one voice. There is no such thing as science *versus* religion.

This statement that I have quoted to you, "Ye shall know the truth, and the truth shall make you free," has been quoted and has been taken for a motto by the greatest thinkers in our age and in other ages. I believe, if I remember correctly, that it adorned the education building at the World's Fair in the city of Chicago. It was the best motto that the combined wisdom of the nations of the world could select to represent the aim of education in the nineteenth century: "Ye shall know the truth, and the truth shall make you free." And if this country shall again hold a World's Fair that shall be representative of all the nations of the world, they can not find a better motto to represent the aim of true education, which is to teach men the truth and by virtue of that truth to make them free.

WHAT IS TRUTH?

Pilate said, "What is truth?" We have a definition given to us by way of revelation. (Doctrine and Covenants 90: 4.) The statement is made, truth is knowledge of things as they are, and as they were, and as they are to come. If we might change the wording, we would state it in this way: The man who knows things as they are, as they have been, and as they are to be, is in possession of truth. And right in harmony with that thought I wish to present an extract from the writings of Edward A. Ross, professor of sociology in the University of Nebraska. I notice in his book, *The Foundations of Sociology*, these statements, (the first words in the preface):

"To the student of society present themselves the questions, What is? What has been? What tends to be? What may be? . . . The first two are tributary to the third. . . We seek truth not merely for the pleasure of knowing, but in order to have a lamp to our feet."

Why, these are the questions that confronted the

philosophers of the Greek age and that confront theorists to-day. These are the questions that confronted the mystic of old who retired into the forest or desert resolved that he would remain by himself and think and think and think until he should solve the problem of existence,—what is? what has been? what is to be?

In all the questions that confront society to-day we could arrive at the truth of the matter if we knew and understood conditions as they are, as they have been, and as they are to be.

But unfortunately, or otherwise, we can not tell what the future holds for us, that is, we can not absolutely know. We see only a part of the circle of truth. The future is sealed to our view, excepting as it is revealed by a higher power or as we correctly surmise. We can not possibly tell what will happen five minutes in the future. We have instruments so delicate that they can record an earthquake that is taking place five thousand miles away, but they can not tell us of one that is due to arrive five minutes from now.

When you go along the streets of a large city you may see signs here and there, "Your fortune told," or "Your future revealed." One man said that he had presented himself to several of these fortune tellers, and only one of them had ever told him the truth. She told him that she would tell him something concerning his future that would be of interest to him, if he would give her a dollar. He gave her the dollar and she told him that he would see the time when when he would need that dollar, and he said that the prediction was absolutely true.

The future is sealed to our vision. The men of the weather bureau, it is true, from their knowledge of weather conditions now, and as they have existed in the past, can hazard a prediction concerning the weather conditions in the future, but they may be mistaken. They do not know.

So I advocate the idea that all progress of society and of the individual must be based on faith and knowledge combined. We study what society has been, we study what it is now, and on the results of these studies we base our calculations of what society will be in the future. Trusting that our conclusion is correct we move forward, and we must walk to an extent by faith and not by sight.

THE PROVINCE OF REFORMERS.

It is the province of reformers to study society as it is, and as it has been, that they may reach a conclusion concerning what it "tends to be," and then they may so change the course of events that we may have that which *should* be instead of that which *tends* to be, in all instances where tendencies are wrong.

I DON'T BELIEVE; I DON'T KNOW.

Some one may say, "I do not want to accept this idea of faith." But I want to say that those who have ever amounted to anything in the history of the world have been those who have moved forward in harmony with a faith that was based on knowledge. While you have your teachers here in Grace-land, you will discover by inquiry that they have their teachers. They are reading after such men as Ex-president Eliot, Professor Ely, Howard, Ross, Blackmar, Strong, and many others whose names even may be unknown to me. And if you should inquire of these other teachers, you would find that they were following the writings of still other teachers. Each teacher is a student, and each looks to another as his teacher, and as the highest Teacher of them all I present the Man who stood before Pilate.

But some come to me and say, "I do not believe this, or I do not believe that." Now, young people, do not waste your life telling the world what you do not believe. The world wants to know what you do believe. It wants you to move forward with an affirmative belief, believing something and shaping an active life in harmony with your convictions.

One man buttonholes me and says, "I want to tell you something. I don't know that there is a God. I don't know that the Bible is true. I don't know that Christ is the Savior of the world." I want to say to that man that I haven't the time to make a catalogue of the things that he doesn't know. There are too many of them. Let him make a list of the things that he does know. It will require less time.

It is faith based upon knowledge that has always moved the world. Why, there is the case of old John Brown. I was reading his history as written by his son, and the son says that when John Brown made his raid on Harper's Ferry he fully expected to be killed. He did not expect with his little force to overthrow the armed power that was back of the slave trade; but for years he had been preaching and writing against slavery, and he had been rail-roading escaped negroes north to freedom. But he discovered that the task was too gigantic. As well try to draw the Atlantic Ocean through a rye straw. He became convinced that there must be some spectacular protest made that would direct the attention of the whole world to the perpetual crime of slavery. He had faith in the power that there is in the blood of martyrdom, and so with some eighteen or twenty of his "fanatics" he made his attack upon Harper's Ferry, was duly captured and executed. But that which he had believed would happen did happen, and in a very short time armed men, by ones and twos, in companies, regiments, and great armies were marching through the land singing, "John Brown's body

lies a moldering in the grave, but his soul goes marching on."

A PERSONAL APPEAL.

There is a personal appeal in the statement, "Ye shall know the truth." Christ did not say, I shall know the truth and that will be sufficient for you, as I will direct all of your affairs. He said, "Ye shall know the truth." Every man likes to know the truth for himself. He likes to obtain it, if possible, by personal research. Sometimes there is a protest on the part of students against study that in itself is prompted by the form that the study is required to take. Pupils at times play truant. Elder Carmichael (formerly a teacher) tells of two boys whom he overheard talking. One of them said in his slow, drawling way, "Clint, which would you rather do, go to school a thousand years, or die?" And Clint said that he would rather die.

But it is not that a boy does not want to know, because he is by nature a standing question mark. He wants to know about everything. But he does not see the need of studying books on natural history when he can go to the old millpond and find frogs and tadpoles and other specimens by which he can study natural history at first hand. Why learn to bound Germany when you can not bound the old homestead?

Your speaker remembers how, when he was a boy, whenever we could get to the railroad track, we would spread our pennies along the rail in order to see what the engine would do to them when it came along. We had been told about a boy who spread his pennies along the rail and presently a car came along with one wheel that was hot and picked them all up and carried them away. We had also heard of one boy who had all his pennies flattened out so large that he passed each one of them out for twenty-five cent pieces. We were willing to have our pennies flattened out.

In the same way the human race has tested theories, many of them absurd, some of them true, and has arrived at the truth. Our experiment was no more foolish than that of the alchemists who thought that if they could find the philosopher's stone they would be able to transmute the baser metals into gold. The fallacy of that idea was discovered, but in time man found that he could transform black soil and sunshine and rain into ten-dollar gold pieces by way of the harvest field.

Man naturally prefers to get knowledge at first hand, but the store of human knowledge is so vast now that we must have access to libraries, schools, and colleges. We can not test all theories personally.

EVADING RESPONSIBILITY.

The Man who stood before Pilate did not propose to reveal to his followers all knowledge without an effort upon their part. His motto was, "Work while the day lasts." Knowledge is obtained by study and study means work.

You remember that Pilate, when he did not dare to convict Christ, and did not dare to set him free, attempted to avoid the responsibility of the situation by washing his hands of the whole matter. Young people sometimes attempt in like manner to avoid the responsibilities of life. Mr. Gustavus Meyer, who is authority on such subjects, says that there are at least five hundred thousand tramps in the United States, the great majority of whom are between sixteen and twenty-one years of age, and not all vagrants are on the road. One writer says that there are three kinds of tramps. One man comes to the back door and begs for bread because he can not get work. Another comes to the back door and begs for bread because he will not work. The third, a young man, comes in at the front door and puts his feet under his father's table and eats three times a day. He spends his time on the street corners wearing loud neckties and hilarious socks, smoking cigarettes and throwing dice, while his father works to earn the money that he squanders.

All this signifies that there are many young men in the world who are seeking to avoid the responsibilities of life, just as Pilate did. But no man ever succeeded in avoiding a responsibility when it was placed upon him. We must act well our part or suffer the consequences.

A FIVEFOLD STRUGGLE FOR FREEDOM.

"Ye shall know the truth, and the truth shall make you free." Freedom is a wonderful word. We close our eyes and before our minds in panorama we see a thousand battlefields. We see the waving banners, the tossing spears, the dead and living heroes who have fought for political freedom. We see a thousand martyrs who have died on the crucifix or at the burning stake in the interest of religious freedom. Only as men have grasped the truth have they been able to obtain and retain the freedom for which such sacrifice has been made.

But, you say, we are free, and the long struggle for freedom is successfully ended. That is a mistake. It is the mistake that the Jews made when Christ addressed this language to them. They said, "We have never been in bondage to any man." The struggle for freedom is not won. We are not even free politically excepting as we are eternally vigilant. At any time in any community the people may find themselves ruled by a corrupt political ring. One writer says that the best in the community are fortunate if they are not ruled by the worst.

Professor Howard, of the University of Nebraska, says that since the dawning of the reformation there has been in progress a five-fold struggle for freedom; a struggle for political, religious, intellectual, economic, and social freedom, and that the struggle is still in progress with increasing intensity. In all of these domains of social and individual activity men can become free only as they obtain a knowledge of the truth.

Certain men have siphoned off a certain amount of truth from the great fountainhead and are willing to sell it to you in their books, or by way of the lecture or college course; and some of them will tell you that there is no fountainhead. Do not believe it. Avail yourselves of the knowledge that they place at your disposal, but do not let them cut you off from the fountainhead.

We can only obtain a certain knowledge of the great questions regarding man's mortality or immortality, the existence of God, and the future existence of man, and the future status of society as we accept the revelation that God has given us of the future. With a careful study of conditions as they are, and as they have been, with the aid of the intelligence that we have and that which has been revealed, we may form our ideas of what the future holds, and then with a well-founded faith we can move forward, shaping our conduct and forming our characters so that we shall be able to meet that future.

In closing let me present this thought: Do not educate yourselves for this life alone. Life is brief and seems like a dream. It is not a dream, for "life is real, life is earnest"; but it seems like a dream, and though you are young now, suddenly you will be aroused to the realization that you are old, perhaps shaking with palsy and depending upon the charity of others. This life soon passes, but before all of you there stretches an eternity for which you should prepare yourselves.

I hope that those who are assembled here to-day will take advantage of the opportunities that are presented to them, that they may work earnestly and search after that which is true, because it will bring them not only social freedom, but individual freedom as well.

NOTES AND COMMENTS.

The Sanitarium will be opened on December 15. On that date, at two o'clock in the afternoon, formal exercises will be held, at which it is expected Bishop Kelley, Mayor Jones, Historian Heman C. Smith, President Elbert A. Smith, Doctors G. T. Twyman, Joseph Mather, J. W. Green, N. P. Wood, and P. C. Palmer; and Editor William Southern will make speeches. Special attention is called to the necessity of persons, contemplating entering the Sanitarium, first making arrangements for reception before coming to Independence.

Original Articles

LEAVES FROM LIFE.

EXPERIENCES OF ELDER S. V. BAILEY.

In the year 1864 Bro. S. V. Bailey went to Coldwater, Michigan, on some business, and hearing that one of the brethren of the church was sick, he went to see him. The man was Doctor Ainsworth, and as soon as Brother Bailey entered the room he said, "The Lord sent your brother Oliver here to baptize me, and he has sent you here to preach my funeral sermon." He felt the truth of the sick man's word, and with it came a full realization that he was not equal to the task. He had only preached a few sermons, and never one for a funeral. Coldwater was a large and growing city, and the people there boasted of their fine and eloquent preachers. All this went quickly through his mind as he sat by the bedside of the passing soul. Then he was also desirous to present the gospel in such a way that it would demand the respect of the people. He knew that many would hear the gospel for the first time, and that, if rightly presented, friends would be won for the truth, and friends were so few in those days. So from the time, which was Friday, that he went out from the bedside of the dying man he fasted, and in his mind was the constant cry, "Lord, help me to represent you aright."

The next day he received word that the Doctor was dead and in dying had requested that Brother Bailey preach his funeral sermon, which would be held on Sunday.

Doctor Ainsworth was the only one of his family that belonged to the Latter Day Saints. His children felt mortified that their father had made the request he had concerning his funeral, for their friends were among the best of the place; still they did not feel like disregarding their father's last wish, so one of the sons-in-law took pains to explain to his friends that this man had been asked to make a short talk because his father had so wished it, that the man could not preach much, and so they must not be expecting anything of a sermon.

Sunday was a bright, clear day, and Doctor Ainsworth had lived there many years, so there was a crowded house. As the elder walked up the aisle of the church, he noted the large congregation, and all fear left him, and in its place came a great longing to teach those people the way to eternal life. His text was, "It is better to go to the house of mourning than to the house of feasting," and for one hour he talked fluently of the life to come, and the narrow way that leads thereto. The people listened eagerly, some leaning forward as though they feared losing a single word.

He rode to the cemetery with a Mr. Chandler, who was a Methodist class-leader of the town. As they

rode along Mr. Chandler said: "I have been happily disappointed to-day; for you preached the best funeral sermon I ever heard, and I have heard many preachers offer hope of the life to come; but to-day you made it seem a certainty. I knew that you were a man that supported your family, and so, of course, could not give much time to study, and so I was not expecting much."

"Yes," said the elder, "we Latter Day Saints preach without pay, but there is an inspiration that goes with this gospel, and it was through the influence of the Spirit that I was enabled to preach as I did to-day."

Mr. Chandler continued: "There are many things that I do not believe as my Methodist brethren do, but I have thought it best to go on with them. Most people think there is nothing in your doctrine that is good, and that the Book of Mormon is all bad, but I know better. When a young boy I helped set the type for the first Book of Mormon."

"Yes," said Brother Bailey, "and that is why you fail to believe with your brethren."

Mr. Chandler never united with the church, but through the years that followed he continued a firm and faithful friend to the Saints.

At another time, somewhere in the early seventies, Bro. S. V. Bailey heard that a Doctor Alger, of Coldwater, was intending to lecture on Mormonism at the Ball Schoolhouse, a few miles out from the city. He went and talked with the doctor and inquired his reasons for the attack upon the Saints. The doctor said he thought it his duty to show up Mormonism in its true light, and he felt no fear but what he could convince many.

"If I were you I would not do this," advised the brother. "You were raised with some that are now Saints, and don't you know them to be the best of people? So what can be wrong with a religion that makes good citizens and good neighbors?"

But the doctor said that he was determined to show the people what a fraud Joe Smith and his golden Bible were.

"Very well," said the brother, "but let me warn you if you fight these people, just so sure will you lose friends, and instead of being popular as you are to-day, your very name will almost be forgotten in this place."

In a few days the following announcement appeared throughout the town: "Tuesday evening at the Ball Schoolhouse, Doctor Alger will lecture on the subject 'Mormonism compared with my mother's Bible.' A suit of clothes will be given to any man who can refute the evidence brought forth."

Of course such an advertisement brought out a large crowd, and most of the Saints were there. It is needless to dwell upon the lecture, for it was the usual kind, consisting of stories concerning the

dreadful character of Joseph Smith, of his trying to walk upon the water, and his falling in. He dwelt upon his wickedness in claiming to be a prophet, and ended by saying that the Book of Mormon proved the man's ignorance.

As the lecture was nearing the close, a young lawyer wound his way through the crowd to Bro. S. V. Bailey, and asked him if Elder Briggs would make a reply. "No," was the answer, "but the young man with him will. His name is E. L. Kelley."

As the doctor closed his speech, he said he regretted that he must leave at once, but that it was necessary, as he had a patient that required his immediate attention. At once the young lawyer was on his feet, asking if the doctor would wait twenty minutes for a young man who was present to win that suit of clothes. The doctor's answer was that he could not do it.

"Will you wait fifteen minutes for this young man to win the suit?" But the doctor said it was impossible. Finally he put the time down to five minutes, but by this time the doctor was leaving. Most of the people like to see fair play. They lose faith in the man who does not keep his word, and it seemed to them that a patient that had been left for two hours could still have waited a few minutes. The lawyer then announced that on Friday night E. L. Kelley would answer the talk they had just listened to, and urged them to come and hear him.

The next day was an unpleasant one for the doctor. Even the street urchins would accost him as he passed with "How's that patient?" "Where's that suit of clothes you promised?" and "Who got in a hurry?" He had expected to be praised and lauded, but he noted that his friends forgot to praise and talked of other things.

On Friday night Brother Kelley spoke at length and satisfied the Saints at least, that the name and character of Joseph Smith had been misrepresented, so while he did not win the suit of clothes, he won friends for his Master's cause.

This lecture by Doctor Alger against a quiet, law-abiding people, made him very unpopular. Ere many years passed his influence had waned, his practice had grown small, and before he died his name was practically forgotten. But the young lawyer who gave, as it were, just a cup of water, became county attorney, and finally a judge, and to this day he continues to say kind words of the Saints of Southern Michigan.

At one time Bro. S. V. Bailey was conversing with a lady about this latter-day work. Finally she said: "Your explanations are satisfactory and reasonable. I like the preaching of your elders, but people are always telling me that I must take care, that there is 'a nigger in the fence,' in other words, that you

believe things that you don't preach, and I ask you the question, Have you taught me all?"

His answer was that he had taught her the gospel just as he understood it; that nothing had ever been taught him that he could not proclaim upon the housetop; that many people did not hesitate to tell plain, unvarnished lies about us.

Only a few days passed before Brother Bailey and wife were invited to her house for supper. Bro. E. C. Briggs was there and a brother of Doctor Alger, who was also noted for his hatred of the doctrine of the Saints. Of course with such a man on one side, and Brother Briggs on the other, there was bound to be a talk on some phase of religion, and to-night it was baptism. When the man was worsted on every point he fell back on the weapon so often used against us, a weapon whose correct name is lie. He leaned back in his chair and in a pompous manner said, "Elder, to prove to you the injurious effects of baptism, I will relate one incident that happened in this neighborhood when one of your elders went to baptize. I saw it and all the neighbors saw it.

"Philo and Hyrum Corless' families were pretty good people, and their neighbors all liked them, even if they were Mormons. Their wives, as you know, were sisters, and their father came from Canada to live with them. He was an aged man, and his daughters feared he would die without being baptized, so they urged him until he consented to be baptized. They dug a hole down in a low place and there they baptized him, and the old man died before they got him to the house."

As the man finished his face wore a complacent smile, as much as to say, "That settles baptism." The company at that moment left the table, and Sr. S. V. Bailey went at once to Mr. Alger's wife and said, "Your husband is mistaken. I am Philo Corless' daughter, and grandfather lived a number of years after being baptized, and instead of the hole your husband told of, he was baptized in Coldwater River, where the water is as clear as crystal."

The poor woman looked mortified and said: "I presume he is mistaken, for he gets things mixed up at times."

Brother Briggs had heard the talk between the two women, and stepping back to the dining-room he said, "What about this, Mr. Alger?" Here is one of Philo Corless' daughters, and she says her grandfather lived for sometime after being baptized, and you say you saw him die as they were returning from the baptism, and you say you saw him baptized in a hole, while she says it was a river."

The man did not try to explain his misstatements, but made a hurried departure.

Mrs. Ball said, "Well, I have found the 'nigger in the fence,' only it is not on the Mormon side, and it was not long till she was a Latter Day Saint.

This little band of Saints had many and varied experiences in their endeavor to warn their neighbors, but to them the hard struggle counted but little in comparison to their blessings, and the comfort and joy they found in their religion.

CARA BAILEY MOORE.

* * * * *

A PERSONAL GOD OR NONE.

The cult known as Christian Science so far as its name is concerned must be regarded as anything else than that implied in its assumed title, for the following reasons:

1. Its putative founder denies the personality of God, man, and the Devil, and in so doing misquotes the Bible while professing to believe it, the word of God, a divine revelation. A revelation making known what? Something impossible of conception, or comprehension, by any intelligent being. Any proposition which denies the personality of God, man, or the Devil is unscriptural and unscientific, and can not therefore be regarded as *Christian* in any sense whatever. Before proceeding further, we give here the first plank in the platform of *Christian Science*: "There is neither a personal deity, a personal devil, nor a personal man."

2. It is unscriptural for the following reasons: The Scriptures ascribe to God all the elements and qualities of personality. Paul says of Christ in Hebrews 1: 3: "Who being in the brightness of his [God's] glory, and the express image of his [God's] person," thought it not robbery to be equal with God. If Christian Science be true, we have presented to our view an impersonal idea, which being but an idea, (something that can not be seen, touched, tasted or handled,) is yet the express image and likeness of another idea, equally incapable of self-assertion or proof. The difficulty in the way of accepting this so-called Christian Science does not end here; an *image* not only implies personality in itself, but in its antecedent original. Further, as the original possesses all the attributes or features of personality, so its image must have the same features, such as form or shape, and must find expression through a material form or shape is an essential condition of personality, while an idea can not be said to have form or shape only as it may be expressed in oral or written language.

But such an expression is not the idea itself, but only the medium, or vehicle for the transmission of the idea from one mind to another. In the quotation here given, Paul not only affirms the personality of God, but of Christ as well. The following passages present to us positive proof of the existence, somewhere in the universe, of an intelligent, personal being, which for want of a better term we call God.

PERSON.

Hebrews 1: 3: "Who being the brightness of his glory, and the express *image* of his person." Genesis 1: 26: "And God said, Let us make man in our image, after our likeness." John 5: 37, form, shape. Phillipians 2: 5, 6, parts, hand, back parts. Face in Genesis 35: 30; Exodus 33: 11; eyes in 2 Chronicles 16: 9; hand, fingers, and arm in Hebrews 10: 12; "But this man [Christ] . . . sat down on the right hand of God." Isaiah 62: 8: "The Lord hath sworn by his right hand, and by the arm of his strength." Exodus 24: 11: "And upon the nobles of the children of Israel he laid not his *hand*: also they saw God."

This last quotation proves that God can be seen by the natural eye when he sees fit. Exodus 31: 18: "And he gave unto Moses, . . . tables . . . written with the *finger* of God." Feet, Exodus 24: 9, 10. "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of elders of Israel." All this testimony against the word of this leader of the greatest religious fraud that has ever been sought to be imposed upon mankind; a fraud opposed to both religion and science.

PERSON OR IDEA, WHICH?

Christian Science, so-called, seems to me but an elaboration, or amplification of the old sectarian theory that being a spirit, and as such opposed to matter, an immaterial being, without body or parts, can not be a person. All scientists (except *Christian*) will agree with me in this proposition: all ideas are but the impressions of the mind of some person, or persons; and may be true or false; *i. e.*, these impressions are formed from observation, or use, of personal faculties one or many, in combination; and if these faculties have been improperly developed, or dwarfed, and distorted by false education, the ideas expressed will have in them an element of falsehood.

In harmony with the foregoing proposition I will now proceed to inquire how the primitive idea which Mrs. Eddy calls God had its origin, for we must not forget that an idea can in no case originate itself. If we admit for a moment the obverse of our proposition to be true, then it follows that before this supreme or primitive idea came into existence, there was or could be no existence either spiritual, or material. In the platform of this cult, occurs the following:

First, "There is neither a personal Deity, a personal Devil, nor a personal man." As the second and third terms of the above proposition are the logical results of the first term we will confine our reasoning to this one.

If this be true, why is it that this truth, or triad of truths, was never discovered through all these

centuries? Like all other teachers, Mrs. Eddy begins her pious creed by affirming that which she seeks to deny. Why can not she and everyone else see that no word of negation can be used except in connection with an affirmative? The negative in every instance is destroyed or loses force by the use of preceding affirmation. In all denials concerning God and his attributes, the negation amounts to nothing more than an assertion or admission of ignorance. "I don't know," amounts to the same thing,—nothing. If we do not know that God exists, it is equally certain that we can not prove his nonexistence. How did Mrs. Eddy learn that personality is not a characteristic of the Deity, the Devil, or man? How does she know that this article in her creed had any higher or deeper source than her human imagination? How could the great All kind communicate to that in which there is no mind?

Mrs. Eddy, no more than others, could be known, or recognized, only through an apparent personality, and if that which is apparent is necessary to the recognition of individual existence, how are we to distinguish between that which is true and that which is false? Communication of thought could only be made from one mind to another mind, and if there is no personal man, Mrs. Eddy does not exist, only as a mere fancy; therefore, her utterances are nothing. From nothing, nothing comes; *i. e.*, the real can not evolve itself from that which is unreal.

Second, "That God is principle, and not person; mind, and not matter; that is what the scripture declares it, namely, life, truth and love." To this proposition we have this to say, that life, truth, and love are not *things*, but only the conditions of existing things; as length, breadth, height, and weight are conditions or characteristics of things material. Mrs. Eddy may say that there is no matter, but that will avail nothing; for with equal show of reason I might, as others have, assert that mind is not and matter is the only all and eternal. Mrs. Eddy, by denying the personality of God, reduces God, man, and the Devil as well, to the condition of mere ideas, and places herself and all others of her cult in a very awkward dilemma from which it is no easy task to extricate themselves; for one asks how can a mere idea become conscious of its own and the separate existence of other ideas, and how did this great primal idea in the formation of other ideas infuse into them a consciousness of themselves and others? Would not these ideas become possessed of some of the characteristics of mind to which belong the power to reflect and form conclusions?

How can an idea be said to feel, think, reflect, and do? How can an idea become conscious of that which has never existed? For it must be evident that if an idea (if for the purpose of investigation we ascribe to it personality) becomes conscious of the

existence of other ideas, it can only do so by seeing them individually, separate from, and outside itself. But how can we conceive this to be true if "man is (only) the conception of God, and mind is not in man?" How evident it is, that we can not (try as we may) avoid speaking, acting, and thinking of ourselves and all other intelligent beings (including God and Satan) as complex, or composite, personal beings, composed of spirit and matter, each differing from the other in nature or qualities, yet each necessary to the other; for a complete expression of personality, mind, or intelligence having seat in the spirit is expressed, or manifested in and through the material forms; the attributes of the material being made use of or utilized by the spiritual forces.

Ideas may rightly be regarded as forms of thought, or impressions of things seen, heard, or felt, either contained within, or thrown outward by some intelligent personality. Those ideas or impressions may be regarded as right or wrong, as we look at things from a right or wrong viewpoint, or our mental vision is distorted or obscured by preconceived wrong impressions. If we admit for a moment the possibility of idea unassociated with, or apart from, personality, we are at once confronted with this difficulty; if the idea (as it must be regarded) is a primal unit, it can not in the very nature of the case, be other than what it is; hence there can not be any such thing as right or wrong. To relegate this conclusion where it rightly belongs (to the realm of error) we need only to remember there is a mental condition known as consciousness in every individual; *i. e.*, we see John Smith as John Smith, not as Peter Jones; but should we perchance mistake John Smith for some other individual, the fact still remains, the personality of John Smith still stands out in all the distinctness of the unit of personality. John Smith can not be other than himself; our mistake does not in any way change the fact.

We have said sufficient on the question of the personality of the Deity for our further inquiries to the question, Man, is he a personal being, first remarking that person and individual are the same in meaning to all intents and purposes. Mrs. Eddy, because she can not do otherwise, is compelled to recognize the personality of herself, and of every other individual, so far as known to her. Notwithstanding her denial of the fact, she must also speak and act from the viewpoint of personality. She could never have written her book, or published it to the world from any other viewpoint. She must at least have conceded the possibility of the real existence of matter. If she bases her denial of personality upon her theory that matter does not exist, the same difficulty still stares us in the face. It is not to be supposed for a moment that she would have

us believe that she has not written a book. Did she use pen, ink, and paper, and employ the wonderful printing press as a means of making known her views to the world? If so, do not her actions give the lie to, or, to put it more mildly, contradict, her published statement of her faith? That all these things are the outward and visible expressions of ideas, no one will deny; they are more than these, they are the material facts that made the expressions possible.

When we can believe Mrs. Eddy's utterances, we can as easily relegate her wild vagaries to the shades of oblivion. Turn it about as we may we can see no way of accepting Mrs. Eddy's conclusions, for if we can not believe in the existence of that which we see to be endowed with all the elements of personality, how and on what evidence can we believe in the existence of that which we have not, nor can reach, taste, or see? We have in Mrs. Eddy the strange anomaly of a would-be teacher of truth admitting in every possible way the reality of that which she asserts to be nonexistent, in order to prove the existence and consequent reality of that which can not be perceived, only as we judge of it as an invisible cause or agency, manifesting itself and its characteristics in and through a visible and therefore real form.

Mrs. Eddy further states in the second plank of her platform, as follows: "That *science* decides that matter or the mortal body to be nothing but a belief and an illusion." So far from this being the case, science affirms both the eternity of matter, and also recognizes the mortal body, and all other forms visible to human eye as material facts and verities. Mrs. Eddy's term (Christian Science) which she uses as a name for her cult, is a palpable contradiction of terms, and as such a most stupendous falsehood, when applied to her teachings, for they are neither Christian nor scientific. The Bible teaches that man is a twofold being composed of spirit, the *ego* or real self, and a material form or body, which will be perpetuated and reunited with the spirit in the life beyond, thus continuing the personality known in this present life as man.

Therefore, Mrs. Eddy's theories can not be truly defined as Christian Science. Science, as defined by the leading thinkers and philosophers, could not have existed only as based upon the theory (true or false) that matter is real and eternal both as to its past, present, and future. Mrs. Eddy's system of doctrine can not therefore justly be regarded as scientific in any sense, since it conflicts with, and denies the underlying facts and principles of, all science. Therefore the following conclusion is self-evident: that the so-called Christian Science is a most blasphemous insult to both Christianity and science, and should at least be classed with the "many inventions"

which men have sought out (or rather a "doctrine of devils") in their mad zeal to oppose the truth and "appear wise above that which is written" in the Holy Scriptures.

In conclusion I can do no better than to quote the closing words of Rev. A. B. Simpson, of New York: "At the last, false Christs and false prophets shall arise, and shall show signs and wonders to seduce, if it were possible, even the very elect, but behold I have foretold you all these things." Let all beware, lest following after this *ignis fatuous* they thereby prove themselves to be not of the elect, but the dupes of agnostic mysticism, insidiously palmed off upon Christian America in this twentieth century under the guise of Christian Science.

Submitted in charity,

ROBERT FULLER.

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WHY DO WE WANT THE CIRCULATING LIBRARY TO BE A SUCCESS IN OUR DISTRICT?

(As the holiday season approaches many of our readers will be interested in selecting books for their children. Such may receive benefit from the following article written by one who has had practical experience in educational work. It will also be of interest to those who are engaged in district library work.—EDITORS.)

We have asked ourselves this question over and over again. If we have any selfish motives we do not know of them. We believe it is one of the means of educating the children of the church. The older people, too, need good reading, but it is for the young especially that I present a plea for better reading. Their tastes are not formed, and their minds can be directed and trained to choose the good. If I were to answer this question, "Why we hope this work may be a success," I would say, "For the purpose of helping to save the youth of the church."

Other questions that come now are, What books shall we select for our libraries? What ought to be our standard of books to put before the children? First, I believe that we ought to put nothing there that teaches doctrines contrary to the gospel plan as taught by Christ and his apostles. There are many good books, but when we come to look them over carefully we find perhaps one wrong principle taught. That will be that much that will have to be undone. I think our church books should be among the first. I think the autobiography of different ones are among the best of books to put before the youth of the church. Let that include also those who have lately become members. Why we do not have more of these books is a query in my mind. Judging from the articles that have been in the HERALD we think more books of this kind could be written with profit to all. If several of those "Leaves from a life" could be put together they would make an interesting book.

Shall we select books according to their binding, price, or contents, or shall we take into consideration all of these. Sometimes books are bought because they are cheap, and a larger number can be secured for a certain amount of money. Shall we think we have a library because our shelves are well filled with books? The longer I live in this world the more I am convinced that the things which can be used and are used are of the most importance in this world. I believe it will pay to get good books in good binding, not gaudy, showy binding, but substantial binding, but the contents should be the first consideration. The principles taught there should be those that will lead the children to higher ideals, and help them to lead better, nobler lives. If we get those that have some "goody goody" characters, they will not help the children. There must be characters true to life, and these "goody goody" characters will not lift their standard of living higher. These characters must be true to the right kind of life.

If the people that we get acquainted with in books meet temptations such as we have to meet in this life, it will be something we can understand. There are so many books that have a healthful tone in them, that strengthen the mental, the moral, and the spiritual part of our natures, just as good, wholesome food strengthens the physical part of our natures.

Shall we call a book good just because it is interesting to the child? Our taste for reading has to be cultivated just as our taste for food has to be sometimes. Some children, yes, some older people, too, have a depraved taste for reading as well as for food. If we know that certain foods are not good for us we can leave them alone. If we know that certain other foods will build up our bodies, we can eat those foods and eventually learn to like them. So it is with books. We need some mental physicians, if you will allow that term, a great deal more than we need the physician for our bodily ailments.

A child can be taught to leave those books alone that are harmful, but there must be something interesting, wholesome, and instructive as well, put in their place. Teach the child to read good books, and he will learn to love them. Keep him supplied with the good ones, and he will not want the bad. His mind can be trained till it will take no enjoyment in that which will not elevate.

Surely "of the making of books there is no end." If there were not so many kinds it would be better. It makes my heart ache when I see children reading books that are really harmful to them when there are so many good things to read. Parents, what would you think of your child if you sent him to pick flowers and on one side were the beautiful, fra-

grant blossoms, and on the other side rank, poisonous weeds, and he went to the side where the weeds were growing and picked those? Would you not warn him? There are some plants that have beautiful blossoms and when you pick them they are harmful. Some one says, "But the good books are not all on one side of the road and the bad on the other." So much the more need then, of your directing your children's reading and helping them to tell the good from the bad. If they picked weeds instead of flowers, how soon you would tell them, and warn them of the dangers, or show them how useless those weeds are. How many a parent and teacher, though, will let their children pick up and read anything they may wish. I maintain that it is better for children to read nothing than to read books or papers of a questionable character. You will need to guard your children's reading the same as you would their companions. I know of a young girl who does not care much for the association of other children, but she loves books. I believe that the characters she gets acquainted with there are just as real as the real characters that other children delight in playing with and talking with. I am not sure but they have as much influence in shaping her thoughts as the living characters do. You can keep your children at home to keep them from evil company, but if you are not guarding them in regard to their book companions, they may be meeting characters just as bad as those you are trying to keep them away from.

I remember how my mother used to meet some of the papers that came to our home, not by being subscribed for, but as an advertisement. She would say, "Better put that into the stove," and I did. It became a habit, and even now when such papers come I tear off the wrapper and by the appearance of the paper I usually know its class and place it where it belongs. Perhaps there was some good there, but it was too risky to let me as a child look there to search out the good. As Brother Hougas said at Nauvoo Sunday school convention, "You would not send your child out to gather mushrooms where the poisonous toadstools grow."

Since reaching mature years I think time is too precious to spend in looking over a field of weeds to gather the one or two little faded blossoms that may be found there, and it is certainly a waste of time to do that in literature when there are such large fields of bright golden blossoms of thought that we can not begin to gather them all. My wish is then to give the children the best there is in our literature. Let them have the best thoughts of the best women and men of our country. Let their thoughts become the thoughts of the children who read them, and those thoughts will lead to as great and good actions.

NETTIE I. HEAVENER.

Of General Interest

CLERGYMEN AND PHYSICIANS WORK TOGETHER TO HEAL SICK.

The study of this movement convinces us that the church has an important mission to discharge to the sick, and that physician and clergyman can work together to benefit the community.

Since the fall of 1906, our work has prospered among the nervously and morally diseased, and in it we consulted several of the leading neurologists of New England to ascertain first whether such a project would meet with their approval, and secondly, whether they would be willing to cooperate. They gave a favorable response.

Our work began in this respect when Dr. James J. Putnam presided at the preliminary meeting and made the first address.

Thus, from the beginning, our work has been closely associated with very able physicians, and we have nothing without their cooperation and advice.

NO NEW DOGMA ESTABLISHED.

In this movement, we establish no new dogma. We desire to give each patient the best opportunity of life and health which our means allow. We believe in the power of the mind over the body. We believe in medicine, in good habits, and in a wholesome, well-regulated life. In functional nervous disorders we make free use of moral and physical agencies, but we do not believe in overtasking these valuable aids by expecting the mind to attain results which can be effected more easily through physical instrumentalities.

Now, for instance, if a bad headache is caused by eye strain or generally enfeebled condition, the result of a digestive disturbance, a pair of glasses or a belt is frequently far more effective than suggestion. God cures by many means, uses sunlight, healing and nourishing substances, water and air.

The knitting of a broken bone or the furrowing out of new blood courses in a diseased limb is just as truly his work as the restoration of a wounded spirit.

LARGE GROUP OF MALADIES.

We confine our practice to that large group of maladies which are known as functional disorders. We believe God has power to cure all diseases, but we do not believe that God has cured all diseases by the same means.

The affections of the personality are neurasthenia, hysteria, psychasthenia, hypochondria, alcoholism, etc. These spring from moral causes and they produce moral effects. In this domain the beneficent action of drugs and medicines is extremely limited, and the personality of the physician is everything.

We advocate the diagnosis of disease and the preservation of records, without which no treatment can be regarded as scientific or even safe.

SCIENTIFIC SIDE OF WORK.

We are constantly dwelling upon the scientific side of our work, with the purpose of recommending it to honorable physicians. No reward is accepted for our services, and we feel that the church must enter this work, because people desire spiritual help and sustenance.

Our stand is taken upon the religion of Christ, as that religion is revealed in the New Testament and as it is inter-

preted by modern scholarship, and we have combined with this the power of a genuine science.

Many persons outside of our denomination have taken up with this movement. The work itself is meant to become a part of the normal parish work, and it is to be used for those who are normal, and then it is to be used for those who are sick and need a consoler and helper, never to take the part of the physician. In short, this important work is to apply ethics and religion in the common work for mankind. Doctor Worcester and myself are working along these lines in Emmanuel Church.—Rev. Samuel McCook in *New York American*.

RELIGION AN AID TO MEDICINE.

(The following is a summing up of the Emmanuel movement by the editors of the *New York American*, and was published in connection with the preceding article by Reverend McCook.)

The Emmanuel movement, now widespread, is not new so far as theory goes, its founders acknowledge.

The plan of assisting physicians or of physicians helping the teachers of "the movement" has simply been worked out on scientific lines.

Originating in Boston by the Rev. Elwood Worcester, it has grown wonderfully. The "movement" differs from all Christian healers who dispense with the use of medicines.

Certain functional diseases, as science generally understands, are amenable to psychotherapy. But in organic cases "the movement" only attempts to assist.

In all cases no fee is charged. In all cases, too, there must be an attending physician. Through the means of Christ "the movement" promises to hasten cures.

It aims to be a charitable organization. Its preachers and teachers go into the slums, where tuberculosis is ravenous, place the patients in clean beds and send for a physician.

Moral suasion, the force of good example, the observance of the laws of hygiene, good food and fresh air, with the prayers of devout men and women, assisted by a scientific physician, its advocates say, will destroy malignant cases of neurasthenia. Its work proceeds upon lines where moral diseases also lie.

The Emmanuel movement disclaims any alliance with any organization claiming that cures may be had by prayer alone, by laying on of the hands, etc.

It claims to have now an organization composed of clergymen, physicians and students which for intelligence will equal that of any other in the world. Its devotees and followers are everywhere. Doctor Worcester claims its teachings will triumph over both hemispheres.

Character Building.

The world is full of imitations and imitators; and the world is full of failures. Nearly all the failures in the world, failures even as measured by our false, foolish, and superficial standards of failure and success, are due to lack of individuality. A person can not make a more serious failure, however, than that of not being himself. Even though, because of gaining wealth, or fame or some other possession which the world almost invariably misplaces, we call a man a supreme success, yet, if he has failed to be himself, he is a colossal failure. Success consists in doing our best in the place for which Nature has prepared us.—From December *Physical Culture*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Thanksgiving.

The day appointed by President Taft as a day of national thanksgiving is past, and we trust that as a people we fully entered into the spirit of it, and from our hearts gave thanks to our heavenly Father for the unnumbered blessings with which the year has been crowned.

But while the day of thanksgiving is past, there yet remains with us a portion of the year, and yet another day to which all of us are looking forward with joyous anticipation. A day just like no other day because of the sacred memories associated with it and the heaven-born influence which it brings to millions of longing, weary hearts. In the calendar there is no other day like Christmas, is there? It will soon be here, and very few there are who will not be looking for some gift, some token of kindly and loving remembrance to send to dear ones far away, or bestow upon those in their home; and we come to tell you what we have and to ask you in the midst of your many purchases not to forget *your own people*—the household of faith. In our publishing house are many volumes worthy to be included in your list, and every dollar so invested helps the church to increase her usefulness. But we now wish to speak of one not before advertised, and which is published especially for the benefit of the Birth Offering Fund.

In the early days of the Reorganization we had with us a poet—a sweet singer in Israel. He has been taken from us and the voice which once charmed all listeners, when heard in song or raised in defense of truth and righteousness, has long been stilled in death. But the sentiments and thoughts which swayed the soul of David Hyrum Smith, and which he embalmed in verse, still live and breathe—still go forth upon their mission of cheering the hearts of the weary, of repeating the angel song of "Peace on earth, good will to men." One of these poems, "At last," filled to repletion with comfort for the weary, toiling ones of earth, and permeated in every line with a living faith, has now been illustrated, and will this year be issued from our publishing house in booklet form for the holiday trade; and how can it be otherwise than for us to expect many orders for this neatly bound, handsomely illustrated booklet at twenty-five cents a copy? All of the illustrations are original and embrace the poet's family entire, as well as others of his relatives, among them a recently taken and faithful likeness of Brother Joseph. Encourage us by sending in your orders early, and if you wish to help the Master's work, mention this opportunity to your friends and enlist their interest also. We feel safe in promising you that you will not be disappointed or regret your investment.

December Reading for Daughters of Zion Locals.

MARRIAGE IDEALS.

Why should we live together, save to understand and love each other, to inspire each other's hearts and minds, and unify each other's lives and deeds? We live together, not to sink into each other's lives, but to enlarge each other's

lives and hearts and make a sanctuary for the race. If man and wife live together with any lower ideals than this, they will surely enter into the greatest unhappiness for themselves, and build something worse than unhappiness for their children. A house divided against itself can not stand, and a discordant marriage breeds dissolution of both mind and body for the children who are the fruits thereof.

There is hardly a marriage contract entered into that does not, in the beginning, have shining about its portals the sweet halo of heaven. Then why do we not see even a deeper glow and radiance at each hearth-stone where love is supposed to have reigned for years? Why do these ideals seem to grow less and fade away, you ask—for in too many marriages there is scarcely a trace of the ideal left before the meridian of life is reached. Browning says we must "have some bliss to die with," and in order to have that, it must have attended us all the way. That is the whole secret—we must have our ideals at the start and see that we preserve them to the finish.

How many people marry and then "settle down," as the saying goes; we really and literally should marry and then rise up. . . . To live the perfect life we must work without ceasing, and I believe that the most perfect life can be lived in the mother and father relationship. Jesus shows us how, in the oneness of flesh into which man and wife enter, they begin to have some sense of real unity—oneness of mind. Unless we find unity in the person, we will never find it in spirit. If we have real unity, it will express itself through every avenue of our being, body and mind.

Christ showed how man and woman are joined together because of their spiritual origin, because God made them in his own image and likeness. In their godlike natures only are they married, and nothing human can put them asunder.

Have mothers and fathers been finding each other in the "image and likeness of God," and endeavoring to establish their marriage and their parenthood in the spiritual sense, that in so doing they might receive their children as of the kingdom of heaven? Do they really feel that God, divine love, has joined them together, rather than their personal whim and will?

Paul speaks, in Ephesians, of the ideal marriage and spiritual relationship between man and woman, who are the temples of God not builded with hands. He pictures the perfect ideal which should exist between husband and wife, and makes the relationship symbolic of the spiritual unity. He shows how it is our schooling and preparatory experience which will usher us into the higher things of spirit. Let us read it, mothers and fathers; let us study it together and digest each word thoroughly and assimilate it into our everyday lives.

In reading Froebel, we are constantly brought face to face with the fact that he takes this spiritual statement as his starting point, constantly reiterating and restating, in varied forms, his "confession of faith." He knew that the unwritten volume and the unformulated scheme of life must stand on the fact that the mother and father relation—namely, marriage—must be on the spiritual basis. Very few except Jesus, Saint Paul, and Froebel have ever dared to claim that it was absolutely and only a spiritual relationship; but this, indeed, they claimed for every other human relationship. . . .

We must begin at the source of things if we would build for eternity; and if we desire true results as Christians we can find the source only in God and the spiritual unity of human life. The father and mother who consciously plan to have a perfect family; to build a perfect house for them to live in (however small), to make, through the spirit, the perfect home—can never be working for anything less than

perfected society and state; and they will make for it more definitely than any other agency.

It were idle to discuss marriage from an anthropological aspect, or trace even the philosophic and religious establishment of it. It is here among us an established, sacred, and necessary ordinance. We need not even discuss whether it is a failure or a success, as the conclusion always depends upon the life of the one who is arguing. We who have entered into it for the truth's sake have only one duty, and that is to make a success of it; and we can only do that through persevering and expanding our ideals concerning it.

We know of perfect marriages and we desire nothing less for ourselves. A perfect marriage must have ideals to start out with and ideals to close with. Even if linked with blindness and ignorance, these ideals will stand the wear and tear when nothing else will. They will help over hard places, weaknesses of heart and body. In fact, a woman or man who has set the standard of a perfect married life will often sacrifice heavily rather than lose it. Jesus has said: "Seek first the kingdom," and if we try to seek the kingdom of heavenly bliss in marriage, we can hardly guess what riches will be added unto us.

Where is the woman or man wise enough to sense the full and sacred meaning of parenthood before choosing a mate? To speak ideally, the man and woman together should seek to unite the desires of their hearts with the wisdom which will work for the well-being of their children and the perfecting of the family. Even if we do not see into these things until after we have made many mistakes, let us work and reconstruct, for homes we must have; and how can we have homes unless some one consciously plans the contents and determines the quality of them?

Think what home means; it means not a place of shelter nor a place to enjoy our food, save in a single sense. Home means the beautiful entirety contained in the family—father, mother, child—all inclosed in a unity, whatever the shelter over their heads may be. Home, like heaven, is a condition, not a place. When we look about us and see how few marriages rest on principle or on character, and how few homes are being consciously built on a Christian foundation, demanding of all, honesty, coöperation, and respect for each other's highest ideals, it makes us question what means our boasted civilization and our claim as a nation of homes.

Not instinct's governing in the marriage relation, nor human ambition, nor desire, nor personality, but love—the divine intelligence of the mind of God—that is the only thing that will bring about ideal homes and social conditions. Nor is this an empty phrase to sound sweetly on the ear; but in every action the father and mother, the husband and wife, should be governed by a vast and all-inclusive love, a love that dares sift and purify itself daily, knowing that its eternal qualities will bear chastening and cleansing. And what if the dross do fall away? Where such love is practiced, marriage is a success; home is indeed heaven, and our children the children of God.

Personal love, as I have said so many times, is all dross. It limits, it is selfish, it is jealous, it is a dangerous thing to keep house with, and it can only be washed out through unselfish sympathy, and through the love divine which is so wise, so strong, and so unfailing. To make married life a success, this sifting process must constantly and consciously go on between the father and mother. Of course, if the sons and daughters of our race were properly reared in the beginning, their time of mating would never be a time of problem-making, but a time of beautiful fulfillment to their own lives and a time when the abnegation of self should begin for the sake of the child and a new race.

But few young people have the full and proper preparation

for life; the greater part of their development is left until after they have entered the marriage state; and how rife with disappointments this crucial time often is! Most of us are obliged to begin to learn at the time our preparatory stage should be finished. But it is never too late to begin to dare to live truly. If each might only feel the deep purport of the united life and lay down selfishness and personal opinion! Daughters and sons, before they reach the age to contemplate marriage, should be inspired by their parents to feel the richness and truth of the pure family relationships, and taught to look forward to experiencing them. It ought to be included in the school training of our young men and women in the shape of special lectures by consecrated thinkers—men and women who are working for the purity of the race.

Froebel says: "Shall we, men and fathers, and mothers too, not at least be frank, and cease to conceal from ourselves the never-healing wounds and the permanently callous places in our disposition, the dark spots left in our souls by the ruthless extirpation of noble and elevating thoughts and feelings in the days of our misguided youth and boyhood? Shall we never see that noble germs were at that time broken and withered—nay, killed—in our souls? And shall we not heed this for our children's sake?"

Ah, there is the great secret! If the marriage relationship always looked beyond itself into its relation to the child, the first hour of its consummation would be dedicated to self-purification, to unselfishness, to a reconstruction of the old broken feelings and ideals for the sake of the child.

It takes a mighty determination on the part of a man and a woman to hold to the vision of a perfect marriage. But I desire especially to talk with mothers, and to hold them responsible for the fulfillment of their whole duty. Not that I believe that it is possible for the mother to do more than half; but the mother half is a large half, and a beautiful half, and if she does her half perfectly, perhaps she will find that perfection never divides itself into halves, and that after all she receives the whole blessing.

The mother is the highest embodiment of love. If the mother gives love, actual love, it is an undividable thing. A pure woman's love contains the whole; it is the love of a friend, sister, wife, mother, all in one, and carries with it the individual gift of each in unity. God is in such love-relationships as a mother establishes with her own family, and through such love we find God in humanity. By loving man whom we have seen, we learn to love God whom we have not seen.—Andrea Hofer Proudfoot in *American Motherhood*.

Questions on December Reading.

Why should husband and wife live together? Is the answer given here merely theoretical or can it be made practical? What will result from a lower ideal? How shall we hold to our ideals? In what sense should the expression, "settle down," be modified? What is the tendency of true fatherhood and motherhood? In what is the only true marriage? In the true marriage, how will children be received? What are the words of Paul referred to? For what are the father and mother working who hold the ideal of having a perfect family? Can any other agency do as much? What is the duty of those who have entered into marriage? What are necessary to the perfect marriage? What will these ideals do for those who hold them? What will come to those who "seek first the kingdom of heaven" in the relations of the home? How should we plan and work for the ideal home? What constitutes the real home? How should each regard the other's ideals? What will bring about ideal homes and social conditions? What kind of love will make marriage a success? How should the time of mating be prepared for?

Beyond what should the marriage relationship look? To what?

Program.

Hymn from Saints' Hymnal; prayer; reading from Home Column with discussion; roll call; business; closing hymn and prayer.

Request for Prayer.

Sr. John Harbottle, Primrose, Nebraska, writes: "I have been sick for six weeks or more, in bed most of the time with heart trouble and dropsy. The doctors have almost given me up. I ask you, brothers and sisters, to remember me in your prayers. Pray for me that if it is God's will, I may get better."

Letter Department

BEARDSTOWN, ILLINOIS, November 4, 1909.

Editors Saints' Herald: The district conference convened at Pana, October 9. Elder J. F. Curtis, one of the ministers in charge of the field, was with us. All felt that we were benefited by his presence. Four little girls were baptized during the conference. Soon after the close of the conference Brother Curtis went to Taylorville, while the writer stayed at Pana a few days and baptized an estimable young lady there. On October 20 we came to Beardstown, passing Brother Curtis who was still at Taylorville. That same evening we were requested to preach in a private house, the home of one of the brothers, and were also informed that there was a family of Utah Mormons in town and that no doubt they would attend. Of course we responded to the request, and at the appointed hour were at the place and were introduced to Brother and Sister Shoup, formerly of Waverly, this State, and it was while living at that place they were visited by Utah missionaries and led into that church. But not being able to secure work there they had moved into this place and it was after coming here that for the first time they learned they had been deceived and lead astray. They told the writer that they were told repeatedly by those Utah men that there was no other Latter Day Saint Church; that they represented the one and only one there was; and when questioned upon the belief in the doctrine of polygamy, they emphatically denied it and maintained that it was not a doctrine of their church. After they had baptized them they gave them their Doctrine and Covenants and informed them that that was their law book and they must make it their guidebook and govern their actions accordingly.

It was only a few days later that the sister found that far-famed revelation contained in section 132, Utah Doctrine and Covenants. Well, that settled the question for her, and when she read it to her husband they both saw where they had been duped and said they were done with all kinds of religion from that time.

They were in this frame of mind when they came to Beardstown, and more by accident than otherwise found members of the Reorganization here. At the preaching service we took the books, Bible, Book of Mormon, and Doctrine and Covenants, and showed the difference, as well as the prophecies concerning the latter-day apostasy. At the close of the service Sister Shoup said, "I am ready for baptism." About ten o'clock the following morning we gathered at the water side and baptized all three of them, Brother and Sister Shoup and their son, Charlie.

We came here expecting to put up and operate the district tent for a short time. We found a suitable place and got it up and begun holding services in it at once.

Brother Curtis came up from Taylorville bringing good reports of the work there, eighteen baptisms while there and a spiritual revival among the Saints. Brother Curtis has been with us till this morning, when he took the early morning train for Springfield and the southern district. The same week that we baptized Brother and Sister Shoup, we also baptized two young ladies, and yesterday Brother Curtis led two more precious souls into the sin-cleansing waters, Brother and Sister Davis, excellent people, and we predict they will make fine Saints and be a great help to the work here. They have a son who I think will not be long in following in the path they have taken. Last evening their little daughter was blessed.

The work is onward in this district; thirty-one have been brought into the church since the district conference convened on October 9 at Pana.

While these conditions are cheering to the heart of the missionary, yet there are others that are very unpleasant to contemplate, and we wish and hope and pray the time may soon be when more unity, peace, and harmony may prevail among God's people.

After Brother and Sister Shoup had discovered that they had been deceived and where they stood, they wrote to one of the elders who had been instrumental in their deception, stating what they had discovered and requesting that their names be taken from the record and in a short time received a letter which I inclose.

To me at least it is a confirmation of a statement in regard to their veracity which Brother Joseph wrote to me about nineteen years ago in answer to some questions and statements I presented to him for answer which had been submitted to me by Elders Croft and Cummins, then of the northern Wisconsin mission. In the letter inclosed misrepresentation is very apparent in the following sentence: "We have notified your conference president of your letter and have requested him to send orders to you to enlighten your mind a little on this subject and explain to you that we do not still hold to this doctrine [plural marriage], but that since the manifesto issued by President Wilford Woodruff, and which is contained in the last edition of the Doctrine and Covenants, plural marriages have been discontinued."

Your brother in gospel bonds,

CHAS. H. BURR.

(The editors wish to state that the following letter is a reply to one appearing in our issue of November 24. The brother takes exceptions to certain statements in the former letter. Now, as a matter of fact, Brother Tubb's letter appeared in print before the editors knew that there was anything therein to which Brother Smith might object. Our policy is to eliminate everything which we feel may be construed as too personal, and the following letter might never have been written except for the *unusual* circumstances whereby the first one got to press without our notice. We regret the incident, but in fairness to Brother Smith we can but give his reply equal publicity.—I. A. SMITH, ASSISTANT EDITOR.)

HAMILTON, ONTARIO, November 30, 1909.

Editors Herald: The wounds we receive in the house of our enemies are expected, and they are passed by without thought, but when we receive wounds from those who should be our friends, we stand aghast sometimes, and we wonder why it is that such things are. In the issue of the HERALD for November 24, I find a letter from the pen of F. R. Tubb, of Toronto, Ontario, which to my mind, contains one of the most deliberate efforts to belittle a sermon of mine, which I preached in that city at the late conference held there, that I have ever seen penned. In fact, I have never in all my

ministerial career ever had criticism coming from the enemy which contained so many misleading statements as this one written by a man who claims to be a brother in the church, who therefore should be above such things, and who should second every effort for good that is made.

In the first place I did not take my text from Psalms, 10th chapter, as stated by the brother, and in the second place I did not turn down my text, or texts, but stuck close to them all the way through, as everyone who heard my sermon, and comprehended it, can testify. My theme that morning was "Thankfulness," and my text was taken from the 107th Psalm, if I remember correctly, and read, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Verses 1 to 8.) I called attention to some of the testimonies which had been given in the prayer meeting just closed, and stated that one of the best ways to praise the Lord and give thanks to him was to abide by his council and give attention to his advice, and that I thought that such praise was more acceptable to the Lord than all the testimonies that we could bear in prayer meeting, that a *living* testimony was greater than a *spoken* one. I then went on to show the reasons we had for thankfulness in the care that God had manifested in the welfare of his children in all ages of the world, and showed that he had not only manifested his love towards us by giving a spiritual law for our guidance, but that he had given us the benefit of his wisdom by even directing us in what we should eat and drink, and that he began this evidence of his care thousands of years ago in mentioning the clean and unclean beasts in the law of Moses, and in other ways warning the people of the effects of wine and strong drinks upon them. I then went to Judges 13 and read the advice and counsel given by the angel to the wife of Manoah, in which she was told how she should live prior to the birth of her child, and how she should raise the child after he was born. I made the statement that so far as I knew, and the record showed, that was the only instance on record where a child was born directly under instruction given by God, as to the meat and drink of the mother prior to his birth, and also where God prescribed the meat and drink of the child after his birth, specifically, and the result was the strongest man who ever came into this world. I then appealed to the mothers who were bringing children into the world, and asked why they did not heed (if they had not done so) this instruction. I tried to show that we might learn much from some of these examples which we found in the sacred word, and that if we would carefully study God's word, we might find many things which would be of benefit to us, and which were not contained in specific commands. I made the point that in this narrative, incidentally thrown into the record, apparently, was taught the greatest principle of prenatal influence; that the character of the child was affected by the actions of the mother prior to its birth. I then passed to the prophecy of the birth of Christ and quoted the statement made in Isaiah, 7th chapter, "Butter and honey shall he eat that he may know to refuse the evil and choose the good." I showed from this that while God did not directly command the eating of "butter and honey," yet there was a very emphatic declaration that what we ate had something to do with our power to "refuse the evil and choose the good." The language will admit of no other construction to be put upon it. We have no record of what Christ's diet was while growing to manhood, but the passage just quoted would indicate that his mother was very careful to use the foods prescribed by God in governing his diet, and that the result was the greatest man morally and spiritually that was ever born into this world.

I then went to Daniel 1:12, and used the four Hebrew boys

whose history is given there, to show that those who followed the diet prescribed by God were not only "fairer and fatter in flesh," but that they were "ten times better" in wisdom and knowledge than those who were brought up on the diet prescribed by the king. Hence the value of God's advice and counsel to us, and how thankful we ought to be for it, and that while in his mercy he had made provision for the healing of the sick when we had become afflicted because of our lack of heed to his advice, or because of conditions over which we might have no control, we might more acceptably show our thankfulness by living in the way he had pointed out, and so avoid, to a large extent at least, the calling upon him for the blessing of healing.

I then turned to the "Word of wisdom" and showed that God, acting like himself, in his care for his children, had, in the very inception of this latter-day work, given us specific direction in regard to what we should eat and drink, and that we would doubtless be better off if we were as strict as the four Hebrew boys in our compliance with his directions. I then took up "strong drink" and proved by several quotations from medical journals and other sources that the Lord was right when he advised us to refrain from the intoxicating cup. I quoted experiments made by medical men upon different occasions which showed the effect of intoxicants on the children born of drinking parents. One man made the experiment on ten families of drinkers and ten families of sober persons, and that the result of these investigations was in favor of the sober families, or parties, in the ratio of seventeen and five tenths per cent to eighty-one and nine tenths per cent. I then went back to the advice given the mother of Samson, and showed that it was evident that the Lord was right when he advised her not to drink wine or strong drink prior to his birth if she wanted to have a strong, healthy child, whom God could use in his work.

I said much more than I can write on this subject, then turned to the statement made on the subject of tobacco, and presented statistics and evidences on the vicious effect of tobacco, physically, mentally, and morally, and hence proved that God was right again when he had told us that tobacco was not good for us.

I then took up the statement in the "word of wisdom" that "Hot drinks are not for the body or belly." I stated that there was some doubt in the minds of some people as to what was meant in this statement, "hot drinks," but went on to give my reasons for believing that tea and coffee were referred to. First, It was the term by which these drinks were known at the time the revelation was given. Second. It was universally conceded to mean tea and coffee by the church when first given. Third. That when some began to doubt it, that Hyrum Smith came out in the *Times and Seasons*, the official paper of the church in Nauvoo, and made the statement "in the name of the Lord" that it meant tea and coffee, and it was so interpreted by the man through whom the revelation came. Fourth. Medical men everywhere were telling the people now that tea and coffee were responsible for many of the ills of life, and quoted several extracts from the opinions of these medical men to prove it, and further showed that the terms, "tobacco heart," "whisky heart," and "coffee heart," were common terms among the medical men of to-day. I further showed that the term, "hot drinks," could not refer to hot water, for the reason that the statement was that they were neither good for the outside or inside of the body, but that every well-appointed bathroom had its "hot water" for the bathing of the body, and it was conceded that a hot bath was good for the outside of the body. I do not believe that God thinks that I am such a consummate fool that he would tell me not to scald myself either inside or outside, and hence I do not believe that the word, or term, "hot drinks," has any

reference to the temperature of the drink, but to something which was known by that term, at the time the "word of wisdom" was given.

About the only good thing that Brother Tubb said about the subject upon which he seems to think that I spent my whole hour, was that I "began to pound into tea and coffee for all they were and more than they were worth." I agree with him that if I pounded into them at all I pounded into them for more than they were worth, for every careful reader of the "word of wisdom" will at once be impressed with the idea that while God recommends tobacco for "bruises and sick cattle" and strong drinks for the "washing of your bodies," he passes up tea and coffee, or "hot drinks," as neither good for the outside or the inside of the body, and does not recommend them for anything. They may have their medicinal powers, but if they have God does not say so here.

I spoke one hour and a little over, I think about one hour and ten minutes, and I am quite positive that I did not use over ten minutes at the outside estimation, in disposing of tea and coffee, and one would think from Brother Tubb's letter that I did not talk about anything else. I can not account for it in any other way than upon the hypothesis that Brother Tubb was asleep during all the first part of my sermon, and when I reached the tea and coffee part and he heard the words, "tea and coffee," he woke up, thinking that he would get a cup, and when he found there was nothing of the kind on tap, he straightway went to sleep again; for I talked about other things after I left the tea and coffee question, but not one word of this, apparently, reached the ears of my critic. This disposition of the question may be a rather severe one, but it is the only charitable way that I can see out of it, for if he heard all my sermon he has gone to work deliberately to convey a false impression to those who were not there and did not hear it, and has attempted to make me appear ridiculous.

He not only makes me appear ridiculous, but he practically accuses me of preaching something which would "obliterate all such solid and eternal virtues as faith, hope, and charity; or as to utterly banish and obliterate all good feeling and fellowship between members of one common Lord." Is there no bond of fellowship between brethren, only over a cup of tea or coffee? If so, then God was wrong when he said it was not good for us, and he should have told us to use it in our sacraments instead of wine.

One of the things, however, which has been and always will remain inexplicable to me is, that when I quote the simple statements of God I am at once accused of being a "food faddist." In the sermon I preached in Toronto I did not once express a dogmatic opinion, but I simply told what I believed and why I believed it, and presented the plain word of God. Why did not Brother Tubb say that, "The only question in your correspondent's mind being whether God really went far enough while he was about it; for to have been strictly logical to his own line of argument, he ought to have tabooed every mortal thing under the sun but dry bread to eat and cold water to drink"? Why make me responsible for the "word of wisdom"? Why not call God a "food faddist"? Why turn his wrath upon me because I simply quoted what God said? I did not advise the abstaining from anything but what God said was not good for us. One of the most sickening excuses that is offered in this world is offered by Brother Tubb in his letter. A certain brother, of course he was an American, or visiting brother, told him that his cup of tea was "sinful," but he was justified in refusing to accept his advice because the brother who gave it was doing something just as bad or worse. That is, I am justified in stealing a horse because my brother steals a team. Bah!

Here is a stock argument of the man who does not believe

in baptism: "I can not believe that the infinitely *wise* and infinitely *good* Creator of heaven and earth intended to place such a paramount emphasis upon such a trivial matter as water baptism that I can not get into heaven without it." Part of this language you will notice is Brother Tubb's language. I simply paraphrase it to show what we meet from the world every day. I say if God said it, it is not trivial. I do not care whether it was about a cup of tea, or water baptism. If God said a cup of tea was not good for me, I shall believe him, and that is what I believe he said, and the more experience I have with tea and coffee drinkers the more I am convinced that God told the truth. It is the things which we call trifling which sometimes show which way the wind blows. It was too trifling a matter to think about for the high and mighty prince when the prophet of God told him to go and wash in Jordan seven times. He wanted the prophet to do some great thing, and he turned away in wrath, but it was the waters of the humble Jordan which were instrumental in finally cleansing him from his leprosy.

All I have to say, in conclusion, is this: If men do not want to accept God's word and abide by it, I do wish that they would not be like the Pharisee of old, neither enter into the kingdom of God themselves nor suffer those who are entering in to go in; or in other words, do not hinder the preaching of God's word by defending their own besetting sins or faults. When the church eliminates the "word of wisdom" from the Book of Covenants, perhaps, I will cease to teach it; but as long as it remains as it is, and as long as I retain my faith in this latter-day work, I shall look upon that "word" as one of the grandest testimonies of God's loving kindness to his people. I look upon it in that way because it does treat of what the brother is pleased to call "trivial" things. It illustrates the fact that Christ told the truth when he said that the hairs of our head are all numbered and not one sparrow should fall to the ground without the Father's notice. It illustrates the fact that no matter how small may be the benefit to be derived from refraining from or partaking of food or drink, God does not want his children to miss that benefit, and so he gives us this "word of wisdom" that we may know what his will is concerning the temporal salvation of his Saints. The world is suffering to-day because of a rejection of his word, and will not latter-day Israel be as justly condemned if they do not abide by the word? We sing "We thank thee, O God, for a prophet," and despise the prophet's words. I am willing to be called a crank, a "food faddist," or anything else if I am called that because I teach God's law. I would rather be called all of these names than to have to admit, when I stand before the throne of God at last, that I had failed to declare the whole course of God.

Yours for the truth,

H. O. SMITH.

LAMONI, IOWA, November 15, 1909.

Editors Herald: If you will permit me to give an account of a visit I made the latter part of the summer to Salt Lake City and some other parts of Utah and Colorado, it will help me to fulfill some promises I made when on my visit.

On the 8th of last August I left Lamoni with my wife as a traveling companion, reached Saint Joseph, Missouri, but did not start for Denver until about midnight. We reached there about 4 p. m. the next day. About an hour later we took the Denver & Rio Grande train for Colorado Springs, reaching there about 8 p. m. We then looked up a brother of ours, named Joseph Smith Anderson, whom our family had not seen since he left Saint Louis about thirty-three years ago when we lived there. It was a pleasant meeting.

Two days later we started for Salt Lake City. As we took the southern route we went by way of Pueblo, and as we

passed the Royal Gorge and other magnificent scenery, it fairly bewildered my wife, as she had never seen a mountain until she came to Colorado, and this was her first visit. We arrived in the beautiful city of Salt Lake after having been on the road one night and one day from Colorado Springs.

We hunted up our General Conference missionary and found the irrepressible T. W. Chatburn, who secured for us a very pleasant home with an aged and worthy sister named Pettit, and her son, who treated us very kindly. When we were able to locate where we were, we found ourselves in the first ward and within about two blocks of where we had lived in the winter of 1855, when we first went to Salt Lake City with our father's family, and it is not to be wondered that it brought many old scenes to our memory. That winter I lived with Bishop Peter McCue, who was then bishop of the first ward. In the spring, when I was just sixteen years of age, the bishop appointed myself with another young man who lived in the same ward, to receive our endowment. But as my father objected, he not having received his, I lost what I considered then an honor. It was the custom in the bishop's house for us to take our turn in family prayer, and of course when I prayed, I prayed for Brigham Young, Heber C. Kimball, and Jedediah Grant, these three being the First Presidency then, and all others in a general way, so I think I can understand the young people of Utah better than if I had not gone through the experience I did in former years. And let me here express myself as having a high opinion of the young people of Utah. I believe the most of them came from honest, sincere, and sacrificing parents, many of whom left happy homes, believing they were doing God's will in crossing the barren plains with all the hardships that attended it in an early day. And especially the hand cart companies that crossed in 1856, whom we met when we were returning to the "States" as we called it then.

My visit to Utah convinced me that there is no use in us trying to fight the Utah Mormons by cold argument alone. If we can not reach their minds by kindness and keeping before them what we have got that is superior to theirs in the spirit of good will with patience, we will never reach them at all.

I tried to take in the situation there the best I could and returned home with this conclusion: that our missionaries there have not a fair chance; that they are compelled to labor under disadvantages, especially in Salt Lake City, in not having a permanent place to worship in where they could advertise our work. What they need there is a good, respectable church building in a good locality, where the missionaries could have a good room adjoining our church that could be used as an information bureau where our missionaries could be found several hours every day, with a liberal supply of our church works, and an abundance of tracts written especially for that mission. If it will not pay to prosecute that mission with system and vigor and give our men all the help they need, we had better abandon that field, and not have such men as T. W. Chatburn, L. G. Holloway, H. N. Hansen and others that we met out there, wearing their lives out, laboring under such great disadvantages as they are at present.

Bro. T. W. Chatburn told me if the church would buy a good lot there, in a proper locality, that he could build a suitable church with the help that he could get in the city and surrounding territory. I believe the Saints there would support such a movement, and if it could be done, T. W. Chatburn is the man to do it in my opinion.

We visited Ogden, Provo, and Nephi City, where my wife's uncle lives, and we were very kindly treated. There were many incidents that happened that might be of interest to mention, but I will only relate one at this time. While in Salt Lake City we were returning from the Tabernacle one

evening on the street cars. They were crowded and many had to stand up, and in the friendly western style one gentleman asked me where I came from. I replied, "Iowa." He then asked, "What part?" I told him "the southern part" and he asked, what was the "name of the town." I replied, "Lamoni." Then he exclaimed, "Oh, that is the headquarters of the Josephites." I replied, "That is what we are," and that in a few days we were going to visit my wife's uncle who lived about ninety miles south in Nephi City, and the last time I saw him, about twenty-five years ago, he told me that we had the shadow, meaning the Reorganized Church, but they had the substance, meaning the Utah church. I then stated that if polygamy was the substance we were satisfied with the shadow, when a lady present apparently took exception to what I had said and very promptly replied to me, "You won't deny that Joseph Smith was a polygamist, will you?" I then stated that we would only admit it in the following way: "That you people say that Joseph Smith had more wives than one, but we say if he did, that he had them eight years after he was dead, and that if he had been a polygamist, they had made him one by proxy."

The Utah people evidently believe in the infallibility of the priesthood, and have been carefully taught to obey counsel, pay their tithing, and they are all right. They seem to want to have great confidence in their leading men, while we of the Reorganization may think we are exercising our rights in the gospel in not having enough. At the same time I am impressed with the thought that our leading men are under a double obligation to see that they give no just cause for any lack of confidence that may exist with us.

In bonds,

WM. ANDERSON.

LOUISVILLE, KENTUCKY, November 14, 1909.

Editors Herald: I am rather young in the work, but I feel the responsibility laid on each and every one of us, to do our part in this great warfare. For sometime the Saints here have felt discouraged, feeling as though we were left alone, but God, our heavenly Father, has promised never to leave us alone, but striving on as we did, God's hand was with us.

Our dear Brother Metcalf has baptized eighteen into our branch within six weeks, also six in Ohio while laboring there, the majority of them being young people. How glad we should feel to see the young coming in, as the brother stated in his sermon on last Sunday, "The old are passing away, so the young must fill their places." So we feel greatly encouraged and are trying by the help of the Lord to live an acceptable life before him. Although many obstacles are thrown in our way we should try to overcome and not give way, for as we read, the reward is to the faithful and the true.

Asking the prayers of all the Saints that the work may move forward in this wicked city and at last may we hear our Savior's words, "Thou art worthy, enter in and receive thy crown."

Your sister in Christ,

KATE SCHMIDT.

EUNICE, LOUISIANA, November 7, 1909.

Editors Herald: I am still in the faith although I do not live it at times. All the preaching that I get is through the HERALD and *Ensign*. It has been ten years since I heard any preaching. I ask the Saints to pray for me and my family that we may live aright. We get a letter from Bro. E. W. Nunley every once in a while and they encourage us very much. We are glad that he has not forgotten us, as he was the one that baptized us in Texas.

W. A. HELMS.

SAN JOSE, CALIFORNIA, November 17, 1909.

Editors Herald: Will you please publish in HERALD that I am going north into Oregon and Washington, and if any of the Saints wish me to hold meetings I will be glad to do so and they can address me at Chico, California, care of J. Holmes. I am not traveling on church business, but am willing to do for the Master what I can as I pass along.

H. L. HOLT.

Aylor-Crumley Debate.

By your permission I will gladly send report to the readers of our church paper of the debate just closed at this place by Bro. W. M. Aylor, and Elder J. W. Crumley of the Church of Christ.

Detroit is a peaceful little village of about eighteen hundred or two thousand population, on the Texas Pacific Railroad, in northeastern Texas. Mr. Crumley is pastor of his congregation here and hence well known. Brother Aylor commenced the debate as a total stranger to the audience. Our gospel and work was just as strange, none of our brethren having preached here before.

The usual church propositions were discussed; each disputant affirming his church to be in harmony with the New Testament church in origin, organization, doctrine, faith, and practice. Brother Aylor affirmed his church for six sessions, then Elder Crumley affirmed his church for six sessions. Brother Aylor opened the debate by reading numerous clippings showing what class of people we were—what our neighbors said about us. This was kindly received by the audience. Elder Crumley replied in his logical (?) style and said that the old soldiers also held reunions and gained much favor with the people, therefore they were the Church of Christ. He then made a dash at Joseph Smith and his revelations, reading from Doctrine and Covenants: "If you do not accept the words of Joe Smith you will be damned!" He tried hard to arouse prejudice on this point, but failed.

In showing organization Brother Aylor referred to 1 Corinthians 12, where God "set in the church first apostles"; also Luke 6: 12, where Christ chose them and ordained them. (John 15: 16.) Ephesians 4: 11-13 explains what they were "set" in the church for, for the perfecting of the Saints—"till we all come in the unity of the faith." And that debate was good evidence that we were not yet to the unity of the faith. Matthew 11: 12 explains why the apostles did not continue in the church. The fierce persecution under Nero and other pagan rulers hindered the church from doing what it otherwise would have done. Then the ingathering of evil men (Acts 20: 29, 30; Matthew 13: 47; 2 Peter 3: 2); finally when the church was clasped in the arms of pagan Rome, and the "man of sin" (2 Thessalonians 2: 3) introduced false doctrine and thought to "change times and laws" (Daniel 7: 25), the church proper had lost its glory and was now robed in the garments of evil (Revelation 17). But Elder Crumley freely admitted an apostasy, yet failed to understand the meaning of it or see the effect it had on the church.

Brother Aylor showed that the church had its origin or commencement with John the Baptist, then continued with Jesus, who completed it in organization during his lifetime; then on Pentecost the church as a whole received its endowment and power. He urged that the gifts referred to in 1 Corinthians 12, Mark 16, James 5: 14, would be enjoyed now as in the days of the apostles if the people would make themselves worthy to receive them. It will be observed that the promise is: "These signs shall follow them that believe—no promise whatever to unbelievers.

The story of the bill of fare was related: A certain man started in the hotel business, provided an abundance of good things to eat for his boarders and family, and thus estab-

lished for himself and his hotel a wonderful reputation. Then the "good things" began to disappear from the table. After a few years one of his former boarders returned—glad to get back to that good hotel. With keen appetite and hunger he seats himself at the table; glances over the bill of fare, orders his dinner. "Why, yes," says the waiter, "help yourself." "Help myself?" the man cries, "why, bring me my dinner, so I may eat." "Oh, you are behind time, sir, we don't furnish anything now but the bill of fare; just help yourself by reading what we used to have." This was a revelation to the people, and was followed with applause and laughter.

Elder Crumley tried to offset it by demanding "the goods"; "give us some of these signs"; "the proof of the pudding is the eating of it." Brother Aylor kindly replied that if he wanted these good things he would have to *enter the hotel*, and not stand on the outside at the back door and beg for a "hand-out." This again brought the house down. The people fairly shouted with laughter.

Our opponent next made attack on the Book of Mormon, labored to show conflict in dates when Christ was born and crucified. Declared there was a difference of ten days in time of birth, as given in Book of Mormon and in the Bible, also forty-seven years in time when Lehi left Jerusalem, Book of Mormon giving it six hundred years before Christ and the Bible five hundred and fifty-three. He admitted the people on the Western Continent had different methods of recording time, one having twenty months for a year, the other twelve. So he lost out on that.

We were informed by Mr. Crumley that there was no hint in Isaiah 29 of a book coming forth; neither did Zechariah 2 refer to any other young man but Zechariah himself, nor did Nahum 2: 3-6 refer to our modern railroads. The argument offered in opposing our rendering was, "I defy him to prove it." There was an abundance of this kind of argument furnished by Mr. Crumley, seasoned highly with stamping his feet and pounding his fists in Brother Aylor's face, beating the stand and his Bible till he acted more like a wild man than a servant of the Master. The contrast in the deportment of the two men was plainly visible, and was one thing that won for Brother Aylor.

The people know "that by their fruits ye shall know them" is a divine way to judge. Whether it was by the good example of Brother Aylor or the pressing demands of his brethren, that caused Elder Crumley to behave better, we will not say, but there was a visible difference in his manner as the debate continued, so that toward the close he acted reasonably well. He is really an able defender of his faith, and a few more debates with Brother Aylor he will learn to be nice and gentlemanly while he is at it.

The worn out story of Solomon Spalding being the author of the Book of Mormon was flashed out as though it was the first time the argument was ever made. The testimony of D. H. Bays, Howe, Luce, President Fairchilds, and all others introduced by Brother Aylor was not to be compared to "I dare him to deny it." This was the convincing argument to Elder Crumley, his moderator, and a trio of his brethren, but the two hundred or more people listening could not see it that way.

There was considerable controversy over Hebrews 6: 1, 2; Crumley contended that all six of the principles there referred to, belonged to the moral law and had no belonging in the gospel of Christ. His object in this, no doubt, is to do away with the laying on of hands. He persistently urged that Paul said, "To leave, leave, leave these things and go on to perfection." Brother Aylor contended that Paul did not mean we could go on to perfection without the principles of the doctrine of Christ, but after having observed these basic principles of faith, repentance, baptism, and laying on of

hands, we continue on building character worth as the followers of Christ.

At the close of Brother Aylor's proposition, after six nights, the people were nearly all for us, so far as the favor and good will was concerned. Mr. Crumley led in his affirmative by defending the word *church*—people called out, that it was sent upon Pentecost, nine o'clock in the morning, no apostles, no seventies, no elders, *no nothing* in the church before that time, for the simple reason there was no church before that. He furnished Isaiah 2:2; Daniel 2:35-44; Zechariah 1:16; Ephesians 2:20; Mark 8:21; as scriptural evidence to prove that church was to be and was set up on day of Pentecost. In fact nearly all scripture in the Bible, all prophecies had fulfillment and application to Pentecost, according to Mr. Crumley. He rallied around and around Pentecost till I wondered why he didn't get some of the inspiration that was furnished on that day. Isaiah 2 has no reference to second coming of Christ, nor condition which shall follow that event, but was fulfilled on Pentecost.

This Pentecost rally had become so exceedingly conspicuous by now that Brother Aylor told the following story: That Mr. Crumley reminded him of a man who unfortunately was crippled, and had a wooden leg. This man was out quite late in the night with his friends, freely imbibing the intoxicating beverage. About one or two o'clock in the morning he started home, but walking over a plank sidewalk his peg leg dropped in a knothole. The other foot being free he began walking around and around, not removing the peg-leg from the hole. About an hour or more later some of his friends found him still performing the ring movement, and asked him what he was doing. And with joy and confidence he answered, "I am going home." The people saw the application and it brought forth an outburst of applause and laughter.

Mr. Crumley's next effort was to prove the *origin* of his church. He gave Walter Scott as the leading man, kept rather shy of the Campbells; referred to many of the same prophecies as are used to prove a restoration, but gave no credit to God's prophet. Brother Aylor read extensively from their own books, showing where the movement started, that it was in Pennsylvania. Read how Thomas Campbell performed baptism by climbing out on an overhanging root and had the candidates to wade out up to their shoulders and then he would duck their heads under. This provoked another good laugh. Also read how A. Campbell was expelled from the Baptist Church. During the day Brother Aylor had composed a few lines of poetry and when he had but three minutes yet to speak, which would close that session, he read them. This produced a tidal wave of applause, the people were simply yelling with laughter, and it was difficult to secure order and quiet so we could have a sober benediction. This was on Monday night, Mr. Crumley had three more nights to labor for his lost cause. It was indeed not a joy even to us to see how the people had left him (as it were) and flocked to Brother Aylor. The man had utterly failed to sustain his cause or maintain his standing with his own brethren. It became worse and worse against him as the debate continued. The closing night some of the ladies of the other churches brought three extra large, lovely bouquets, and while the closing song was being sung, came forward and handed them to Brother Aylor. Some of the members of Elder Crumley's church had heard during the day that Brother Aylor was to receive some flowers, so they prepared two for Mr. Crumley.

It was not simply the sight of those lovely flowers, nor the applause of the people, that spoke mostly in favor of Brother Aylor and his work, but as the benediction was said the whole congregation surged forward with happy faces to

shake hands and give money to the true servant of God. I am four days past forty-eight years old; have been in this church all my life; have been in the ministry since 1893; but this debate in a new place, among strangers, is the most complete victory for us I have ever had the pleasure of witnessing. Brother Aylor had been urged during the week to remain over Sunday and preach, a score or more had made this request. He promised to do so if they would secure him a place to preach. He is announced to preach to-night and twice to-morrow in the same church where we held the debate, owned by the "Church of Christ" people. The agreement is to repeat the debate at Manchester, after about a week's rest. We have also signed propositions to meet Mr. J. W. Yandell, Free Will Baptist, at Lydia in December.

We rejoice because we know our work is true, that God has been with us and made good his promise: "I will give you favor in the eyes of the people." This was gloriously realized here. We have been kindly cared for free of charge. Brother Aylor made his home during the debate with Mr. and Mrs. Dunagan of Mr. Crumley's congregation. They treated him very kindly all the way through. Many have invited us to their homes. They have given us money. We have sowed the seed, we believe, on good ground and shall hope to gather a rich harvest of souls as our hire in days to come. We leave the result with the Lord.

We are happy in the service of the Master. With love to everybody.

R. M. MALONEY.

DETROIT, TEXAS, November 13, 1909.

Extracts from Letters.

Bro. Ad. H. Richter, writing from Tularosa, New Mexico, says: "If any of the elders should come through here and wish to stop, let me know. Tularosa is located thirteen miles north of Alamegordo, on the main line from Kansas City to El Paso, Texas."

News From Branches

DES MOINES, IOWA.

Baptisms have been quite frequent of late, one baptized at Hastie and five in the branch lately.

Change in the officers of Sunday school on account of the departure of Bro. A. Robinson for Graceland College last week. Sr. Hattie Clark was selected assistant superintendent to fill vacancy.

Bro. Ward Christy spent Thanksgiving at home, and gave two excellent sermons last Sunday. He intends spending some time in Boone, beginning this week, in missionary work. Sister Christy is improving slowly.

The State Teachers' Association brought several of the members of the church to the city, too numerous to mention here. Sr. Alice E. Mintun, who is teaching in Ute, Iowa, spent a few days at home during the convention. She attended the Sunday school and sacrament service before returning.

The president of the branch is absent from the city nearly all the time this fall, and expects to be absent about all winter. He is conducting what he calls an educational moving picture entertainment.

Bro. O. Salisbury is absent from the city on business for the firm for which he is acting as manager, and expects to travel a good part of the time this winter. Bro. Clarence Skinner is expecting to start away from the city in the interest of the same firm the first of next week and be gone two months. His wife is to spend the time he is absent at the home of his parents in Lake City. They were both received as members of this branch last Wednesday.

Last Wednesday there was granted letters of removal to Bro. M. H. Cook and family to the Portland Branch, Oregon, where they expect to make their future home.

Bro. Emslie Curtis is again able to be at services. He has been unwell for several days.

Bro. Ole Oleson was called to Marshalltown to attend the funeral of a brother who was killed by a train in Chicago.

The husband of Sister Waller is not well, and has not been for several weeks, but he is trying to be at work most of the time, so we learn.

Quite extensive preparations are being made for an appropriate commemoration of the day decided upon generally as the birthday of Jesus Christ, and a profitable time is anticipated.

Gen. J. B. Weaver is to give a lecture on the subject of divine healing this week. There is an association that is meeting weekly and making that subject an especial study, and General Weaver has become interested, and now is one of its advocates. What makes this lecture of some importance is the fact of the political and social prominence of Mr. Weaver. He is also one of the strongest advocates of temperance.

The city missionary has been absent from the city most of the time during the summer, but is now arranging for cottage meetings and meetings in mission houses, if fortunate in securing them. He has partial promises, but there are many things more certain.

Several manifestations of the power of God in healing of late here, the most prominent of which is the healing of Sr. M. T. Cracraft, who was very acutely attacked with what the physician called appendicitis, and was surprised at the speedy recovery. He said that many physicians would have insisted that she undergo an operation. God gave her the relief that was superior to what a surgeon could have given, and in a hundredth part of the time.

J. F. MINTUN.

CLEVELAND, OHIO.

This branch is gaining ground spiritually and with much unity of purpose. All the various services are being well attended, especially the evening. Bro. James Calhoun, a faithful member of this branch, was suddenly called away, leaving a widow and three boys. Sister Calhoun was at the Sunday services, on November 14. Her mother was then baptized just before the evening service by Elder F. T. Haynes, and confirmed by Elders T. J. Schmidt and F. T. Haynes.

The attendance at Religio has grown in numbers and interest lately. We had two special meetings this week of a social nature; on Tuesday a surprise party at the home of Bro. F. C. Webbe, and on Friday evening at the church building by the Religio. Both occasions were very enjoyable.

Bishop Becker, of Kirtland, was with us last Sunday, November 28, and occupied the evening hour and gave us a good talk on tithes and offerings.

The Daughters of Zion met at Sister Farnfield's recently. This is a new organization here, with Sister Schmidt president, Sister Ida Webbe, vice-president.

We hear that Bro. J. C. Farnfield has had the way opened up for him in his missionary labors, as he was told by the Spirit on his last visit home here that the same would be.

F. C. WEBBE.

Shining will cost me something. All light means an expenditure of force. Both fat and wick must be consumed in burning. But can I grudge the expenditure? Much I not rather glory in it, when, in proportion as I am expended in his service, I am myself transfigured by the flame that consumes?—Rev. G. H. Knight.

Miscellaneous Department

Conference Minutes.

LAMONI STAKE.—The twenty-sixth conference of Lamoni Stake met with the Evergreen Branch October 30, 1909, at 10 a. m. Called to order by President John Smith. It was ordered that the Stake Presidency preside, and that C. I. Carpenter act as secretary *pro tem*. At the request of the president, Bro. R. S. Salyards, of the presidency, took the chair. The local chorister, organist, and ushers were requested to act, and to choose such assistance as they may desire. The secretary was authorized to choose an assistant. He chose F. M. Weld. Reports were read from the following branches: Centerville 75, net gain, 3; Davis City 105, net gain, 3; Evergreen, 124, net loss, 2; Graceland 25, no change; Greenville 50, net loss, 1; Hitman 171, net gain, 2; Lamoni 1,597, net gain, 8; Leon 42, no change; Lucas 165, net loss, 4; Pleasanton 94, net gain, 1; Lone Rock 87, net gain, 1; Pawnee 26, net loss, 6. These reports were received subject to correction as may be needed. Ministry reports were received from John Smith, R. S. Salyards, J. F. Garver, Duncan Campbell, Moroni Traxler, J. S. Snively, H. A. Stebbins, E. B. Morgan, W. T. Shakespeare, G. T. Angell, Joseph Roberts, and R. M. Young. Report from the Sunday school and Religio conventions was read. Resignation of L. A. Gould as stake secretary was offered and accepted. It was moved that we tender a vote of thanks to Brother Gould for his services as secretary of the stake. Carried. The matter of choosing a secretary was deferred until the afternoon session and the Stake Presidency was requested to nominate some one to occupy the office. Report of the bishop of the stake was read. It was moved that the stake presidency provide for the time and character of services, appoint speakers, and presiding officers. Carried. It was moved that the time and place of holding the next conference be left with the Stake Presidency. Prevailed. Short talks were given by R. S. Salyards, John Smith, J. H. Martin, J. S. Snively, and Joseph Roberts. At 2.30 p. m. the session was called to order by R. S. Salyards. Bro. J. F. Garver of the presidency was requested to take the chair. A communication from the presidency nominating H. H. Gold as secretary of the stake was read, and a motion to ratify the nomination prevailed. A communication from the Presidency approving the recommendation from the Graceland Branch of Bro. A. L. Keen for ordination to the office of priest was read. The recommendation was indorsed. A communication was received from the presidency approving the recommendation of the Evergreen Branch of Bro. W. E. Shakespeare for ordination to the office of priest. Brother Shakespeare being present expressed willingness to accept, and a motion prevailed that the recommendation be approved. The evening hour was occupied by preaching by R. S. Salyards, assisted by O. E. Bender and W. T. Shakespeare. Sunday morning, Sunday school in charge of the local officers, followed by preaching by Bishop William Anderson, assisted by Joseph Roberts and A. C. Anderson. Afternoon, preaching by C. H. Jones, assisted by H. N. Snively.

NORTHEASTERN MISSOURI.—Conference of the Northeastern Missouri District convened at Higbee, Missouri, September 25, 1909, at 10 a. m., J. F. Curtis presiding, assisted by F. T. Mussell and W. B. Richards; W. C. Chapman secretary. Branches reporting: Bevier and Higbee. Ministerial reports were read from W. S. Macrae, T. J. Sheldon, F. T. Mussell, W. B. Richards, William C. Chapman, F. A. Evans, Frank Lofty, Ed. E. Thomas, R. R. Jones, F. Palfrey, P. J. Raw, C. A. Brown. Bishop's agent's and treasurer's reports were read, audited, and found correct. F. O. DeLong was ordained an elder under the hands of J. F. Curtis and F. T. Mussell. F. T. Mussell was elected president, W. B. Richards vice-president, and W. C. Chapman secretary and treasurer. Time and place of holding next conference were left in the hands of the district officers. Preaching by J. F. Curtis and F. T. Mussell.

Convention Minutes.

UTAH.—District Sunday school and Religio met in joint session in connection with the reunion and conference at Provo, Utah, September 3, 1909, G. J. S. Abels presiding; Sr. Anna V. Layton was chosen to act as secretary. The forenoon was devoted to Sunday school work, the afternoon to Religio. District secretary of Religio reported 4 locals, total enrollment 81, average attendance 41. Both Sunday school and Religio moved to contribute \$5 each towards the

expense of the reunion. A normal class was started. Anna V. Layton, secretary, Toppliff, Utah.

TORONTO.—District Sunday school association met in convention at Toronto, October 22, 1909. Called to order by Superintendent J. T. Thompson at 10 a. m. Verbal reports of officers showed the work was progressing. Statistical report showed schools in district at time of organization, June 27, 1909, 31; organized since, 1. Twenty schools had reported. Present membership of schools reporting 722; number of sessions 475; total attendance 13,503. Afternoon session was devoted to business at which Assistant Superintendent F. Mesle presided. Officers for the following year: J. T. Thompson, superintendent; F. Mesle, assistant superintendent; D. B. Perkins, treasurer; Ada Hamilton, secretary; W. Faulds, librarian. A petition from Religio convention was read and request granted that we unite in convention work in future. Time of next convention was left to the call of executive. It was resolved that ten dollars be donated to Library Commission for literature. Speeches on Sunday school work were made by the following: Brn. J. L. Mortimer, G. St. John, F. B. Blair, H. O. Smith, and J. Shields. A paper written by W. J. Landes was read by R. C. Russell. Evening session was presided over by R. C. Evans. Address was made by R. C. Russell. Debate by F. Mesle, D. Pycock, J. Pycock, and J. T. Thompson. Subject, "Which sways the greater influence for good, the home or the Sunday school?" Recitation, Eva Milligan, Ida Place; address, R. C. Evans; selection, Toronto Orchestra. The paper read at afternoon session was by motion ordered published. Collection amounted to \$8.67.

Seventh Quorum of Elders.

Organized in England.

President, J. E. Meredith, Hunton road, Gravelly Hill, Birmingham; counselors, W. R. Armstrong, S. F. Mather; secretary, J. W. Taylor, 3 College road, Moseley, Birmingham.

PROPOSED RULES.

1. OF WHOM COMPOSED.—(a) The quorum shall consist of elders of the British Isles Mission. (b) All elders in good standing of the British Isles Mission, are eligible for membership by recommendation and vote at the annual meeting, after which a license will be issued.

2. OFFICERS.—In addition to the president and his two counselors there shall be a secretary, treasurer, and two auditors.

3. MEETINGS.—(a) The annual meeting shall be held on the Saturday previous to August Bank Holiday (Monday) in each year. (b) Other meetings to be held at the call of the president.

4. The secretary shall send out notices of the annual meeting at least fourteen days previous to the meeting.

5. A standing subscription of one shilling per annum shall be paid by each member.

6. REPORTS.—The members shall report their labors each half year, ending June 30 and December 31 respectively, to the secretary as early as possible after receiving the report forms.

7. RELEASE OF MEMBERS.—(a) Members desiring, or required to be released, to be presented to the annual meeting for consideration and vote of release. (b) Such members as are released to send their quorum license to the secretary.

8. During discussion of business, or answering of questions, in any meeting, not more than five minutes is to be occupied by any member; and no member is to speak twice on any one subject, without permission.

The first five were passed at our meeting at the late mission conference. Have you any suggestion to make for further rules? We would like the elders of other quorums to write us and exchange thoughts and suggestions.

NAMES AND ADDRESSES.

President, J. E. Meredith, Hunton road, Gravelly Hill, Birmingham.

Secretary, J. W. Taylor, 3 College road, Moseley, Birmingham.

Austin, John, 30 Melbourne road, Springvale road, Crookes, Southfield.

Armstrong, William R., 12 Rye street, Chorlton-on-Medlock. Aveyard, Walter, 49 Bradnell Grove, Hyde Park, Leeds.

Bradshaw, Arch., 69 Terrace road, Upton Park, West Ham. Bradshaw, Thomas, 49 Repton street, Limehouse East.

Barton, Charles H., 31 Hadfield street, Cornbrook, Manchester.

Brien, Thomas, 3 Nut street, West Gorton, Manchester. Bailey, John, 45 Rochdale road, Harpurhey, Manchester. Cousins, Charles, New street, Clay Cross, Derbyshire. Cliff, Richard, 86 Brook road, Queens road, Dalston, London. Cox, William, (Philip), Abercerdin Farm, Evanstown, Gilfach Goch.

Chandler, C. H., 150 Battersby lane, Warrington. Dewsnup, Joseph, 12 Albemarle street, Moss Side, Manchester.

Davies, William, Llwynyrwn, Pontyates, Kidwelly, Carmar. Ecclestone, Joseph, 100 Havelock road, Derby.

Ecclestone, William, 149 Wolverton road, Leicester.

Ellis, Henry, Pontygravel House, Llansamlet, Glamorganshire.

Elliott, T. J., 11 Glendore, Tootal road, Weaste, Manchester.

Foden, John, 70 Church street, Harpurhey, Manchester.

Evans, Silas, 263 Cardiff road, Aberaman.

Greenwood, George G., 4 Tillington street, Stafford.

Gerrard, James, 23 Antell road, Grove road, Bow, London, East.

Gould, Thomas, 84 Wyndham Crescent, Canton, Cardiff.

Grundy, John S., 33 Parrin lane.

Green, J. W., 127 Stockport road, Ardwick, Manchester.

Harper, Joseph, 33 Southern street, Worsley road, Little Hulton.

Hope, David, 267 Manchester road, East, Little Hulton.

Holmes, Simon, Thanet street, Clay Cross.

Jenkins, John G., 1 Spider Castle, Cymmer Parth.

Judd, J. A., 16 Churchbury road, Trebanog, Enfield, Surrey.

Lewis, David, Gwynfa Loncas, Llansamlet, Glamorganshire.

Leggot, G. W., 135 Clayton lane, Clayton, Manchester.

Meredith, J. E., Hunton road, Gravelly Hill, Birmingham.

Mather, S. F., 15 February street, Chorlton-on-Medlock, Manchester.

Nixon, Ed., 28 Grosvenor street, Higher Broughton, Manchester.

Naylor, Joseph, Eyre street, Clay Cross, Derbyshire.

Platts, Samuel, 145 Weston road, Sheffield.

Roberts, Joseph E., 52 Wynyard road, Hellsbro, Sheffield.

Schofield, John, 109 Fernley road, Sparkhill, Birmingham.

Spargo, James, 33 Greenough street, Wigan.

Spargo, William, 33 Schofield lane, Wigan.

Swan, Frank, Station road, Yardley, Birmingham.

Seekins, William H., 22 Seventeenth avenue, Tongue Road, New Wortley, Leeds.

Taylor, J. W., 3 College road, Moseley, Birmingham.

Towers, George, 79 Cowersby street, Moss Side, Manchester.

Worth, John W., 114 Ridgewell road, Lime House, London.

Weate, N. J., 56 Reynell road, Longsight, Manchester.

Walton, Charles, 22 Lee Crescent, Edgbaston, Birmingham.

Webb, E. A., 16 Taunton road, Sparkbrook, Birmingham.

Worth, William, 51 Penny lane, Stockport.

Waugh, J., 33 Leighton street, Moston, Manchester.

Conference Notices.

The time of the next conference having been left to the officers of the Eastern Oklahoma District, we appoint as the date, February 11, 12, and 13, 1910. D. O. Harder, secretary; Lee Quick, missionary in charge; J. S. White, president.

The Sanitarium.

NOTICE TO THE SAINTS.

At a recent meeting of the Board of Directors of the Independence Sanitarium, it was determined that the opening exercises of the Sanitarium would be held December 15, 1909, at 2 p. m., at which time a suitable program will be rendered and the building thus formally put into service.

While it is thus officially announced that the Sanitarium will open December 15, I wish to urge upon those who may contemplate asking for the services of the Sanitarium, not to come until arrangements have first been made with the proper authorities. A board of physicians will be appointed, and no persons will be admitted to the Sanitarium until their cases have first been passed upon by this board of physicians, except perhaps in emergency cases. Hence it will be apparent at once that no one should come to Independence expecting to enter the Sanitarium, until he has first made arrangements with the proper authorities for his admittance into the Sanitarium. This will be necessary to avoid disappointment.

FREDERICK M. SMITH,

President of Board of Trustees of the Independence Sanitarium.

Marriages.

SHELDON—PALFREY.—At the residence of President Joseph Smith, 1214 West Short street, Independence, Missouri, November 22, 1909, at 8.25 p. m., President Smith officiating, Elder Thomas J. Sheldon and Sr. Louise Palfrey, formerly of Macon, Missouri, now of Cameron, Clinton County, Missouri, were united in marriage, according to the laws of the State of Missouri, and the rites of the church. The mother of the bride, together with Sisters Etzenhouser and Altha Deam, officers of the Religio and their husbands, Brn. Merrill Etzenhouser and W. H. Deam, and a cousin of the bride, John M. Lloyd, were by invitation present to witness the nuptials. They will be at home at Cameron, Missouri, where Brother Sheldon has united with Brother Palfrey in a business venture, and has removed there for that purpose.

Died.

CALHOUN.—James G. was born June 27, 1871, in Wheeling, West Virginia, and died October 19, 1909. He and his companion were baptized by Elder O. B. Thomas, at Cleveland, Ohio, February 11, 1901. While living in Wheeling, they frequently attended the meetings of the Saints, but did not unite with the church until they had moved to Cleveland. Funeral services at his late home near Martin's Ferry, Ohio, by Elder O. J. Tary. The brother had been troubled for sometime with heart failure, but on the day of his death, having returned from Cleveland, Ohio, was unusually cheerful. About 7 o'clock he was taken suddenly with an attack and in about thirty minutes was dead. He lived his religion. For him we do not mourn. May God help the bereaved sister to care for the three children left solely on her care.

BADHAM.—Elder Amazon Badham, at Henderson, Iowa, November 16, 1909. He was born near Henderson, Iowa, January 22, 1853, and lived on the farm where he was born until a few weeks before his death, when he took up his residence in the town of Henderson. He was married to Miss Melvina Peck, May 30, 1875. To this union were born eight children, five of whom, with his faithful wife, survive him, three daughters and two sons, all of whom are married but one son. He united with the Reorganized Church May 29, 1868, and ever after was a consistent and faithful member. He was ordained a priest June 9, 1889, and an elder August 22, 1891. At the time of his death he was both president of Farm Creek Branch, and of Fremont District. He was ever honored as a man and trusted as an official. The funeral was from the Methodist church in Henderson, November 18. Services in charge of Elder T. A. Hougas, and the sermon by Elder Heman C. Smith.

OLIPHANT.—Jonas L. Oliphant, born June 13, 1853, at Urich, Ohio. Died November 19, 1909, at his home in Rich Hill, Missouri. He was married to Miss Jennie Adkins on April 13, 1879. Born to them in this union six children, three boys and three girls. He was baptized at Rich Hill, Missouri, January 31, 1894, by Elder J. C. Foss. Surviving him, a wife, one son, Frankie, three brothers, and two sisters. Funeral sermon preached by Elder George Jenkins, of Holden, Missouri. Interment in the Rich Hill cemetery.

PEARSON.—Elder Samuel Pearson was born at Corinth, Ontario, April 5, 1851. He joined the Reorganized Church when very young and continued a faithful member until the day of his death at Saint Thomas, Tuesday, October 26, 1909. He was ordained to the office of teacher, March 6, 1898, and to the office of elder, February 7, 1909. A short time after his ordination as elder he was elected president of the Saint Thomas Branch, and at the London district conference held in Saint Thomas, June 12, 1909, he was chosen vice-president of the London District, continuing in both offices until his death. Elder Pearson was engaged in business in Saint Thomas as a contractor, and was treasurer of the Builders' Association for a number of years. A short time before his death he was taken ill with typhoid fever, which developed into an attack of acute peritonitis. The funeral service which was held from his residence on Celestine street, on October 28, was conducted by Elder R. C. Longhurst, president of the London District, assisted by Elder J. C. Farnfield, of Cleveland, Ohio, and was attended by the Builders in a body, six of them acting as pallbearers. The funeral cortege to the cemetery was one of the largest ever seen in the city, and a special carriage was required to convey the floral offerings. While the funeral service was being held, every man engaged in any way in the buildings trades in the city,

stopped work for half an hour, thereby paying a beautiful tribute to his memory. Elder Pearson is survived by his widow and one son, L. O. Pearson, grocer, and secretary of the Retail Merchants' Association. His father, Elder Christopher Pearson, of Corinth, Ontario, is still alive, and two brothers and five sisters also survive him.

REA.—Bro. Thomas Rea was born December 11, 1854, in Leeds County, Ontario, Canada. Died September 19, 1909. September 27, 1882, he was married to Miss Mary Moran at Smith's Falls, Ontario. Two years later they moved to Hillman, Michigan, where they have since resided. Brother Rea was a busy worker and a staunch advocate of the latter-day work, always keeping his house open to the ministry. He endured much pain and suffering the last five years with little lament. Although administered to he seemed to receive no relief physically. He was baptized by F. H. Brooks, at Hillman, on October 7, 1894; was ordained a teacher in Hillman Branch, October 11, 1896, by Elders George Jenkinson and John Kier, which office he held at his death. He left a wife and three children to mourn, besides brothers and sisters and many friends outside. An infant boy preceded him a few years ago. We are constrained to rejoice for him in that while we struggle on he is at rest—for a short time till Jesus comes.

What the Small College Can Do.

Most of the best undergraduate work to-day is being done in the smaller colleges of the country. The best university work, on the other hand, is, of course, being done in the great institutions. The requirements for entrance to college have been pushed too high. As a presumptive rule, the ordinary boy should be prepared for college in the nearest high school, should enter college at sixteen or seventeen, and should attend the college nearest the place where he lives. He should have a pretty well rounded curriculum; should learn to read, write, and spell the English language (as was usual in the earlier college period); should gain some hold upon the history of the world, with its great classical traditions; should get a firm grounding in the principles of science and economics, and should then be ready either to go to business, or else to enter one of the great American or European universities for post-graduate or professional studies.

For university work, our institutions can not have too much equipment in the way of libraries, laboratories, opportunities for original research, and environment of productive scholarship. For college work, on the other hand, the facilities do not need to be vast and bewildering; and the great thing now, as forty years ago, is the training of an all-round man, so that he may live a fine life of intelligence and character among his fellows.—From "College reform,—and football," by Albert Shaw, in the *American Review of Reviews* for December.

We want to call our readers' attention to the *Des Moines Capital's* Bargain Period from December 21 to 28, at which time the *Capital* can be secured for the entire year 1910 for \$2.

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During the past year, the *Capital* was the only paper that published Cook's own copyrighted story of his discovery of the North Pole; the only paper publishing the copyrighted story of Lieutenant Peary's discovery of the North Pole; the *Capital* was the only paper which published Taft's Des Moines speech in full; the only Des Moines paper that published the President's message in full; the only paper publishing complete list of the Iowa winners in the recent western land drawing.

The year 1910 bids fair to be an eventful year, the nomination and election of State officers, the South American squabble, the development of interior waterways, the opening of new lands to settlers, the scientific discoveries and achievements, are only a few of the great news features of the year 1910.

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The publishers of *The Youth's Companion* will, as always at this season, present to every subscriber whose subscription (\$1.75) is paid for 1910 a beautiful calendar for the new year. The picture panel which suggests the title, "Venetian," for the calendar was painted by the famous marine artist, Thomas Moran. His Venetian scene, reproduced in the calendar by thirteen-color lithography, will be found well worth preserving, long after 1910 is gone by.

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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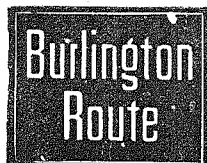
He who resolves to do one thing honorably and thoroughly, and sets about it at once, will attain usefulness and eminence.—E. P. Roe.

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



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

VOLUME 56

LAMONI, IOWA, DECEMBER 15, 1909

NUMBER 50

Editorial

SOME MODERN TENDENCIES.

EDUCATION AND TRAVEL.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.—Daniel 12: 4.

Daniel predicted that in the time of the end many should run to and fro, and knowledge should be increased. That prophecy has been fulfilled in a remarkable manner. This is the greatest age of education and travel that the world has ever known. One has but to visit any of the union depots in Chicago, San Francisco, New York, Saint Louis, or to watch the tide of travel on the ferry boats at Oakland or the crowds in the subway of New York, to be struck with the fact that the great masses of mankind are moving to and fro.

At the same time our educational institutions are the pride of the modern man. The Pilgrim Fathers landed on American soil in 1620, and only sixteen years later, in 1636, Harvard College was founded with a working capital of four hundred pounds, voted by the general court of Massachusetts. In 1638 John Harvard gave half of his property, and all of his library to the new educational institution. To-day Harvard University has thirty-three hundred students and three hundred professors, exclusive of assistants. And Harvard University is only one of thousands of educational institutions in America. It was started on four hundred pounds, but our ideas have changed. Only a short time ago a will bequeathing fifty thousand dollars for the purpose of establishing a college in Saint Louis, Missouri, was set aside by the courts on the ground that it was "grossly inadequate" for the purpose. The various state universities bring educational facilities to the doors of the people and we note that the registration in the University of Michigan for the present term is five thousand two hundred and fifty-six.

Our periodicals also serve the purpose of educating the people and are a unique feature of this age. The daily newspapers reach every home. It may be a matter of question whether or not they educate the people, as many of the statements contained in their columns one day are denied the next; but there

is a better class of literature in the shape of our great magazines. The ablest writers in the world are writing for their pages. They command the talent of the most learned university professors and the strongest and best political reformers and social workers, who write for them on topics of living interest, bringing to the doors of the people an intelligent discussion of vital questions. These periodicals have a tremendous circulation and exert a great influence in shaping public sentiment. Nor must we forget the numerous free libraries and the vast number of books that are written, published, and read each year.

MARRIAGE AND DIVORCE.

The evidence seems to be that there is going on, for economic or social reasons, most serious weakening of the marriage tie.—*Homiletic Review*, December, 1909.

There is no question connected with the administration of the law so fertile of litigation and so exacting of public attention as divorces.—Justice Henry B. Brown.

It is a matter of serious question whether or not we are living on a moral plane that is equally high with our educational plane. For instance, the Government report on marriage and divorce, recently issued by the director of census, shows that to-day there are three times as many divorces in the United States as there were in 1870, (both in proportion to the population and in proportion to the number of marriages). Japan is the only country in the world that has a higher divorce rate.

Professor George Elliott Howard says that the ratio is about one divorce in twelve marriages, while Professor Walter F. Wilcox says the ratio is one in ten.

The movement toward increased divorce, however, is not limited to the United States. On that question Professor Howard, who is professor of sociology in the University of Nebraska, writes in *McClure's Magazine*, of December, as follows:

The freer dissolution of marriage is a world phenomenon, huge, portentous. How should it be interpreted? Assuredly it signifies somewhere the action of sinister forces, vast and perilous. Doubtless here we are face to face with an evil that seriously threatens the social order, that menaces human happiness; an evil to overcome which challenges our deepest thought, our ripest wisdom, our most persistent endeavor. It challenges, too, our highest moral courage.

It is worthy of note that one fifth of the divorces

granted during two decades, or in other words, one hundred and eighty-four thousand five hundred and sixty-eight divorces, were granted on the charge of drunkenness. The other leading causes are desertion, cruelty, and infidelity. The great majority of the divorces (sixty-six per cent) are granted to women. This fact is held by some writers to indicate one thing and by others to indicate another, and by still others to indicate both of the conditions in mind. Some hold that men are growing worse, others that women are becoming more independent, and still others that both arguments are true.

In the early days of Rome there were practically no divorces. In those days the woman passed, to use their term, "under the hand of the husband," and was completely in his power. If she left him she went out penniless into the world without any means of support. Under those conditions women never applied for divorce. But during the third century before Christ many Romans became very wealthy, and it became their custom to settle a dowery upon their daughters when they married. It was so arranged that if these women became divorced they took the dowery with them, and immediately divorces rapidly increased.

Women to-day have a similar independence, only it is obtained in a different way. They have what is termed economic freedom; that is, they can support themselves by becoming stenographers, trained nurses, or entering any of the thousand vocations that are now open to women. In many cases they will fare better than when depending upon their husbands for support. Under these conditions they are more independent and will not tolerate drunkenness and abuse as they did formerly. We quote from one writer on this point:

Take the craving for divorce. Is it due to the example or advocacy of certain influential persons? Rather must we lay it to the opening of doors to a feminine career and the relaxation of old beliefs which constrained woman to bear uncomplainingly her yoke.—Foundations of Sociology, p. 191, by E. A. Ross.

This accounts partially for the increase in divorces, though it may be true that there is also a moral decline on the part of men and women. Paul said that in the last days men should be without natural affection and the statistics that we have given indicate that Paul was right. It is the opinion of observers like Professor Howard that the home is losing its hold upon people; that it is becoming less and less an important factor in modern civilization. The tendency seems to be toward the granting of free divorces for either man or woman whenever either party tires of the marriage contract.

THE STRUGGLE BETWEEN CLASSES.

One of the things that attracts the attention of people to-day is the tendency to draw a sharp line between the rich and the poor, with an increasing animosity and inequality between the classes. Mr. Charles Booth, in his book on East London, divides the population into eight classes. Not until he reaches the fifth class does he find families with an income of from twenty-two to thirty shillings per week and with enough to eat from day to day. There are then four classes below the line of those who have enough to eat, while above that line in the remaining three classes there are those of extreme wealth, the lords and aristocracy with vast estates and great bank accounts. This condition, more or less extended throughout the empire, has brought about a crisis in British politics.

Conditions are not so bad in America, yet the fact that the families of the miners who perished at Cherry, Illinois, were in absolute want within a few days after the pay envelope ceased its periodical visits shows how close many American workingmen live to privation. It is now discovered that the homes of the widows and children of those miners do not properly protect them against the inclement weather; yet they are as good as they were two months ago when the miners were living and at work every day digging the coal to keep others warm.

It is also urged and probably truly that there are thousands of children in all of our large cities who go to school daily with insufficient nourishment, without sufficient clothing, and who return home at night to insufficient shelter; while, on the other hand, there are boys in Harvard and Yale who have but to touch the bell and they are waited upon by a lackey whenever they feel the need of a cocktail, or desire to have their clothes brushed. This is on the authority of Albert Shaw, editor of the *Review of Reviews*, who in the December number makes it the basis of an argument that boys and girls should attend the smaller colleges where more equality prevails.

These conditions of inequality in public schools are but typical of conditions throughout society, and they are not favorable to the rearing of the boys and girls who are to constitute the society of to-morrow. Whenever we read of one boy, who, like Abraham Lincoln the statesman, or Millet the painter, has struggled up through poverty to greatness, we are inclined to think that poverty and hardship make for greatness; but we should reason that such men have succeeded in spite of their poverty, just as some others have succeeded in spite of their riches. Boys and girls are the best crop that we raise, and they are like other crops; the best soil for our standard crops is not found on the barren hillsides, neither in the

rich hotbeds of a fancy gardener. The best soil for the rearing of successful men and women is not in the palace or in the hovel, but in that society where they are neither starved nor stuffed,—where they do not have luxuries and where they do not lack necessities.

Unjust inequality has existed always. It existed under feudalism and it still exists. But in those days people did not notice it as they do now. To-day the eyes of the people have been opened by the educational facilities that we have noticed, and the people at large are watching conditions with increasing restlessness and jealousy. The matter is constantly agitated in the pulpit and the press, on the streets, and in the legislative halls. The times are restless and critical. They are ripe for wise adjustment or for civil strife. Various methods are suggested to remedy conditions. The anarchist proposes to strike down all law and return to primitive conditions. Yet twenty-one miners entombed in the Saint Paul mine could not exist seven days in that primitive condition without adopting certain rules and recognizing certain leaders, and they were compelled to bind one of their number who would not submit to the rules of the majority. The trade unions would seek the cure by constantly confronting employers with an ever increasing organization calculated to compel them to give the workman his rights. Socialists would seek the cure by having society own and control the means of production and direct the distribution of the wealth produced. Social reformers would first create a public sentiment in favor of honesty and equality, and second pass such legislation as would insure those conditions. The man of religious inclination looks to the churches for the cure.

These various reformers encounter their greatest obstacle in human nature. One writer says:

This desire of each individual for wealth to be consumed by himself rather than by some one else can be eradicated *only* by replacing his *egoism* with *altruism*. This would be an excellent thing to do, *but how is it to be done?* As many unsuccessful experiments have proved, the theory of communism will not work except among a *selected community, of marked unselfishness and exceptional habits, of mutual toleration and concession*. Indeed, with human nature as it is or is likely to become, both communism and capitalism must and do fail; and for the same reason.—James MacKaye, a Fabian socialist, author of "The economy of happiness," in the *Arena*, June, 1907.

As we view the situation, Christ formulated the system by which this community of unselfish men, possessed of mutual toleration, can be builded up—the only community in which equality can obtain and be maintained. When we turn to the churches of the day there is evidence that they have not the plan or the power that Christ had in contemplation. These conditions of inequality and injustice mentioned continue not only in spite of the churches but

in the churches. At the New York state conference of religion at Rochester in 1906, the Reverend Doctor Strong stated that he had investigated the matter and found that the one hundred most influential rich men in the United States are members of various churches,—active members in good standing.

In fact the churches have been drawing away from the poor. The movement in New York City is typical of a movement that has been going on in every large city in the United States. While foreigners and people of the lower classes have been moving into down town districts, the churches have been moving out. And on this subject Reverend Charles Stelzle, superintendent of the labor department of the Presbyterian Church, has this to say:

The church to-day seems to have arrived at one of the most crucial periods of her history. . . . No one can successfully deny that the church is slowly but surely losing ground in the city. Nearly every city in America is witnessing the removal of its churches from the densely populated sections where the church is most needed. Within recent years forty Protestant churches moved out of the district below Twentieth Street in New York City, while 300,000 people moved in. Alarmed for her safety and her very life, the church has sounded a dismal retreat in the face of the greatest opportunity which has ever come to her.

Ray Stannard Baker, writing in the *American Magazine*, June, 1909, commenting on this statement, has this to say:

Not only have the working classes become alienated from the churches, especially from the Protestant churches, but a very large proportion of well-to-do men and women who belong to the so-called cultured class, have lost touch with church work. . . . In short there has been a gradual separation, a drawing apart, of the churches of the rich, and the chapels and missions of the poor. . . . This is the situation which the Protestant churches are facing. Many of the rich are in the churches: nearly all the poor are outside. . . . They help the poor child and give no thought to the causes which have made him poor. They have no vision of social justice: they have no message for the common people. They are afraid to face the world "without purse or scrip": they have no faith.

These conditions led Doctor Crapsey to state before the Rochester conference, regarding Protestantism, "We are standing at the deathbed of a great religion."

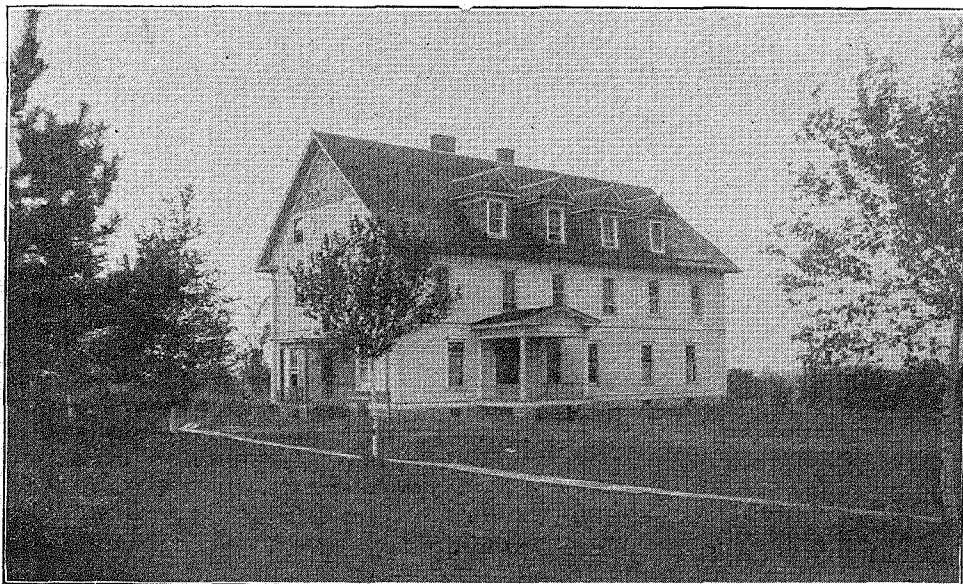
As a church we believe that the struggle between classes will become more intense, and according to the book of Covenants it will become very violent. When these conditions obtain, though naturally our sympathy will be with the poor, we, as a people, can not indorse the violent measures that will be adopted by both classes, and in that event we are instructed to gather to Zion where we can work out the Lord's system for the bringing about of equality. This does not mean a retreat, for from Zion the law shall go forth, and it will be the haven of rest for the poor and the oppressed of the earth. To-day, as we see it, when all Protestant denominations have failed to

meet the situation, (a tacit confession that the gospel of Christ is not with them,) there comes to the true Church of Christ the greatest opportunity that it has ever had.

ELBERT A. SMITH.

A CHANCE FOR CO-OPERATION.

Last year, to fill a very urgent need, the trustees



PATRONESS HALL.

of Graceland College started the building of Patroness Hall, a dormitory for women. The building also contains a dining room for both men and women. There was a necessity for it to furnish proper accommodations for the students and to preserve sanitary conditions. The rent of the rooms in the building will in time pay the cost of construction, but cash is needed now as the builders will not wait. Now here is our chance to demonstrate the advantages of coöperation. The trustees are offering for sale three hundred "Rent coupons" worth ten dollars each in room rent in either dormitory. Buy what they have to sell and a donation will not be asked for.

Sunday schools and Religio societies can easily purchase one or more of these coupons and either give or sell to some one of their members when coming to Graceland. This would be peculiarly fitting as the college is run for the benefit of the young of the church and the dormitory was erected for their greater comfort and convenience.

Many of the Saints who have children that will attend the college in later years, can purchase these coupons now and lighten the expense to be met later. Sort of savings bank idea.

Some Saints have no children to send, but are willing to help some poor student gain an education and they can do so by purchasing rent coupons and the trustees have a large number of worthy young people

who would appreciate such help. Will we coöperate? We surely ought to as the burden would be so slight for each one that it would not be felt, and the results of a united effort will free us from debt. Send your orders to F. B. Blair, Lamoni, Iowa, who has been appointed by the College trustees to look after this matter.

A "JUBILEE" HERALD.

How many SAINTS' HERALD readers realize the age of the HERALD? In January it will be fifty years old. The editors are arranging to get out a jubilee number in celebration of our semicentennial. This will be a double number, filled with interesting historical articles, profusely illustrated. The leading editorial will be by President Joseph Smith, who writes up his recollections of his connection with the SAINTS' HERALD. It is our purpose to make this number something to be remembered. It alone will be worth the price of the HERALD for the coming year. No old

subscriber should drop the HERALD, and we ought to make this the greatest year in our history for new subscribers. There will be many who will want to get extra copies of this number, and the price will be announced later so that they may send in their orders.

NOTES AND COMMENTS.

Poultry Pointers, the journal published in the interests of the industrial department of Graceland College, wants an agent in every town at once. Cash commission paid. Write *Poultry Pointers*, Lamoni, Iowa, if you want to pick up a little money easily.

The next number of the Saints' Herald Historical series will be by Elder W. E. LaRue, pastor of the Central Church of Kansas City. The article is entitled, "The tragedy at Carthage." As the writer says, "No more tragic event ever occurred in the history of the church than in the martyrdom of Joseph and Hyrum Smith." The subject is handled in an excellent manner, and will be interesting to our readers.

The appearance of the holiday number of *Autumn Leaves* was delayed, but it will soon be mailed, and coming, as it does, at the near approach of Christmas, it will be more interesting to its readers than it would have been had it appeared earlier.

Elders' Note-Book

FROM ARKANSAS.

One of our elders far down in Arkansas writes to Bishop Kelley for a little means to supply him with an overcoat, and reports his labors as follows: "I am still down here where the 'jaybird died with the whooping-cough.' And where the 'Arkansas traveler' found the 'big rock at the forks of the road.' Not far from the memorial place where 'Sanford Brown got so thin on sassafras tea, that he could hide behind a straw.' And where the 'gals chew more tobacco than their maw can chew.' Sure this is 'Arkcan-saw.'"

I closed a two weeks' meeting yesterday and one man stepped forward and gave me twenty cents. Am preaching here and have fine crowds and good interest."

We congratulate the brother and hope that his wintering in Arkansas will be not only for the good of the people but for the betterment of the birds also. The overcoat has been furnished.

The dean of a western university was told by the students that the cook was turning out food not "fit to eat."

The dean summoned the delinquent, lectured him on his shortcomings, and threatened him with dismissal unless conditions were bettered.

"Why, sir," exclaimed the cook, "you oughtn't to place so much importance on what the young men tell you about my meals. They come to me in just the same way about your lectures."—*The Argonaut*.

Bishop Potter was to preach at a certain parish in the West in the evening, and the congregation was not a little amused at the somewhat ambiguous announcement of their worthy pastor, who said:

"Remember our special service next Sunday afternoon. The Lord will be with us during the morning services, and Bishop Potter in the evening."—*Homiletic Review*.

"Do you think they approved of my sermon?" asked the newly-appointed rector, hopeful that he had made a good impression.

"Yes, I think so," replied his wife. "They were all nodding."—*Tit-bits*.

A young preacher who was staying at a clergy house was in the habit of retiring to his room for an hour or more each day to practice pulpit oratory. At such times he filled the house with sounds of fervor and pathos, and emptied it of most everything else. Phillips Brooks chanced to be visiting a friend in this house one day when the budding orator was holding forth.

"Gracious me!" exclaimed the Bishop, starting up in assumed terror. "Pray, what might that be?"

"Sit down, Bishop," his friend replied. "That's only young D—— practicing what he preaches."—*Everybody's Magazine*.

A well-known divine was preaching one Sunday morning on the subject of "The Great and Small Things of Creation." To illustrate his thought that nothing was either too vast or too tiny to be of interest to God, he proceeded in these words:

"The Creator of this immense universe created also the most infinitesimal atom in it. The Architect of these vast mountains fashioned also the tiniest thread of gold running through them. The God who made me, made a daisy."—*Lippincott's*.

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THE MODERN PRAYER.

Oh, Lord, I come to thee in prayer once more
But pardon that I do not kneel before thy gracious presence—
for my knees are sore,
With too much walking. In my chair, instead,
I'll sit at ease and humbly bow my head.
I've labored in the vineyard. Thou dost know
I've sold ten tickets to the minstrel show,
I've called on fifteen strangers in our town,
I've baked a pot of beans for Wednesday's tea—
An "old time" supper it is going to be,
I've dressed three dollies for our annual fair,
And made a cake which we will raffle there.
Now, with thy boundless wisdom, so sublime,
Thou knowest that these duties all take time.
My children roam the streets from morn till night,
I have no time to teach them to do right.
But thou, O Lord, considering my cares,
Will count them righteous and heed my prayers.
Bless the bean supper and the minstrel show
And put it in the hearts of all to go.
Induce all visitors to patronize
The men who in our program advertise.
Because I chased the merchants till they hid
When'er they saw me coming—yes, they did.
Increase the contribution to our fair,
And bless the people who assemble there;
Bless thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to thy service blest,
The dancing party gayer than the rest,
And when thou hast bestowed these blessings—then
We pray that thou will bless our souls.
Amen.—Selected.

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THE OBJECTS OF QUORUM ORGANIZATION.

OBJECT.—That which is aimed at; the ultimate purpose.

QUORUM.—Such a number of officers or members of a body as is competent to transact business.

ORGANIZATION.—The arrangement of parts for work; systematic preparation for action.

THE ULTIMATE PURPOSE OF SYSTEMATICALLY ARRANGING CERTAIN NUMBERS OF OFFICERS OR MEMBERS OF THE PRIESTHOOD FOR WORK OR ACTION.

I have heard men assert that they could see no object in having quorums in the church; they did not understand where there was any benefit to be derived from such organizations; and I confess that for a long time I was of that opinion myself.

There have been, and are yet, many in the church who have never had the opportunity of meeting with a quorum of the order of the priesthood to which they belong. For several years I was in that position, and I often wondered, What is the use of quorums? I pondered over it; after I had attended the sessions of my quorum in 1901, which were my first meetings with them, I was still in the dark, for but little was done at those meetings, so I reasoned:

God does nothing unnecessarily; he has given no commandment that is not for our good, and if God has set quorums in the church there is some purpose in it. What is that purpose?

In Doctrine and Covenants 120:3, referring to quorums, the Lord says, "All are necessary and equally honorable, each in its place." That is, all quorums.

The Lord says they are necessary. Well, what are they for? When we search the revelations given to the church we learn from Doctrine and Covenants 104:11, that the quorums of the Presidency, the Twelve, and Seventy, have, as one object of their organization, the interpreting of the law, and the formulating of decisions. Do we need anyone to interpret the law, or to formulate decisions? Is there need for such work as that to be done in the church? Are you all agreed as to the interpretation and the application of the laws of the church as found in the Doctrine and Covenants? I scarcely think that anyone of you would be so rash as to say that you are. Then we need somebody to interpret the law. We need somebody to formulate decisions which must be observed as the standard of interpretation of the particular parts of the law which may be in question. This is one of the purposes of the organization of the three leading quorums, the Presidency, the Twelve, and the Seventies.

We find in section 107:44, that there is still another object in the organization of the seventies' quorum, that they are to be organized as traveling ministers. Do we need any traveling ministers? or when the call comes to "send us a preacher," could we depend upon the local ministry to answer the call? How many of you would go upon a few days' or a few minutes' notice to answer calls for ministerial labor? We need minute men, men who are so provided for that they can go where called upon, to carry the gospel to the people. I think you will all

agree that we need a traveling ministry. The quorums of seventies are to train men for this work.

In section 107:42 we find that the High Priests' Quorum is to be composed of men who shall be standing presidents to the church. Do we need a body of standing presidents from which may be drawn competent men to preside over large branches and districts? or could the interests of the work be best served by depending upon the promiscuous membership of the priesthood to fill such places of responsibility? The quorum work of the high priests is calculated to better qualify men for this work.

Since the Lord says that all are necessary, then we conclude that in their place the lesser quorums, the elders, priests, teachers, and deacons are as important as those of the higher orders of the priesthood.

In section 107 we are informed that the elders' quorums are to be composed of standing ministers, to qualify men for the work of standing ministers, if you please. Do we need standing ministers? or could all the ministerial work be done as well by the traveling ministry? Did you ever know of a man who did good work as a traveling minister, but who would soon have things in a turmoil when he tried to act as president of a branch? Then we need standing ministers, and they need to be educated, trained for this work in order to serve the best interests of the body. The Lord says that in the elders' quorums men are to be taught for this purpose. Section 120:10 says that men for the seventies' quorum are to be chosen from the elders' quorums, indicating that elders who are organized into quorums should be better qualified by reason of such organization and its work, for the work of the traveling ministry.

By a careful reading of sections 17:10, 11 and 23:22, it will be seen that it was intended that priests, teachers, and deacons are to be standing ministers to the church, each in their special line of work. Elders may travel, so may priests, but it is their primary work to be standing ministers to the church, caring for the local work under their charge.

We have now located the various quorums of the church, but for this discussion we are particularly interested in those of the elders and the Aaronic priesthood. We can easily see the necessity and importance of the general quorums; but what benefit is there in these lesser ones? Can we not labor in our calling just as well without spending our time and our means keeping up these quorums? Let us see what the Lord says about it. In section 104:38-41 we are told that it is the duty of the presidents of these several quorums to sit in council with their brethren and to teach them their duty, according to the covenants. Do we need to be taught? or are we all perfect in knowledge and wisdom? The Lord evidently recognized that some one needed to be

taught, for if the presidents are to teach, some one must be there to learn. If we all have a perfect knowledge and understanding of the laws and policies of the church and are all agreed in regard to these things, then we might say that we have no need to be taught, but so long as our knowledge is imperfect we need to learn. It is true that when we go to the world we go to teach and not to be taught; so did the disciples of old, but Jesus first called them together in council and taught them what they should teach to the people. Jesus not being here in person now, uses divinely commissioned human instruments to continue his work, and he has made it plain that in the quorums we should receive instruction to fit us for our work.

Are you elders all agreed as to the administration of the laws of the church which come under your particular line of work? Are you all fully acquainted with all the doctrines and policies of the church, the procedure in laboring with and prosecuting transgressors, conducting courts, etc.? If not, then you need to be taught. The Lord has chosen the president of your quorum to teach you.

Are you priests all agreed in your work? Of course you can agree that it is your duty to visit the house of each member, but when you come to my house is it your duty or your privilege to ask me if I have family prayer, keep the word of wisdom, and attend to my family duties or not? Some think it is your duty; others would tell you it is none of your business.

If you are not united in your interpretation of the laws and your duties, then you need the work of your quorum, where under the inspiration of the Spirit of the Master you may be taught by your president.

Are you teachers agreed that you should attend all the meetings of your branch, that you should visit the members from house to house in their homes, that you should notice those who decline to partake of the sacrament and labor with them, etc.? Doubtless were you to be asked to vote upon these propositions or any one of them, the ballot would reveal considerable division. Some look upon a teacher as a policeman, and if he is seen to enter the home of a member it is at once surmised that there is trouble there, something is wrong, hence some teachers hold that they should not visit the homes of the Saints unless sent there to settle difficulties. Do you need to be taught? Section 104 tells you where to go.

Are you deacons all agreed that it is your duty to make a house to house canvass of your branch for financial contributions? Some think that being deacons does not obligate them to attend to the financial work of the branch, nor to take care of the church building, nor to act as usher for the public services, but hold that they are only to assist the teacher

when called upon. If you are not united upon these and other features of your work, then you need the work of your quorum, that you may become efficient servants and approved of the Master.

The Apostle Paul tells us that God set in the church helps, governments, etc. In speaking of the offices of presidents and counselors of the various quorums, the Lord says in section 107: 46, "The above offices I have given unto you and the keys thereof for helps and for governments, for the work of the ministry, and the perfecting of my Saints."

Our work is to be instrumental in perfecting the Saints, till we all come to a unity of the faith. If we are not united, how long will it take us to bring the body to a unity?

Much more might be introduced to show the importance of quorums in the church, but I will leave that to be brought out in the discussion and close by calling attention to one more line of work which has been designated for the quorums in case of contingency. Section 122: 10 says that "should the church fall into disorder, or any portion of it, it is the duty of the several quorums of the church, or any one of them to take measures to correct such disorder." Here is responsibility, trust, and honor placed upon every quorum of the church.

Do we need quorums in the church?

Where do you stand? Are you a member of a quorum? If not, your duty is plain. If you are, are you receiving the benefits from it that God has designed? Do you attend its sessions? If not, why not?

The methods of procedure and plans of work for the accomplishment of the objects designed in quorum organizations is an important subject of itself which may be considered at another time.

C. I. CARPENTER.

(Delivered before the joint session of elders, priests, teachers, and deacons of the Lamoni Stake, at Lamoni, Iowa, February 28, 1909.)

THAT patriotism counts most which says, "In God we trust," and proves its words by really trusting him. Discouragement is easy for the man who forgets the Lord, but if, like Nehemiah's followers, we remember the Lord, conquest becomes possible. When General Armstrong, the founder of Hampton Institute, was confronted by difficulties in his patriotic work, he said: "It would be wrong to humanity to fail, and the way is clear. God has not darkened the way."—*Forward*.

If you want to be gloomy, there's gloom enough to keep you glum! If you want to be glad, there's gleam enough to keep you glad.—Maltbie D. Babcock, D. D.

Original Articles

A PROFITABLE TALK.

PART 1.

JOHN.—Well, Dan, according to the 90th Psalm, we are living on borrowed time, having passed three score and ten years, and I am truly glad to see you so comfortable in your modern home. What a contrast your present surroundings are with those of sixty years ago.

DAN.—Yes, I appreciate our home, and I have not forgotten the days of small things. Wife and I often talk of our early experience in that little twelve by sixteen log-cabin, with its clapboard roof, dirt floor, and old-fashioned fireplace; one door, and small window; twenty-five miles from post-office or store; located in the woods, not one house in sight. For light, we had the tallow dip or candle, and often only the burning log in the fireplace. I asked our son Rob, when he and his bride were undecided where to spend their honeymoon, how it would suit them to start out in life as we did. He replied, "Such life would be transformation." The present generation do not know that they are born. They have everything at their finger ends, and still they are not satisfied.

JOHN.—How true the sayings of Milton: "The mind in its own place, and in itself can make heaven of hell, and a hell of heaven." And the Spanish proverbs: "The contented man is never poor; the discontented, never rich." "If you are but content, you have enough to live upon with comfort." "Since we can not get what we like, let us like what we can get."

DAN.—I have not forgotten those days. It was work, work, work. No annual vacations; when we were married we had that little log house and only five acres in cultivation; balance of the eighty acres in timber; we had a yoke of oxen; one cow, brood sow, half a dozen sheep, and one dozen hens, and we were truly happy, and the world seemed bright to us, and we went to work with a will; put in our little crop, and all the spare time I was cutting down timber, making rails, and clearing the ground. Wife looked after the garden; milked the cow, made what butter and cheese we needed, and helped to burn brush. That was how we spent our honeymoon, and we kept it up for ten years, living in that one log room. During that time four of our children were born. My wife spun the wool, and wove the cloth, and made all of our clothing. She was a helpmate, in every sense of the term; and she was no exception to the women of that day.

JOHN.—The pioneers in New York, Pennsylvania, and Ohio had much to do, for it was no small thing to clear twenty to twenty-five acres of that heavy timber land. Our prairie farmers do not know what

it is to improve a farm. In our boyhood days, we harvested the grain with a sickle and cradle; thrashed it with a flail, or tramped it out with oxen.

DAN.—When we compare the present with the days of our youth, it is marvelous the progress that has been made in every department of life. The steam and electrical conveyances on land and on the water! The telegraph and telephone system, and the great steamships, equipped with wireless telegraphy! What will the next fifty years bring forth? Truly this is a wonderful age; wisely named the fast age. When my parents came to this country, they were three months crossing the Atlantic in a three-mast sailing vessel, that did not exceed in weight one hundred tons, and was then one of the largest vessels afloat. To-day, our mammoth liners, from twelve thousand to thirty-two thousand tons, cross in five or six days, and it is within the possibilities of the next few years when men will go from New York to Liverpool in the air ships. In the midst of all the inventions and wonderful progress of this age, I would like to be permitted to see the next fifty years; but I am confronted with the fact that ere long I shall go the way of all the earth, and I am deeply concerned as to what awaits me in the great beyond. You and I have been fortunate so far as the things of this life are concerned. We have raised large, respectable families, and have been liberal with our means, in helping public enterprises, giving to charitable institutions, and while I am not a member of any religious body, I have always helped them in building houses of worship. I could not see my way clear to unite with any one of them, for the reason I did not know which one was the church of Christ. I do not believe that all can be that church, with their conflicting creeds. I read in Matthew 16:18, that Christ said that he would build his church. The Roman Catholics say that they are that church; the Greek Catholics maintain that they are the true church. Our Protestant churches say that both the Romans and Greeks have departed from the original faith taught by Christ and his apostles. Admitting that charge to be true, I ask which one of the Protestant churches is the true church of Christ. The answers are numerous and conflicting, so I am at a loss to know where the true church is.

JOHN.—I have given the subject much thought in the last twenty years, and I am glad that you have mentioned it. Prior to that time I had not taken any interest in religion; I had persuaded myself that if I lived an honest, upright life, when the end came, it would be all right with me, that there was no need to unite with any particular religious body, for in my judgment they did not agree with the church of the New Testament in doctrine or organization. As stated by you, Christ did say that he

would build his church upon the rock, and I am getting anxious to know where it is, for after a careful investigation of the Scriptures I am convinced that it is the duty of every man to unite with it, and do what he can to support it, for Christ came to earth to do the will of his Father. That was, to offer to man the means of salvation, for man was in a lost condition; the mission of Christ was to place within man's reach means to save him; restore all that was lost in Adam; and my understanding is that he established his church or kingdom, and all that would accept of his doctrine and become members of his church, live upright lives, should have eternal life. While I believe that there are good people in all the churches, Catholics and Protestant, and in fact, outside of any religious body, there are some noble, honorable men and women, and according to the Scriptures, "they shall be rewarded for all the good they have done," and this promise holds good to all men. Many, like ourselves, have stood aloof from any religious body, for the reason that they could not understand that the various religious organizations were of divine origin, and not in harmony with the church of the New Testament.

DAN.—Did I understand you to say that the promise in the Scriptures is that all men, whether they are members or nonmembers of any church, shall be rewarded for all the good they have done?

JOHN.—That is my understanding, for I read in 2 Corinthians 5:10, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"; and in Revelation 22:12, "Behold I come quickly, and my reward is with me to give every man, according as his works shall be." You and I are among the number, and shall be rewarded for all the good, or punished for the evil we have done.

DAN.—Why, that is very plain and just. Had I known the Scriptures made such promise, I would not have worried as I have done; for, as I understand matters now, if I lead an honest, upright, peaceable life, doing what good I can to mankind, there is no need of me uniting with any church.

JOHN.—While it is according to the Scriptures that all shall be rewarded according to their works, good or evil, we must not lose sight of the fact that as Paul says (Ephesians 2:12), "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Again he says, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ, the first fruits; afterwards they that are Christ's at his coming."—1 Corinthians, 15:22, 23. From the above we learn that had it not been for Christ, man would have been lost,

for he partook of the nature of Adam, and it is essential for man to believe in God, in his Son, and in the Holy Ghost; "without faith it is impossible to please God."—Hebrews 11:6. We are not responsible for death coming to us or our posterity. It was because of the disobedience of our father, Adam, and some have found fault with God for permitting death to pass upon all men, saying that it is unjust. But we understand that all that was lost in Adam is restored in Christ. That is, all that die, regardless of the life they have led, shall be resurrected, but, as stated in 15th of Corinthians, "every man in his own order," that is, those who are in Christ, and those who are out of Christ; the good and the wicked; saints and sinners. The first unto resurrection of life, the second unto the resurrection of damnation. "The dead in Christ shall rise first."—1 Thessalonians 4:16. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ."—Revelation 20:6. "But the rest of the dead lived not again until the thousand years were finished."—Revelation 20:5.

From the foregoing passages and others I understand that only those that are in Christ shall come forth in the first resurrection, or in the resurrection of the just or of life. Man may have lived a good, honest, upright life, so far as dealing with his fellow-man was concerned. Still, if he has died outside of Christ, having rejected his commandments (gospel), treating them lightly, saying I see no need to become a follower of Christ, and keeping himself aloof from his church, he will have no claim on the promises that are made to all that will follow him. With this understanding, I am very anxious to find the church that Christ established, for I want to become one of that body that I may be entitled to blessings of the household of faith, having a part in the first resurrection, and to reign with Christ and his faithful followers for ever and ever. A foreigner can not have equal rights with a citizen. He can not vote; in time of adversity he has no legal claim on the government. He is permitted to take up a homestead, improve it by building houses and barns, planting orchards and vineyards, but, at the end of five or seven years at the most, if he has not become an American citizen, he has no claim to the property. He may have been a good, honest neighbor, paid his taxes, but the farm is not his, and he will be compelled to vacate in favor of a citizen. No one to blame but himself. So I understand it will be with us, when we pass to the other shore. If we have not become citizens of the kingdom of God, have not put on the wedding garment, we shall be cast out. (See Matthew 22:11, 12.) Jesus said, "This is the condemnation, that light is come into the world, and men love darkness rather than light, because

their deeds are evil."—John 3: 19. Man may reject the light, first, because it is not popular; second, he can not live in that light and do evil; third, he prefers to adhere to the traditions of men; fourth, he fears that his business will not be a success. Jesus said, "But whosoever will deny me before men, him will I also deny before my Father which is in heaven."—Matthew 10: 33.

DAN.—I have received light, and I can now see that the mission of Jesus Christ is a great blessing to man, and I consider it my duty to manifest by my works, that I do appreciate that which he has done for me, by accepting of the message, the great plan of salvation that he has presented to man. But, tell me, where is his church, and how shall I know it, for there are so many claiming to be his? Just think of the several hundreds that are in the world, teaching conflicting creeds, and claiming that they are all representative of the faithful Son of God.

JOHN.—Yes, it is a great pity that the religious world is divided and subdivided with so many conflicting creeds, and the majority of them maintain that it is immaterial as to which one you unite with, and indeed, I agree with them, for, in my judgment, one has as much right to establish a church as the other, but the question I would like to know is, Where did any of them get the authority to organize the church, and say it is the church of Christ, when he has organized his own church nineteen hundred years ago?

DAN.—Could they not take the Scriptures and organize according to it?

JOHN.—Yes, but they are not in harmony with the Scriptures. You and I could form a church, taking the Scriptures as a pattern; but, would Christ recognize the work done by us?

DAN.—I can't see why he would not. The more workers he would have in the vineyard, the greater the harvest; for, what one church may fail to gather in, the others would.

JOHN.—He might say, "Peter, John, and Paul I know, but who are you? if you are so anxious to labor in my vineyard, why not come into the church established by me?" Do you suppose if we were to go out and organize lodges, after the order of the Masons, Oddfellows, or Woodmen, that they would recognize the work done by us without us first having authority from them to perform such labor?

DAN.—No; I do not suppose that they would permit anyone to go out and represent them, unless authorized by them.

JOHN.—Every organization delegates its authority to those that said organization chooses to send out as its representatives. When men take the responsibility of representing any organization without authority, they place themselves liable to the law.

DAN.—Working for the salvation of souls is dif-

ferent. We read, "That whosoever will, may come and drink of the water of life freely." So if I choose to go and invite sinners to come unto Christ, I can do so.

JOHN.—Yes. A noncitizen of this government can explain to foreigners the benefits derived from being a citizen. But he could not give them papers of citizenship; neither could you or I, as an American citizen, issue naturalization papers, unless we were authorized by the Government to do so. I can not see how any man not a member of the Church of Christ can initiate members into that organization. You have already admitted that you do not know where the church of Christ is, and for you to go out and represent that which you know nothing about, would be inconsistent. In my judgment that is the secret to the serious mistakes made in the religious world: men running without authority, organizing the various churches. Jesus said, "All power is given to me, and as my Father sent me, so send I you." He did not send all that would read that statement. Again he says, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruits."—John 15: 16. From this I understand that it was Christ that did the choosing as to who should be his ministers.

DAN.—Yes, I understand that Jesus called and ordained his ministers, for he was here in person and could give the matter his personal attention. But after his ascension I understand that he moved by the Holy Spirit upon the minds of those that he wanted to labor in his vineyard; hence, we hear men say that the still small voice has spoken to them, saying, "Go and labor for the salvation of souls."

JOHN.—Yes, I have heard young men say that prior to their studying for the ministry they were impressed to do so, in that way; but I can not accept of that as sufficient evidence for the call and authority to go and preach the gospel and officiate in the ordinances of God's house.

DAN.—My understanding is that they are led by the Holy Spirit to take up that line of work, and after they have qualified themselves by graduating in that line of work, the church ordains and gives them authority to officiate in all of the ordinances of said church.

JOHN.—That would do, if those so-called or led to do ministerial work, would preach the same faith and that the church ordaining them was the church of Christ. But the various churches are organizations of men, and they can not show that they have been authorized of God to represent him. I do not doubt but what the ministers of the conflicting creeds have a desire to represent Christ, but where and when did he choose and ordain them? I may desire to work for you, but I could not go out and represent you unless you had accepted of my service.

To make the labor a success, both the employee and employer should be agreed. As evidence that the Lord has not chosen the army of ministers now in the world, we read, "He that is sent of God, speaketh the words of God."—John 3:34. "He that is of God, heareth God's words."—John 8:47. "Be ye one, as the Father and I [Jesus] are one." Paul said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."—1 Corinthians 1:10. "If ye are not one, ye are not mine," Jesus said.

To make my idea plain, let me refer you to what took place here in our city last year. Twenty-five young men graduated for the ministry. Five of them were ordained by the Catholic Church; three by the Baptist; four by the Christians; two by the Methodists; two by the Presbyterians; two by the Congregationalists; three by the Unitarians; two by the Episcopalians; and two by the German Lutherans. If the twenty-five were questioned as to their authority, they would answer, as stated by you, that they were prompted by the Spirit's small voice to take that line of work, and were given authority by their respective bodies to represent them. It is very inconsistent to claim that God approves of the labor of those twenty-five men that differ so materially in their religious creeds. In the first place, the five Catholic ministers maintain that the twenty sent out by the other eight churches are merely representatives of men; that the Lord recognizes only the ministry of the Catholic Church; and while the twenty are willing to admit that the call and authority of the five Catholic brethren may be approved of the Lord, they all preach conflicting creeds. And what is true of the above twenty-five ministers is true of the thousands there are in the world; hence I am justified in saying that the ministers of the various churches are not chosen of God, and their authority to represent him simply comes from the organization of man.

DAN.—I agree with you that I do not believe that God has called men to present conflicting faith, or that which is not in harmony with his word, and the mystery to me is, How can we tell which of the many churches is the church of Christ, if any is? When Jesus said that he would build his church upon the rock, what do you understand that rock is? If we can locate it, we may be able to find the church.

JOHN.—The language of Jesus is as follows: "Peter answered, and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not pre-

vail against it."—Matthew 16:16-18. We notice that Peter had received the knowledge that Christ was the Son of God. He did not receive it from flesh and blood, but from God. How did God reveal that knowledge to him? Paul explains: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Corinthians 12:3. So it was by the Holy Ghost that Peter was informed that Jesus was the Christ, which is in harmony with the promise. "But when the Comforter [the Holy Ghost] is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John 15:26. The Holy Spirit, the power of God, the spirit of revelation, is the rock that Christ built his church upon. Notice its office work. First, we read of it moving out in the morn of creation, "when the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."—Genesis 1:2, 3. "Will reprove the world of sin, of righteousness, and of judgment."—John 16:8. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come [revelation]."—John 16:13. By this Spirit are gifts distributed to members of the church, viz: wisdom, knowledge, faith, healings, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues. By it (the Holy Spirit) is the resurrection of the dead to take place. Can you call to mind anything superior?

Of a church having such to rest upon it can truthfully be said that it is built upon the rock, and just so long as the church will honor and respect the rock, it will never be moved, and the only way to remain upon the rock is to keep and teach the commandments of the Lord. When we teach for doctrine the traditions or commandments of men, then we are building upon a sandy foundation.

DAN.—I can not call to mind anything that is more fitting than the Holy Ghost, and surely it is in every sense "the rock." Now, where is the church to-day that is built upon that rock? Can you give a description of its organization and doctrine taught, for I understand that the various churches claim to build upon that rock, and some say that Jesus is that rock?

JOHN.—Jesus is called the corner stone, the foundation. (See Luke 20:17; 1 Corinthians 3:10.) The foundation must have something to rest upon, and Jesus wisely selected the Holy Ghost. I shall cheerfully try and give you a description of the organization of the church established by Jesus Christ. First, we read of him choosing twelve men and ordaining

them, whom he called apostles. (Matthew 10:1-5.) Second, we read of the quorum of seventy being chosen. (Luke 10:1.) In 1 Corinthians 12:28, we read that God set in the church, apostles, prophets, and teachers. In Ephesians 4:11, we learn of evangelists and pastors. In Acts 15:4 and 20:17, we learn of elders; and in Titus 1:5, the instructions are to ordain elders. In 1 Timothy 1:1, the office of bishop is named; and in Philippians 1:1, deacons are named, also in 1 Timothy 3:8-12. And in Acts 6, we learn of the ordination of deacons. John was a priest by ordination and lineage, and Apollos was a disciple of John, evidently a minister after the order of the Aaronic priesthood. (Acts 18:24.) From the above I learn that there are ten separate and distinct officers in the church, and I have not found any scriptural authority that they were only to remain to establish Christianity, as is claimed by some.

DAN.—Do you believe that the apostles and prophets were to continue?

JOHN.—In Ephesians 4:11, 12, we read that God gave some apostles and prophets, evangelists, and pastors and teachers, for the work of the ministry, for the edifying of the body of Christ, and they were to remain till we all come to the unity of the faith, and of the knowledge of the Son of God; and as already referred to (1 Corinthians 12:28), God set in the church apostles and prophets, and Paul tells us in Ephesians how long they were to remain. So you can see that the demand for apostles and prophets is just as essential as ever. I know that some maintain that there were no successors in office to the first quorum of apostles, which is misleading and not true. Matthias was chosen in place of Judas, but lost his apostleship by transgression. (Acts 1:26.)

DAN.—Yes, I can see the wisdom of appointing Matthias, so as to have the chain of witnesses unbroken, as in the evidence of the resurrection of Christ; but I do not know of any other being called, except Paul, and he was a special apostle to the Gentiles.

JOHN.—Barnabas was called the same time as Paul, and he was named first. (See Acts 13:1-3, and in 14:14 they are called apostles.) That makes fifteen apostles. Then we learn that James, the Lord's brother, was an apostle. (Galatians 1:18, 19, making the sixteen.) There are twenty-one apostles mentioned in the New Testament Scriptures, which destroys the philosophy that there were no successors to the first quorum of apostles.

DAN.—Was not James one of the first twelve chosen by the Savior?

JOHN.—No. We have the name of James, the son of Zebedee, and James, the son of Alphaeus, but not James, the Lord's brother. History informs us that none of Jesus' brethren believed in him during his life time, and John 7:5 confirms that: "For

neither did his brethren believe in him." In Acts 1:13, 14, we have the names of the apostles present when they met in the upper room with Mary, the mother of Jesus, and his brethren.

DAN.—What about prophets? Did not Jesus say that the law and the prophets were until John?

JOHN.—Yes, but since then the kingdom of God (the church) is preached. (Luke 16:16.) By this we understand that the law and the prophets had their fulfillment in the introduction of the kingdom of God. Not that there was not to be any law or prophets after John, for there was law given by the Savior, and he, himself, was a prophet, so declared by Moses, and Luke 24:19 calls him the "mighty Prophet," and John is declared "the prophet of the Most High God."—Luke 1:76. "There were in the church at Antioch certain prophets."—Acts 13:1-5. "And Philip the evangelist, . . . had four daughters, virgins, which did prophesy."—Acts 21:9. Judas and Silas were prophets. (Acts 15:32.) Then Paul speaks of the gift of prophecy given to the members of the church. Why should he speak of the gift of prophecy as one of the gifts of the Holy Spirit, if there are no prophets?

DAN.—What was the doctrine taught by the church of Christ?

JOHN.—Faith, repentance, baptisms of water and of the Spirit, laying on of hands, resurrection of the dead, and eternal judgment. These are some of the principles of the doctrine of Christ. (See Hebrews 6:1-3.) The following teaches baptism for the remission of sins: Mark 1:4, 5; Luke 3:3; Acts 2:38; 22:16. Baptism of the Holy Spirit: Matthew 3:11, John 3:5; Acts 1:5. In support of the doctrine of the laying on of hands: Acts 8:17, 18; Mark 16:18; Acts 19:6, 7; James 5:14, 15.

DAN.—As the above is an outline of the various officers and doctrine in the church of Christ, is there any other sign or means that distinguishes it from the churches of men?

JOHN.—Yes, in 1 Corinthians 12, we read of nine spiritual gifts promised to the church, and Paul did not want the saints at Corinth to be ignorant of that important matter; and Joel 2:28 mentions dreams and visions to be given to the people of God, and Jesus said that the signs would follow them that believe. (Mark 16:17, 18.) In John 7:17, Jesus promised knowledge to all that did the will of his Father, and Paul adds (1 Corinthians 12:7) that the Spirit is given to every man,—of course, to all that do the will of God. The above is a true presentation of the church of Christ and his apostles; as I understand it, and I am in hopes that I shall yet locate it. When I do, I shall with pleasure inform you.

DAN.—I shall be very grateful to find just such an organization. The description given is in har-

mony with the Scriptures, and is so plain that there is no need for anyone to be deceived. Still, I can not call to mind a church with apostles, prophets, seventies, gifts, and blessings, and such is the character of the one established by Christ and his apostles.

JOHN.—Paul compares to the human body the church of the New Testament. He says, "For the body [church] is not one member, but many. . . . The eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body [church], which seem to be more feeble, are necessary."—1 Corinthians 12: 14, 21, 22. Where is the consistency for the religious world to say that apostles, prophets, healings, tongues, visions, and dreams are done away with, no longer needed, and then maintain that they have a perfect church or body; just as well say that the human body is perfect without the eyes, nose, ears, and legs? Nothing is left but a dead, disfigured body. The thought presented by Paul is that as one of the members of the human body can not say to the other, "I have no need of thee," neither can the deacon say to the apostle, "I have no need of you," nor the elder or bishop say to the prophet, "I have no need of you." "But now hath God set the members every one of them in the body [human or in the church], as it hath pleased him."—1 Corinthians 12: 18.

DAN.—I have enjoyed myself, and have had much light, and hope that we shall meet again in the near future.

PART 2.

JOHN.—Well, you have been rather long in returning the visit; still I am glad to see you. Have you been reading the Scriptures and satisfying yourself that I gave you the correct idea of the church built by Christ and his apostles?

DAN.—Yes, I have made quite a study of the Scriptures, and I have no reason to change my mind, or find fault with what you said.

JOHN.—Well, I am very pleased, and now I am prepared to tell you where the church of Christ is, organized after the pattern of the New Testament.

DAN.—Well, the news seems too good to be true. Where did you find it?

JOHN.—It is the Reorganized Church of Jesus Christ, known as the Latter Day Saints.

DAN.—Well, that is news, but not good news. Good day.

JOHN.—Wait, I want to convince you that what I say is true.

DAN.—Don't mention Latter Day Saints to me.

JOHN.—What is there objectionable in the name or the people? Are you acquainted with them or their faith? Do you know anything unbecoming in

them? I hope you do not confound them with the followers of Brigham Young, called Mormons, with headquarters in Salt Lake City, Utah?

DAN.—No, I do not confound them with the Mormons. I know that they do not believe in polygamy, and other evils of Utahism, but the idea that they, the Latter Day Saints, are the church of Christ. Why, the last I would ever think of. In fact, I could not be made to believe that they are the church of Christ. It is an outrage for you to try and palm off any such foolishness on me. I know you are well posted in Scripture, and you are the last man that I would think of ever saying such untruths. The next thing I shall hear, unless you are careful, is that you have been taken to the asylum. Why, John, I am startled to hear you make such a statement!

JOHN.—Again I ask, What do you know about their faith or their standing in the community?

DAN.—I can not say that personally I know anything about their faith, only what I have heard from others. So far as their reputation is concerned, I never have heard anything out of the way. I have known of their church for years. I knew of them before they built their house of worship and that is over twenty-five years ago. But, I can't get over the idea that you claim they represent the church of Christ. You will have to excuse me. I do not consider it worth while to spend time in discussing this matter.

JOHN.—I do not wish to insist on your stopping, but unless you can give better reasons than you have, I shall be justified in saying that you have passed judgment before hearing the evidence, and the good book says that he that judges a matter before he hears it to him it is a shame and a folly. At this late hour in your life, past the three score and ten years, you certainly can not afford to be guilty of that. There is too much at stake for you to treat it so lightly.

DAN.—Listen. Do you think you can get any man that is posted in the Scriptures or has the least idea about such an important matter as the church of Christ, and who is acquainted with such insignificant body of people as they are, scarcely recognized by the Christian world, or those who make no profession, to believe that the Latter Day Saints represent the church of Christ? I look upon them as an honest, humble, law-abiding body of people; poor, so far as the things of this world are concerned, doing no one any harm, not any of them holding a popular position in the world.

JOHN.—I am glad of the compliment you give them; an honest, humble, law-abiding people; that is just the class of people that you will find in the church of Christ, if they follow their Master. Christ said, "The poor have the gospel preached unto them."—Matthew 11: 5. Again he says, "I thank

thee, O Father, Lord of heaven and earth, that thou hast hid those things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight."—Luke 10:21. Had you lived in the days when Jesus established his church, you would have found fault because it was composed of the poor and its leading ministers were men from the humble walks in life, poor fishermen of Galilee. Had he (Christ) consulted you and others you doubtless would have suggested that he choose men from among the highly educated and popular classes of the age, those who were rich and were of note in society. Paul says, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble [popular], are called: but God hath chosen the foolish things [unlearned] of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty."—1 Corinthians 1:26, 27. I have carefully compared the church of former day Saints with this of the Latter Day Saints, and they are identical in organization, doctrine, gifts, and blessings.

DAN.—I presume that the Church of Latter Day Saints is a good imitation, and, pardon me for saying, a counterfeit.

JOHN.—If only an imitation or a counterfeit, as you say, please tell me, where is the genuine? Let me give you some of my experience in connection with my investigation of the Church of Latter Day Saints. I attended one of their General Conferences. I heard several sermons on the doctrine of Christ and the organization of the church and the gifts and blessings, which were along the line that we have been talking. I attended several of their prayer and testimony meetings, and my soul was made glad in listening to the earnest, humble prayers offered by the brothers and sisters, and the remarkable testimonies of the wonderful manifestation of the power of God in healings, visions, and dreams. Then, for the first time in my life, I heard the gift of tongues, and the interpretation of tongues, and prophecy. I thought of the saying of Paul: "How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation; let all things be done unto edifying."—1 Corinthians 14:26. I also attended some of the business sessions, and I was informed that upon that floor there were the quorum of the twelve apostles, the president of the church or prophet, with his two counselors, the seventies, high priests (pastors), evangelists, elders, priests, teachers, bishops, and deacons, and as I looked upon that assembly, and called to mind the soundness of the doctrine that I heard preached, and the solemn and sacred testimony meetings, I said, "This is truly the church of Christ, as it is in perfect harmony with

the Scriptures." By that assembly missionaries were appointed to labor in Australia, Sandwich Islands, British Isles, and to the various parts of the United States, and those missionaries go out on equal basis.

DAN.—What do you mean by equal basis?

JOHN.—The missionaries receive no salary. Their families are provided for. The wife and each child receive so much per month. The church pays the expenses of the missionaries to their respective fields.

DAN.—Do I understand that the wife and children of the leading men are on the same basis as the families of those who are not considered as their equal in presentation of the word?

JOHN.—That is correct.

DAN.—What about the unmarried minister?

JOHN.—He is on the same basis as his fellow minister. He has no family, consequently has no need to draw from the church treasury. There are several of the ministry that go self-supporting, that is, receive no allowance for their families. Do you suppose if this church were only an imitation or a counterfeit, as you have intimated, that the ministry would leave home and loved ones under such conditions? In my judgment this body of people are manifesting by their works that they are deeply interested in the salvation of souls. Some of their ministers have left good, paying positions and have entered the ministry without purse or scrip. The church is doing a noble work. They not only care for the families of the ministry, but their first duty is to look after the needs of the worthy poor. Now, Dan, you stated that you were perfectly satisfied with the description of the church of the New Testament, as I presented it to you, and you have also stated that you have not been able to locate the church that was in harmony with the New Testament. Therefore, I ask you, as the honest man I believe you to be, to prove all things, and to hold fast to that which is good. Do not let popularity lead you from the truths of heaven. I give you an invitation to investigate the claims of the Reorganized Church of Latter Day Saints.

WM. LEWIS.

"Faith was not so much intended to give us rest as to give us restfulness in our lives and work as we go along. The soul that finds this stay does not sigh for rest, because it never gets exhausted and powerless. Faith eliminates worry and brings a cheerful courage."

"It is the mental and spiritual attitude with which a man meets a crisis in life which makes the crisis one of victory or defeat. 'Our thoughts are the epochs of our lives,' says Thoreau truly. 'All else is but a journal of the winds that blew while we were here.'"

Of General Interest

THE HISTORICAL DEPARTMENT OF IOWA.



EDGAR R. HARLAN.

As now organized, this department dates from the first day of July, 1892. Its chief purpose is the collection of historical data relating to our own State and the Territory of the Middle West of which it originally formed a part. Special efforts are made to collect Iowa newspapers from the earliest dates to the present time; works of state and general western history, biography and genealogy; works on the history of all our wars from the earliest times; works relating to the North American Indians; county histories, maps, Iowa pamphlets, biographies of our noted men and women, printed or in manuscript; printed or written documents relating to early settlers and settlements; reports, catalogues, and broadsides relating to the churches, educational and benevolent institutions of the State; in short, every species of data which can throw light upon local, state, or western history. Two hundred and eighty-six Iowa newspapers are currently received, and twenty-nine from other States, making a total of three hundred and fifteen. The library is especially strong in genealogy, local history, and the history of the Civil War.

The department publishes the *Annals of Iowa*, an illustrated historical quarterly magazine of eighty pages, which has now completed its eighth volume. This is made up of original contributions in history and biography. By direc-

tion of the trustees it is sent to every organized library in our State.

In addition to the *Annals*, the historical department is to be credited with the following publications: Eight biennial reports; "John Brown among the Quakers and other Sketches," by Hon. Irving E. Richman; "First census of the original counties of Dubuque and Des Moines," edited by Dr. Benjamin F. Shambaugh; "History of the Constitution of Iowa," by Doctor Shambaugh; reprints of the laws of Iowa, 1838-39 and 1839-40, and the hitherto unpublished journals of the council and the house of representatives of the extra session of 1840; "Early settlement and growth of western Iowa," by Rev. John Todd.

The department has secured over one hundred fine portraits in oil of distinguished Iowans, which are now on exhibition in the art gallery of the historical building. More are promised in the near future.

The library of the historical department on January 1, 1909, consisted of the following: Bound volumes of newspapers, 5,266; books and pamphlets in the library, 16,363.

The museum includes seven large cases for autograph letters, manuscripts, and portraits; a collection of recent, aboriginal, and historic pottery—some of the most interesting specimens of which were found in our own State; a large collection of stone implements, among which is an Iowa ax weighing thirty-one and three-fourths pounds—one of the largest ever discovered—with hundreds of flints; many teeth, tusks, and other bones of the mammoth and mastodon, all of which were found in Iowa; two large cases of birds—mostly specimens found within our State; many Iowa mammals; four large aquariums stocked with Iowa fishes; a case of Indian baskets, bead work, implements, and weapons, the most of which were manufactured by the Masquakie Indians of Tama County; a collection of arms—cannon, mortars, swivel guns, rifles, muskets, carbines, swords, and pistols, in use during the Civil, Spanish, and Philippine wars; and duplicates in bronze of most of the historic medals issued by the United States Government.

Besides the historical department and hall of archives, the State library and the Iowa library commission are accommodated in the magnificent historical building which is now nearly completed. (Foregoing data taken from the Iowa Official Register.)

The accompanying portrait is that of Edgar Ruby Harlan, the curator of the department, recently appointed to fill the vacancy made by the death of Charles Aldrich, the founder of the department. Mr. Harlan was born in Indiana, but came to Van Buren County, Iowa, when but four years of age. He is a graduate of the law department of Drake University, in the class of 1896. He served as county attorney of Van Buren County four years. Early in 1907 he was appointed to assist in the work of the historical department, and he has now been appointed curator by the board of trustees of the department.

A. A. REAMS.

Edgar Allan Poe, in one of his weird stories, relates how a friend, lying on a lounge, saw through the window a huge and terrible monster coming swiftly down the mountain-side toward the house. Looking at the same place the next day, he found that it was only a small death's-head moth crawling slowly down the window frame.—*F. N. Peloubet.*

A Christian will find it cheaper to pardon than resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts the soul into a frame which makes the practice of other virtues easy.—Hannah Moore.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Have You?

Dear Friend: Have you included in your list of Christmas remembrances our illustrated booklet of David H. Smith's beautiful poem, "At last"? It is the only memento of the kind ever published by the church, and is a gift intended to move the heart to higher levels of faith and hope. You can not afford to miss this rare chance of sending so much of cheer to at least one friend at this Christmastide. On sale at Herald Office. price twenty-five cents.

The Way of the Lonely Heart.

Always at the holiday season I had followed the way of the Loving Heart, and my fellow traveler had been one who laughed with me and sang to the chime of Christmas bells.

But the day came when I was left alone, and I knew that never again should I fare joyously, and that henceforth my pilgrimage should be along twilight paths.

And it was thus that I learned of the Way of the Lonely Heart, which is a shadowy way, somewhat steep and stony, and many who travel it need help to reach the heights.

And following that way, I came first to Jean.

"May I breakfast with you on Christmas morning," I wrote, "and help with the tree lighting?" And her answer came back: "You dearest dear, the morning would have been the hardest, and yet I must keep my sadness from the boy."

At nine o'clock I found them, waiting for me, the boy with the scarlet of his cheeks matching the holly in his white blouse, and Jean a tense black figure behind him.

"Last year father lighted the candles," he said as I came in.

"Yes, dear." Jean's hunted eyes sought mine.

I took the boy in charge after that, and while the little lights starred the tree with pink, and green, and yellow, I talked of the days when Jean and I were little girls and went to school together.

"She was such a pretty little girl!"

His eyes shone. "With long curls?"

"Yes. I remember the day that she was naughty and cut them off."

"Tell it."

And I did. And once Jean laughed, and the hunted look went out of her eyes. And when I went away, she said, "You dearest dear, now I can get through the day."

My pilgrimage took me next to Penelope, who writes stories, and who has a little fame and much beauty.

I found her prone on a couch, her face a white oval between bands of dark hair.

"Don't say 'Merry Christmas!' to me," she cried sharply.

So I kissed her in silence and laid against her cheek a bunch of valley lilies.

She clutched at them and asked:

"How did you know that he always sent lilies?"

And then she sobbed and sobbed.

"My heart is broken."

"But he loves you," I said.

"He loves money more."

"No—he loves you too much to put you into a poor setting, and he is too proud to share your money."

"What is pride against love?"

"Put yourself in his place. If you had lost everything would you ask a woman to share your poverty?"

"If she were willing——"

"Look at it from a man's standpoint. He has told you that he must wait until he has recovered part of what he has lost. He is sore; sensitive; don't doubt him, dear——"

"Ah," she caught my hand, "talk to me—make me have faith——"

And I preached a little of the doctrine of self-forgetfulness. "You have dreamed so much, and your search is for the ideal. He is a real man. Be patient, and some day he will understand your need of him and his of you."

Gradually hope came to her, and she sat up. "I am going to put a spray of lilies in a letter and send it to him," she said. "I wrote so bitterly this morning."

It was a long way from Penelope's apartment to the tenement where an old man lives who kept books for the One who had traveled with me the Way of the Loving Heart.

I took a basket with me and spread a little table, on which I set out roast chicken and celery and bread and butter, and I made his tea and heated gravy and mashed potatoes and mince pie over his little gas stove.

He sat in a big chair, all crippled with rheumatism, and watched me.

"It's mighty good of you," he said, over and over again; "the woman downstairs cooks my things. But I can't pay much and she is careless."

When everything was ready, I pinned a bit of mistletoe in his lapel and stuck some holly in a vase.

And then we had our lunch together. For the old bookkeeper is a gentleman, and he talked of the One we had both loved.

"He had such a great heart," he said, and I assented eagerly, for I was hungry to talk of my sorrow, and yet I feared to sadden other friends. But my little bookkeeper was not saddened. He lived in a land of memories, a pleasant land, where he walked and talked with those who had gone before.

And as he was refreshed in body by the food that I had brought him, so was I refreshed in soul by the spiritual manna which we shared.

"I will come often," I told him, as the afternoon waned. "It helps me to talk to you."

"One lonely heart can always help another," was his simple philosophy, and he was smiling when I left him.

The house to which I came next was a house of Discord. There was a son, and a daughter, and the son's mother. A trio of unhappiness. And the fault lay with the son's mother; and yet she was my friend, and I knew that hers was a lonely heart, and that loneliness had made the bitterness, and the bitterness discord.

She sat alone in her big front chamber, although there was a merry party in the rooms below. But the son was not merry, nor the son's wife, for over them lay the shadow of the unhappiness upstairs.

"Why don't you go down and join them?" I asked, when I had presented my little gift.

"I am not wanted," stiffly; "they have each other."

And then I took her hand in mine.

"Dear Margaret," I said, "is life to go on this way to the end?"

"Is it my fault?"

And wondering at my courage, I told her, "Yes."

"Oh, how can you!" she flung out. "It is they who are selfish."

"They are young—and it is we who know more of life who can show them the beauty of unselfishness. You can never win this way, you can only win by following the way of the Loving Heart."

Her eyes questioned, and so I told her of that Way, and how each year we had tried to follow it, and how love had always won love, and bitterness would always be repaid with bitterness.

"Peace on earth, good will—" I finished, "why not show good will to your own—to your little boy, who, after all, is still your little boy, and to his wife, who at heart is a little troubled girl? It is you who must bring harmony into this home, Margaret."

"If I might," her voice was wistful.

Then she stood up and smoothed her hair, and in the mirror she nodded at me.

"I am going down," she said.

And as I passed the door of the living room I saw the light in her son's face as he welcomed her.

The Way led next to Mazie, who works in a department store, and who lives in a dingy hall room. She is dear and sweet and good, but life has brought her nothing but drudgery. Her little face as I saw it, during all the hard weeks of the pre-holiday season, at the ribbon counter, had haunted me, and when I found that she was an orphan and alone, I asked her to dine with me on Christmas Day.

But we did not dine at home. I knew what young girls like, and I had a big bunch of violets to pin on her shabby coat and my gift to her was a set of furs, and so it was a transformed little maiden who went with me in a taxicab to a certain famous hostelry.

"I have never seen anything so lovely!" Maizie kept saying as she sat at a table in the corner of the great dining-room and looked upon the golden-lighted rooms, gay with poinsettia and throbbing with music. "I have never seen anything so lovely!"

Her delight in the dainty service, her healthy appetite, which reveled in the delicious food, her eager interest in the people at the other tables, took me out of myself.

"How good you have been to me!" she said, as we went out.

"It is you who have been good," I told her; "you have given more than you have gained."

"Why, what could I give you?"

"You have youth and hope," I said, and as she tucked her hand in mine I knew that my friendship with little Mazie held the promise of many good things for both of us.

When I had taken Mazie home, I came back to Jean.

It was late, and the boy was in bed, and Jean sat before the little open fire reading the Book of books.

"Read to me," I told her, and she turned to the Twenty-seventh Psalm.

"It isn't exactly a Christmas chapter," she said thoughtfully, "but it belongs to you and to me. 'Wait—be of good courage—and He shall strengthen thy heart—'"

I stretched out my hand to her and told her of my day.

"After all," she said, thoughtfully, when I had finished, "it was all the Way of the Loving Heart, dearest dear."

And I saw that it was, for they all love me, and I love them—storm-tossed Penelope, and the old bookkeeper, and Margaret, and little Mazie, and Jean, my best-beloved friend.

And because this Way of Loneliness led me to unhopèd-for heights, I have told of it, that others, following, may, in the joy of Christmas service, find again the Way of the Loving Heart.—Temple Bailey in December *Outlook*.

Do not magnify your sufferings into virtues.—*Frederick B. Richards*.

Letter Department

ROBERTSDALE, ALABAMA, November 11, 1909.

Editors Herald: This will inform the HERALD readers that the writer is still actively engaged in the mission field, "away down south in the land of Dixie," where the cotton and the sugar-cane grow and where the flowers are still in bloom. I have lately acted as a moderator in two debates of twelve sessions each, with two hours to each session. The first debate was held at McKenzie, Alabama, from October 18 up to and including the 23d, in the church house owned by our people. The other debate was held near this place from November 1 to 6 in a house owned by the so-called Church of Christ, sometimes called Campbellites. Bro. T. C. Kelley represented the cause of truth against falsehoods and abuse from the mouth of one W. G. Roberts, of Rippey, Iowa.

The discussions resulted in a victory for the truth. Roberts' stock in trade was to browbeat, abuse, and to belittle Brother Kelley and to misrepresent and slander the Latter Day Saints. So much abuse and ridicule disgusted many of the people. I have heard many debates, but Roberts can, in some respects, put up the most unreasonable and the silliest mess of stuff and call it an argument, of any man that I ever heard in debate. Instead of being a shrewd debater, and accurate in statement and representation, he misrepresents the real facts so often and is so abusive and such a browbeater that good, intelligent people soon become disgusted with him. He is so full of egotism and self-conceit, and boastful in his manner, and so loud and boisterous in self-praise, that some who have never heard him before might be led to think he is a great debater, if they take noise for argument. But the facts in the case are, he makes a great big noise with but very little argument. A few assertions that he made were as follows:

"He (Kelley) don't believe that Jesus Christ is the Son of God." "He don't believe in baptism for the remission of sins." "He don't believe the Bible." "The Book of Mormon came from hell, and can almost smell the smoke on its leaves." "Joseph Smith was a polygamist." "Young Joseph, his son, admitted that his father was a polygamist." "When Joseph Smith died the Saints expected him to rise from the dead the third day." "Joseph Smith killed three men at the time of his death." "Mormons destroyed one whole town in the State of Missouri, and burned Methodists alive." "Mormons (the Reorganized Church) want to take the life of every Gentile." "Book of Mormon teaches murder." (He read one statement in the book to prove it, which is found in King James' translation in Micah.) He admitted the statement was in Micah, but said in the Book of Mormon it taught murder and that it, the Book of Mormon, came from hell, and was a fraud. And at the same time tried to defend the Bible in the presence of intelligent people who knew that if it condemned the Book of Mormon as a fraud the same thing in the Bible would prove the Bible a fraud, and Brother Kelley did not hesitate in showing him up on that.

Doctrine and Covenants teaches stealing in section 64:6. (Another falsehood like the one about the Saints burning Methodists alive.) Tried to make it appear in Doctrine and Covenants 83:1 that the dedicating of the temple lot by Joseph Smith referred to the dedicating of the temple by Joseph Smith, which is to be built in the future, and wanted to know how the temple could be dedicated by the prophet after his death. (A new objection, but very silly indeed.) "Mormon, the Reorganized Church, more bloodthirsty than the Indians"; "worse than the Catholics."

He tried to leave the impression on the minds of the people that the Saints were dangerous and were liable to break out and destroy. He would not allow Kelley to call him "brother,"

for, said he, "That would put me lower than Christ." Balaam's beast had the Spirit, therefore he was a Saint and a full brother to Kelley, and then he tried to bray like a donkey. "Baptism of the Spirit could not be a permanent element in the church." "Apostles were not given before Jesus ascended." (See Mark 3: 13, 14; Luke 6: 13.) "Apostles are living officially in the church now." "Can not find where Barnabas was an apostle." (Acts 14: 14.) "Paul chosen an apostle in 35 A. D., but not chosen to fill vacancy caused by the death of James who was killed in 44 A. D. (But chronology of the Bible does not show Paul an apostle until 45 A. D., next year after the death of James; see Acts 13: 1-4; 14: 14.) "Comforter to the apostles only." "Jesus Christ will never reign on earth." (See Job 19: 25; Zechariah 14: 5-9; Revelation 5: 10; 20: 4-6.)

"Timothy an uninspired man." (See 1 Timothy 4: 14; 2 Timothy 1: 6-14.) "The learned man and the unlearned man spoken of in Isaiah 29: 11, 12; found in 1 Corinthians 1." Asserted that we claimed that all of our church histories were inspired, and then added all the pages in Book of Mormon, Doctrine and Covenants, and Church Histories together to get the number of pages of inspiration claimed by the church. (Showed to be false by Brother Kelley.) "Generation has passed away in which temple in Independence was to have been built." (False.) Read Jeremiah 19: 11; to prove that Jerusalem would never be built up again. (Kelley showed by several prophecies that the interpretation was false and that the city would be built up again after the destruction in 70 A. D., and that the Jews would gather back and be planted in their own land, no more to be "pulled up out of their land, saith the Lord thy God." (See Amos 9: 14, 15; Ezekiel 37: 21-25.)

"No increase of rain in Palestine and the Jews are not gathering back to that land." (Kelley showed by unmistakable evidence that there had been an increase of rain and that the land is fruitful in Palestine, and that the Jews are gathering back to that land; and that, too, in fulfillment of many Bible prophecies since the coming forth of the Book of Mormon. "Kelley admitted the Book of Mormon came from the Devil." (False again.) Read a purported affidavit from Peter Ingersoll which represented Joseph Smith saying that he had the "damn fools fixed and that he would carry out the fun." "Principles of the doctrine of Christ in Hebrews 6 has reference to the law of Moses." "Revelation ceased by divine appointment." "Book of Mormon teaches polygamy on page 116." "Revelation on the war fixed up by Mormons after Joseph Smith's death." "If that was true, which I do not admit," said Kelley in reply, "it was put in print in 1851, nine years before the Rebellion, and it came to pass just as stated, hence the prophecy is true." But Joseph Smith did utter such a prophecy, as we have several important evidences to show. In the work of John Hyde, published in 1857, he cites a statement from Joseph Smith made on April 6, 1843, concerning this matter, showing that Joseph Smith declared publicly the place where it would begin and the cause: "I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question); this a voice declared to me while I was praying earnestly on the subject, December 25, 1832."—Mormonism, by Elder Hyde, p. 174; Church History, vol. 1, p. 263.

We have several statements that were made during the lifetime of Joseph Smith to the effect that he prophesied of the events that are spoken of in the revelation, and it began to come to pass at the rebellion of South Carolina, and after many days slaves did rise up against their masters, who were marshaled and disciplined for war. Over one hundred and seventy-five thousand colored troops were marshaled for

war against the South and over fifty-two thousand of them were from the territory not included in the emancipation proclamation, which shows they were not free men, and every nation upon earth has been involved in war since the rebellion of South Carolina.

Brother Kelley not only showed by statistics that every nation had been involved in war, but that there had been an increase of earthquakes, etc., as indicated in the prophecy. Roberts said there had been earthquakes all along and to prophesy of earthquakes was no evidence that Joseph Smith was a true prophet. Kelley said there had been earthquakes right along before Jesus came and he had prophesied of earthquakes when he came, and so did John the Revelator. So if the prophecy of earthquakes would prove Joseph Smith a false prophet, it would prove that Jesus and John were false prophets on the same principle. So he did not have any more to say about earthquakes, but Kelley showed that there has been a great increase of earthquakes since 1832, and that it was an evidence that Joseph Smith was a true prophet.

"Jews waded blood knee-deep a few years ago in one of the Eastern nations." "Moroni wrote upon the hole," and Roberts offered to let anyone in the audience have his pencil to write upon a hole. "Young Joseph said that his father lied." "Oliver Cowdery denied his testimony to the Book of Mormon and joined the Methodist Church." "Joseph Smith found the manuscript of Spalding." "Church established on Pentecost." "A. Campbell was the president of a robbing and thieving institution." "The Church of Christ was restored by Luther, Wesley, and A. Campbell." "Church went into the wilderness in 567 A. D., and remained in the wilderness twelve hundred and sixty years, and was restored in 1827 A. D., by A. Campbell, when they organized the first congregation, at which time there was a complete return to the word of God."

He said A. Campbell restored the church, but denied that he established the church, and then challenged Kelley to produce one statement from one of his brethren who had ever claimed that A. Campbell established the church. Kelley then read a statement from Daniel Sommer, one of their chief men and editor of the *Octographic Review*, that A. Campbell did establish the church, and thus met him with a statement from the mouth of their chief leader, as wide and as broad as the challenge; but Roberts said that was unworthy of notice and just went right on with his noise and silly talk. But the people saw the point in spite of his silliness. He read an affidavit by one W. L. Crowe to the effect that Benjamin Winchester, an elder in the old church, said to Crowe that Joseph the Martyr was a polygamist and a very bad man. Winchester said that Crowe lied. See article in *HERALD* for January 24, 1906, under the heading of "W. L. Crowe exposed," which contains a refutation of the Crowe affidavit. I was prepared to refute it when I met Crowe in debate at Shaw, Kansas, had he brought it up, but he did not have the cheek to bring it up there and try to defend it in public, but he let Roberts have it, who, as Bro. W. H. Kelley says, is toting it around with which to make merry with his friends, deceiving and being deceived.

Bro. C. J. Hunt furnished a refutation of the Crowe affidavit to both *HERALD* and *Ensign*, but Roberts was silly enough to try to make it appear that it had been gotten up since his debate with S. W. L. Scott. The facts in the case are, it was published in the *HERALD* nearly three years ago and Brother Hunt furnished me with a copy before it was ever printed in the church papers. Men can not down the Book of Mormon and the latter-day prophet. Joseph Smith was a prophet of God and we can defend him as easily as we can defend Moses, Isaiah, Joel, or John the Revelator, or any of God's ancient prophets.

One rule of the debate said that if either party resorts to personal abuse of his opponent or his opponent's brethren, it

shall be taken as evidence that he can not maintain his position by fair argument. Roberts did abuse his opponent and his opponent's brethren a great deal of the time during both debates, hence went down in defeat on that ground as well as on other ground. He claimed the oil spoken of in James 5: 14, was olive oil, but that oil was not used in connection with healing the sick or working miracles (see Mark 6: 13); but he claimed elm bark or fat meat or a mush poultice would do just as well as the oil that James referred to with which to anoint the sick.

I have not the time to write up all the silly things that he used, but I only refer to a few and also to a few of his assertions and false statements without giving any reply from the other side for lack of space, but there is one truth which Roberts told in that debate which I was glad to hear him tell, and which I am pleased to mention here, and that was repeating a statement to the audience that Brother Kelley had written in a letter to Dr. J. F. Love to the effect that in case Roberts held the debate it would not be worth publishing in book form. That was one time he represented his opponent correctly.

He tried to mock Kelley in every way that he could. He would bray like a donkey and he would open his mouth wide and bow his head and try to mimic a sick person while vomiting, both in noise and actions, thus trying to mock Joseph Smith at the time he vomited after being poisoned. Sometimes he would hallo, "O Joseph! Joseph!" almost as loud as he could several times, then put his handkerchief over his face and cry out like a person heartbroken, and weeping bitterly over the loss of some dear friend, apparently trying to mock the friends of the prophet who were mourning and weeping over his body when it was brought to Nauvoo for burial.

The propositions discussed are as follows: The church with which J. F. Love stands identified, known as "The Church of Christ," is a human institution and unapostolic in faith, name, organization, and doctrine. Joseph Smith was an impostor and the Book of Mormon a fraud. Kelley affirmed the first and Roberts the latter proposition. When Kelley would make a clear-cut argument and back it up by a plain passage from the Bible, Roberts would mention another verse and would begin to browbeat and ridicule his opponent because he did not quote that.

He harped on this in Book of Mormon, first book of Nephi 5: 48: "They crucify the God of Israel." Therefore the book is a fraud because it claimed God was crucified instead of Christ. Isaiah 9: 6 says, "For unto us a child is born, unto us a son is given; his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father." In Matthew 1: 23, we read, "Behold a virgin shall bring forth a son and they shall call his name Emmanuel, which being interpreted is God with us." These and others were brought forth to convince the people that Christ was called God in the Bible as well as in the Book of Mormon, but Roberts went right on with his ridicule and abuse. But he could not cover up the facts from the minds of intelligent people.

Roberts was so reckless that he even stated that A. Campbell was the president of a robbing and thieving institution, yet he claimed that Campbell restored the church, and so Brother Kelley defended the character of Campbell as well as the character of Joseph Smith against the unsupported statements of this braggart. Our cause was ably defended by Brother Kelley and he would have done much better if the other side had brought forth arguments instead of so much silly talk and abuse. Kelley quoted 1 Corinthians 12: 7: "But the manifestation of the Spirit is given to every man to profit withal." Roberts said it did not mean that, but the opposite. Our cause is not hurt by reason of the conflict, but the Saints as a rule are feeling well in the work.

My debate that was to have taken place at McKenzie in August with the Baptist, did not take place because Baptist man did not appear. Hopefully in the gospel work.

F. M. SLOVER.

HITEMAN, IOWA, November 18, 1909.

Dear Herald: The Hiteman Branch was organized May 30, 1894, with sixteen members, by High Priest William Anderson and Joseph Snively, William Anderson being district president. Bro. William Loach and the writer were ordained priests the same day; Bro. William Loach being its first president. The following named brethren have served in that capacity since then: Morgan Lewis, John R. Evans, Edward Rowley, W. E. Williams, and William Wilson, who is now serving. From sixteen members the branch grew till it numbered about seventy members, then a scattering took place, leaving the branch for a while without any male members. Bro. John R. Evans, of the missionary force, was appointed president, and with the aid of some noble sisters the work was held intact. Afterward some Saints moved in and with baptisms the branch now numbers one hundred and seventy.

The missionary brethren who have labored here are R. M. Elvin, John R. Evans, William Anderson, Joseph Snively, John Smith, John Garver, M. M. Turpen, John Harp, Charles Harpe, E. B. Morgan, Paul M. Hanson, John S. Roth, R. S. Salyards, and probably others, all doing a good work. The branch has not been without its trials, but what branch has been entirely free from them? We are pleased to say the branch is now in a good condition. Quite a number have been baptized within the last three years. Our Sunday school and Religio and Sisters' Aid Society are doing a good work and are presided over by Srs. Mary Miller, David J. Williams, and Sr. Harriet Dooms, respectively. May God's blessing attend our auxiliaries and inspire those in charge with the sacredness and beauty of the work intrusted to them, as they are helps in the kingdom of God.

Two Utah elders came here last month and asked for the use of our church building to preach in, which was granted them with the understanding that we expected to reply to them. They preached two nights. We were fortunate to have Bro. E. B. Morgan here to answer them. He occupied two nights in his reply. The names of the Utah elders are Pare and Bunderson, the man Pare doing the preaching. This man Pare is the best posted Utah elder it has been my privilege to hear. It would be well if all elders of the Reorganization, whether traveling or local, would keep themselves posted on differences between the churches. Many of the Utah elders in years past have said they were not as well posted on church history as we were, but now it seems that some of them are reading and informing themselves, and from their deductions think they are able to meet us. I believe we can truthfully say the work did not suffer at the hands of Brother Morgan. Brother Morgan, I believe, fully justified our position, though as he said, two nights was a short time to answer so many questions. Our brother is fully informed and posted on these things and it would be hard to get a man better acquainted with the differences. In honor to the Utah men it should be said they acted honorably; their deportment was excellent and undoubtedly their zeal is commendable, worthy a better cause. I would like to see them all convinced of the errors of their position.

May God bless the angel message and all those engaged in its promulgation. I feel to bear witness again that this work is of God, because of the many evidences given me of its divinity. May we live as God desires us to live that we may obtain all he has promised.

Your brother in the faith,
W. E. WILLIAMS.

Israel Astray.

Whatever may be written in these articles touching the above caption it is not with a spirit of acrimony, enmity, or a detestable feeling we have for estrayed Israel, for in our very soul we sympathize with and pity the thousands of honest-hearted souls who are priest-ridden and tithe-burdened under an exacting, mathematical, Brighamite priesthood, which filches from the poor, unsuspecting dupe fully twenty per cent of his hard earnings to keep in affluence and wealth a score or more of "noiseless prophets" and well dressed gentlemen. The average tithe payer not only pays ten per cent of gross earnings, but pays contributions to his meeting house, various church organizations, contributes to mission funds, and not infrequently maintains a son or relative in the field. This enormous tax and constant drain is eating into the very vitals of the system, and while it teaches "true humanity" it is impoverishing the dupe, blasting his hopes, and destroying his ambition, and many who have for years quietly submitted are now openly avowing it is only to the end that a chosen few may gloat over gold and live in luxury. That our brethren may see the seeds of destruction that are sown in this as well as in other ways, that are slowly but surely rushing them on to their doom, is the only object of this series.

The municipal election of recent date resulted in the complete overthrow and defeat of the church power, almost a thousand majority for the Gentile mayor, and all the councilmen save two were elected. The church forces, Republicans and Democrats, by command of church diction, "fused" in order to defeat the "wicked Gentiles"; but all to no purpose. The city is now thoroughly under Gentile control, which evinces the fact that when brethren are in the "booth" they will vote against their "taskmasters," whereas in the open they dare not oppose.

It is apparent to the younger element that the older and the leaders of the church, are living in violation of the law of the State and of God as interpreted by the manifesto, and those that are disregarding the law should be responsible for its enforcement, but instead they are direct lawbreakers themselves or are very friendly to those that are. In some States of this Union conditions such as exist here are bids for the rope of the lyncher or the torch of the incendiary; the only safe course is obedience to the law of the land and there will be no need of breaking the law of God. No man is big enough to decide for himself whether he will or will not obey the law, and the bigger the man who assumes such prerogatives the greater the harm to the community; for if one has the right to ignore the law others will try to do the same. We believe this to be the darkest apostasy the world has ever seen, and the most cunningly devised fables that were ever hatched by Satan have been in order to keep the honest in heart blinded to the real facts. The forces placed in motion by the divine hand can not be ignored or turned down with impunity. Prenatal conditions are doing their work here. Slowly but surely the microbes of destruction are already located in the very vitals of this cunningly devised fable. The mother that bore the child and dare not express her contempt and hatred for such a system under the fear of threatened mortal and eternal destruction, has marked her child with eternal hatred against such a religion. One particular case in point will illustrate hundreds that exist: A man who, holding a responsible position, having passed through the temple and received his endowments, and still a member of the church, whose father was a polygamist, in speaking of the unpleasant conditions that prevailed in the family, gnashed his teeth, clenched his fists, with eyes that gleamed with passionate hatred, and declared under the most curdling oaths that it was all a fraud from beginning to end,

and that he would fight it as long as he lived. The knitted brow, the distorted face, the angry eye, the blasphemous words, and the hatred expressed are the result of the expression and condition of that much abused wife and mother, when her Lord would say, "My dear, I will have to go over to my other family to-night." And thus the younger element, hundreds of them, are virtually skeptics, agnostics, and infidels. There is really no love for God, Christ, or his gospel in their hearts. However, a man is not measured for his moral worth, but by his commercial value, and if up to "standard" no crime in the calendar will turn him out of the church.

T. W. C.

(Continued.)

News From Branches

NEW ALBANY, INDIANA.

New Albany Saints are still on the move. While our numbers increase slowly we can see a rapid increase spiritually. God's Spirit has been with us on several occasions of late, and has comforted many. There is a marked tendency on the part of all to do their part. Brother Jaegers, who was baptized in July, coming to us from the Catholic Church, was spoken to by the Spirit on last Wednesday night at prayer meeting, and we think he has an important work to do in God's cause. Our preparation for a nice Christmas eve is encouraging, as the Sunday school is arranging a fine program. The Religio work is progressing nicely and we can certainly thank God for what he has helped us to accomplish in the past two years in raising up a nice branch here. May many honest souls yet unite with us in our earnest prayer.

JOHN ZAHND.

Miscellaneous Department

Convention Minutes.

District Sunday school convention met at Higbee, Missouri, September 24, 1909, with Superintendent P. J. Raw in the chair. Bro. William Chapman and Sr. Ellen Davis were chosen as the credential committee. Bevier and Higbee Sunday schools reported. Report of the home class superintendent was read and accepted. Adjourned to meet at the call of the district officers. Willie May Chapman, secretary.

Convention Notices.

Let all who contemplate attending the district conference and convention at Ribstone, Alberta, from the east take notice that they must come on the Grand Trunk Pacific and get off at Edgerton. Teams will convey them to Ribstone. The train leaves South Saskatoon at 7.40 a. m. and arrives at Edgerton at 2.47 p. m. on Tuesdays, Thursdays, and Saturdays only. Mixed trains get here the same day, lying over night at Biggar. Those coming from the west must leave Edmonton at 8 a. m. Tuesdays, Thursdays, and Saturdays, stay over night at Warrington and arrive at Edgerton at 8.20 the following morning. I am further authorized by T. J. Jordan, president, to state that Thursday, December 30, will be occupied by Religio work, Friday with Sunday school, and Saturday and Sunday with conference work. Let all who expect to come advise me as to what day they will come so they can be met and cared for. H. J. Davison, Edgerton, Alberta, locating committee.

The Sunday school-Religio convention will meet at Saint Joseph, Missouri, at Seventeenth and Faraon streets, on January 8 and 9, 1910, at 10 a. m. Let all secretaries of both auxiliaries see to getting reports in early to the respective secretaries. We expect to have a general worker there to instruct. It will be necessary to choose delegates from both auxiliaries to the General Convention. Also election of officers of both, as well as other business. Come everybody. Carrie M. Lewis, District Sunday school superintendent; B. R. Constance, District Religio president.

The first district Sunday school convention of Southern Indiana District will convene at 2.30 p. m., January 1, 1910, at New Albany, Indiana. Five schools have already joined

the association since its organization, and we trust to have reports and representation from all, in order to get our work established in full before spring. Delegates will be elected to the General Convention and officers of the district will be chosen for the year. John Zahnd, superintendent.

The Bishopric.

AGENT'S NOTICE.

To the Saints of South Dakota; Greeting: The year will soon be gone with its opportunities to do good by aiding in the financial part of church work. Has a loving Father blessed and prospered you? What have you done for his work? Have you thought of the aged, the poor, and the missionaries' families, for which your tithes and offerings are mainly used? Do not postpone this important matter. God knows of your ability and desires to give. Our record for good is made up of deeds, not broken promises. I would like to have a Christmas offering from each child. Parents should encourage and help their children in so worthy a work.

Send to my home address, Independence, Missouri, 709 South Fuller Avenue.

EDWARD RANNIE, *Bishop's Agent.*

December 2, 1909.

HOW DO YOU LOOK?

Not as to your physical face, but your spiritual deportment and obedience as reflected in from the gospel looking-glass. James 1: 23-25 informs us that as some are hearers and not doers of the word, they are forgetful of their looks and as to the manner of men they are. But that those who so "looketh into the perfect law of liberty and continueth therein, not a forgetful hearer, but a doer" of the work, this man *shall be blessed* in his deed. The deed we now want to remind you of is the payment of tithes, offerings, consecrations, etc., which is a part of the gospel or *perfect law*; and if a part of the perfect law, you have not rendered a perfect obedience if you have been a forgetful hearer, and you can not be blessed in this deed (tithing) until you have been a doer of the work. In the 27th verse we are told "To visit the fatherless and widow in their affliction," is pure religion. One purpose of such visit should be to minister to their financial needs, and how unless we comply with the financial law? For if they are left to individual ministrations, some are apt to be neglected and suffer.

Some withhold their substance because things do not suit them. For the same reason we might get out of the church, for we are not all suited with *all* things done. Some object to allowances for the ministers' families. Will you tell us of a better way? The writer, his sister, and mother suffered physically, were cold and an hungered in a good live branch (?) most of two years, while our father was on a foreign mission. Why? For the reason that in 1875 to 1877 no allowances were made. Few paid tithes, the home Saints had no rule. "What was everybody's business was nobody's business." While there were one thousand acres of timber within five miles of us owned by Saints, yet we suffered for wood and mother at one time paid her last dollar for a load of green wood to warm us. No method. Fifty-five dollars in cash from good Bishop Rogers was all we had from headquarters.

Hence we judge knowingly when we say that while there may be faults in present system, it is the best possible under present conditions. The man who withholds his tithes to-day is either unconverted, or seeking an excuse. The latter is the most inexcusable; the first should receive the admonition given to Peter: "When thou art converted strengthen thy brethren." So take another look into the perfect law and see if "thou lackest one thing yet."

The year 1909 is near its close. We have made the best record ever recorded in this Little Sioux District. But did you help make it? One hundred and sixty seven out of a possible 1200 payers have sent in \$3,750.00, an average of more than \$22 for each one on our books. This is fine for the 167; but what of the more than 1000 who have not responded? We have maintained the district expenses and allowances and have sent Bishop Kelley \$2,500.00. Did you help? If not, was it because you were forgetful? We have no complaint to make on the record of the 167; but what of you? We trust you will take another look and straightway *be a doer* by sending us your portion in accord with the law.

Your brother,
ALMA M. FYRANDO.

MAGNOLIA, IOWA.

Resolution.

Be it Resolved, First, That we, the members of the Lamoni Branch, do hereby extend an invitation to all branches and members of the church, that see this notice in time, to join with us in fasting and prayer to Almighty God for the morning and noon meals, Sunday, December 19, 1909, in behalf of our beloved but much afflicted president, Joseph Smith.

Second, Let us gather together upon that day in mighty faith, petitioning our heavenly Father to spare him to the church, if his work be not done, and if it be God's will to relieve him from this pain and affliction.

Third, Believing as we do, God does all things for the best and that many times our afflictions are blessings in disguise, let us earnestly pray that if there is a lesson intended for the church or our brother in this affliction, we, together with our brother, be given light and understanding, to speedily learn this lesson; that God may say it is enough, and that where pain and sorrow is now, health and happiness may reign.

But if in God's infinite wisdom he does not see fit to relieve our brother, as we so much desire, let us pray that he with us be given patience, strength, and courage to say, "Thy will, O God, be done."

Fourth, Let us further remember the kind hands that are caring for him, that they may be given strength and such blessings as they need to do all in their power to comfort him who has so long merited our respect and confidence.

Be it further resolved, That our secretary be authorized to send a copy of this resolution to the HERALD and *Ensign* and request them to publish it.

H. H. GOLD, *Secretary.*

Died.

WILLIAMSON.—Infant son of Jimmie and Myrtle Williamson, was born August 27, 1909, at South Alabama, and was laid to rest in the Pleasant Hill cemetery near McKenzie, Alabama, August 28, 1909.

WHITEHEAD.—Little George A., son of Bro. Jay S. and Sr. Lucy Whitehead, was born May 17, 1908, at Mexico, New York. Was blessed December 13, by Alma Booker. Died at the home of its parents in East Syracuse, New York, August 8, 1909. Little George was an exceedingly bright boy, but it seemed wisdom with God to call him home to dwell with the redeemed. Funeral from the home; sermon by Alma Booker.

SURDAN.—Thomas J. Surdan was born July 26, 1836, at Virgil Cortland County, New York. Baptized into the Reorganized Church September 10, 1905, by Elder A. B. Phillips. Died November 19, 1909, at his home in Potter County, Pennsylvania. The brother was loved by all who knew him because of his kind disposition. He united with the Greenwood Branch by certificate at its organization, November 6, 1909. The sermon was preached by Alma Booker at the M. E. church in Simerlinville, Pennsylvania.

TREMBLY.—Mrs. Margaret was born in the State of Ohio on December 18, 1839, and died on November 9, 1909, at the home of her daughter, Mrs. W. T. Dodson, near Ingram, Nebraska, after an illness of a complication of diseases. She was baptized by S. D. Paine, August 9, 1896, at Earl, Nebraska. She was married to Nelson Trembly, August 27, 1857, and to this union were born eleven children, eight boys and three girls, four of the boys having died in infancy. All of the other children except C. H. Trembly, of Decatur County, Iowa, were present at the funeral. The funeral sermon was by Elder G. W. Johnson, of Eustis, Nebraska, and the remains were laid to rest in the Plain View Cemetery near Maxwell, Nebraska.

REID.—Harvey R. Reid died at his home in Terlton, Oklahoma, November 16, of typhoid fever. He was born at Augusta, Kansas, October 15, 1880. He moved with his parents to Oklahoma in 1893. He was called home about September 1, on account of the sickness of his father, H. E. Reid, whose death occurred on September 28. He was a member of the Reorganized Church and was faithful to his duty. While in his right mind he talked about being a minister of the gospel when he got well, having been called to the office of deacon but circumstances had prevented his ordination. He leaves a mother, three sisters, and two brothers. The funeral services were held Tuesday and the remains laid to rest, after a short service by Elder A. J. Moore, in the Terlton cemetery.

WEBB.—Dr. E. B. Webb, at his home near Arnett, Oklahoma. He was born in Chautauqua County, New York, 1827;

died November 24, 1909. He united with the church about 1865 and died in the faith. Cause of death was heart failure.

KEEN.—Howard Oscar Keen was born October 2, 1888; died November 15, 1909, near Norwood, Iowa. He united with the church August 15, 1909. He leaves a father, mother, four brothers, and three sisters. Two brothers and three sisters preceded him in death. "In his life the example of patience did abound; may this quality in our lives be found."

WOLVERTON.—Mary Catherine Lippincott was born December 4, 1869, in Franklin County, Pennsylvania. She moved to Nebraska with her parents, James and Jane Lippincott, when about eight years old. She was married to George L. Wolverson at Fairmont, Nebraska, February, 20, 1889. To this union five children were born, four of whom, with the husband and father, are left to mourn her departure. She departed this life at Shelton, Nebraska, November 17, 1909. She united with the church June 4, 1897, being baptized by Elder James Stubbart. Funeral services were held at the Baptist church at Shelton, November 19, conducted by Elder C. H. Porter.

HOLMES.—Richard Holmes, son of John and Mary Holmes, was born in Rich Hill, Missouri, June 4, 1889; moved to Roslyn, Washington, with his parents the same year; lived in Roslyn until three years ago, when he and his father went to Seattle, Washington. Richard was taken with typhoid fever and was sick only one week when his spirit took its flight. Died at Roslyn, September 23, 1909. He leaves father, grandmother, several uncles, aunts, cousins, and a host of friends to mourn, his mother preceding him ten years. Funeral discourse was delivered at Roslyn at the home of his grandmother, by Elder D. W. Davis, of Seattle, Washington.

ALVIS.—At Lamoni, Iowa, November 24, 1909, Mrs. Elizabeth Alvis. Elizabeth Wood was born March 21, 1857, at Chandler, Indiana. In 1873 she was united in marriage to Mr. Clark Alvis, who preceded her to the other side about five years ago. At the time of his death they were residents of Cincinnati, Ohio, thence she removed to Columbus, Iowa, and about two months before her death she came to Lamoni. She leaves one daughter, Mrs. Thompson, and a grandchild two years old. She was a consistent member of the Methodist Church. Funeral was from the home of her sister, Sr. James Heathman, Elder John Smith in charge, Elder Heman C. Smith preaching the sermon. She was interred in Rose Hill Cemetery.

ESTES.—Lydia Ellen, died at Seattle, Washington, October 7, 1909. She was born at Pittsburg, Pennsylvania, October 2, 1850. Was baptized into the Reorganized Church October 4, 1903, by Gomer T. Griffiths; confirmed by the same. She was an earnest, consistent believer unto death, loved and respected by all who knew her. She leaves husband, three sons, three daughters, and many warm friends to mourn her decease. Funeral sermon by F. A. Smith, assisted by William Johnson and George W. Thorburn.

O'CONNELL.—At Lamoni, Iowa, November 13, 1909, Bro. Michael T. O'Connell, aged about 79 years. He was born in Ireland, but came to America when seven years old. His parents obeyed the gospel, and so did he at the age of ten. They moved to Nauvoo in 1842, and to Wisconsin in 1845. Later he went to Idaho, and in 1892 came to Lamoni. He held to the faith throughout life, and in 1906 gave his property to the church and entered Saints' Home. By his request Bro. H. A. Stebbins preached the funeral sermon, Bro. James Anderson assisted.

Unchivalrous Chivalry.

We are accustomed to think of the Middle Ages as a period in which women, though denied some of the privileges which are theirs to-day, were nevertheless idealized and revered. Only in part is this romantic tradition true. Chivalry, a system of military manners in vogue from the eleventh to the sixteenth centuries in western Europe, did indeed pretend to encourage the utmost deference towards women. Mr. George Willis Cooke, however, writing in the December *Chautauquan*, points out that gallantry, courtesy, and sentimental love took the place of the more substantial recognition of the economic and political rights of women.

In his article which is entitled "Women under feudalism and chivalry," Mr. Cooke points out the charm which still lingers over the tradition of the courts of love in Provence. Yet this very chivalry, on the surface so charming, "fostered sentimentalism, formalism and immorality. It injured the virtues and the real merits of women and brought them praise in place of justice." Says Mr. Cooke, "It was well for civilization and for real gallantry when chivalry passed

away. The lament that chivalry is dead is a waste of sentiment, for only in its death could woman come to her true development of womanhood and a real influence on society."

Law in the Wilderness.

An officer of the mounted police is not an exponent of the law; he is the law itself. When he rides his cayuse to foot-hill camp or threads on snowshoes the worn north trails of the trapper, he goes clad with the authority of courts. He preserves order, but he also makes arrests; he tries offenders in his own courts, and then escorts the man upon whom sentence has fallen to a prison of his own making, where the law-breaker may be incarcerated for ten days or thirty years. Back of that slight, silent, steel-nerved rider is the strong arm of England and the whole of Canadian jurisprudence, and when he speaks, it is as one with authority. In extreme cases, when the death penalty has to be enforced, one mounted policeman may have to act as clergyman, executioner and coroner.

"All this I swear without any mental evasion, equivocation, or secret reservation. So help me, God,"—with these impressive words do raw recruits and grizzled soldiers enter the service of the mounted police and swear fidelity to his majesty, Edward VII. It is not prospective wealth that tempts a man to become an empire-builder in this mounted force of Greater Canada, "for hard is her service, poor her payment."

The newly recruited constable gets sixty cents a day, his term of engagement is five years, and he may look forward to reengagement on a second term, with a staff-sergeant's pay of from one to one dollar and fifty cents a day to work up to. Recruits must be between the ages of twenty-two and forty, active men of thoroughly sound constitution and possessed of certificates of exemplary character. They must be able to read or write in either English or French, understand horses, ride well, measure up to the minimum height of five feet eight inches, have a chest measurement of thirty-five inches, weigh not over one hundred and seventy-five pounds, and be unencumbered with a wife.—Agnes Deans Cameron in the *Christmas Century*.

A Master of the Art of News-Letter Writing.

William E. Curtis, the famous correspondent of *The Chicago Record-Herald*, probably has a more enviable position and is read by more men and women daily than any other newspaper writer in the United States. He can go anywhere in the world and write on any live topic that he chooses, so long as he interests his hundreds of thousands of readers. He has traveled several times around the world and written entertainingly about almost every country under the sun.

Every day in the year, without vacation or intermission, Mr. Curtis has a two-column letter in THE RECORD-HERALD. The remarkable thing about these letters is their power to interest all classes of readers. Women read them with the same enjoyment as men. Whether the subject be politics, travels, a new kink in the Monroe doctrine, an interview with the newest money king, or the personal history of an Egyptian mummy, the story is always told with a limpid simplicity and an unflinching sense of interest that keeps one reading to the end. No other correspondent now living can match the record of Mr. Curtis as a popular purveyor of timely and useful information. Whether he writes from his home in Washington or from the wilds of Mexico, from the gay streets of Paris or some remote temple in India, he always has something fresh and entertaining to tell.

Mr. Curtis began his newspaper career in Chicago as a reporter in 1872, speedily became a managing editor, resigned to serve as secretary of a government commission sent to South America, and fulfilled his duties so brilliantly there that Secretary James G. Blaine placed him at the head of the new bureau of American republics. He is almost as widely known in South America and Europe as in the United States. At the world's fair in Chicago he was the executive head of the Latin-American department. He is a member of almost every learned society in Washington and many in Europe.

Nobody outside of *The Record-Herald* office knows under what flag Mr. Curtis will next be hanging up his hat, but everybody knows that, whether in be in Patagonia or Kamchatka, he will find something interesting to write about. Merely to read his daily news-letters is a liberal education. He does his full share toward making *The Chicago Record-Herald* the best home newspaper in the West.

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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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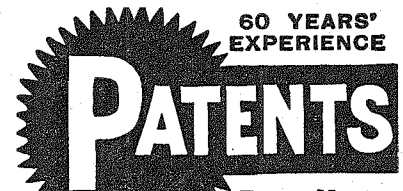
If it is not right, do not do it; if it is not true, do not say it.—Aurelius.

Children's Blessings.

To the Ministry: In harmony with the resolutions passed by the last General Conference, we have printed proper blanks for the recording of blessings of children. Order No. 167½. In book form same as baptism certificates, 25c, or 12c per doz.

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

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



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

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Editorial

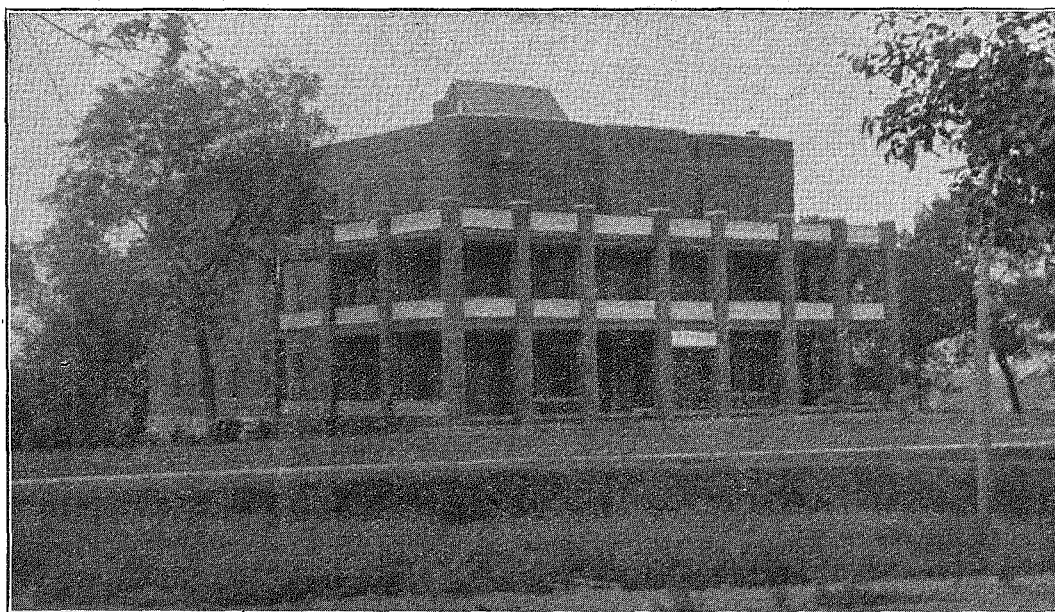
OPENING OF THE SANITARIUM.

Dedicatory prayer by Joseph Luff:

Creator of the heavens and the earth, of the sea and the fountains of waters. Essentially thou art God. Thy attributes are divine, thy resources infinite. All of thy works proclaim thy majesty, and stir us to reverence as we contemplate them, as they come within the range of our impression or vision. And yet with this immensity of revelation before us, we desire to avail ourselves of the privilege given to us in the direction and counsel of the Spirit, and of thy Son Jesus Christ, to address thee as "Our Father who art in heaven." For we believe it to be the more appropriate on this occasion, as under the regime of thy paternal regard this

I ask, O Lord, that thou wilt accept this building at our hands. It expresses the faith of thy people. It carries with it the evidences of their willingness to sacrifice at thy behest, and bears in itself the testimony that indeed we love thee rather than the concerns that pertain merely to this life alone.

We humbly ask in Jesus' name that thou wilt so manifest thy regard and approval for the service thus rendered, that thou wilt indite the prayer that is now being breathed with reference to it, that those who shall be in charge of the interests to be served and subserved within its walls, shall be made conscious from day to day that there is coming into their lives, their hearts, their intellects, and into their nervous being, a helpfulness of divinity, nerving them for the duties devolving upon them, and qualifying them by faith to look forward and expect a divine benediction in attestation of the work that they perform. Grant, we pray, that whosoever



house has been ordered and we feel ourselves closest thus to the pulsations of thy heart, and we feel within ourselves the vibrations that assure us of our welcome as children into thy presence.

Believing it to be a direction of divine grace, and that a revelation has been given to that end, this house has been builded to thine honor, and I, as thy humble servant, have been asked to hand it over to thee formally, by prayer, in the presence of this people and thus to dedicate it. I ask in the name of the Matchless One whom thou has given to us as Redeemer and Friend, by which to be brought near to thee, that thou wilt inspire me to do it in a manner to be approved by thee, and not only be of interest but of divine benefit to those who shall be affected by the influences that grow out of the service thus rendered to thee in the name of thy Son,

shall be brought to receive ministrations within these walls shall immediately be made to feel that the atmosphere surrounding them in this place has been sanctified by the presence of God, of his angels, and the operation of his Spirit. That whosoever shall be called upon to officiate in the sacred ordinance of thy house, as they stretch forth their hands to lay them on the afflicted person, or to pour the oil that has been consecrated to that end on the head of the individual in the name of the Lord Jesus Christ, may receive unto themselves the evidence of thy favorable regard for this service rendered, and may find the evidences of the truthfulness of that statement made by the Son of God himself, "I will be with you to the end of the world," manifesting itself in signs following the believer, and the sick being healed among the rest. That whosoever shall come to serve as officials and in

the capacity of medical advisers or directors, together with those whom they bring here, or those whom they come to wait upon, shall receive at their hands a service which, supplemented by thy divine power, shall prove to them that the circumstances of the erection of this house and dedicating it to God was not in common with ordinary events of life, but one upon which God had condescended to put his peculiar blessing and allow the favorable influences of his operative grace to attend and be manifest from time to time.

Grant that whosoever shall wait upon the sick—the attendants, the nurses—or whosoever shall come as visitors to offer a word of comfort or advice or suggestion, or whoever in any capacity that may be considered by human mind more menial than this, from the roof above to the floor beneath, shall be moved upon, whether consciously or unconsciously to them, by a grace so distinctly divine, as shall enable them to perform with accuracy and pleasure the work devolving upon them. Grant, we humbly beseech of thee, Lord, that from this day things may be so ordered within it, until its doors shall no longer need to be open for such purposes, or until thou thyself shall declare it to be unnecessary, that a continuous, uninterrupted stream of that which indicates thine immediate presence in coöperation with those here serving shall be dispensed, which shall give free and vigorous witness to the thought that in dedicating this house to thee we did that which is in accordance with thy will.

Thus, Lord God, we ask thy blessing upon directors, upon nurses, upon attendants in whatever capacity, upon elders, upon those in charge and the associate ones with them, and may divine grace so be and abide among them and with them and in their interest that those on whom they may be attending may be stirred by the evidences confronting them to the consciousness that more than human agency is surrounding them, and that it is a good thing to bring here those who need attention because they have divine consideration and blessing that is not common to the ordinary environments of the world or of life.

Regard us in this petition, and make record of it in heaven, and may it constantly be in thy sight and mind. Bear in mind those chosen to represent thee in this work by thine own will and who have consecrated themselves to this service, with the determination that so long as thou shalt give intimation of thy grace and assurance of thine approval, they will so devote themselves, without selfish hope of human reward or without consideration of anything that appeals alone to the carnal mind; but who seek as first duty, like their Master, to bless others as opportunity shall occur.

Oh, God, accept this offering, bless its walls, bless it from the foundation to the cap stone, bless all who shall be associated with it, and sanctify its administration from beginning to end. Accept this building at our hands, and consecrate it to thine own ends, and if we have failed in mentioning in our petition anything that may be essential to its completest success, fail thou not in adding because of our defect.

Thus petitioning, oh, Lord, we present to thee this expression and testimony of our sacrifice and love, in the name of Jesus Christ. Amen.

The formal opening of the Sanitarium occurred at Independence, December 15. The exercises were conducted in the reception room of the first floor of the Sanitarium, under the direction of President Frederick M. Smith. Keen interest in the institution drew a large crowd that overflowed into adjoining rooms and occupied every available foot of space on stairways and in hallways and corridors.

The meeting was called to order at half past two

o'clock and the Independence choir sang, "Guide us, O thou great Jehovah." The opening prayer was offered by Bro. W. H. Garrett, of the Independence Stake Presidency. Bishop E. L. Kelley made the opening speech. It is proposed to publish a pamphlet giving a complete report of the entire proceedings. At present we can give only partial reports of the speeches made. In part Bishop Kelley said:

This institution I understand is made and builded for the purpose of accommodating, *first*, those of our own faith who need and want to have its accommodations. It is similar to our Saints' Homes or Old People's Homes. We made the condition in the outset a number of years ago, that in building these homes, they were, *first*, for good and worthy members who did not have any means of making a home for themselves, and who were needy and ought to have such a place. *Second*, they were for those individuals who were good and worthy members who had means, but had no proper or satisfactory place for themselves, but could furnish a place with their own means. Those who have neither means, nor way of providing themselves homes, they were the first to be admitted. Then the second. And the *third*, in order, is any individual who shall need, whether he is a member of the church or not. These come in as the third class; that is, the others have the preference when all can not be accommodated, and all of you will readily see they should have in an institution thus builded.

In the building of this institution there has been gathered and expended by the church altogether the sum in building and grounds of \$52,854.28. The offerings that were made directly for this purpose amount to \$34,323.38, and the income that was brought in by the sale of certain timber that was cut on the land here and the sale of brick, etc., material that was left over, amounted to \$437.34, making a total of \$34,760.72. This, together with what the church furnished directly, has paid for the institution, so that there is not one cent of indebtedness upon the building nor upon the grounds. We start then to-day in this situation. There has been donated the present year, in addition to this, as offerings for the purpose of furnishing this institution, the sum of \$2,345.43.

Mayor Jones of Independence followed in a speech expressing earnest and we believe sincere appreciation of the institution. He stated that the city would be glad to use the operating room in emergency cases, as heretofore no such institution has been available.

The choir rendered an anthem after which Elder Heman C. Smith, Church Historian, read an historical sketch of the movement that had led up to the completed structure. This paper will be printed in full in our next issue.

Following Bro. Heman's paper Elder Joseph Luff, Physician to the church, offered the dedicatory prayer, a remarkably inspirational effort that touched the hearts of those present.

Srs. Myra Brackenbury and Violet Hughes sang a duet, and Elder Elbert A. Smith followed in a speech dealing with the present movement toward combining physical and spiritual methods in the treatment of the sick.

Brother Luff spoke at this juncture in part as follows:

I confess to you that it is not without some misgivings that I finally consented to accept the position to which I have been appointed, and as some of those who are present will bear me witness, they did not receive that consent until day before yesterday. For three years and a half, or three years since last April—notwithstanding my avowed readiness to do what I believed was the will of God, I have held that in assuming responsibility of this kind, or of any grave importance, that purported to any degree to be under the direction of God, the individual whose life was involved therein was at least entitled to some token from God in support of that appointment, witnessing its approval to him. I did not receive that until the day before yesterday, hence I had notified the brethren that I should have nothing whatever to do with the Sanitarium, and never withdrew that statement from them until Monday.

I shall not go into any details with reference to what changed my mind, but simply satisfy you by saying my mind was illuminated to the degree that enabled me to look out and see a policy for the institution that had not been before outlined, as I had understood it, and that the peculiarities that characterized my attitude as a professional man and that distinguished me from most, if not all others, was indeed one of the considerations why I had been selected, there being other reasons besides that. I want to say to you to-day that I can only bring into the management and conduct of the affairs of this institution the knowledge I possess or may acquire. I can not use any other man's intellect and education, only in the sense that I can assimilate it. I am, as is known to you all, and I state it plainly, a homeopath, by profession. It is true as has been said, that there is no intention in the establishment of this institution to indorse any particular school of medicine or anything of that kind; but I wish it understood by all that so far as my jurisdiction goes, there can be nothing else. I know nothing else. I could not practice anything but homeopathy if I would. I would not if I could. My friend here, Doctor Wood, if he were in charge, would not make this a homeopathic institution. He could not if he would. He would not if he could. He differs from me. To the extent that my rule and government reaches this is to be recognized. I hold it as I hold my religion—sacred. Thirty-five years ago I accepted the faith of this society and left a more popular church in my native town of Toronto, Canada, of which I had been a representative. After careful thought and study I started out on my career as a representative of the faith I now profess with this thought before me: that for every prayer I offered, every sermon I would deliver, every ceremonial observance in which I was participant or to which I voluntarily consented, I should have to eventually make answer to God, and I resolved on entering upon missionary work that would take me most probably from one extreme of the United States to the other, that when it came to a question that necessitated decision on my part as between the pleasure of God and the pleasing of men, if I could secure the pleasure of God and the good will of my brethren at the same time, by any single act that might seem to be called for at my hands, well and good; but that the consideration of pleasing God should be made paramount in my life, and if both points could not be gained, I would thus decide, then let results follow as they would.

I accept this work with that thought to-day. My first thought is to make this a spiritual house. My first duty in it is as a minister and servant of Jesus Christ. My second business will be to perform and direct such medical services as I believe can be consistently supplementary to the great divine thought as I have been made to digest it and assimilate

it within myself, and as I shall have wisdom given to me to comprehend it—this, I believe, is corroborated of what was given to the President of the church.

Of my brother here, my professional friends, or any other medical friends in this city or other places who shall be permitted to bring patients into the building, the question shall never be asked, What is your religious convictions or leaning? with any view to interference. The patients will always be asked if there is a preference in a medical line, and whom they prefer to wait upon them, and whoever shall be called for by them shall have the fullest liberty in that line, and all the facilities of this institution shall be placed subject to their legitimate requirements in order to help them to make a success, to the extent possible of the services that are being rendered. And if individuals shall come here of different faith to that held by those who builded this house and which shall be here represented in general, and they shall require the services of ministers, whether it be of the Methodist, Baptist, Presbyterian, Roman Catholic, or any other denomination, every facility within this institution so far as I have jurisdiction will be put at their disposal that they may be enabled to secure whatever consolation they believe to be available to them under the religion they have espoused. To the extent to which I shall officiate, my ministrations shall be only that belonging to the peculiar religious and medical belief which I represent. Could it be any other? The responsibility of that which differs from it, rests and rests entirely with those who make other selection. Every dose of medicine given, every application external, every operation performed within these walls under my direction, or by my counsel, will, I believe, confront me by and by, and I did not consider the assumption of position as minister in the church thirty-five years ago as a matter of any greater importance than I do the acceptance of this appointment to-day. I hope by the grace of God to so move that I can keep that thought in view always, and never prescribe on paper or orally or never consent within these walls to the performance of anything without first satisfying myself that the reason that moved me to that performance will be acceptable to God when I offer them to him at last. That is my hope. My position.

Dr. N. P. Wood was the next speaker. Evidently Doctor Wood has had experience as a speaker and he kept his hearers in a happy state of mind. He expressed satisfaction at the broad spirit of toleration that he had observed.

Dr. Joseph Mather read a carefully prepared paper that was full of good thought and won favorable attention.

Mr. William Southern, jr., editor of the *Independence Examiner*, made the closing speech. He relieved the gravity and tedium of a long session with numerous flashes of wit, making good natured drives at physicians, lawyers, editors, and everyone in general.

Altogether, the exercises, under the skillful direction of Bro. Fred M., passed off in splendid form, and both Saints and nonmembers went away very favorably impressed.

The trustees of the Sanitarium are F. M. Smith, E. L. Kelley, George Harrington, George H. Hilliard, Ellis Short, Roderick May, and Joseph Luff. Dr. Joseph Luff will take charge immediately as medical

director and will select the board of physicians. The board of physicians will pass upon all applicants.

PROPHECY DELIVERED BY ELDER JOHN SMITH.

The following prophecy was given through Elder John Smith, President of the Lamoni Stake, at a union prayer meeting held in the basement of the Brick Church, at Lamoni, Iowa, November 24, 1909. It was the evening before Thanksgiving Day. A good Spirit was present and we feel that our readers will be interested in the prophecy:

My spirit is burdened to-night, and the Lord says that his promises are yea and amen to them that believe in him.

I have taught my people that I could be found through fasting and prayer. This should be done with fervency of spirit and with true faith, which is acceptable unto me. And it is not pleasing to me, your heavenly Father, that there should be so much indifference. I am daily bestowing my blessings upon my children while danger is moving fast among the children of men. The pages of the history of the past are black with disaster and suffering, but this is nothing compared to what the future will bring, because wicked men are waxing worse in the world, seeking the lives of their fellow-men, and danger lurks upon every hand, and according to the promises of my gospel your only safety is in keeping my commandments. My soul yearns for your diligent service in my work. I have heard your prayers in the past, I have blessed your sick, I have prospered you in the affairs of your labors in business according to my promises, and yet many of my children have forgot my kindness to them. O, I would call upon you as a loving father, as a tender parent, that your hearts may be turned wholly unto me, and that you may remember that there is no safety save in keeping my commandments and doing my will; and no matter whatever danger may threaten, even should you lose your life in the keeping of my commandments, your reward is sure before me.

Never forget, therefore, my dear children, that the loving Spirit is still waiting to enter into your hearts, if you will open and let him in and keep my commandments. Be ye therefore faithful and diligent. My work shall go on though wickedness shall increase, and suffering, disaster, and turmoil shall fill the land and the homes of the people with sorrow; yet those who are faithful to me shall win the eternal crown. The time is coming, yea, near, and that is why I am urging it upon my people, when the cry shall be heard, "Behold, the bridegroom cometh." But many have grown careless, many are growing indifferent, many for whom I have the richest blessings. But now is the day of salvation. Now is the opportunity of your life and I plead with you, by all the powers that I can send upon my children, that you will listen to my commandments, give heed to my servants, seek to do my will and keep my commandments, and my blessings shall rest upon you.

Seek not to make light of the manifestations of my Spirit, because the purpose for which I have placed them in the church is to edify, to comfort, to instruct, and to strengthen them, and only by this and by their faithfulness before me shall my people and my loved ones be able to overcome. Amen.

SANITATION AND CIVIC PRIDE.

Despite the cold weather a good sized crowd attended the lecture by Rev. F. M. Smith, at the court-house Thursday evening. Reverend Smith took for his subject "Sanitation and civic pride,"

and he handled the subject in a manner indicating that he had great knowledge along that line. The lecture was illustrated throughout with scenes from actual photographs of conditions of Independence, Missouri, and Dayton, Ohio. Some of the photographs of the streets and alleys in Independence showed a condition far from sanitary. Some of these views were taken in the vicinity of the public square. The lecture was suggestive throughout instead of merely condemning the unsanitary conditions as they exist in many parts of the city. Reverend Smith gave suggestions as to how the unsightly places could be made real beauty spots with very little trouble or expense. All enjoyed the views of Dayton, Ohio, and grounds around the National Cash Register Company, which the company has spent considerable time, and money in beautifying. The lecture was given under the auspices of the commercial club, the members of which have taken a decided stand for civic improvements. Everyone should hear the lecture of Reverend Smith and it is likely arrangements will be made to have the lecture repeated at some future date.—*Daily Sentinel, Independence, Missouri.*

NOTES AND COMMENTS.

Bro. Leroy Eastwood, of 147 Wabash avenue, Detroit, Michigan, desires to communicate with any church members who may be able to put him in the way of securing a moving picture outfit and passion play films to use in lecturing to prisoners in the State prison. Anyone who can help him will do well to get in touch with him by correspondence.

The Business Manager of the Herald Publishing House would like to get in touch with all members of the church who are practical pressmen, book-binders, or printers. The Herald Publishing House is very much in need of help at present. We often need help and, all things considered, we would like to hire church members. Let us hear from you so we can keep in touch with necessary help. Address Business Manager, Herald Publishing House.

The HERALD Editors are in receipt of a letter from Bro. F. R. Tubb in reference to the letter of Bro. H. O. Smith's appearing in the HERALD of recent date. Brother Tubb desires to disclaim any intention of hurting Brother Smith's feelings, or reflecting adversely upon his work as a minister, and closes by saying: "I again respectfully apologize to Bro. H. O. Smith, assuring him that no hurt was intended him as a man or as a prominent minister of the gospel."

"Never stand waiting and hesitating when your conscience tells you what to do."

THE SAINTS' HERALD HISTORICAL SERIES.

IX. THE TRAGEDY AT CARTHAGE.

By Elder W. E. LaRue, pastor of the Central Church,
Kansas City, Missouri.

(EDITOR'S NOTE.—In presenting this article in this connection we deviate from our original plan. The article on the "Church in Nauvoo," should appear at this time, leading up to the tragedy at Carthage. But owing to illness, Elder Mark H. Siegfried, who is pastor of the church in Nauvoo and historian of the Nauvoo District, and who has the matter in hand, has been unable to prepare his article in time for this number. His article will appear later; probably in the Jubilee number of the HERALD.)



The assassination of Joseph and Hyrum Smith, which occurred at Carthage, Illinois, on the 27th of June, 1844, was without doubt the most tragic event in the history of the Church of Jesus Christ of Latter Day Saints. The story of that fateful incident has been told repeatedly by tongue and pen, by friends and foes, by those who aimed to make known the facts concerning the incident and by those who used the incident as a subject for fiction and sensation. The public ear has been more effectually reached by the enemies of the men and the cause they sought to promote, and therefore it is well that something may be said in defense of the defenseless.

RELIGIOUS MARTYRS.

Some have laughed to scorn the idea that these men were entitled to be recognized as martyrs of religion, they have asserted that they received the due reward of their deeds and in fact ought to have been killed long before they were. The Latter Day Saints believe that Joseph and Hyrum Smith were put to death for the same reasons that instilled the

murderous spirit in those who caused our Savior to suffer death; the same influence that caused Nero to order that Paul should be beheaded; the same power that has ever arrayed itself against the servants of God from the foundation of the world. It is the way of the world to praise dead saints and persecute living ones, and if martyrdom is now on the decline it is because martyr mongers are more wise.

Napoleon once said, "It is the cause and not the death that makes the martyr," and while there may have been other things, yet it is certainly true that it was for the cause of their religion that these men suffered death. Before they announced their religious convictions they were unnoticed, but ever after they were made to lead a stormy life, a life that surely no one would choose for all the reward that earth gave them. It was vainly supposed that with the passing of these leading characters, the cause would also receive its final deathblow and the world would be rid of this obnoxious sect; but it was not so. One writer expressed himself in these words concerning their work, so sure was he that the religion established and taught by the Latter Day Saints had fallen no more to rise:

A mushroom growth upon a rich bed of decay, which sprang up merely because something better was not planted, but had no enduring root. It might flourish for half a century or more upon the scum of vice in America and the ignorance of Europe, but could enjoy at best but a sort of living death, and must soon wither and decay.

Once again was proven the truth of the saying attributed to Saint Jerome, "The blood of martyrs is the seed of the church." The work for which these men died has lived on and is living still, with no prospects of dissolution, failure, or decay. When we survey the past and realize the conflicts and ordeals which the work has survived, we can not but admire the firmness and stability of the cause, undaunted by its foes, undismayed at the machinations of the adversary, and commanding the good will and respect of reasonable men upon the merits of the righteousness of its principles.

Bancroft, in his History of Utah, has this to say:

Whatever else may be said of Joseph Smith, it must be admitted that he was a remarkable man. His course in life was by no means along a flowery path; his death was like that which too often comes to the founder of a religion. . . . The founder of Mormonism displayed a singular genius for the work he gave himself to do. . . . The prophet's days were full of trouble. His people were often petulant, his elders quarrelsome, his most able followers cautious and captious; while the world scoffed and the neighbors used violence, his high priests were continually asking him for prophecies, and if they were not fulfilled at once to the letter they stood ready to apostatize; many behaved disgracefully and brought reproach and enmity upon the cause.—Pages 184, 185.

GATHERING CLOUDS.

It will be well here to review the conditions which like the gathering storm clouds were fast approach-

ing and threatening to burst forth in their fury only to be satisfied when this tragic deed was accomplished. It is with difficulty that we look back to that day and time and fully comprehend the contrast of conditions then and now. Then, that portion of country was on the frontier of civilization; the course of empire was gradually pushing westward; the country was sparsely settled and in many instances the inhabitants were affiliated with roving banditti, which were common at that time. The people as a rule were coarse and rough, and as a rule were ignorant; being inured to the hardships of frontier life they had developed peculiar traits of character.

The Saints having been driven under the exterminating order of Governor Boggs, from their possessions in the State of Missouri, came to a beautiful site on the banks of the Mississippi, in the State of Illinois, where they built a city which they called Nauvoo. A regular charter was obtained from the State, providing for a mayor and council, municipal court; and the city council was authorized to organize the inhabitants, subject to military duty, "into a body of independent military men to be called the 'Nauvoo Legion.'" This provision was for the protection of the city and was under the authority of the state officials and subject to them. During the few succeeding years the city made a rapid progress, the population was constantly increased by large numbers of immigrants—converts to the faith who were seeking association with the Saints.

THE "EXPOSITOR."

On June 7, 1844, appeared the first issue of a paper called the *Nauvoo Expositor*. This paper was published and instigated by parties who had been excommunicated from the church and were enemies to the church and its officers. Its object was to stir up strife, to aid the enemies of the church by publishing slanderous stories. Its columns were filled with foul abuse of such a character that the city council met and pronouncing it a nuisance, ordered the mayor (who at that time was Joseph Smith) to have the establishment and paper removed without delay, in such manner as he should elect. The result was that the city marshal proceeded with assistants to the office of the *Expositor* and removed the press, type, and paper to the street and destroyed them. This event, whether wise or unwise, provoked an outburst of sentiment from the people far and near, and was the culminating act which hastened the tragedy. F. M. Higbee, one of the proprietors of the *Expositor*, went before a justice of the peace at Carthage, and obtained a writ for the arrest of Joseph Smith and members of the city council, charging them with riot. Joseph Smith and others for a time refused to submit to trial by this court and were

meanwhile arraigned before the municipal court of the city and also before D. H. Wells, justice of the peace, and in each instance they were acquitted.

JOSEPH WILLING TO MEET THE ISSUE.

Joseph Smith, the mayor, made a report of the destruction of the *Expositor*, to the governor of the State, and stated that if the governor had any doubts concerning the legality of the proceedings he had only to signify it, and all who were implicated would go before any legal tribunal at the state capital and submit to an investigation. They also agreed to waive any legal proceedings in the matter and go upon his expressed wish. During this time mobs were collecting; rumor was spreading; inflammatory speeches were being made from pulpit and rostrum; the most slanderous reports that could be invented were freely printed and eagerly read. One rumor was to the effect that Joseph Smith and his associates were ensconced in the stronghold of Nauvoo, defended by the Nauvoo Legion, defying the law and refusing to respond to the call of justice, whereupon some two or three thousand men rallied to the support of the Carthage constable, some of them coming from Missouri, and stood ready, as they said, "Not only to arrest Joe Smith, but to burn his town and kill every man, woman, and child in it."

Here we may pause to reflect that the matter of the destruction of the *Nauvoo Expositor* could not be held as a crime whose penalty should be death. It was only a matter of the destruction of property. Some have held that the suppression of this paper was a blow at the doctrine of a free press. We must consider, however, that free press and free speech have limitations, and when the abuse of either becomes so obnoxious, so vulgar and obscene that it may properly be declared a nuisance, a menace to those affected by it, there should be some means by which it can be promptly dealt with. Some may be inclined to think the measures taken were too harsh, but it will be remembered that it was done after due consideration by the city council, and they were willing afterward to answer to any proper higher authority for their action. There may have been other means more wise by which the town could have rid itself of such a scurrilous sheet, but doubtless these men acting as public servants did what they thought was for the best in the emergency. If they erred in judgment and were wrong we would not seek to justify them; if they were right in the matter we are not elated over their vindication; but we can not believe that such a deed could merit the death of those who participated in it.

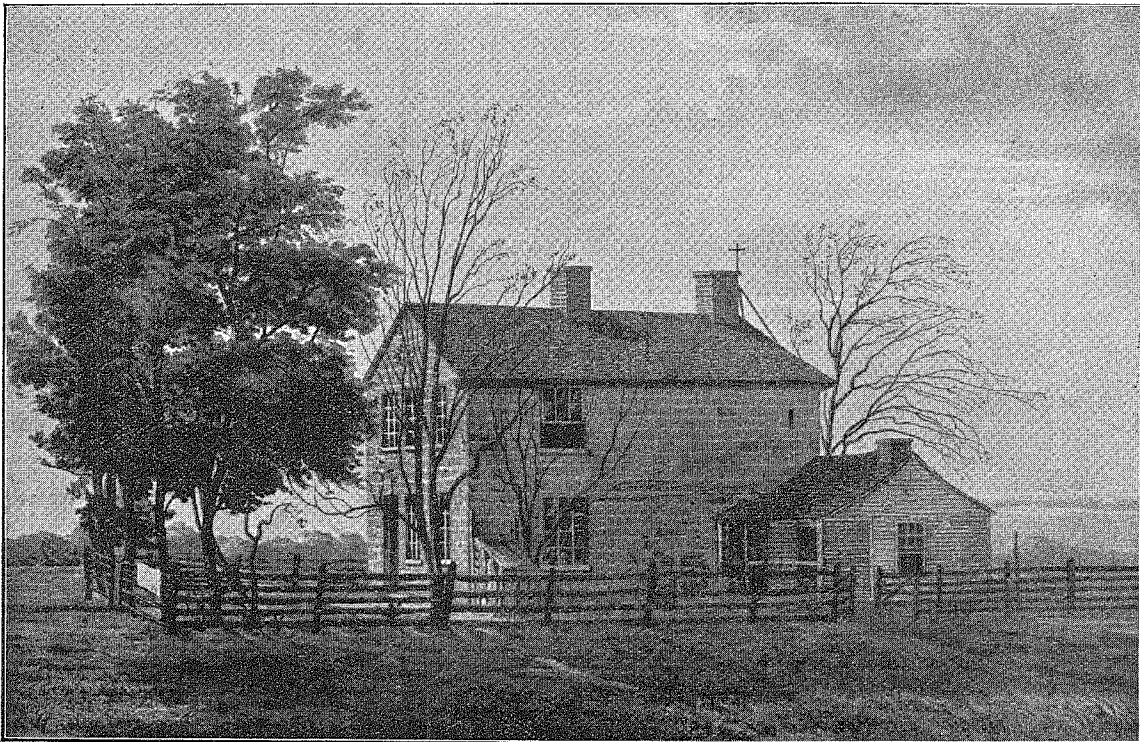
As the enemy continued to grow more demonstrative in their wrath the town prepared for defense. The Saints had not forgotten the bitter experiences in Missouri, where they were driven from their

homes and shot down as though they were wild beasts. Here they had property, they had wives and children to protect from lawless assassins. And who would dare to call himself a man, who would not in cases of extremity use even violent means to protect his own from being brutally treated and murdered by outlaws? The Nauvoo Legion was called out and placed under arms by instruction of the governor of the State, who was Governor Ford. This gave rise to rumor that the Mormons were about to make a raid on the neighboring settlements. In consequence of this the governor came in person to Carthage, a few miles from Nauvoo. The writ

were committed to jail, without examination, where they met their death.

THE TRAGEDY.

Governor Ford had said to them, "I pledge you my honor however, and the faith and honor of the State, that no harm shall come to you while undergoing this imprisonment." The same day the governor went to Nauvoo, with a detachment of soldiers, leaving a guard of but eight soldiers at the jail where the prisoners were confined. About five o'clock in the afternoon a mob, consisting of about one hundred and fifty men with painted faces, was



|| THE OLD JAIL AT CARTHAGE, WHERE JOSEPH AND HYRUM SMITH WERE ASSASSINATED.

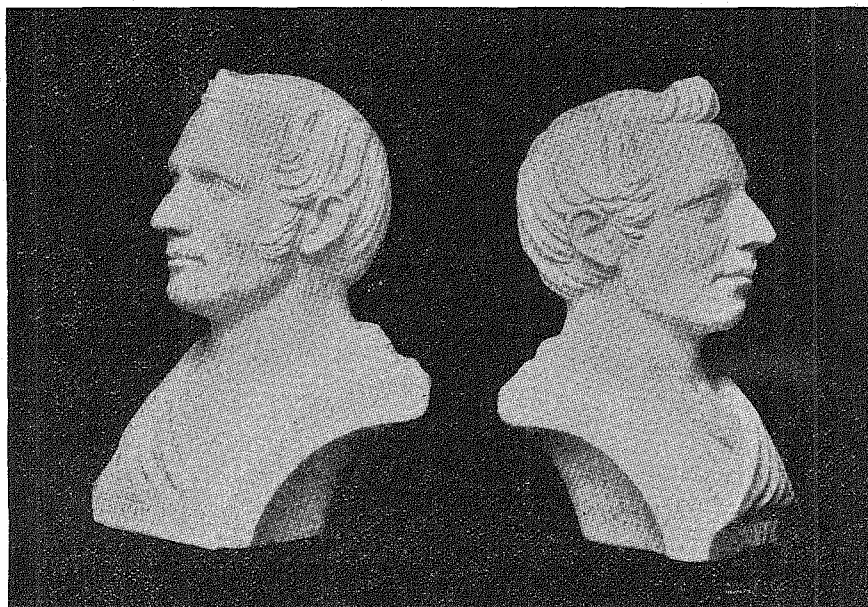
for the arrest of the parties implicated in the destruction of the *Expositor* was again renewed and Joseph and Hyrum Smith, though willing to submit to legal investigation when protected, feared the violence of the mob and crossed the river into Iowa, where for a time they were secure. Upon the assurance of Governor Ford that they would receive the protection of the militia they returned, and with the city council went to Carthage and gave themselves up and were admitted to bail for their appearance at the next term of the circuit court. It is to be regretted that they were not permitted to answer to this court for their offense. They were evidently not terrified at the prospect of the result of a fair hearing. They had good reason, however, to fear the mob who were thirsting for their blood. Immediately upon being released on bail pending their hearing, Joseph and Hyrum were again arrested on a charge of treason against the State of Illinois, and

seen approaching the jail. In company with Joseph and Hyrum, were Willard Richards and John Taylor, who at that time were prominent officials in the church. They were all in an upper room in the jail and as the mob was ascending the stairway an effort was made to barricade the door. While doing so, Hyrum Smith was mortally shot and falling to the floor exclaimed, "I am a dead man!" Joseph attempted to leap from the window in the room and while so doing received several fatal wounds and fell to the ground exclaiming, "O, Lord, my God." The fiends, not yet satisfied, set up the lifeless body against a well curb and riddled it with bullets. John Taylor received several wounds from which he afterward recovered. Willard Richards escaped unharmed. As soon as the mob had accomplished their brutal deed they fled at once; they doubtless knew that Taylor and Richards were yet in the jail, but

they were satisfied to know that Joseph and Hyrum were dead.

THE SAINTS PURSUE A NOBLE COURSE.

The governor was returning to Nauvoo when a messenger informed him of what had happened. It was supposed that the Nauvoo Legion would immediately proceed to war to avenge the death of these men and the ears of the governor were filled with reports of that character. The people seemed to overlook the fact, that the Legion was subject to the authority of the State and while most of the soldiers were members of the church it can not be shown that they were ever disloyal to the authority of the



DEATH MASKS OF JOSEPH AND HYRUM SMITH.

State. When they were commanded to surrender their arms they did so at once without any thought of resistance. Governor Ford made official inquiry of the city council as to what was the "feeling, disposition, and determination of the people there, in reference to the late disturbances; ascertain whether any of them propose in any manner to revenge themselves, whether any threats have been used, and what is proposed generally to be done by them." The city council met on the 1st day of July, 1844, to make answer to the governor in an official manner. Part of the proceedings as unanimously adopted were as follows:

Resolved, thirdly, to further secure the peace, friendship, and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the assassins of Joseph and Hyrum Smith, by any of the Latter Day Saints. That instead of an appeal to arms we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail we leave the matter with God.

Resolved, lastly, that we highly approve of the present public pacific course of the governor to allay excitement and restore peace among the citizens of the country, and while he

does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo can go to Carthage or any other place for trial, without exposing themselves to the violence of assassins, we will uphold him and the law by all honorable means.

Notwithstanding the reports that rumor has supplied that the Saints banded together to avenge the death of the prophets, it can not be shown that any true Latter Day Saint ever violated the sentiment as expressed in the foregoing resolution. As the assassins were never brought to justice the matter of revenge and vengeance is in the hands of God by the will and desire of all true Latter Day Saints. I shall ever hold this incident as a treasure in my memory.

The attitude which was taken on the part of the parties aggrieved in this matter was not only praiseworthy, it was the true exhibition of Christian fortitude which in time past has made martyrdom sublime and sorrow triumphant. The bodies of the slain were brought to Nauvoo. Mother, wife, and children must for the last time look upon the pale faces from whom no word could be spoken again. They remembered that Joseph had said, "I am going like a lamb to the slaughter. . . . I have a conscience void of offense, toward God, and toward all men—I shall die innocent, and it shall yet be said of me, He was murdered in cold blood."

On leaving them Hyrum had read a selection from the Book of Mormon in part as follows:

And it came to pass that the Lord said unto me, If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

THE LAST FAREWELL.

We will here quote the mother's words as she describes the sad occasion of seeing the dead bodies when they were brought back from Carthage:

After the corpses were washed and dressed in their burial clothes we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul, and called upon God to strengthen me; but when I entered the room and saw my murdered sons extended both at once before my eyes, and heard the sobs and groans of my family, and the cries of Father! Husband! Brothers! from the lips of their wives, children, brothers and sisters, it was too much. I sank back crying to the Lord, in the agony of my soul, My God, my God, why hast thou forsaken this family!

A voice replied, "I have taken them to myself, that they might have rest." Emma (Joseph's wife) was carried back

to her room almost in a state of insensibility. Her oldest son approached the corpse, and dropped upon his knees, and laying his cheek against his father's, and kissing him, exclaimed, "Oh, my father, my father!" As for myself, I was swallowed up in the depth of my afflictions; and though my soul was filled with horror past imagination, yet I was dumb, until I arose again to contemplate the spectacle before me. Oh! at this moment how my mind flew through every scene of sorrow and distress which we had passed together, in which they had shown the innocence and sympathy which filled their guileless hearts! As I looked upon their peaceful smiling countenances, I seemed almost to hear them say, "Mother weep not for us, we have overcome the world by love; we carried to them the gospel, that their souls might be saved; they slew us for our testimony and thus placed us beyond their power; their ascendancy is for a moment, ours is an eternal triumph."

OUR COURT OF APPEAL.

If we were to view this situation from a worldly standpoint it would seem that the enemy had triumphed. It truly was a dark and dreary ordeal for the church as well as for the bereaved members of the grief stricken family. I can not see that the world could have desired the church and the members of the afflicted family to take such a dastardly deed with more commendable patience and Christian resignation. Both were made to suffer the bitter injustice of evil men, and the following statement made by the present Church Historian, Heman C. Smith, in a recent lecture at Nauvoo, fitly expresses the sentiments of all true Latter Day Saints to-day:

When those men plead with the Government for redress, and came back here without it, they made a solemn resolution to appeal to the court on high.

Let me say to the Latter Day Saints, we have taken an appeal, it is in the courts, we have appealed to that court, the highest tribunal, and let me advise you not to try the case out of court. Wait until the final judgment, and in the meantime, do all you can to exemplify the teachings of the Master, join hands with everything that is good and truly noble among men, and try to bring about conditions that will be grander and better than they have been in the past. May God's blessing rest upon all, and in the spirit of our fathers who preached religious liberty to all worshipers of God, we say to-night, Let the benediction of God's peace rest upon you, whatever your faith may be.

Had Joseph and Hyrum Smith joined hands with the gay and popular world; had they indorsed its ways and courted its praises at the sacrifice of their convictions, had they denied the truth of the message which God sent them to declare, there would have been no tragedy at Carthage. From the standpoint of the Bible, it is certainly nothing to their discredit that they had their enemies. We read: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."—Luke 6: 26.

In the beginning of his career Joseph had testified that the angel of the Lord had informed him that his name would be had for good and evil throughout the world. Thus it was with our Savior and with all

of the true servants of God, they have been loved by those who knew them best and hated and despised and killed by those whose imagination and evil designs were inspired by ignorance and prejudice. Since these men were killed there have appeared before the public a number of men and women who have claimed that they were prophets and messengers of the Lord; some of these movements have not survived the test of time, others are flourishing to-day and are far from being considered as insignificant. What one of these pretended prophets has been slain for his religious convictions? The world loves its own and therefore receives them with open arms and praises their great works. Jesus has said, "But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19.

It has ever been alleged by the enemies of the martyrs, Joseph and Hyrum Smith, that they were guilty of teaching polygamy; this has ever been denied by reference to well-authenticated facts. But however, it is interesting to note that the pretended prophet of the Mormon Church in Utah, Joseph Fielding Smith, has removed any doubts the world may have had concerning his views on matrimony by openly and boldly confessing himself before the authorities of the nation to be the husband of five living wives and the father of forty-two children. We pause to inquire, has anyone made an attempt to kill him because of this acknowledged evil, this outrage on civilization and travesty upon all professed Christianity? Instead of threatening his life many of the world have admired his daring; because he belongs to the wicked world, the world lets him alone.

BUILDING THE TOMBS OF THE PROPHETS.

Conditions in the world have greatly changed since this tragedy was enacted and the people in general have come to look at things with a more sane and consistent view. Were it not for the fact that these men died for principle the incident would have long since been forgotten. History is repeating itself and the majesty of the word of God is being openly revealed. Jesus said:

Ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.—Matthew 23: 29, 30.

And, reader, is it not rather strange that the citizens of Nauvoo and vicinity should recently propose to assist in building a monument to the memory of the martyrs whose blood was shed by their fathers? Such is the case. More than this, in 1877 the "citizens of Nauvoo and surrounding country" framed

a petition asking that the headquarters of the Reorganized Church be established at Nauvoo. This petition was signed by a list three and a half yards long, and included the names of nearly all the leading business, professional, and laboring men of the city and immediate vicinity. Does not this indicate a praiseworthy change in the attitude of the people? And are not the children of Joseph Smith and the true Latter Day Saints who have been associated with them to be congratulated that by their good morals and upright citizenship they have commanded the respect of the children of those who killed their fathers? A religion that can stand the test of time will not fail to attract the attention of the world, and when falsehood, ignorance, and prejudice have been exchanged for truth, knowledge, and justice, the names of Joseph and Hyrum Smith will appear in honor; and in the ages of time to come, many who may read of the tragic event of their death will recognize them as prophets of the Lord and martyrs of the true Christian faith. Of Milton, the great English poet, it was once said, "Mr. Milton, the blind adder, that spit his venom on the king's person," while after the true worth of the man appeared he was worthy to be acclaimed "the mighty orb of song." Jesus, once accused of being an impostor, a gluttonous man and a deceiver, by his worthiness has outlived the memory of his accusers and by millions is recognized as the Son of God. Joseph and Hyrum Smith, the victims of intolerance, prejudice, and abuse, will surely be recognized as having been instruments in the hands of God to give to modern thought its greatest introspection of spiritual truth.

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SIDE BY SIDE.

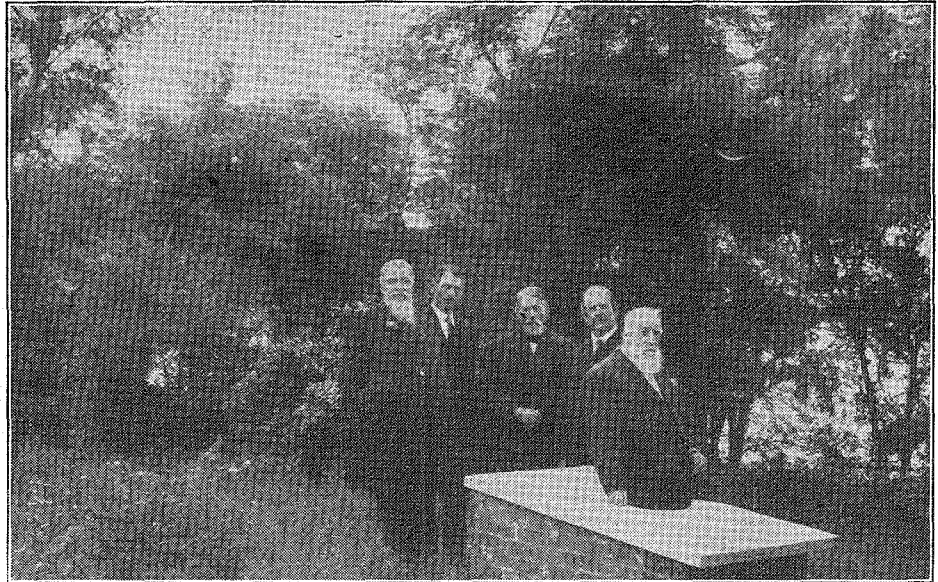
Lines to the memory of Joseph and Hyrum Smith.

BY VIDA E. SMITH.

Side by side, two boys they played,
 Side by side in manhood prayed;
 Side by side defended right,
 Side by side felt rest or flight.
 'Mid joy or persecution sore
 The banner of the Christ they bore.
 Side by side on that dark day,
 All innocence, they rode away
 Across the hills that summer time,
 When bird and flower were tune and rhyme,

And only friends were dumb
 To Earth's sweet call and Nature's hum.
 Side by side and hand in hand
 They prayed in that fair sunlit land,
 Until—! a few short hours and now
 No pulsing breast, no soul-lit brow.

Yet side by side they bear them slow,—
 How sad the low-voiced carriers go
 Across the June-green, hill-crowned way



AT THE TOMB OF THE MARTYRS.

This illustration shows the committee on the erection of a monument. They are standing by the tomb of Emma Smith Bidamon. Joseph and Hyrum rest side by side in near proximity.

To where the sweet home shadows lay;
 Then side by side let softly down
 In yonder gloom-enshrouded town.
 Down, down to sleep, left side by side
 Close where the mighty waters glide.

The years go by—half hundred more;
 By kind old earth all covered o'er
 Their ashes lie, who shall decide
 They sleep not on,—thus, side by side?
 Ye who would bear from one
 The powdered dust or mouldering bone
 Of brothers—stay, let fall thy hand.
 On this dear spot let memory stand
 In shaft or column or low stone,
 Where brother's bone with brother's bone
 Has lain for years; let them abide
 In life, in death, thus, side by side.

“Personal love to a personal God is the fundamental element of happiness and peace in religion. The kingdom of heaven comes within us, as George MacDonald puts it, when God's will becomes our will. ‘While God's will is our law, we are but a kind of noble slaves; when his will is our will, we are free children.’”

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamon, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

January Reading for Daughters of Zion.

THE FIRE BUILDERS.

No. 1.

Out of the darkness, light; out of the chill and dreary atmosphere of failure and regret, a clearer sight, a warmer heart, a better life. Our efforts may seem to be in vain when they result in failure, but the failure itself need not be in vain. The responsibility is upon us of making our failures serve a good purpose in showing where we have been inexperienced, thoughtless, weak, unjust. Then out of the darkness and cold shall flame forth lights and warmth; out of the wrong shall come the right; out of the tears of a child, the smiles of childhood.

The warm days had lingered on until at last the keen edge of an autumn wind, severing the seasons, turned the summer adrift to the mists of the silent sea.

Standing in the dim light and chilly atmosphere of my cellar, I had touched the match to the paper and bits of wood in the furnace. My little boy of four and a half years—superbly built, noble fellow that he was!—stood by, with his two chubby hands filled with sticks of kindling, ready to throw them into the fire when I should open the door and give the order. The arrangement had been that he might come down and "help me" build a fire, with the understanding that he must be careful not to soil his dress with the wood—he should hold it out, and not hug it in his arms; neither must he get against the sooty furnace. He was naturally methodical and neat, so that there seemed to be nothing exacting in the conditions upon which we started down for a bit of grand good fun.

The flames were roaring up the chimney. "Now," I said, "when I open the door, you shall see the fire, and you must throw in the sticks quickly, or the smoke will pour out into the cellar."

It was an exciting experience—the first time my boy had had a hand in fire-building, the very thing that he was always warned to keep aloof from. The roar of the draught, the fierce fury of the flame, the lurid light in the cellar dusk—he almost forgot to throw in the wood.

"Quick!" I said—"Quick, while the door is open!" One stick went in; the second struck the plate inside, and I pushed it in. "Hurry!" I said again; and the third struck the side of the door frame and fell to the floor.

Of course the little fellow was dazed for the moment. He was expected to make haste in a work that was wholly novel, as well as exciting, to him. Should he stop to pick up that stick, or throw in the two that he still held? One stick on the floor, the roaring fire, the outpouring smoke, too many orders from me, the work of it, the play of it, the novelty of it, the bewildering haste of it all—he stooped hesitatingly for the fallen stick, and instinctively tightened his grasp on the others by folding them into his arms against his immaculate frock! I shut the door in haste, and, seeing his attitude, broke out with: "Now look at that dirty wood against your

clean dress! I told you that you should not come down here if you did that!"

He looked confused a moment, then dropped the wood, turned round and ran toward the stairs, ascended and disappeared. In that crucial moment, what silent criticism must the keen, logical sense, the half godlike instinct of childhood, have passed on me! Relatively, I had expected more of him than I could expect of myself or of any grown man. I heard the quickening feet of my little helper on the floor overhead, heard him climb the stairway to the second story, and while I stood mutely wondering at the suddenness of his departure, I heard him burst into a loud and piteous cry. He had not fallen—no; he had not hurt himself; it was I that had fallen, I that had hurt him. But he was in his mother's arms; his head was on his mother's shoulder.

I loved that boy. I loved to teach him; but I ought to have sat at childhood's feet to learn, before I expected him to sit profitably at mine. I would not have hurt him for the world; but I did not know what a child was, and consequently could not shield him from myself. I should have known myself and human nature better, had I known him better. "The child is father of the man."

When the next autumn came, what would I not have given to see again that childish expectancy, those little hands filled with wood, that noble head and regal form lit up with the weird glow from the furnace flames? I longed in my heart to sit at his feet as my teacher; to help me, to please him by showing that he pleased me.

He was logical, I was illogical; he was true, I was false; he was doing his best, I was doing my worst. I had imposed conditions which could not be complied with. I had exacted a promise which he was too innocent, too inexperienced to know that he could not keep. I reflected upon him as morally disobedient, when he was only physically fallible; as obstinate, when he was only confused and embarrassed; careless, when he was only bewildered; heedless, when he was only hurried; false, when he was truest to himself and to me; wrong, when his best wish and motive was to be right.

Yes! I would have given my life to tell him how I had wronged him; but he was now where he needed no further instruction from me, where he was no longer in danger of being ignorantly blamed and unjustly reprimanded. Those little feet were farther above me than the floor just overhead, and the voice of the pained and injured spirit had gone to join the voices of the thousands of thousands around the great white throne.

One, two, three, four years passed. But I was more than four years older. I had lived a whole new life, for I had time to sit down and think. In the silence of my sorrow, I could turn over the pages of the past. A life that was gone came before me as a new life that is. He was my helper, my educator, now, if not then. He had passed beyond my teaching, that I might pass for evermore into his.

No. 2.

Five years went by. The keen autumn wind came again. "Would you like to go down in the cellar and help papa make a fire?" My spirited boy jumped from his chair, his golden curls dancing upon his shoulders, as he hailed with delight the promise of so rich and novel an experience. I exacted no promise from him which common sense—to say nothing of experience—taught me he might not be able to keep, though I was cautious to impress him with the necessity of being careful. I would try to show him how to keep the wood from soiling his dress. He was nearly four years old; almost the same age as his brother—whom he had never seen—had been at the time of the incident just recorded.

A shuddering awe crept over me for the moment. Was I competent to undertake with my second boy that which I

had so signally failed in with my first? Was I to be trusted with that tenderest, truest, most godlike of all earthly things—the heart of a confiding child? Could it be that God was willing to try me again? Could I make reparation to my lost one by doing for his little brother that which I ought first to have done for him? All those five years I had longed to recall that one day in my life, to be just where I had been unjust, and to heal where I had wounded. Was it possible that now an opportunity had come?

The flames were roaring up the pipe again, and my little man was standing, as did his brother, years before, with his hands loaded with wood. I almost trembled as the past came before me and so overlaid the present that each seemed to lose its own identity. I seemed to see one picture through the other, so that the two weirdly mingled their outlines and colors. Was I dreaming? No! it was a heart-searching reality. In an instant the sting of the old regret pierced me and inspired me to feel that success might be learned from failure, that past pain might bring present joy, and joy for ever.

"Quick!" I ejaculated, "while the door is open. Throw in the wood quick!" One stick after another flew into the flames; then one struck the door frame and fell to the floor. History was repeating itself with painful accuracy of detail. Should he let that go, or throw in others? Volumes of smoke poured out, and I hurried him again. He was confused and I knew it. As his brother's pupil, I had learned to recognize that and to respect it. I saw him clasp the wood to his breast as he stooped. He soiled his dress, but he was not disobedient; he was doing his best. He believed that he was my helper, and so he was, even in a better way than he knew. He picked up the stick, threw it, and it fell again.

"Never mind," I said; "don't hurry too much. I will hold the door until you are quite ready." (Oh, that I had said that five years ago!) The next time he tried, he succeeded. Yes, he succeeded, but not half so much as I did. I helped him in his bit of fun, but not half so much as he helped me in my bit of life-learning.

We started upstairs together. No hurt spirit fled before me in quest of solace. His trusting little hand was laid in mine. It took both those hands to build that fire. A serene little face looked smilingly up to me. It was not a piteous cry of a wounded heart that I heard, but the sweet music of a joyous voice, saying eagerly, "Did I help you papa?" Only God knows why I put such an emphasis on the answer, "Yes, my dear little boy, you DID help me." Then, breaking loose from my grasp, I heard his little feet outrun me, not to his mother for refuge from trouble, but for very joy to tell her that he had been my helper.

And somehow I think that the angels knew that I held two little hands, and saw two little faces, and answered two little voices, and sought to lighten two little hearts when I said, "You helped me." Perhaps I helped them to build a fire; perhaps they helped me to build a character; and perhaps, too, they "builded better than they knew." But God knows. —Patterson Du Bois in *Beckoning from Little Hands*.

Questions on January Reading.

How may our failures serve us? Is it not frequently the case that a parent needs to shield a child from himself? How might this necessity in part be avoided? Who should seek to acquire a knowledge of child nature? What allowance should we make for the inexperience of children in exacting promises of them? Cite other instances in which a child might be helped by a respect for his confusion.

Program.

Hymn No. 135, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "The value of a knowledge of self and of human nature"; roll call; business; closing hymn and prayer.

Letter Department

INDEPENDENCE, MISSOURI, November 19, 1909.

Editors Herald: It has occurred to me that if all your readers take as much pleasure in reading the letters from the active missionaries as I do, then I have hardly done my duty toward the church papers. So will put off writing no longer.

The day following the adjournment of General Conference I met with the High Council at Independence, which continued its sessions till about the close of the month. May 1, I went to Chicago for a short visit with wife and children, after which wife accompanied me back to Independence.

A part of the work assigned me was to take charge of the missionary work in Kansas City. A number of the brethren, mostly local workers, had been holding street meetings. These were called together and organized and I assisted them what I could in street preaching. I found these brethren to be zealous workers and able to hold their own, drawing large audiences and hardly needing much of my assistance, so I devoted most of my time in other directions, mostly in tent work and assisting in the various branches. Our best success was at Dixon Park, where Brother Arber and I held forth in a little tent about three weeks and baptized four very nice people.

I have been somewhat hindered in my work in Independence on account of illness, something entirely out of the ordinary with me, for I have always enjoyed good health. But the heat this summer seemed to be more than usually oppressive, and I drank a great deal of water, not of the very best quality either, and I had hard work to keep up, a good share of the time. On the other hand, Sister Pitt, who had been very ill for years, seemed to regain her strength rapidly, and enjoyed better health than she had for a very long time.

In the latter part of August we accepted a kind invitation from the Lamoni Stake authorities to take part in their reunion. My health had improved and wife was feeling well. But on the cars, soon after leaving Kansas City, a cinder blew in wife's eye; and by the time we reached Lamoni, her eye was quite inflamed. We immediately applied remedies, and the next morning we thought the trouble was over. The eye was still a little inflamed, but seemed to be doing as well as we had reason to expect. In the afternoon, Friday, I went to the reunion grounds, and remained all night. The next day, finding plenty of work to do, I remained all that day, keeping in close touch with wife by phone, and even up till six o'clock Sunday morning, every inquiry brought the answer that wife was all right. But about 9.30, I received a message that she was not quite so well, and I immediately went to her, and found that erysipelas had set in and both eyes were closed. We sent for assistance at once, and applied remedies, though we had not the slightest idea that it was anything serious. Yet in about two hours after I arrived at her bedside she fell into a sleep, from which we were unable to arouse her, and passed into the better land at six minutes to four the next morning. The bitter anguish of that hour none but those who have passed through like ordeals can understand.

We brought all that was left us of a dear wife to Independence for interment. All our children were present at the funeral. And thinking that perhaps the change would benefit me, I accepted an invitation from the children to accompany them to Chicago. But do what I would I could not shake off that terrible spirit of gloom that seemed to settle down like a cloud upon me. In five days after my arrival, I was taken to my bed with typhoid fever, and for a time I began to think I would soon join wife on the other side. But it seems now that God had willed it otherwise. Thanks to the

many prayers offered up in my behalf, my illness in bed was of short duration, only three weeks. And though I am not well at the present, I am slowly gaining strength, so that I am taking up my work again, and I trust I shall be able to finish it acceptably to God, and then it makes little difference whether the time be long or short.

I have passed through the most painful experience of my life, but through it all the Lord has been very good and I have had no cause to murmur. I have learned lessons that doubtless could have been learned in no other way. It has brought the other world much nearer to me than ever before, and I have learned to look upon death as a friend rather than an enemy, and should not be feared. It is too bad that people have been subject to a false education so long, and that it should require these painful experiences to enable us to understand the truth. It is just as natural to die as it is to be born, and the Lord will provide for our passing out of this world just as well as he provides for our coming into it. After all, this world is but a school in which the lessons of life are being taught us to prepare us for that larger life, the real life which is to come. May the good Spirit help us to be patient, obedient, and faithful, is my prayer.

In gospel bonds,

417 North Liberty Street.

F. G. PITT.

KIRTLAND, OHIO, November, 18, 1909.

Editors Herald: Certainly our heavenly Father was a wise and far-seeing God to give to the world such a perfect plan of redemption where every individual under the sun may have life more abundantly.

When my mind goes back to the church in its infancy, and as I sit writing, viewing the house of the Lord, varied are my feelings, sad to think of the great sacrifice made by our brethren in this very place and happy to know that so many were faithful to the trust placed in them.

Also those now moored in different parts that carried the work on so many years, it seems I can appreciate their feelings and interest in this place. As my lot has been cast among the Saints of Kirtland, being a stranger among them some year and a half ago, I must say we have found Saints in deed and truth, who have assisted in every way to forward the work here, and God is blessing us.

Sunday, November 14, I led six precious souls into the waters of baptism and administered that sacred ordinance to them, this being my first. The spirit of peace and love was there in great abundance, as I heard many of the brethren and sisters testify. We have a good Sunday school and Religio, all are working for the redemption of Zion.

Wherever we may be in the future, I will always have a great interest for the work in Kirtland.

Sincerely yours,

ERNEST W. WILSON.

MELBY, NORTH DAKOTA, November 16, 1909.

Editor Herald: This is a pleasant winter's morning on the snow-covered hills and prairies of western North Dakota. Most of us are much interested in scanning the columns of the HERALD'S letter department and often catch there a slight view into the life experience of many whom we very kindly remember, and are glad to note the success all along the line.

While there has not been any exceptional success, yet there has been some advancement in spiritual development all along the line of labor, and in harmony with the statement of our venerable president at our last General Conference, this has been a year of increased activity and labor. Not at any time since the beginning of the year has there been a time when there was not ample opportunity for labor. Not always, however, in preaching many sermons or baptizing great numbers, but in visiting various communities and isolated families,

holding preaching services on Sundays, and by times a few sermons during the week; thus keeping alive interest that has been created in times past, as well as creating new. In fact our audiences here in North Dakota are not usually large, and one must learn to make the best of small opportunities. However, we have many earnest, generous-hearted Saints and friends here in North Dakota, and feel that our work (or the Lord's) is surely being planted in many parts of the State.

The writer believes that if the gospel in its fullness and beauty is presented from the affirmative standpoint, leaving those who may choose to believe error to follow their own error, that in time many will lose faith in the theories of men and join our ranks. Little good is done by being always on the stool of criticism either in or out of the church. Undue criticism may please the vain notions of those who are looking for an excuse from walking in the humble path of duty and labor, but those who are really and sincerely engaged in what they believe is good, are seldom persuaded to leave it till something better is shown to them, even though they may believe that which they have is not altogether as it ought to be. The thought expressed by Senator Chauncey Depew when he was approached by an infidel, is worthy of our consideration, when he said, "Until you have something better than my mother's Bible to offer me, I choose to keep that which I have." So it may be with those of the various creeds: until you have something better to offer them than that which their mothers have taught them, they may choose to keep that which they have. Do we not do the same?

Our annual reunion, held at Dunseith July 3 to 13 was, I think, considered a success by those attending, a source of strength to all. Brn. J. W. Wight, W. E. Peek, Swen Swenson, and J. A. Gunsolley, of the ministry from a distance, were present, besides those of the district. Some very good social meetings were held in which the Lord spoke to the Saints in the gifts of the Holy Spirit. A few were baptized.

The Saints donated very liberally, as usual, in bearing the expense of the reunion. In fact it is sometimes remarked by the ministry attending the North Dakota reunions, that considering the scattered condition of the work here, the Dakota Saints excel older districts along financial lines. Many of the Saints here deserve commendation for their efforts in this regard. For the good of the work in general, I hope the same may continue, as it is certain those who thus sacrifice will reap a rich spiritual reward in time to come.

After the reunion the ministry scattered to the various parts of the field of labor. The writer first began by a forty-mile ride with our good brother and district president, J. S. Wagner. Brother Wagner has had much misfortune and discouragement the past few years, but it does not seem to lessen his zeal for the gospel, nor his efforts to do all he can to assist the church or his brethren. He is one of the Lord's earnest ones. After a short visit with the Saints of Bantry, Bro. James Drader took me to Towner, where I took train for Minot. Our little branch of Bantry Saints are not lacking when it comes to helping the missionary along. They are now engaged in building a church. We hope they may be blessed in their efforts.

After a short visit with the few Saints of Minot, the writer took another trip of thirty-five miles overland to Bro. Frank Whiting's home near Rydler. Brother Frank's family is one of the isolated families of Saints, but as a means of introducing the gospel, we could wish there were one such family in every vicinity in the State. Frank is another of the Lord's earnest ones, and is doing all he can to let his light shine.

I continued traveling, visiting Bismarck, Cannon, Ball, Berlin, and returning home the last of August, where I

remained till the 14th of September. And perhaps needless to say, no weeks of all the year pass so pleasantly and rapidly as those spent at home with wife and our three little boys, after one has been months away, and how soon the time arrives to prepare for the leaving for other months to come; and how sad to hear in pleading tones the lisping words of the little, innocent one, "Papa, no go away; papa, no go away." And at last with tears in his eyes say, "Go, papa I, go, papa I." (Let me go with papa.) At last the sad good-byes are said, and a last fond glance is taken of home (with all it means) and one is swiftly carried by the rushing train on to the great broad prairie of North Dakota, where days and nights must be spent in labor and travel.

The first stop is Fargo, where over a week is spent, a part of the week by the bedside of Brother and Sister Baker's little eight-year-old daughter, who was seriously sick with congestion of the lungs, but was relieved by the mercy of the Lord and soon made well. The next place was Clifford, where a few days were spent (partly helping in the hayfield). Preached a few sermons and was kindly received by the Saints, who did what they could to assist me in the services and otherwise.

Then I began a trip through the northern part of the State, visiting Lawton, Loma, Dunseith, Lansford, Minot, Ryder, Garrison, and on to this vicinity, which is about forty miles north of Dickinson, in the southwestern part of the State. This is a newly settled district and neighbors are from one to two miles apart. Sr. H. A. Moffit and her two married daughters are the only Latter Day Saints in this vicinity. Mr. Moffit is very kind to us, also all others, and I hope to accomplish some good while here.

I expect to continue labor here in this western part of the State until Christmas; may then go home for a short visit. I was much pleased to see in the last HERALD the account of one of the visible tokens of Zion's redemption, "The United Order of Enoch." May it have great success and accomplish for Zion all the Lord said should come to pass. And may our heavenly Father give inspiration and help in all departments of his work. To this end let us all labor. I hope to do my part.

LEONARD HOUGHTON.

MARION, MICHIGAN, November 19, 1909.

Editors Herald: I pen a few lines to let you know from this part of the field. I came here about January 1, preached about three weeks with good interest and liberty. I came here again about the last of October, preached only a few sermons, and was called home, as my daughter was very sick. Was home and other places about two weeks, then felt directed to go to Marion, so I came here and started again. One has been baptized, the first one in this place. Another has asked for baptism and will be baptized to-day. The work is commenced here. Would say the gospel work is moving along fairly good. My home address is 617 Fitzhugh street, Bay City, Michigan.

Your brother and colaborer in gospel bonds,

A. E. BURR.

VINEYARD HAVEN, MASSACHUSETTS, Oct. 22, 1909.

Editors Herald: When we take upon ourselves the name of Christ at the waters of baptism, we have promised by this act to follow Jesus; to let his life be an example ever before us, a light to lead us to a better life. We read in many places where Jesus healed the sick, opened the eyes of the blind, caused the lame to leap for joy, raised the dead; in other words, that he went about doing good continually.

In answer to his mother's question at one time, he says, "Wist ye not that I must be about my Father's business?" We fail to find a single instance where he neglected his Father's business to seek his own pleasures. We have prom-

ised to follow his example. Are we as Saints of the Most High trying to do the same, to keep the gospel law? Can we and will we ask ourselves the question, Am I about my Father's business? Can we at all times show in every instance that we have not neglected our Father's work?

The greatest command to mankind is, to fear God and keep his laws, and this is man's first duty in life, above all other duties. We read in Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God." Those who are in favor of the worldly pleasures can not surely say,

"I'll go where you want me to go, dear Lord,

Over mountain, or plain, or sea;

I'll say what you want me to say, dear Lord,

I'll be what you want me to be."

DELMONT C. TORREY.

MONTREAL, October 31, 1909.

Brethren: In your valued issue of the 6th inst., article "Literal translation of Isaiah 29:14," there seems to be something radically wrong with the learned rabbi's translation of the word *Joseph*.

In looking the matter up since the publication of the article many evidences were found tending to prove that the interpretation given by him was incorrect.

The printed characters of the Hebrew language are generally consonants, the vowels following being indicated by little dots. These dots when placed in connection with a consonant, according to their number and position, make all the difference in the world as to the meaning of the word.

In the present instance the Hebrew character denoting S with its vowel signs, is the main question to be considered. If the Hebrew S here used was meant as a part of the proper noun *Joseph*, it would have had two dots under it, instead of which it will be found with only one.

The word *Joseph*, as seen by referring to Genesis 30:24, means literally "to add," and being a verb it possesses the three tenses.

In Isaiah 29:14 the word is used as a verb and translated literally would be, "Therefore behold I will add a marvelous," etc., as will be seen by the one dot under the letter S, denoting that it is the future tense of the verb and not the proper noun *Joseph*, the letter S of which would have two dots.

If Isaiah 38:5 is compared in Hebrew with Isaiah 29:14 it will be found that the characters translated, "I will add," are identical in every respect with the ones translated (Isaiah 29:14), "I will proceed." To be consistent we would have to render Isaiah 38:5 as "Behold, Joseph, I will add unto thy days fifteen years," or, "Behold, I will add Joseph unto thy days fifteen years."

Again in Isaiah 7:10 will be found the past tense of this verb in the words translated "Spoke again"; literally it is, "The Lord added to his words" (already spoken) to Ahaz.

The following will show the vowel and value of it as determined by the dots under the letter S in *Joseph*:

S...—*S ay*, signifying *Joseph*, a proper noun.

S...—*e* as in berry, verb, past tense *Joseph*.

S...—*e*, verb, present tense, *joseph*.

[Dots should be placed under letter, but we are not able to show them except as above.]

Six Hebrew commentators, whose writings I have examined, are a unit on this point, one explaining particularly that the word is a verb by calling attention to the one dot.

To use the word *Joseph* and then the words *I will proceed*, or *I will cause*, is simply a superfluous repetition. It would be like saying, "A two-wheeled bicycle."

In conclusion may I ask that the brother give us, if possible, the rabbi's reason for rendering the verb as a noun. It is possible that he has found something to cause him to think his rendition is nearer the original than is the King James or the Inspired Translation.

Ever striving for the advancement of Zion's cause,

Yours in bonds,

J. CHARLES MOTTASHED.

730 SAINT CATHERINE STREET, WEST.

STONINGTON, MAINE, November 26, 1909.

Dear Herald Readers: "Bless the Lord, O my soul, and forget not all his benefits."

Dear Saints of the common salvation, the Lord is still extending the day of salvation to this place. For long years it exemplified its name, "Stonington." The gospel message made no particular impression save that a few continued in faithful allegiance to the covenant and amid sunshine or storm carried on the work of Christ. But there comes a time when even the adamant rocks will cry out for very reverence and the heavens of distressing drought will weep with blessings upon a parched, impoverished soil.

Well, so it is, our night is over, and Stonington's salvation is nigh at hand.

Just think, dear Saints, some sixty-eight precious souls have been gathered into the fold of our Lord during the last few weeks, and another has asked for baptism to-day. [Later advices place these figures at seventy-six. EDITORS.] It is interesting to watch the unimpeded progress of this marvelous work. It seems that the hastening time has come. A sister from an adjoining town was commanded thrice in one night to go to Stonington and get baptized into the Latter Day Saints' Church. Another sister came here on a week's visit to her son who had just previously joined the church, and in the midnight hour awoke, seeing a small, flickering light over the bed of her son, who lay in an adjoining apartment. Presently the light grew to exceeding brilliancy, lighting up the room. "Surely," said the sister, "my son has found the true light at last." Well, this worked wondrously upon her as she realized the small, flickering light represented his first situation as a devout Methodist, while the latter and larger glorious light stood for Latter Day Saintism; and though a lifelong Methodist herself, was baptized into the new found faith.

Another was visited by an angel quite recently and told to get baptized if she would escape the judgments of God. Another in a dream or a night vision, saw the *liahona* or brass ball of Book of Mormon story, and on it were inscribed instructions to himself and which were changed from time to time.

Well, the work is onward, the stolid hearted of years are being moved upon by that sin-convicting power, and are wrought upon to shake off the past and accept the present.

The most general objection I meet is, "I am not good enough to be baptized." And pray tell me if that isn't a goodly confession. Isn't that just how God wants the people to feel. True it is, for who is there good enough for the presence of his Lord, to enter into sacred partnership with the eternal? They are falling into line, however, recognizing that if it is goodness they want they must apply the pardoning power of Christ manifest in the soul-saving gospel of heaven.

It is quite interesting to hear the Saints tell their dreams relative to the coming baptisms from time to time. Some time ago I startled the Saints by telling them a dream I had

in which I saw myself washing my watch chain, which is a gold one. The interpretation was that each link symbolized a soul destined for celestial sunlight, golden glory, that would be baptized. Well, there were thirty-six such links. Pity it wasn't one of these long, two-yard, ladies' chains I was wearing. The thirty-six links were found all right when "lo and behold," another had a dream that there would be eight more baptized. That would make forty-four. Well, we got the forty-four all right. One would think this was about enough for the nerviest dreamer to dream, when lo, another arises in the camp of the Saints publicly proclaiming there would at least be sixty. This was Brother Haskell who, when he dreams a dream, believes it, and for joy generally shouts it abroad. Freeman is one of our spiritual brothers who is greatly blessed of the Lord. Might say that when I heard the brother tell his dream beforehand I felt a little "skeery." I didn't know where the candidates were to come from, as to all appearances we had about completed our work. However, Bro. George Knowlton came to his assistance, dreaming that there would be five dozen at least, thus confirming what had previously been presented. While these brethren were dreaming it out we kept on preaching, and at last were gratified to see the sixty. Surely we had enough, but no, these nery Saints kept on dreaming. "More baptisms, more baptisms," said several. "All right," said I, "I'll do the baptizing if you'll do the dreaming." Well, they're at it now hard and heavy. The other morning a sister, whether asleep or awake, says she was seated at a table and saw ten pieces of lead around her plate. They started to flip until they all flipped themselves into a tumbler of water standing near by and instantly they changed into bright, shining pieces of gold. Now there's no need of me interpreting this. If any don't understand it, just please write some of the scores of interpreters here in Stonington.

Everybody is talking and feeling the presence of the kingdom. The other day an old soldier of the War of the Rebellion came along asking for baptism. He had not been out to meetings but had read our literature.

"Is this the limit," asked "Aunt Chat," as the noble, unfortunate fellow hobbled along on a peg-leg. "No," we replied, "this is the lim-less." He was baptized and now rejoices in the restored gospel.

I am still pounding away and I want to assure you it is not any smooth preaching that's captivating the folks. We just simply arise in the name of the Lord and tell them that every other church is wrong and this is the only right one; and if they don't believe and obey it, they'll be damned. Somehow or other they believe it. I tell you, brethren, the Lord is working.

We shall continue a while longer, hoping that the repentance of the community will save them from an impending calamity.

I must not overlook the gracious assistance accorded me by one and all of the Saints who, by their presence and prayers, are standing by the work. In particular am I indebted to my wife for her help, who by reason of her large experience, is enabled to reach the people in her fireside and Sunday school talks. Two or three months ago a Mrs. George Duke aroused her husband one night, relating how that in a night vision she was trudging along a broad way bound for paradise. Presently she was stopped by a river preventing further progress. In the dilemma a woman appeared, bidding her take a road which was a very narrow, winding path. The woman pointed it out, and taking it, the pilgrim went on her way rejoicing, eventually reaching the promised land. Time wore on, when one evening wife had occasion to call on this Mrs. Duke, purposing to engage her in a gospel talk. She had no sooner crossed the threshold than Mrs. Duke exclaimed

aloud, "There she is now." Yes, this indeed was the woman she had seen in the vision, and seeing her now for the first time, readily recognized her guide. Needless to say Mrs. Duke is now glorifying God, having been baptized a few days ago. Her husband comes along to-day.

I find in the branch officers, headed by Bro. Henry Eaton, faithful and unremitting help.

I close, hoping that the Saints will keep on "a dreaming" and the coins keep on "a flipping."

Hopefully,

DANIEL MACGREGOR.

Dear Herald: Inclosed find clipping from a Denver paper, giving account of the laying of the corner stone of the new church building.

The day was gloomy and threatening, and looked like snow every minute; but we felt the Lord had favored our efforts so far, and hoped and prayed for pleasant weather during the ceremony. The breaking of the clouds and the shining out of the sun just as the prayer was offered was indeed to many of us an answer to prayer.

The building is progressing nicely under the supervision of the writer, assisted by others of the Saints. The Beardsmore family, composed of father and three sons, are doing the brick work which will be a credit to them as well as the Denver congregation. Most of the work is being done by the Saints. We hope to have the roof on before Christmas. It will surely be a relief when we can move from our present quarters to a better place.

May the Lord continue to bless and prosper us until the last dollar of indebtedness is paid.

The extract referred to from the *Denver Republican* says: "Lowering skies, with a chill breeze sweeping the congregation, did not affect the fervor with which the corner stone of the Reorganized Church of Jesus Christ of Latter Day Saints was laid yesterday afternoon. The new building is at the corner of Logan avenue and Speer boulevard, and is partially completed. It is being built at a cost of seven thousand dollars by the congregation that has been holding services for the past eleven years in the former Swedish Lutheran church at the corner of Arapahoe and Twenty-second streets.

"The new church is a brick structure, thirty-six by sixty-two feet, and it will seat two hundred persons. It represents the fruition of years of planning and preparation on the part of the church members. The location is exceptionally well favored and the building, when completed, will be an architectural ornament to its section of the city.

"Bishop Richard Bullard, of Boston, Massachusetts, was the principal speaker on the program.

"An impressive feature of the corner stone laying was the only appearance of the sun during the day. Just before the ceremony was performed the clouds lifted for a moment and the congregation noted the stronger light that shone on the bishop's face as he advanced to perform the sacred duty. The brief appearance of the sun seemed to come as a benediction on the impressive act." E. F. S.

KERNAN, ILLINOIS, November 21, 1909.

Dear Herald: As the shades of another Sabbath eve are coming on, and I am somewhat lonely, will endeavor to write a little in hopes of doing some good at least. We moved from Dahinda, Illinois, about two months ago, where there was a nice branch of the Saints. Now we are isolated. We do indeed miss the association of God's people and the church privileges. Have felt that it was best to make the move at this time. But though we do miss the Saints, yet we can read, study, and pray here and enjoy God's Holy Spirit and know that his Spirit is with us wherever we go, so long as

we strive for it and keep faithful. May God help us to let our light shine at this place and whenever opportunity affords to do what we can to enlighten others in the glorious gospel.

We live about five miles from Streator and if there be any Saints living at that place, please write us here. If we can visit a Saint occasionally it will make our hearts rejoice. There is a little church across the way here and how lonely it makes me feel, wishing it were one of our own, and that we might be able to worship there. It belongs to United Brethren, but is not in use at the present time. A Methodist minister is trying now to secure it for services from time to time. I only wish one of our own faith could make use of it. I do not know whether it would do any good or not. A Streator paper came out a few weeks ago in a great harangue against Joseph Smith, etc., so people may believe it all around here. It seems in this age of enlightenment, the world should know better, but they seem very ignorant. Perhaps they want to be, in a great degree.

May God help my companion and myself to do good at all times, and perhaps help people to see here in this place. May he bless his people everywhere, is my prayer.

In the faith,

MRS. ADEANE DAWSON.

PENDENNIS, KANSAS, November 23, 1909.

Dear Herald: We enjoy reading the HERALD and other church papers, as we are of the isolated ones. We do not get sermons only as we read them in the HERALD. There are seven of us here that belong to the Saints; there was one more, but she has gone out of the church. My two boys and wife and two granddaughters. Oh, how I would like to shake hands with an elder, for we need one here to preach to us. There is a schoolhouse here close, that can be used if some elder happens to come out this way. Let us know and we can come and get him at Pendennis. You may do a great deal of good. From your brother in the Lord,

M. J. COOP.

BENTON, IDAHO, November 12, 1909.

Editor Herald: The thought has often occurred to me that it would be a benefit to the church to have a paper especially to treat on business and business methods, run by some party or parties, educated along those lines to aid and help those whose gift it is to make money. It may look like mixing worldly things up with spiritual, but money the church must have. The Bible says pay your tithes, the church says pay them, but how to get them they do not say. The real trouble with everybody is how to make money. Some have more than they know what to do with, many have none.

There has been some talk of the rich dividing up with the poor, but you will not see that time; I will not see the time; it probably never will be seen unless it is in the church. Some people have more money than they can count. Things are not divided rightly. I know it, you know it, but does that do us any good? Therefore, how are we going to get our share of the money? The government says you must make it; make it honestly, but how fast they do not care; that is up to you. We have as much right to it as anybody. Any one can do as much good with money, if they handle it right, as they can do by preaching. The preacher is helped and taught by the church, but the money-making man has no help only what he can pick up or gain from the outside world.

Why should the Saints not help one another to prosperity? I believe in living and letting live. Therefore I think that the church needs a business paper as well as a spiritual one, to advise in saving and making money honestly. As a matter of course, this is just my idea of the matter. I see lots of ways I could make money, but what troubles me most is, how

to make it right. What is right by the law of the land may not look right in the sight of the church.

If the Lord blesses me in making money, I for one am willing to live up to the doctrine of the church and also the Bible, and let the Lord have his tenth to carry on his work; also to help those who have not the knowledge of making money themselves. If I have the gift of making money, or in other words, if I should have the ability to make money, I would consider it a gift from God, and would feel just as much condemned by withholding it from the church, or in other words, stealing it from God, as I would if I had the ability or a calling to preach and would not accept it. Wherefore I see no reason why the business man should not be educated by the church along his line, as well as the preacher along his line.

Right is right any place and any where, at any line and any trade; therefore it seems to me that the moneyed man has no more right to withhold his help or knowledge from the church than the preacher has to withhold his. Nevertheless, we can not pay our tithes unless we make them, and we can not make them unless we know how. It would be like the preacher going out to preach and not knowing what to say. So if there was a paper in the church to treat on those lines, we would not have to look so much to the outside world for information.

Thanking you for your attention, I am very truly yours,
STEPHEN DRAZEY.

HARRISON, NEBRASKA, November 20, 1909.

Editors Herald: To-day, as it is the Lord's day, and I am alone, and it is snowing hard, it came to my mind to write a few lines to our dear pages to tell you how I do enjoy its dear letters that come from all parts of this great vineyard that belongs to us if we only trust and obey. I am trying to live right before my heavenly Father, though I am isolated from every one of our dear people, and I do sometimes get weary of loneliness for the chance of being among God's chosen ones. I am so glad that I can claim the name of Saint. I am not very old in this latter-day work, but I do believe it is of God. I am reading the Book of Mormon and our Church History. I am truly convinced that it is right. Pray for me that I may have a right to the tree of life.

As I was reading my *Ensign* to-day I came to the Lamoni items. I see that you have some dear old soldiers, Saints in our dear beloved church. I thought it would not be wrong to tell you that I am an old soldier myself, and I thought like this, that I was all alone and am the owner of four hundred acres of land, and if you had any one of them that is alone and could take care of it and is honest and true, and wants to come out and see if he would like this country, we might want to be partners in our old age. But I would not want a cripple, for he could not look after the land, and I would not want one over sixty or sixty-five, for I am sixty myself, unless he is real active on foot and a good Saint, for I could not stand to be misused in my old days. Now if you have knowledge of such a man, let him write to Box No. 65, M. L. W., Harrison, Nebraska, and I will get his letters.

M. L. W.

WOODLAND, TEXAS, November 13, 1909.

Dear Herald: I feel to rejoice over a victory that has been won here the last twelve days. Elder W. M. Aylor and a Mr. Crumley of the Christian Church have been in debate at Detroit. Although I had not the pleasure of attending it all, I was pleased to attend four times. I will say I never heard as much talk about any one man as there is about Elder Aylor. It seems he has made more friends than any one could for the length of time. The fame of his intelligence has spread far and wide.

When I came in the church in this community, to see the condition of the minds of the people, I would never have thought that this gospel would have the wearing it has to-day, but such is the case. Now I had a dream about three years ago I would like to relate, the fulfillment of which I believe I have seen in this discussion. I thought that there were a couple of elders I had never met at Detroit holding a tent meeting and I was attending. I thought I never had seen such a power of the Spirit present as there was during the preaching, and the last night of the preaching I was present and I thought I was standing quite alone to one side of the audience, and was very much interested in the service, when an angel stood beside me and beckoned me to look, and I looked to the northwest and saw quite an army of soldiers all arrayed for battle. I asked the angel what this meant and he said it was the enemy of this work, and said that they had a decree from the United States to kill every one that believed Joseph Smith a prophet. I said to the angel, Well, they will have to kill me, for I will not deny my testimony to the prophet of this work in this age. So while we were conversing the elder stopped preaching and the audience all stood in amazement and wonder at the advancing army. They soon were all in array, ready for the battle, the Saints all abreast with the enemy, and about that time one of the prominent men of the town was converted, I thought, and went up and down the aisle that was between the armies and preached the gospel, telling the people that Joseph Smith was a true prophet; and he did so until the last enemy fled and peace was still with the Saints.

Now when I heard of the debate at this time the dream had become almost forgotten, or I had not thought of it for a long time, and when I heard of this discussion it flashed to my mind at once: You have seen the victory in this place. And so it was the Christian man did better far than the elders often meet.

I feel very thankful to my heavenly Father for his love and kindness toward me and my family. My husband accepted the gospel this summer and I am very thankful. I feel as though I am not altogether alone in the fight, or it seems as my force has increased in the battle. I can say of a truth that the Lord has ever fulfilled his promises with me. Dear Saints, it may not be right when you desire the most for the promises of the Lord to be fulfilled that it pleases him to bless you, but if you hold out faithful he surely will give you the desired blessing if you apply your lives to the gospel law.

We must remember that we must obey all God's laws and apply them to our lives if we expect such blessings as are promised us. We must always understand they are on condition. Ever praying for the upbuilding of the kingdom of God.

Your sister in gospel bonds,

MRS. M. M. AARONS.

NEBO, ILLINOIS, November 25, 1909.

Editors Herald: Since my recent letter I held a six-day debate at our church in Howl Hollow with Elder H. L. Derr, Missionary Baptist. We had crowded sessions each night except the last, November 11, which was not generally announced. We were rained out November 10. On Sunday the interest was all that we could ask. My liberty and blessing throughout the debate was even more than I had anticipated.

Elder Derr suggested that we select six disinterested men as jurors, to which I consented. These six men were escorted to a front seat, and solemnly charged by Elder Derr's moderator to give their decision according to the law and evidence, no matter which one of the attorneys presented it. They were placed where they had no opportunity to discuss the matter among themselves. Each one was given a small piece

of paper, and charged to write the name of the winning man and deposit it in the hat passed by one of the moderators. Time came at last for decision, and notwithstanding the Book of Mormon was on trial, when the six pieces of paper were opened, the name of Elder Derr was not found on one of them—no, not one. This was somewhat mortifying when so many had been bent on destroying the monster Mormonism. During debate one gave his name for baptism, which was attended to on Sunday morning.

We mustn't boast, but there has been rejoicing in the camp. Brother Paxton came in at the close of the debate and held meetings over last week. He is now preaching at a new place near here. We are going back and forth. This is a new schoolhouse and bids fair for permanent work. Many of them never having heard yet, some well along, others are Saints, prejudice waning,—all make the prospect flattering. Brother Paxton's efforts are certainly appreciated.

Brother Paxton beat his best last night. He had suggested that I preach, but I was impressed differently, and when I witnessed the results, I was confirmed in it. Arrangements are about completed for debate with Elder Derr again. This will be held at Beardstown in the Baptist church for six nights during the ministers' meeting up there, and the associations of two districts. I ask an interest in your prayers. Hoping and praying for the Lord's help to every child,

W. A. GUTHRIE.

BOTTS, FLORIDA, November 23, 1909.

Dear Herald: About two months ago I sent in the minutes of the Florida district reunion. At the bottom of the notice I said the visiting Saints of Alabama and Mississippi rendered valuable assistance in the meeting. The way it appeared in the HERALD is that the Saints of Mississippi rendered valuable assistance, not mentioning the Alabama Saints. It is a very small mistake and the Alabama Saints assisted as much as any of them, and wish you would kindly correct the error in your columns.

O. O. SIMMONS.

BEAVER CITY, UTAH, November 26, 1909.

Dear Herald: It may be of interest and benefit to some good family of Saints to know that Beaver City is in need of a good bakery. There is a lady here who runs one on a small scale, but it is not able to supply the demand for bread. There are several hotels here and a great demand for bread. The party must understand his business and be able to bake good bread, and then he will be able to get a good share of this business.

Yours in the truth,

EDWARD M. DAVIS.

DETROIT, MICHIGAN, November 23, 1909.

Editors Herald: I wish to say to the officers and members of the Eastern Michigan District that after an absence of some thirteen years I have been assigned to labor in your district again. It will be practically a new field to me, and desiring to accomplish the most possible good in the spreading of the gospel, I humbly ask your cooperation and assistance. If you are living in a place where the gospel message has never been preached, and can open your door to a missionary, please let me know, as I am desirous of reaching out into new places where the Master's cause has not yet been introduced. If we can assist in reaching the people in the vicinity of the branches, we will be glad to do so also. Hopefully,

J. A. GRANT.

ELGIN, MANITOBA, November 23, 1909.

Dear Herald: Could you kindly tell me if there are any Latter Day Saints in or around Elgin, Manitoba, Canada? Any information will be appreciated.

ARCHIE BUTLER.

LOGAN, IOWA, November 19, 1909.

Editors Herald: I truly enjoy reading the HERALD; it is filled with many good thoughts and instructions. I only wish I were able to read more, for I sincerely love good reading, but sometimes my physical strength forbids my reading as much as I would like to do. I have not seen anything in the HERALD from Logan for a long time. I feel that indeed I am one of the very weakest of God's creatures when it comes to spiritual strength, for when I examine myself I find there so many weaknesses that I wish and am trying hard by the help of God to overcome, that I am led to exclaim, What is mankind that God is so mindful of him?

We have just had the privilege of enjoying a series of meetings held here by Bro. J. W. Wight and surely they may well be called a spiritual feast by all who heard the gospel as taught by him. He had good liberty and good interest was manifest, especially by the Saints. All seemed to enjoy the meetings and I think we all might profit by heeding the good instructions given. I can not be contented to sit still and do nothing, and so I am trying to help in some way or other in this work we all love so well.

I do not believe we should sit still in waiting for opportunities to work, but we should be seeking opportunities to do something for some one or something for the church. There are sick ones all around us who need comfort and cheer and surely it costs nothing to give that, a kind word, a pleasant look, or a smile may be the means of helping many a careworn and suffering one to take fresh courage and start life anew. There have been times in my life when a pleasant call or hearty handshake or a cheering smile from those I loved did me more good than gold could have done. I am resolved that whenever I can I will do all I can for others who are in like condition as I was then, be that little or great, because of the joy in pleasing others and for their good and the good of the cause.

I hope to see the work prosper and pray for all Saints that we may be Saints in very deed. So far as I know the Logan Branch is in good condition. There seems to be a strong brotherly feeling existing among the Saints here of love and kindness for each other. Some of our number have moved away, but new ones are coming, and usually the attendance is very good. Some outsiders are investigating, and I can see nothing for us to complain of worse than ourselves, which of course might well be improved in some way or other. As the old year is most gone I hope we all will be more able to lay off the old man and put on the new one with the coming new year. Let us make a united effort to do all the good we can through the year that is near at hand, and we will be surprised with the results. Let us all help cheerfully and freely in our Christmas Offering, be it little or much. There are so many calls for ministers to preach the gospel, and we know it takes money; their families need support, and in helping send the ministers we will be helping to preach the gospel.

Yours for truth,

MRS. MAY BENC.

BAR HARBOR, MICHIGAN, November 28, 1909.

Dear Saints: While here in the vessel, with nothing to disturb our thoughts of those who are gathered together on this day at Mountainville for conference, we think of them, sharing in the spiritual work, and long to be with them, though we can not be there in person. We pray for the blessing of the kind Father of love to be with them all, and he surely will bless all those who try to keep his commandments. What a happy family we can be just by keeping the laws and commandments he has given us, which are not hard! For instance, "Be ye kind to one another," and "Do unto others as ye would that they should do unto you," are not very

hard to keep if we try, and they mean such a lot to our happiness in this world and a reward hereafter. The Lord has rich blessings in store for the faithful. I mean to be one of them, trying to live to have part in the first resurrection, and do what I can to help others do the same.

Yours in the faith,

PEARL F. BILLINGS.

FANSHAW, OKLAHOMA, November 26, 1909.

Editors Herald: The branch in Fanshawe is nearing the completion of a nice church building, a good frame building, and it is ready now to paint. We have a good stove and bell installed and ready for use, and we ask our elders to note this and if they can give us a call, we shall appreciate it.

As soon as we get the church painted we want to have it dedicated. There is a question among us, however, as to whether we should have it dedicated until we get the debt which we contracted paid. We had to borrow \$100 to complete it. Can we do so? I wish some of the brethren would give us some advice. A number of brethren and sisters all over the States have helped us financially, for which we are very thankful. May God bless all who took pity on us when our enemies put us out of doors, and we had no place to worship or teach our children the great latter-day gospel. Our enemies are surprised, as they never thought we could build a church. As the branch was poor, I gave them the lot and deeded it to the Church of Latter Day Saints, in care and custody of our Bishop, and I think the deed should be recorded in the clerk's office and then turned over to one of the bishops.

The first time we met to hold Sunday school, I was prouder of the building than any public enterprise that I ever had part in, and my heart leaps with joy and thanksgiving when I think of the dear Saints that sent us money with a few lines of encouragement, telling how they were praying for our success. The young people are making arrangements to buy them an organ. They have appointed Sr. Katie Stephens as chairman of the committee to take up a collection each Sunday for this purpose. Katie is a young lady belonging to the Choctaw Indian tribe. She is fifteen years old and is generally loved among the Saints. She is the treasurer of our Sunday school.

Bro. W. R. Smith will commence a series of meetings November 27. We hope there will be several additions.

Ever praying for the redemption of Zion,

J. H. LEWIS.

LOS ANGELES, CALIFORNIA, November 29, 1909.

Editors Herald: Have read and reread your editorial in the issue of November 10, giving an outline of what was done at the initial meeting of the United Order of Enoch.

To enter into a critical analysis of the document at this time is inopportune and unwise. I deem it permissible, however, to say a commendable word or two.

Nearly ten years ago, at one of our General Conferences, we were discussing the character of financial and mercantile organizations and the propriety of the church taking stock in said companies, etc. I recall one statement which I made in a speech on this occasion. It was, "We can never expect God's approval or blessing to be with an organization the policy of which is to make dollars the index of power instead of brains and moral worth." I well remember I was interrupted several times during the speech lasting but a few moments. Well do I recall an incident wherein a couple of my brethren who were engaged in mercantile affairs took me aside and bluntly told me that I might be all right to preach the gospel to the world, but I knew nothing as to how business must be conducted. I felt then, I feel now, that love and mercy, justice and right are above profits with God. I knew in my own soul, by the

light which God had given me, that, if ever there was a business institution established with which God had to do, it would inculcate the thought contained in this sentence quoted above.

What was my gratification, then, on reading the following sentences in the text of the Articles of Association of the United Order of Enoch, the organization provided for at the last General Conference: "This association shall have no capital stock divided into shares; it shall not be run for individual pecuniary profit, but for the objects herein set forth; the properties of the same shall not be individual, or held in severalty, but in common. . . . The operations of the farms, shops, and the products of the same in no case to be for the pecuniary profit or benefit of any person or persons, corporation or corporations."

My statement on the floor of the General Conference ten years ago may have been wrong; the quotation from this article 5 of the Articles of Association of the United Order of Enoch may be wrong, but of one thing I am clearly satisfied: if this article quoted above is correct then my position taken ten years ago is fully vindicated. I do not refer to this in the spirit of self-exultation, for I have received enough knocks in my short ministerial career to satisfy me that a man is void of judgment who looks to men for applause or depends upon human appreciation as an inspiration to service. We are all standing for the truth, for truth's sake, regardless of what others may think or say.

I believe, however, it is nothing more than just to some of us who have stood for certain great economic truths, and have been misunderstood by those who did not take the time to study our position, that when an official body, representative as this one is, enunciates the very essence of one of the great principles which we have contended for, the points of agreement be pointed out. It is pardonable if some of us rejoice. Rejoice, not with an "I told you so" spirit,—God forbid, but rejoice in the realization that we are getting nearer to God.

It is to be regretted that we are so weak, all of us so weak, that there existed an apparent necessity that provisions be made for the exigency of abandonment at the initial meeting of the organization. I feel sure so long as the members of the association remain loyal to these features of the articles which I have hitherto quoted there will be no occasion for abandonment.

Well, "the world do move," and we are growing. The growth may be slow, much slower than it ought to be, but so long as we are climbing, hope springs up in our breast and we are inspired to better service.

There has not been enough given to the public, as yet, to indicate the scope and character of the institution, but certainly the prospectus has several commendable features. Further than this deponent saith not.

As ever your brother in Christ,

T. W. WILLIAMS.

1307 WEST FORTY-FIFTH STREET.

XENIA, ILLINOIS, November 29, 1909.

Dear Herald: Elder J. F. Curtis and myself commenced meetings at the Brush Creek church November 6. Had good congregations and fine interest. Brother Curtis had to leave me the 22d, and up to that time we had baptized thirty-two. Brethren Plumb and Moore came then and we continued until last night, the 28th. We had crowded houses and a good spirit through all the meetings. We held prayer meeting for two hours each evening before preaching, and it was grand to see the young Saints take their part. There never was such a waking up—forty-six in all, most adults. The Spirit of God was truly with us in power and the Saints are very much built up.

HENRY SPARLING.

Sandford Terrace, Ayl Burton,
SYDNEY, GLOUCESTER, ENGLAND.

Dear Herald: Five were baptized for the Cardiff Branch on November 14. Things are brightening throughout the Eastern Wales District. Presidents of branches are alive to the interests of the Lord's work. Thought I would drop a line as good news always tends to encourage all in the work.

I should like to get the address of F. R. Tubb, in Canada. Can you tell me if Elder George Potts is alive, who one time presided over the Brooklyn Branch. Also is Brother Webberly alive, who was one time active in Cardiff, but now for some time in the States? A card to my home address on these queries will be greatly appreciated.

Your brother in Christ,
THOMAS JONES.

XENIA, ILLINOIS, November 12, 1909.

Editors Herald: Having been raised a Methodist, and being strong in the faith of what I then believed to be right, I found it hard to give vent to my feelings and come into the true church. But at last when I had heard so much of it preached and read so much of the truth I laid all prejudice aside, gave way to my conscience, and was finally baptized June 13, 1909, by Bro. Lloyd Moore. To God I give the glory for leading me into the blessed light. I have felt the assurance which God has made manifest to me, by his Spirit, each day, that I am in the right way, and I have a desire to remain in the work the rest of my life. We have had a series of meetings of three weeks' duration at this place, conducted by Brn. Henry Sparling and Frank Curtis, through which much good was accomplished. Brethren Plumb and Moore were also present during the latter part of the meeting.

The Saints assembled at six o'clock each evening and held a two-hour prayer and testimony meeting, followed by preaching. Brother Sparling delivered a prophecy and all the Saints seemed to feel the power of the Spirit upon them. Many of the older Saints say that it was the most spiritual they ever attended. God was with us in every service. The whole surrounding country is stirred up and we have had larger crowds than ever before at this place. There were forty-six in all baptized, the youngest being eleven years of age and the oldest seventy-seven years. We trust that the Spirit will continue to work on this community and that there will be many more brought to the fold.

Asking the prayers of the Saints that I may ever be faithful and continue in the work of the Lord,

Your sister in Christ,
MRS. LIZZIE SLOVER.

A Correction.

In my letter which appeared in last week's HERALD, after "No laying of hands," I unintentionally omitted, "except for the healing of sick and ordaining the ministry." They do not believe in the laying on of hands for the gift of the Holy Ghost.

Your sister in Christ,
VIDA CATO.

"There is never a day so dreary
But God can make it bright,
And unto the soul that trusts him
He gives songs in the night.
There is never a path so hidden
But God will show the way,
If we seek the Spirit's guidance
And patiently watch and pray."

Miscellaneous Department

Conference Minutes.

SOUTHERN NEBRASKA.—District convened with the Saints of the Blue River Branch at Wilber, Nebraska, at 11 a. m., September 26, 1909, with C. H. Porter, president, in charge. The secretary being absent, Edith Trask was chosen secretary *pro tem.* Elder Wilber Savage was associated with the chair. Preaching at 11 a. m. by Robert Burgess; social service at 3 p. m., and preaching at 8 p. m. by C. H. Porter. Conference assembled at 10 a. m., September 28, in business capacity. The committee on credentials appointed were Z. L. Gouldsmith and Robert Burgess. Elder C. H. Porter read an article written by himself to the *Daily Star* in defense of Brother James Huff, recently appointed as chaplain in the State Prison, replying to a resolution adopted by the Methodist conference. The committee on auditing appointed were Wilber Savage and Z. L. Gouldsmith. Bishop's agent's report read as follows: Balance due church December 31, 1908, \$133.63; receipts, \$684.80; expenditures, \$681.85; balance due church June 30, 1909, \$136.58. Ministerial reports were then received from J. W. Waldsmith, C. H. Porter, William Grubb, Edward Rannie, Samuel Broliar, J. R. Croft, Wilbur Savage, Gottlieb Keller, and Robert White. Statistical reports of Nebraska City, Blue River, Eustis, Fairfield, and Franklin branches were read. The secretary entered a bill for \$1.41, which was allowed and ordered paid. District officers, consisting of C. H. Porter, president, H. A. Higgins, secretary, and C. H. Porter, Bishop's agent and historian, were sustained by vote. Conference then adjourned to meet with the Nebraska City Branch in January, 1910, at the call of the president. H. A. Higgins, secretary.

FLORIDA.—Conference met with the Pleasant View Branch November 13, 1909, at 10.30 p. m. Brn. T. C. Kelley and W. A. West were chosen to preside and E. N. McCall secretary. Minutes of previous conference read and approved. Three branches reported and after some corrections on the reports of the Calhoun and Pleasant View branches they stood as follows: Santa Rosa, 74; Pleasant View, 44; Calhoun, 73. Ministers reporting: Elders B. L. Jernigan, preached twice, blessed one child; W. A. West preached eight times; Priest W. M. Hawkins preached five times; Claiborne Dixon, teacher, reported. Samuel Dixon, Bishop's agent, reported: Cash on hand last report, \$95.85; received since, \$81.00; paid out \$156.85; balance, \$20.00. Ruby McCall, treasurer, reported no funds during year. Election of officers resulted as follows: W. A. West, president; B. L. Jernigan, vice-president; E. N. McCall, secretary; Ruby McCall, treasurer. Adjourned to meet with Santa Rosa Branch on Saturday before the fourth Sunday in February, 1910, at 10.30 a. m. Elder T. C. Kelley was the speaker in the evening as also on Sunday at 10.30 a. m. and 2.30 p. m. E. M. McCall, secretary.

NODAWAY.—Convened with the Ross Grove Branch October 23 and 24, 1909. Bro. E. S. Fannon was selected to preside and W. B. Torrance was selected to act as secretary. Sr. May Jenson was selected as organist and W. T. Ross as chorister. Alma Nelson, R. K. Ross, and T. A. Ivie were appointed by the chair as credential committee. Statistical reports showed Guilford 96, gain 4; Bedison 90, gain 9; Sweet Home 61, loss 1; Ross Grove 44, gain 1. Ministry reporting were Elders C. E. Harpe baptized 3, E. S. Fannon, C. C. Nelson, R. K. Ross, T. A. Ivie; Priests W. T. Ross, I. M. Ross, R. F. Hill, W. B. Torrance baptized 5; Deacons Christian Kalstrup and Alma Nelson. Statements from Brethren Harpe and Fannon regarding the Rising Hope Branch were followed by a motion that the reports of the brethren be received and said branch be declared disorganized. Treasurer W. B. Torrance reported as follows: On hand June 6, 1909, \$4.61; paid out on outstanding warrants, \$4.61. Debts all paid to date. A request that the conference hear a report from the reunion committee was granted and Brn. E. S. Fannon and T. A. Ivie reported. The report was accepted and the committee discharged. Moved and carried that the secretary-treasurer of the reunion turn over the balance of reunion funds into the hands of the Bishop's agent to be used by him until called for by the district. Bishop's agent reported as follows: Due church January 1, 1909, \$197; received since, \$473.50; paid out, \$639; on hands October 23, 1909, \$31.50. Moved and carried that we accept the report and sustain the Bishop's agent. Bro. C. E. Harpe having incurred some expense in looking after district work assigned to him, it was moved and carried that a collection be taken up to defray this expense. The sum of \$3.52 was contributed.

District historian, E. S. Fannon, reported at length, requesting all to write to him giving items of miraculous manifestations of healing, etc. Moved and carried that the district president and counselors, in connection with Bro. T. A. Ivie, act as a committee and take under advisement the holding of a reunion in 1910 and report to our next conference. Moved and carried that we appoint a committee to audit Bishop's agent's books and report to next conference. Brn. T. A. Ivie, C. E. Harpe, and W. B. Torrance were selected. Moved and carried that in event of the first counselor, A. E. McCord, to the president of district moving out of district, the president be privileged to choose another to fill the vacancy. A vote of thanks was tendered the reunion committee and also to the Saints of the Ross Grove Branch for the hospitality shown and entertainment of the visitors during the conference. Moved and carried that this conference recommend that an entertainment committee be appointed in the branch where the next conference is held. Brn. C. E. Harpe and Gomer R. Wells were the speakers during the conference; Brother Wells favoring us with a lecture on the land of far-off Australia. A part of Sunday afternoon session was devoted to short speeches. The following brethren responded: W. T. Ross, Alma Nelson, W. B. Torrance, R. F. Hill, Alex Jensen, and E. S. Fannon. It was moved and carried that the next conference convene with the Bedison Branch, the first Saturday and Sunday in February. W. B. Torrance, secretary.

Convention Minutes.

MASSACHUSETTS.—District Religio and Sunday school association met in convention at Somerville, Massachusetts, on November 13, 1909. Religio business session at 2.30 p. m. in charge of Vice-President E. M. Brown. Election of officers for ensuing year resulted as follows: President, Mrs. Leon Jordan, 84 Groveland street, Haverhill, Massachusetts; vice-president, Ada B. Sanford (now Mrs. Lloyd Newcombe), 207 A Pearl street, Somerville; secretary, Mary O. Lewis; treasurer, Franklin Dobbins, 10 Walnut street, Brockton, Massachusetts; member library board, Edmund M. Brown, 117 Parade street, Providence, Rhode Island; superintendent home department, Mrs. Franklin Dobbins. Evening service was devoted to Sunday school business, after which was read the district paper, *The Gleaner*, by the editor, Lucie H. Sears. The Sunday school election of officers resulted as follows: Superintendent, Lucie H. Sears, New Bedford, Massachusetts; associate superintendent, Mary O. Lewis; secretary and treasurer, Ora V. Holmes, 141 Prospect street, Providence, Rhode Island; member library board, E. H. Fisher, 100 Sycamore street, Winter Hill, Massachusetts; primary superintendent, Mrs. Dr. W. A. Sinclair. Delegates to General Convention were chosen by both societies. The completing of a new report blank to be used by the locals in Religio work for reporting to the district was left in the hands of the special committee, Edmund M. Brown and Mary O. Lewis. On Sunday morning, November 14, at 9 o'clock a joint prayer service was held in charge of A. B. Phillips and R. W. Farrell. At 10.30 the Sunday school had charge of the program, consisting of papers by Albert Sanford, W. W. Smith, and Georgia Spinnett; the blessing of three babes, and graduation exercises for twelve graduates of first course in normal work, speech and presentation of diplomas by E. H. Fisher. Afternoon service devoted to Religio work. During this service Albert N. Hoxie, jr., and Albert Sanford were ordained to office of priest. A solo was rendered by Ada M. Lewis. At 7.30 there took place the reading of "What we believe" in concert, three papers left from the afternoon service, after which J. D. Suttill, of Providence, Rhode Island, spoke on the "Sunday school and Religio." A vote of thanks was tendered to the Boston Saints, as also the retiring officers in both societies, and convention adjourned to meet in Attleboro, Massachusetts, second Saturday in May. Mary O. Lewis, 202 School street, Winter Hill, press committee for Religio and Sunday school.

Convention Notices.

The Far West district Sunday school association will meet in convention with the Zion's Star Sunday School, Saint Joseph, Missouri, January 8 and 9, 1910. It is earnestly hoped that there will be a large delegation, as this will be the first convention held since the resolution was passed that the Religio and Sunday school combine, and hold their convention separate from the conference. Will those secretaries to whom I have written answer at once, and will all the secretaries make out their December reports on Sunday, January 2, and

send them to me the day following, so that I can summarize them in time for convention. Mary Kinnaman, secretary, 112 South Seventeenth street, Saint Joseph, Missouri.

Information Wanted.

Wanted: To know the whereabouts of William J. Griffiths, a deacon, by the Taylorville, Illinois, Branch, so as to communicate and labor with him. When last heard of was somewhere in Missouri; address all communications to Charles C. Simpson, clerk, 920 East Oak street, Taylorville, Illinois.

Proposed Amendments.

Notice is hereby given that at the next General Sunday School Convention amendments to the constitution of the General Association will be proposed as follows:

Article IV, section 1, insert after the word "secretary" the words, "a Home Department superintendent."

Article V. Change numbering of sections 4 and 5 to 5 and 6 respectively. Insert as number 4: "Home Department Superintendent.—The Home Department superintendent shall be a general executive officer in charge of the Home Department of the General Association under the general direction of the superintendent of the Association. He shall make statistical report to the General Secretary annually, as soon as practicable after the close of the calendar year. He shall aid by counsel and advice the district Home Department superintendent when called upon or when he may find opportunity. He shall have charge of the work in all unorganized territory. He shall transfer all classes or members to the care of district associations as soon as such associations make proper provisions therefor and will accept the work."

Constitution for district associations, article III, officers, section 1: Names. Insert in third line after the word "secretary" the words "a Home Department superintendent."

Article IV, Duties of Officers. Change numbering of section 4 and 5 to 5 and 6 respectively. Insert as number 4: "Home Department Superintendent.—The Home Department superintendent of the district shall have charge of that department of the work under general direction of the district superintendent. He shall aid by counsel and advice the local Home Department superintendents when called upon or when opportunity may be found. He shall have charge of all classes or members not under the care of schools, and shall transfer to the schools all classes or members as soon as the schools make proper arrangements to care for the same. He shall make report to the district secretary annually or otherwise as the district superintendent may direct."

By-laws for Sunday schools, article I: In third line insert after the word "secretary," the words "a Home Department superintendent."

Article II.—Duties of Officers. Change numbering 4, 5, 6, 7, 8, to 5, 6, 7, 8, and 9 respectively. Insert as Section 4: "Home Department Superintendent.—Under the direction of the superintendent of the school, the Home Department superintendent shall have general care of the work of the department. He shall make efforts to promote the welfare of the department by thorough canvass of the territory considered to be within the precincts of the school to secure all members that may be induced to take up the work. He may with the consent of the superintendent appoint all visitors and assign them their work. He shall make such report to the officers of the school as they may require. He shall transfer all contributions received promptly to the treasurer of the school, keeping accurate account of same. He shall receive from the school such supplies as may be necessary for the proper conduct of the work. He shall transfer any or all members or classes to the main school who may choose to join same, or whom he may induce to attend the regular sessions of the school."

"The home department," as found on pages 15 to 20 of the 1907 edition of the Constitution, which was "temporarily adopted" at a General Convention some years ago, shall be amended so as to conform in principle to the foregoing changes; shall be arranged in articles and sections and properly numbered; any changes found necessary to conform to the Constitution shall be made.

Article XI, amendments. In lines 5 and 6 strike out the words "*Herald three*," and insert in lieu thereof the words "*The Sunday School Exponent two*." The sentence would then read: "Notices of said amendments must be published

in *The Sunday School Exponent* two months previous to the convening of each session."

Article IX, Basis of Representation.—Section L, in fourth line, insert after the word "members" the words "or fraction thereof over one half."

Article V of Constitution for Districts.—Section 2, voting. In the sixth line insert after the word "thereof" the words "over one half."

Respectfully,

VERNA GAMET.

Died.

UPDYKE.—Benjamin Updyke was born January 28, 1818. Died February 3, 1909, at his home near Andover, Allegheny County, New York, old age being the main cause of his death. The brother retained consciousness until the last moment of his life. Funeral from the home; sermon by Alma Booker.

Wholesale Lynching Averted in Iowa.

An exciting account of the most bloody conflict that ever occurred on Iowa soil since white possession, with the exception of the Spirit Lake Massacre, is to be found in a biography of Colonel Thomas Cox, an early Iowa pioneer, which has just been published by the State Historical Society of Iowa. Harvey Reid, the author of the volume, relates how Sheriff Warren of Jackson County, and Colonel Cox

precipitated the struggle by an attempt with an armed posse of over forty men to arrest a gang of horse thieves and counterfeiters, who, after succeeding in evading conviction upon numerous trials now bade defiance to law and order and waved a red flag from their rendezvous at the hotel of their leader, W. W. Brown, at Bellevue, in Jackson County. When night settled upon the dead and wounded of both sides, the intensely excited settlers counseled together till dawn as to the method of disposing of the surviving captives. Adjourning till 10 o'clock in the morning they voted by a ballot of red and white beans dropped in a tin cup on the question of hanging. By a vote of forty-two to thirty-eight the frontier tribunal decided that instead of hanging, the thirteen wretches should be given from four to thirty lashes on the bare back and be sent down the river in skiffs without oars. Thus was lynching narrowly averted. No member of the gang ever returned to Jackson County, although several were implicated in the murder of Colonel George Davenport in 1845 at his home on Rock Island.

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Thy grace extend to me
From day to day.
Safeguard me in thy fold,
From prowlers, false or bold;
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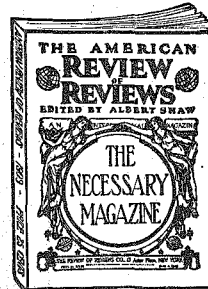
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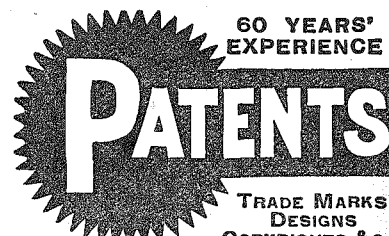
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 56

LAMONI, IOWA, DECEMBER 29, 1909

NUMBER 52

Editorial

DOCTOR COOK AND THE NORTH POLE.

From present appearances as gathered from the press dispatches Doctor Cook did not find the North Pole. At all events that which he has offered as evidence lacks the qualification of being proof. One of the American Societies has accepted the claims of Commander Peary, though it remains to be tried out before the general body of scientists in the United States.

We reserved our opinion as to the correctness of Doctor Cook's statement, as we did also upon the claims of Commander Peary. We thought it possible that each of these explorers might have found what he believed to be the Pole, that is to say, the point where the lines of longitude would converge, and where the lines of parallel slip off the rounded top of the world, as a rope would slip off the rounded top of an apple or a ball. We thought it was possible that neither man had succeeded in making such exploration as would warrant reaching positive conclusions, as to what the condition at the pole might be. It seems better to wait development of events authorizing the establishing of the fact or the probability of the region being discovered, before jumping to conclusions which seemingly disturb the traditional teaching of many of the eldership touching the occupancy of the north land by the so-called lost tribes of Israel, upon whose approach to warmer climate the ice was to flow down at their presence.

Facts are stubborn things, but suppositions are evanescent. It is safer to so build our theories and our predictions from human judgment along such lines, that our faith in God and the final triumph of his cause will not be shaken from its foundation if predictions fail and speculations prove to have rested upon unsubstantial foundation. As we once stated to a brother who had uttered a prophecy, touching the possible blotting out of the fair scene of the landscape at Nauvoo, "Dear brother, make your prophecy of that character, that if it fails your faith will not be destroyed." His prediction was, that within four years from the date on which he stood on the brow of the hill, surveying that wondrous scene of beauty, that the besom of destruction

would sweep over it and blot it out from human sight and remembrance. More than five times four years have passed since that day, and the scene is still as fair as ever, though the inhabitants have been removed and vegetation covers the waste places, even many of the streets which then lay beneath the gaze and marked places of human habitation; and the brother's body lies somewhere in one of God's half acres, waiting the day of the resurrection, when hills and valleys and plains will be crowned with the glorious beauty of a regenerated world.

If it should be discovered that Dr. Frederick A. Cook deliberately planned a fraud, which he has foisted upon a confiding world, it is one of the hugest jokes with which the scientific world has ever grappled. If he has disappeared from public gaze to live out the remainder of his life in the valley of human disgrace, a crowding sense of humiliation will certainly poison the enjoyment of the ill-gotten gain which he gathered from confiding people, eager to hear of his experiences in the regions of bitterest cold.

It seemed a marvelous thing, that a single individual, unauthorized by any scientific association, should have projected such a search as Doctor Cook reported that he had undertaken, and had succeeded, but what a stupendous farce, if it be proved that his reports are untrue, has been played upon the people. It is almost equally astonishing as the other would have been.

But what of human reputation. Doctor Cook was indorsed by many who seemed to vouch for him as a man of rectitude, a man of ability, and a man whose word might be trusted. If he has played this reputation false, it would seem to prove again the adage, "Opportunity makes thieves of us all." The amount which Doctor Cook has received of the currency of the realm is ridiculously small as compared with what he has surrendered in exchange for it.

THE YEAR 1909.

A GREAT CENTENNIAL YEAR.

The year 1909 has been a great centennial year. In it the world has celebrated the one hundredth anniversary of the birth of at least eight world-famed great men: Abraham Lincoln, William E. Glad-

Heman C Smith

stone, Alfred Tennyson, Charles Darwin, Edgar Allen Poe, Oliver Wendell Holmes, Frederic Chopin, and Felix Mendelssohn-Bartholdy. One of these men long dominated British politics; another presided during the most stormy and critical period of American history; three of them were renowned as writers; one as a scientist; and two were great musical composers.

MAN LEARNS TO FLY.

Some remarkable achievements have been heralded during the year. The first advertisement of an aeroplane ever published in a magazine appeared in the *Literary Digest* November 13. Wyckoff, Church, and Partridge are the adventurous pioneers in the realm of commerce who thus undertake to manufacture and supply to the public trade their airship, the Herring Curtiss Aeroplane. Operations of the Wright Brothers in America, Count Zeppelin in Germany, and Monsieur Bleriot in France have attracted considerable attention to the possibilities of aerial navigation and the year has seen the greatest progress ever achieved in that line.

May 29 Count Zeppelin in his dirigible airship began a flight that lasted thirty-six hours, during which he covered eight hundred and fifty miles. At the time, this was described as "the most remarkable flight of man in the history of the world." July 25 M. Bleriot with a French aeroplane accomplished the sensational feat of flying across the English Channel. October 4, during the Hudson-Fulton Celebration in New York, Wilbur Wright covered twenty miles with his aeroplane in thirty-three minutes. Two weeks later Count de Lambert in Paris covered thirty miles in fifty minutes, circling above the Eiffel Tower at a height of thirteen hundred feet. On November 3 Mr. Farman at Mourmelon, France, kept his aeroplane in air continuously for four hours, covering one hundred and forty-four miles.

RESCUE BY WIRELESS.

It has been remarked that 1909 "saw for the first time boats called from beyond sight or hearing, without wires or any other old-time method of communication, to the assistance of sinking ships." Reference is had to the dramatic summoning of the *Baltic* to the aid of the *Republic*, of the White Star Line, wrecked in collision with the *Florida*, at five o'clock on the morning of January 2, outbound off Nantucket with four hundred and sixty-one passengers on board. Another triumph over the Atlantic was the record run of the *Mauritani*; eastward trip, four days, thirteen hours, forty-one minutes; westward passage four days, ten hours, and fifty-one minutes; making the "highest record for highest daily runs, fastest passages, and highest speed between the Irish Coast and Sandy Hook."

THE NORTH POLE DISCOVERED—PERHAPS.

Early in September Dr. Frederick A. Cook "electrified the world" by his telegram announcing the discovery of the North Pole. His claim was thus stated: "After a prolonged fight against famine and frost we have at last succeeded in reaching the North Pole." The world enjoys being "electrified" and less than a week later another tremendous sensation was sprung when Commander Peary telegraphed, "Stars and Stripes nailed to the Pole." Cook claimed to have reached the Pole April 21, 1908; Peary claimed to have reached it April 6, 1909. Then began a torrid controversy that raged throughout two hemispheres and seemed in no way reduced in temperature by the frigidity of the subject. Doctor Cook elected to submit his case to the scientists of the University of Copenhagen, and as is well known to our readers, that august body returned an adverse verdict. Commander Peary's claim remains unchallenged to date by the general public or any reputable scientific body and it seems probable that he will go down in history as the discoverer of the Pole and the year 1909 will be recorded as the year in which that memorable feat was accomplished.

IN THE CHURCH.

The year has been marked by activity and success in missionary work. As we write, these words from Daniel Macgregor greet our eye:

STONINGTON, MAINE.

Things are moving along smilingly. Since last writing you, some seventeen precious souls have troubled the waters of baptismal regeneration, making sixty all told since coming to this town. Might say that the town, being of considerable size, there are a few more we would like to get.

Quite interesting to listen to the Saints who, by the way, are living in the seventh heaven these days, relate their dreams concerning the growth of the work. A little while ago I startled them by saying I expected we would baptize at least thirty-six. How I knew was that I had a dream in which I saw myself washing my gold watch chain, something I had never done. The interpretation was that each link symbolized a soul. Say, wasn't it a pity that it wasn't one of these two-yards-long ladies' chains I had? Well, the thirty-six came along all right. This being fulfilled, one of the Saints dreamed that there would be at least eight more baptized—that would make forty-four. Sure enough they came also. After this Brother Haskill arose in one of our meetings and testified that in a night vision he had seen sixty baptized. Another dreamed we would get five dozen—about the same thing. Well, yesterday, in the oft troubled waters of the old Atlantic three were immersed beneath the briny wave, making up the sixty.

LOSS BY DEATH.

The year has been marked by some very notable losses in the ranks of the ministry, notably during the months since the assembling of the General Conference. Elder John Hawley (familiarily known as Uncle John Hawley) who had been with the church

since the days at Far West, Missouri, died April 17. Bishop Metuaore, of the Island Mission, died April 18. Elder D. S. Crawley died May 5. Elder A. E. Mortimer, of the Canadian Mission, died May 8. Elder Johnson Hay died June 16. Presiding Patriarch Alexander H. Smith passed away August 12, and was quickly followed by one of his associates, Patriarch Joseph F. Burton, October 1. Elder Amazon Badham, president of the Fremont District, died November 16.

NOTABLE EVENTS.

At least two important events will cause the year to be remembered in the history of the church. The Sanitarium at Independence, Missouri, was opened December 15 with appropriate services and was formally dedicated to the service of God in the work of ministering to the sick. This is in fulfillment of the revelation given to the church April 14, 1906. In this institution consecrated and devout men and women will essay to apply such remedies both spiritual and physical as are contemplated in the work of God for the healing of suffering humanity. December 20 the first patient was admitted, a non-member of the church, whose leg was mangled beneath the wheels of a moving train. He was brought in under the care of Doctor Twyman.

The other important event to which we refer is the organization of an Order of Enoch at Independence October 26. For some time past there has been a growing feeling in the church that the times are ripe for a forward movement toward economic independence and equality within the church. This feeling at times expressed itself in restless dissatisfaction; but oftener, we trust, in prayerful thought and profitable discussion. It took best form perhaps in a mass meeting of the eldership during the late General Conference. As a result of that meeting (in part at least) and the prayers and fastings of the people the Lord spoke to the eldership through the prophet authorizing the proper officers of the church to proceed to organize the people as wisdom, inspiration, and circumstances might indicate. The mass meetings at which the request for light was made and the latter one to which the revelation was presented were unique in the history of the Reorganization. These meetings, the organization effected at Independence, and in fact the entire forward movement will cause the year to be remembered.

CHANGES IN THE HIGHER QUORUMS.

At the General Conference referred to, certain changes were made that are worthy of note. In harmony with revelation, Elder Joseph Luff was released from the Quorum of Twelve that he might more fully enter upon his work as Physician to the church. He is now actively engaged as medical

director in the Sanitarium. At the same time Elder Heman C. Smith was released for similar reasons from the same quorum that he might devote his entire time to his work as Church Historian. Elders J. F. Curtis and R. C. Russell were called and ordained to fill the positions thus vacated. At the same conference Elder R. C. Evans was released from the First Presidency, in harmony with the revelation; his place was filled as directed, and he was ordained a bishop in harmony with the voice of the church. These changes, together with the vacancy created by the death of the Presiding Patriarch, mark the year as one of change.

ELBERT A. SMITH.

A LETTER FROM THE ISLANDS.

As the time nears for our contemplated trip to the low islands, we feel to write somewhat of events as they are transpiring here in this far-away mission.

Since writing our last letter, we have held a memorial service for Elder Joseph F. Burton, who was in charge of this mission for a greater number of years than any other one man, and who is remembered and honored as a father to the mission. The name of *Tamati* (T. W. Smith) and *Iosepha* (Joseph Burton) are mentioned more frequently among the native Saints than are any others.

The whole day was devoted to his memory, Turatahi, president of the southern half of the mission, preaching a sermon at eight o'clock in the morning, from 1 Peter 4:16-19, followed by Varoa at ten o'clock, using as his text, Hebrews 11:39, emphasizing the first part of the verse in speaking of the good report that was heard of him throughout the mission.

At the afternoon sacrament service, Alfred Sanford spoke very feelingly of his having labored so long and faithfully among his brethren in this part of the world.

In the evening, Tai was the speaker, but his text is now forgotten. It was thought best to turn all services over to the natives for that day, and we have no reason to be sorry for having done so.

The owner of the vessel upon which we are to sail, told me to-day that he would leave Tahiti not later than December 8, so it behooves us to get a large share of our correspondence attended to before the mail steamer arrives from America, and could you hear the typewriters clicking just now, you would know that we fully realized that fact. We are not expecting to receive any more mail until we reach Manihi for conference in April next, as we fear to have it chasing us about from island to island.

The "Pupu" people returned from the diving islands last Sunday morning, and on our way home

from Tiona that afternoon we stopped at the hill to meet them, and although they received us with evident pleasure, it is equally evident that they will not soon be applying for rebaptism. They bore testimony to the truth of the work, and said they would remain in it until death. They do not admit that they have been cut off from the church. The Brighamites and Seventh Day Adventists are trying their best to get them, but with no apparent success.

The brethren have completed one hundred and fifty feet of the wall, and are still working on it, and have finished the steps that go up over it in front of the missionary house.

The white merchants of Papeete, including the French, are very much pleased with the improvement being made, and so express themselves when we meet.

The work of the phosphate company in Makatea is booming just now, and when the Panama Canal is completed, Tahiti will become a half way place between there and Australia, and is therefore doomed to be of more importance in shipping circles.

Ever wishing for the advancement of Zion,

Yours in gospel bonds,

C. H. LAKE.

PAPEETE, TAHITI, November 29, 1909.

JUBILEE NUMBER OF THE HERALD.

The Jubilee number of the HERALD, celebrating its fiftieth anniversary, will be issued January 26. The editors would like to get the addresses of any Saints who were readers of the HERALD at any time during the first year of its publication, 1860. Regular subscribers, of course, will receive the Jubilee number of the HERALD, but those desiring extra copies should write immediately to the Herald Publishing House. Extra copies will be ten cents for a single number, or twelve numbers for sixty cents.

NOTES AND COMMENTS.

It is the custom of the association, known as the Family of Joseph Smith, the Martyr, to meet annually on the 23d day of December, which is the anniversary of the birth of Joseph Smith. The meeting this year was held at the home of F. M. Weld, Lamoni, Iowa. About thirty-six members were present. The family now has on its roll one hundred members. These are direct descendants of Joseph Smith with their husbands and wives. A feeling of sadness pervaded the hearts of those present owing to the death of one of their associate presidents, Alexander H. Smith. A committee was appointed by the meeting to draft resolutions of condolence and these resolutions will appear elsewhere in the HERALD columns.

President Joseph Smith and Apostle F. A. Smith were elected as associate presidents of the family association for the coming year. The next annual meeting will be at the home of Elbert A. Smith.

President Joseph Smith being unable to attend the meeting and there being an earnest desire on the part of the family to meet with him, it was resolved that the executive board and the program committee be instructed to arrange a meeting of the family at Independence at some time during the year, providing it shall be found practicable.

R. B. Neal says that Joseph Smith was a "money digger." A recent number of the *Sword of Laban*, edited by R. B. Neal, contains thirteen appeals for money, direct or indirect, (most of the appeals are sufficiently direct). The paper is only a little eight-page affair.

It will be remembered that R. B. Neal attained some little notoriety for a time through the pages of the *Helper*, the official organ of the anti-Mormon league. This went down and later he appeared in a department in the *Christian Standard*. This also fizzled out. And now Neal is going down for the third time. Any of the elders who feel to lend a little aid to a dying man may send their remittances to R. B. Neal, Pikeville, Kentucky.

The Provo Herald, of November 23, 1909, contains three advertisements that are representative of the position of Senator Reed Smoot on the question of prohibition. Senator Smoot is an apostle in the Utah Church, and it is to be supposed that his attitude, to a degree at least, represents his church. These advertisements are as follows:

"Thanksgiving wines and liquors at Smoot Drug Company."

"Do you think Thanksgiving will be complete without a bottle of our finest wines? Smoot Drug Company."

"Do not miss getting a bottle of wine for Thanksgiving. Smoot Drug Company."

Our Utah brethren should clip these ads. and place them in the Book of Covenants alongside of the Word of Wisdom as a reminder of how they are not observing it.

Emerson's definition of a great man is one "who, in the midst of the crowd, can maintain with perfect sweetness, the independence of solitude." It is easy to think our own thoughts and preserve our integrity in solitude. It is comparatively easy anywhere to do right in a harsh, domineering spirit which will make righteousness hateful to all who come in close contact with us. But to do always the right thing "with perfect sweetness"—that is indeed greatness more than royal.—Selected.

Elders' Note-Book

MAKING IT PLEASANT FOR THE PREACHER.

"It's not everybody I'd put to sleep in this room," said Mrs. J—— to the fastidious and extremely nervous young minister, who was spending the night with the family. "This room is full of sacred associations to me," she went on. "My first husband died in that bed with his head right on those very pillows, and Mr. J—— died sitting right in that corner. Sometimes when I come into the room in the dark I think I can see him sitting there still. My own father died lying right on that sofa under the window. Poor pa! He was a spiritualist, and he always said he'd appear in this room again after he died, and sometimes I'm foolish enough to look for him. If you should see anything of him to-night, you'd better not tell me, for it would be a sign to me that there is something in spiritualism, and I'd hate to think that. My son by my first husband fell dead with heart disease right where you stand. He was a doctor, and there's two whole skeletons in that closet that belonged to him, and half a dozen skulls in that lower drawer. Well, good night, and pleasant dreams."—*Tit-Bits*.

* * * * *

METHODS IN GOSPEL WORK.

I wish to relate a few successful and unsuccessful methods employed which have come under my personal observation and experience. Where a good interest is found, the best results are obtained by staying with that place from three to eight weeks, and our men who do the most baptizing have, as a rule, adopted that method. Meetings held from two to ten days, as a rule, will just work up an interest, only to be left hoping some one else will visit that point and follow it up with good results. I think a better method is to gather the fruit while there, for if one goes away they do so only to let that interest die out, and in a year or more some one else will call and preach a few sermons, just to revive the interest and leave them again. In the opinion of the writer that method is a failure.

Very true, that method will sow the seed of the kingdom, and educate the people, but other denominations have come along frequently and reaped what we have sown. I believe Paul was the wisest and most successful missionary among the ancient apostles, and we learn that he stayed in a town until he built up a church if permitted to remain. Again Paul was an organizer. We find if we follow him that he preached and organized churches. We can turn the honest thinking people in our favor in a week or ten days or by a good spirited debate, and men of the world are ready then to help build us a church, and we can baptize more people than we do

after such an effort if we would continue preaching and accept of the willing offers of the people to put up a building and organize a branch. Those who brave the world and the reproach incident to the acceptance of the angel's message desire a church home. They should have it, too, and could in many instances, if they would stay with a good interest as long as they should. We should "preach ourselves out of a crowd, or build a church."

It costs money to travel and work up one interest after another, only to move on and on to new fields, breaking new ground and reporting few baptisms. That method may be the best for district presidents, visiting scattered members, and preaching a few times in a place; but surely the missionary force ought to get better results from their time, talent, and the means spent. While the people are coming our way, many talking of being baptized, the Lord is working with them by the Spirit, and seemingly has opened the door in that place for us to occupy. Then is the time for us to do our effectual work and build up a church. "The children of this world are wiser in their generation than the children of the light." The sectarian ministers have, in many instances, proven that statement true, using better methods than the servants of God. Again, the armies of the nations in their methods of warfare, in making an attack, aim to storm the fort till victory has come, or they are defeated. If victorious, they hold that point of vantage ground by garrison.

Our method is by branch. We wrestle not "against flesh and blood, but against spiritual wickedness in high places," and ours is a warfare not only for the men on the firing line but for the members, and especially the isolated ones, who as a rule furnish the traveling expenses for the traveling elder to fly from one point to another.

Experience is a slow teacher and a very slow method for our men to adopt, when our ministrations mean so much to the church and to the world. We should adopt the very best methods and stay with them. There are exceptions to the rule, of course, but we should adopt some rule of action which the successful man has found to be the best method, in building for the church for time and eternity. We need pastors and local workers in many instances, and could have them if we would hold good series of meetings in new fields like Oklahoma, until we baptize material enough to hold the fort while we move on to other fields.

Another method used by our people that I wish to call attention to is that of debates. Oklahoma and Texas has been a battleground for years and we have won victory after victory, and now it is so well known that the people are not so ready to believe the old slanderous stories and unscrupulous statements of men that oppose us as in years that

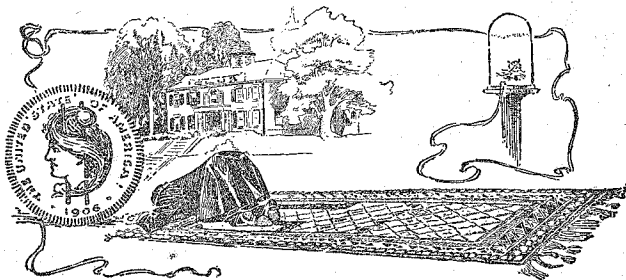
are past. And I think that we would do well in some instances to ignore them. They have been so numerous in the past few years that it has been difficult for some of our men to hold many good series of meetings, which I believe to be God's method of saving souls. Debates are all right when necessary. But to spend our time with every unscrupulous fellow who throws dirt in the air is only cheapening our cause.

Prejudice is not so bitter in this mission as it was a few years ago. Unchristian and ungentlemanly statements against our people hurt the men who make them worse than they do us. I believe that to hold the gospel standard high and call for lovers of the truth to rally to it, and teach the world both by precept and example that we have been good and learned of him is the better method.

HUBERT CASE.

Original Articles

"WILL A MAN ROB GOD?"



"Wherein have we robbed thee? In tithes and offerings."

We often hear it said by the members of the church, "Surely this is the work of the Lord, because of the perfectness of the gospel as taught by the church." When questions are presented to us we pride ourselves in being able to turn to the word of God and find the answer. When some one asks us what we believe with regard to baptism we hesitate not in giving the answer, because it is clearly expressed in the word of God. Again we are asked, "What form of church organization do you have?" And our bosom swells with pride as we refer them to the teachings of the Savior. "What is the office work of the Holy Spirit?" is next presented to us, and our joy is overflowing as we tell them of what the Holy Spirit does for us.

Would it not seem strange if the Lord, who has so clearly expressed himself upon matters touching our spiritual welfare, should he not also be interested in our temporalities and express himself equally as clearly thereupon? Why can we not recognize the hand of God in our temporal affairs? We are so wont to speak of the little that we have as being all our own, that which we have earned by

our own strength. We fail to see the hand of God and to recognize that part of it is his. "Why, no, I would not rob God," you say, and yet upon further consideration you are found doing the very thing. How? Like the children of God did in the days of Malachi: "In tithes and offerings."

We do not seem to take as much pride in telling our inquiring friends about this subject as we did in telling them about baptism, organization of the church, office work of the Spirit, etc., and yet it is equally as important and as plainly taught. Perhaps it is because we have not fully complied with it ourselves and hence approach the question with less confidence.

"If thou lovest me, thou shalt serve me and keep all my commandments." How much do you love the Lord? Enough to believe and obey the following?

And of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28: 22.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—Leviticus 27: 30, 32.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.—Deuteronomy 14: 22.

Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.—Luke 11: 42.

And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood for ever. And it was this same Melchisedec to whom Abraham paid . . . tithes of one tenth part of all that he possessed.—Book of Mormon, Alma 10: 1.

Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.—Nephi 11: 3.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).—Doctrine and Covenants 64: 5.

Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people.—Doctrine and Covenants 94: 3.

Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.—Doctrine and Covenants 106: 1.

Is this not sufficient to give us an understanding of what the Lord requires of us as his children? Added to this we have the interpretation of the Presidency, Twelve, and Bishopric, as formulated in an Address to the Saints: "The word *tithe* means

tenth, and the rendition of a tithe as referred to in the Bible, is the turning into the hands of the bishop appointed to receive the same, the tenth part of what a man has, over and above his indebtedness; or a tenth of the increase."

When should we comply with this law? Now. The "doer of the work, this man shall be blessed in his deed." The work of the Lord needs your assistance. "The harvest truly is great, but the laborers are few," is the condition confronting the church at the present time. The cry comes, "Send forth laborers." This the church is trying to do, but is handicapped because of the slackness of many of the Saints. "What shall the harvest be?" This depends partly upon you, or perhaps it would be better to say, as we read these lines, this depends partly upon me. What am I doing to help swell the harvest? But, says one, I still owe a mortgage of one thousand dollars on my farm. When I get that paid then I will pay my tithing. What, make the Lord wait until your neighbor is paid? Yes, but the Lord told us to "owe no man anything," therefore I must pay my neighbor first. Did the Lord tell you to contract the debt? No. Then why try to excuse yourself because of your indebtedness? The tenth of what you have above your indebtedness is the Lord's. It is not yours, and you are robbing God by withholding it from him. Long years we have been praying for the redemption of Zion. Why not labor toward that end as well as pray for it?

We should comply with the law *right now*. First, because the work of the Lord needs your assistance. Then again, we should comply with the law because of our love for service. We frequently hear Saints in bearing their testimony of the work say, "I love the Lord with all my heart." Do you, when at the same time you are withholding your tithes and offerings? Again we hear them say, "My trust is in the Lord." Is it, when you are refraining from complying with his law for fear you may have need of the money? Let us put our trust in the Lord in all that the term implies. Think of the great work now lying before the church as made known in the late revelations. Come to the rescue with your aid, be it much or little. Do it willingly. "The Lord requireth the heart and a willing mind; and the willing and obedient shall eat of the good of the land of Zion." The church needs your willing service now in order to meet the demands of the work, to care for the poor and needy, to provide for those dependent upon the church for support, to arrange for the establishing of God's children.

"Ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." You notice we can rob God in withholding our offerings as well as in the tithing. Our obligation does not cease when our tithes have been paid. We have

heard it expressed that when one has paid his tithes he could spend the remainder for whatever his soul lusteth after. But God will hold us responsible and accountable for the use we make of that with which he has blessed us. We are but stewards of the same. Picture the sad condition of those who, when standing before the Lord at the Judgment Day, will have it said to them, "Ye have robbed me." On the other hand see the countenances of those who have been faithful in all things. What a contrast! May God help us to be obedient in all things.

BISHOP J. A. BECKER.

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REASONS WHY

YOU SHOULD HEAR THE LATTER DAY SAINT FAITH EXPLAINED BY THEIR OWN REPRESENTATIVES.

1. The first reason is: because it is right that one person should properly understand the faith of another. A man with any amount of experience in human affairs ought to know that any society is better able to properly present the facts than its enemies are. One ought to have honor enough about him to want to know the facts. If one has the true faith of the Bible it will not hurt him to compare it with others, and if he does not possess all the truth, it will benefit him to examine anything else claiming to be of God. The true Latter Day Saints claim their faith is both orthodox and evangelical, and in the strictest accord with the New Testament faith. Should not such claims be heard and examined? But we insist on being heard for ourselves inasmuch as some have misrepresented us in the common literature of to-day, and falsely and unjustly connected us with other denominations.

Because the faith of Christ has always been opposed by certain religious bigots, the Latter Day Saints are not above their Master, in having their cause misrepresented by both pulpit and press, and themselves frowned upon by those who have the opportunity, if they would only take it, of knowing better. Because of this misrepresentation, many refuse to avail themselves of the opportunity to learn the facts, but prefer to accept the unproven statements of some speaker or writer who, like themselves, may be either ignorant of, or prejudiced against, the faith of the Saints.

2. The Constitution of our country grants to everyone the right to worship God according to his own conscience. That right should not and will not be abridged by those who are truly American, neither by legal enactments, the sword, the darkened frown, or the cold shoulder. The latter two are perhaps worse forms of persecution than the former two, and are most certain to reveal the lack of the good Spirit in the heart of those employing that kind of

persecution. It is both un-American and un-Christian.

The laws of the land grant to every man the right of self-defense. Semi-civilized and even barbarous nations have some such law. Shall it be said in America and among those who claim to be Christians that this law is flagrantly traduced and Latter Day Saints not be privileged to explain their own doctrine and history? We ask for a hearing and then a comparison with the church of the New Testament in faith, organization, and gifts of the Holy Spirit. Will the reader allow prejudice in his heart or fears for his own faith or the scorn of the vicious to cause him to treat that request with silent antipathy?

3. Jesus has said: "As ye would that men should do to you do ye also to them likewise."—Luke 6: 31. Some benevolent societies, and some churches, claim this as their golden rule. Are they willing to put it in practice and apply it to Latter Day Saints? As the reader of these lines would have others kindly and earnestly examine his faith, so it is his duty, in the sight of God, to do also to others "likewise." Those who refuse to do so stand self-condemned in the sight of our heavenly Father. Their conscience must most surely smite them when they think of their own injustice, and contemplate the results of their hypocrisy at the judgment day. We must do unto others as we would have them do to us if we maintain a clear conscience and obtain the full reward promised to the faithful.

4. Solomon said: "He that answereth a matter before he heareth it, it is folly and shame unto him." This is good advice for all to follow and especially for those who try to trace their origin to the building of the temple. Latter Day Saints desire to explain their faith in every neighborhood, believing it will make more noble men and women everywhere, helping all more clearly than ever before to see their duty to God and their fellow-men.

Who will judge before hearing it? Who will hear first? He that answereth a matter before he hears it is not as reasonable as those who lived three thousand years ago.

In some places certain prejudiced ministers care so little for the shame or folly of it that they advise their members not to attend the services of the Latter Day Saints and not to obtain a knowledge of their faith. The true reason many times is because they fear to compare faiths; especially is this true in places where they are somewhat acquainted with ours. In some cases they may be grossly ignorant of the faith of the Latter Day Saints, and thinking its tendency is toward evil, warn their flock to beware. No minister that really knows the doctrine of the Latter Day Saints and has studied it with a view to finding good in it, will ever advise his hearers to keep away, nor will he fling stones at the

Latter Day Saints from behind his pulpit, for no system of faith is more scriptural or more moral and uplifting.

Why should a minister refuse his members the privilege of getting a correct understanding of the faith of others? Does he fear comparison? Or does he consider their minds too weak to tell truth from error when they hear it? As stated before, many times they fear comparison, but reverently inform their members for their spiritual good (?), "It is best that you do not read of, or listen to, other faiths, as it will make you uncertain and unsteady in your own." That has for centuries been the cry of Catholicism. They have refused their members the privilege to listen to Protestants, or even to read their books. Indeed they may not read their own without counsel from the priests. For centuries Protestants have been proclaiming against such censorship as "ignorance incased in bondage," but it sometimes occurs that Protestants want "ignorance incased in bondage," when Latter Day Saints appear in town. One ought to feel humiliated to think truth will not bear comparison with error, or that one truth compared with another would weaken both. Can not those who have the truth in one church listen to a truth in another without becoming weak in their own? Ah, no! that is not the reason the minister doesn't want his hearers to go elsewhere. He fears they may find elsewhere some more truth, and he will miss them at collection time, for a minister who will advise his flock not to search everywhere for truth and goodness is not preaching for their good. He is only preaching for his own selfish, financial end. Latter Day Saints do not fear to have their members go elsewhere to seek for truth. It never weakens their faith. It generally makes them stronger. Better leave a faith that could be changed by every wind of doctrine. The faith of Jesus Christ fears no comparison, fears no conflict, and fears no just criticism. If one has a weak faith better keep it wrapped in swaddling clothes and securely housed from coming in contact with anything else, but it will not be of much service to you. When the storms of life appear, and the waves of passion dash high, it will be of little service to you. Examine the faith of the Latter Day Saints and see if it will not be of more service to you. Keep all the truth you have and strengthen it with more. The true faith of Christ will furnish you with the abiding Comforter and he will be with you for ever.

5. The Devil opposes most that which contains elements most destructive to his kingdom. No society perhaps has been more severely persecuted by the evil influences operating through the pulpit and press, than have the Latter Day Saints. But this ought to be a testimony to those who are thoroughly acquainted with the Bible that there

may be some truth among a people who are so generally opposed, especially when we are abundantly able to prove that the opposition has no grounds whatever for their persecution. This has been our claim all along and we have stood ready with the proofs. Does not the Bible reader remember that Jesus said, "Blessed are ye when all men shall revile you and persecute you and say all manner of evil against you for my name's sake"? Does he not remember that Jeremiah said, "Mine heritage is unto me as a speckled bird. All of the birds round about are against her"? The reader will find that in all ages of the world the truth was evilly spoken of, and this age is no better than any other. Human nature is the same now as ever, and so is the Devil. Why should not Latter Day Saints be heard in their own defense? More especially seeing they have been misrepresented by others.

To give the reader a general idea of the faith of the Latter Day Saints we present the following brief outline.

We believe Jesus Christ, the Son of God, was sent to make an infinite atonement for a fallen race, and also to teach the only effectual plan of salvation ever given to man, and exemplify the same in his life.

J. W. PETERSON.

* * * * *

HISTORY OF THE SANITARIUM.

BY HEMAN C. SMITH.

(Paper read at dedication of the Sanitarium on December 15, 1909.)

To speak of the events connected with the erection of this pile of brick and mortar would be a short story, but to treat the subject comprehensively, we must speak of the causes leading up to the consummation of the building.

Right here we are reminded of the philosophy of Mark Twain, when he said: "Anybody can write a *book* but to write a *preface*—ah, there's the rub."

The earliest record we have of man and his relationship to herbs is as follows:

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

After this creation the use of herbs was referred to man in the following language: "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat."

It would be a reflection upon the wisdom of the Creator to say that he provided herbs for the use of the man in good health, but made no herbs adapted to the use of the sick man.

That he did not limit himself, however, to the uses of these ordinary means of providing for man in sickness or in health must be apparent to all; and hence every thoughtful man will accept the reasonable account that he in time of emergency employed the extraordinary system of sending bread from heaven in the shape of manna, perpetuating the widow's loaf and cruse of oil, increasing the loaves and fishes upon which the multitude fed, and of saying to the sick of palsy, or other disease: "Arise, take up thy bed and walk."

Yet God would not have his creatures to ignore the wonderful provision made for them in the ordinary things which our beautiful earth brings forth in abundance. Ordinarily he provides water through the means of rain and dew, and again through extraordinary means it gushes from the rock at his command.

Usually water is turned into wine by the slow process of its passing through the vine and its fruit; again God employs the extraordinary, as at the feast of Cana.

In the treatment of the sick the churches have generally resorted to the ordinary means to the exclusion of the extraordinary, thus placing themselves entirely in the hands of man, and hence have been imposed upon by quacks and unscrupulous men. Seeing the fallacy of this, Latter Day Saints have been inclined to run to the other extreme, relying upon the extraordinary to the exclusion of the ordinary. Results have demonstrated the last practice to be more satisfactory than the first; and yet we can not safely ignore the ordinary means of healing, for as we are informed and have observed: "All have not faith to be healed." To despise the ordinary means or to neglect to skillfully apply them would be analogous to refusing to drink water only as it came forth from the rock at God's command, or to eat bread only as it falls like manna from heaven.

This ordinary provision to meet the demands of God's afflicted people is very beautifully set forth in the writings of Alma recorded in Book of Mormon:

And there were some who died with fevers, which at some seasons of the year was very frequent in the land; but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared, to remove the causes of diseases to which man was subject by the nature of the climate.

Alma discloses here the conviction of his own mind to the theory that God prepared plants and roots for the purpose of healing diseases. It follows that there should be those among God's people who by research and study are competent to skillfully prepare and apply those divinely provided remedies.

When the gospel was restored in the last days, the instruction connected with it was broad enough to include all the provisions God had made for his

people. The door was opened through which the marvelous and extraordinary manifestations of God's power could be realized in the healing of the sick, and men were especially authorized to officiate in the name of Christ in rebuking diseases; but this was not all. To prevent quacks and unreliable and unprincipled persons imposing upon his people he appointed one to treat his people, according to the ordinary provisions made by him. In a revelation given to Thomas B. Marsh in September, 1830, while the church was in its infancy, we find the following:

Behold, I say unto you, that you shall be a physician unto the church but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always, lest you enter into temptation and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man, nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

Thomas B. Marsh was also called to act as a minister in spiritual things.

In harmony with this was the instruction given in 1906 in obedience to which this institution was erected. It reads as follows:

It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri, as my servant Joseph Smith has already stated to you. This should be done as soon as it is found to be practicable, and without unnecessary delay. The presiding bishop and his counselors and the bishopric of the Independence Stake should take counsel together in locating and establishing this sanitarium.

It is also expedient that these should be assisted by the advice and counsel of one of my servants who is acquainted with the laws of health and the practice of medicine, and who may have charge when the institution is established. It is in accordance with the instruction given to my servant Joseph Smith that my servant Joseph Luff, who has been giving his attention to the study of medicine and has been preparing himself for usefulness in this direction, be associated with this sanitarium as a medical director and physician to the church and be put in charge, that he may be an assistant to those who seek the aid of this institution of the church, in his spiritual office and his calling as a physician, with those who from time to time may be called to administer in laying hands upon the afflicted and sick, where they may be removed from influences and environments unfavorable to the exercise of proper faith unto the healing of the sick.

As you see, this institution is not only for the ordinary method of healing but for the extraordinary as well. Where God's people may receive such treatment as is provided for in the law free from the unhallowed influences of the scoffer and the unprincipled or inefficient professional.

All this is in harmony with the instruction which says:

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in

my name; and if they die they shall die unto me, and if they live they shall live unto me.

The statement of Joseph Luff made at the conference when the above instruction was received shows that the same influence or power through which the instruction was given had been preparing him for the important work for which he was designated. He said:

I want to say to the church that I have sensed very keenly for the past seven years that I was an object of criticism, occupying by the calling of God a place in the Quorum of Twelve, and yet entering upon the study and practice of medicine. I want to say further that so far as the conditions that led to my decision in that direction are concerned, they were not of my choosing. It was a matter of coercion in a physical sense. I was absolutely disqualified for the work of preaching. The way opened before me, or suggestion came to me after my last mission in the East, and I began to consider this new movement. I believed that the thoughts within my mind were stirred by the divine Spirit. If they were not, and if my leadings in connection with what has developed since then have not been those of the divine Spirit, I am not capable, nor have I ever been, of telling what the leadings of the divine Spirit are.

I have with upraised hands, fearing my own weakness and folly, asked God to keep me in his protecting hand. I sought neither money nor power nor place, but simply to be an agent in his hands, so recognized by the church, to go wherever and do whatever he might suggest, and I was ready to take whatever consequences might come from my pursuing that which was pointed out by him.

I wrote to the President of the church. I obtained his answer. I stated in my letter to him that I hoped he would think carefully over the matter, because whatever his advice to me should be I should follow it. That advice came in accord with what had been my own impression, and with the statement in it that he had received divine assurance that it was right, and hence advised me.

Since then, in the prosecution of the work, I have sought for grace to occupy, not knowing what the ultimate might be, and have believed myself all along to be led, not only in the selection of the school of medicine; but in the attitude that I should assume in distinguishing between some things that were right, and others that were wrong, in the course to be followed there.

My work has grown already and I am dealing with men from California to Maine in the private capacity in which I have served as a physician, and I know that this new capacity will, when it is published abroad, be a signal for correspondence from one end of the country to the other, requiring advice and treatment, far and near, and some wisdom greater than I have heretofore possessed will be essential. I believe that only from the Almighty, who has imposed this duty and this obligation, can that wisdom and that power come. And if the channel through which he conveys his grace is the church, I as a part of that church may legitimately appeal to you, in so far as you may feel an interest in my work, to exercise your power of prayer to God that unto me he may give that grace that will enable me to occupy as a man of God should occupy, and in a way that will reflect credit, and no ill upon the body.

President Joseph Smith at the same time and place said:

In the appointment and the establishment of a sanitarium at Independence, here, there will be quite a number of things that will enter into a consideration. It is in the hands of the

Bishopric, general, and of the stake, at as early a day as practical to secure necessary land and building. It ought to be borne in mind that we must not get excited, or go to an extreme. It is a necessary institution. It is not an indorsement of any special system of medicine, not intended to be that by the church. And the officer who will have charge, Bro. Joseph Luff, having been led up to the consideration of this question, to which I myself have been informed from time to time, and I might say privy to it, will take great pains, undoubtedly, to see that the interests of those who will place themselves in this institution for treatment shall receive that which is best calculated for them. If anyone wants the services of any other physician (if they want a physician at all) that privilege will certainly be accorded them, just the same as it will be accorded to them not to take any medicine at all.

The object of this is to secure a place, if practicable, where our people may be treated by their own faith, persons of their own faith, free from harassing and embarrassing conditions. . . .

I believe that Brother Luff has been led. I see nothing derogatory to his ministration as a member of the apostles' quorum in undertaking this work, having the oversight of it. Therefore I believe that we should exercise steadfast faith in God and in each other, that we may have what we are asking for and expecting.

The parties named in the instruction took the matter under advisement and subscriptions were solicited. The admonition to keep out of debt necessarily caused delay in starting. In July, 1907, this tract was purchased, plotted, and named Kennington Addition to Independence. In the north part of this addition, fronting on Blue Avenue, a five-acre lot was reserved for Sanitarium purposes. Excavations began in August, 1907. The stone basement followed as soon as the excavation was ready. On October 8, 1907, the brick work began. By the end of the year much of the brick work had been accomplished and steps had been taken towards the incorporation of the Independence Sanitarium. There had been expended for labor and material \$13,809.05. This with the cost of the site netted an expense of \$19,809.05. This creditable showing of Saints and friends encouraged the committee and work was pushed with vigor.

At the April conference of 1908 the committee reported that the walls were completed, the plumbing done, electric lighting apparatus in, heating plant set, basement floor cemented, and a part of the plastering done. The total cost to the time had been \$22,299.96, and offerings had been received to the amount of \$24,251.48. At the Annual Conference of April, 1909, the committee reported the building complete, fixtures contracted for, and furnishing begun. The total cost to that time had been \$49,248.60, of which \$16,118.74 had been paid from the general church fund, leaving a total of \$33,129.86 raised by donation. This amount has been paid for this purpose, and applied as you see in less than four years from the date of the special instruction to build. If these figures do not agree with the

Bishop's, remember his are up to date, while mine agree with report of committee last April.

The General Conference of last April referred the arranging of the opening exercises to the First Presidency, the Quorum of Twelve, and the Sanitarium Committee. This gathering is the result. And here the historian's duty ends, as it is not his province to deal in futures.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Day by Day.

I heard a voice at evening softly say,
Bear not thy yesterday into to-morrow,
Nor load this week with last week's load of sorrow.
Lift all thy burdens as they come, nor try
To weigh the present with the by and by,
One step and then another, take thy way;
Kindle thy hope. Put all thy fears away;
Live day by day.

Though autumn leaves are withering round thy way,
Walk in the sunshine. It is all for thee.
Push straight ahead, as long as thou canst see;
Dread not the winter whither thou mayest go,
But when it comes, be thankful for the snow.
Onward and upward look and smile and pray;
Live day by day.

Live day by day.
The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's next to thee.
Onward, still onward with a sunny smile,
Till step by step shall end in mile by mile.
"I'll do my best," unto thy conscience say;
Live day by day.

Live day by day.
Why art thou bending toward the backward way?
One summit and then another thou shalt mount.
Why stop at every round the space to count?
The past mistakes if thou must still remember.
Watch not the ashes of the dying ember.
Live day by day.

—Selected.

Lovingly Dedicated to the Saints of the Delano Branch of Thirty Years Ago.

"Where is now the merry party
I remember long ago,
Laughing round the Christmas fire,
Brightened by its ruddy glow?"

To-night my mind goes back to scenes of childhood, and again I catch a glimpse of a Christmas time which is now "far away." It was when a child in the dear old Delano Branch,

where my parents and brother and sisters and myself obeyed the gospel, and I recall many things which have been relegated to the past, yet, to-night it all seems but so short a time ago, and they come with a lingering sweetness which makes the reflection pleasant to me.

There are many things of which I think, yet the one uppermost in my mind is of the Christmastide when the Saints met at my father's house, and, bringing their well-filled baskets spent such a happy, merry Christmas together. Yes, there were men and women, youths and maidens, and sweet little children. Brother Delano was there and "Aunt Lucy," who years ago wrote pretty stories for the *Hope*. There were so many that I can not name them all, yet I see them in memory, and it would make me glad to meet them again after all the years which have intervened. Among the number I well remember Sr. Maria Bozarth, her pleasant face aglow with pleasure to think that both herself and children were permitted to go and enjoy a day like this.

When thinking of the many noble women who have married elders, my mind often goes back to her. She truly was a model of patience, and so self-sacrificing, enduring much for the gospel's sake. I assure you her children can call her blessed, and her example still lives on though she is dead.

There were several of the mothers who were present on that occasion who have passed on to the other side. Of the number I recall was Sister Worden—jolly old soul she was; Sr. Ella Beebe—such a little mite of a woman that she was the recipient of many jokes. Then there were Sisters Simons, Sherard, Douglass, and Daniels. All have

"Gone from us for ever,
Longer here they might not stay;
They have reached a fairer climate,
Far away, far away."

There was the Noftsgar family, the Vandusens, the families of each of the departed sisters I have mentioned. Then there were "Aunt Bettie," "Aunt Catherine," and "Uncle Ned," as they were familiarly called; and among the young people I so well remember the large twin girls, Angie and Emma, and the twins of my own age, Ella and Ellsworth. There are many to-day scattered over the land who are the children or children's children of that merry group, that happy little band of Saints who loved each other as saints of God should do; and the only family of that small branch which being hindered by sickness from being among the happy number, was generously remembered in a substantial way that afternoon, some thirty years ago.

Nor have I forgotten one family of which I have as yet made no mention, that of Brother and Sister Terry, and little Moroni, their sweet, prattling boy of but a few years. But somehow when I think of them my mind does not linger on the Christmas scenes, but wanders quickly to the white schoolhouse up on the hill, where with patience and kindness he taught for two consecutive terms the boys and girls of the district, and there is always a feeling of pleasure connected with the reading of articles written by J. M. Terry, or "Uncle John."

But to return. Since that time some have passed away whose going was like the closing of a bright summer's day, so young in years were they. Some went down like a shock of corn, fully ripe; and others, none but the all-wise Father knows why they should lay down their lives which were so dear to companions and children, and leave homes so lonely without them, and little ones in this unfriendly world without parents to guide them. "But we know our heavenly Father knows, and he doeth all things well."

"Yet there are some few remaining,
Who remind us of the past;
But they change as all things change here—
Nothing in this world can last.
Years roll on and pass for ever;
What is coming, who can say?
Ere this closes, many may be
Far away, far away."

Dear ones, wherever you are, whatever your surroundings in life, remember that although man may change, yet is the Lord the same yesterday, to-day, and for ever, and that although the heavens and earth pass away, yet will his words never fail. Let us be faithful, and when we shall meet in the great reunion on the other side we shall rejoice together with those gone before, although many of us shall have come up through great tribulation.

Yours in bonds of love,
ELLEN SHERARD ADAIR.

Letter Department

DAGONIA, MISSOURI, November 12, 1909.

Dear Herald: We are busy. Elder W. P. Bootman is with us, preaching to good crowds at Shake Rag Schoolhouse. Since several have been baptized they are calling it Mormon Rag. This is in Reynolds County.

We closed a debate at Naylor, Missouri, November 24, with John L. Fry, representing the non-progressive Campbellites. Although the Christian church at Naylor represents the progressive, they indorsed Mr. Fry. He was very ungentlemanly. He declared that out of twenty-four debates I was the biggest little scoundrel and hypocrite he had ever met. Not being able to secure a chairman, such trash could not be shut out. But Mr. Fry killed himself by such unmanly conduct. The Campbell proposition came last, and I had the closing speech. After Mr. Fry had delivered his last speech, he told the people they were all dismissed. At that moment I was on the stand and they remained, while Fry was packing his grip to leave for the depot. When he saw that the people were going to remain he sat down and sweat like a trooper, while I recapitulated on Campbellism under the influence of the Spirit. I felt its quickening power especially in quoting Acts 7: 51: "Ye stiff-necked and uncircumcised in heart and ears; ye do always resist the Holy Ghost; as your fathers did, so do ye." We feel satisfied with the result.

There is a good little band of Saints living near Naylor. We enjoyed our visit with them. Let me say to all the Saints in this southern Missouri region that the time for closing the Bishop's agent's books will be December 31. I want all your names on the book for tithes and offerings. The church needs your help. I am rejoicing in the Lord's work.

In gospel bonds,
A. M. BAKER.

BLAIR, NEBRASKA, November 16, 1909.

Editors Herald: I take this means of letting you know that we are still working in the interest of the cause. It has been storming since Friday last, and the rain turned to snow, and now we have about three inches on the ground. Gospel work is moving rather slowly in this district. Workers are scarce, traveling and local. So very little is done in missionary work. As soon as the corn is out there will be plenty of openings for several preachers. There is more advancement among the scattered members, I believe, than among the branches. Some who have never had branch privileges are yet strong in the faith. It is of great encouragement to the elder to find those people, after years in the church, no branch and little preach-

ing, keeping the law as well as those who have been hearing preaching every Sunday, and a greater percentage of those paying tithing than in the branches.

That is where we are falling short. Only about eighteen per cent of the members of the district have their names on the Bishop's books from year to year. This year has been the best one since I have been agent, both in the amount received and in the number of names on the books. I hope to hear from the Saints who read this who have not paid in tithes and offerings for the year. I hope they will think about the matter and send me the money they owe the Lord, so that I may be able to supply the missionaries' families and the poor. There are some that we were unable to supply for last month, and still owe them, so I take this means of asking you for help. Send it in so we can send it to those who are waiting for it. This is a debt you owe to God and to the servants you send out each year, depending on you to support their families while they are gone. Don't you think you ought to do your part? You can't expect them to do theirs unless you do yours. Anyone wishing preaching or even a visit from an elder, write me.

H. S. LYTLE, *Bishop's Agent.*

LANHAM, NEBRASKA, November 23, 1909.

Editors Herald: You can imagine how much I enjoy the pages of the HERALD each week, since it has been several months since I have heard a sermon preached by one of our elders.

Lanham is on the Kansas-Nebraska line; half the town is in Kansas and half in Nebraska. The population is mostly German.

There are three churches in town, the German Lutheran, Catholic, and Christian. The Christian church building has not been used for over two years, however. We are using it this winter to hold our lecture course numbers. There is a new piano in the building and we have several quite talented musicians and vocalists in town.

I have often thought what a good opportunity it would be for an opening for our faith, and should any elder desire to come here I will do all I can to further the work in this place. I have been here three months and in that time have attended church once—at the German Lutheran. It seems too bad that the church building which I have mentioned remains unoccupied while in some places the good work of extending the gospel is retarded in a measure by the lack of a place in which to hold services.

Hoping to keep in touch with this glorious work and to help it along,

Your sister in the one faith,

BERTHA BRANDON.

GRINNELL, IOWA, November 29, 1909.

Editors Herald: For the first time in the twenty-nine years that I have been in the ministry, I have been tied at home on account of the illness of my wife, and I have been kept at home for two months on her account. Remember us at the throne of grace.

I have just finished reading the October number of the *Journal of History*, and truly that number is worth more than the price of a whole year. Yes, the one article, "The Missouri troubles," is worth the year's subscription. The article ought to be read by every Latter Day Saint, and especially by those weak in the faith. What a weapon that is to meet the enemy with! A confession by the world that the Saints were very much wronged and misused by their enemies, and, as we read in Deuteronomy 32: 31, even our enemies being judges. Well, the whole *Journal* is just fine, and the *Autumn Leaves* is getting better every number.

I opened a new place at Searsboro about twelve miles south of Grinnell last month, and baptized a very fine man there,

Bro. James M. Robinson. He will be a member of the Lincoln, Nebraska, Branch next spring. Also performed the marriage ceremony for a very fine couple while there, both outsiders. There was a fine interest and good attendance during the meetings, and a warm invitation to return again and hold more meetings, which will be done just as soon as the way opens.

I remain your colaborer,

J. S. ROTH.

EROS, LOUISIANA, November 22, 1909.

Dear Herald: We have been permitted by the help of our blessed Redeemer to have Brn. James Smith and Jesse Simmons with us. They have been holding meetings, and have had large and interested crowds. Several were converted and baptized. Many that did not join are strong in the faith. The brethren left here and went to Arkansas. I was made to rejoice under the sound of their voices, and to shed tears of joy at the many good, comforting words to the people of this place. We realize that there are people in this world who cast all manner of scorn at us and at the elders who are fulfilling His command, but let us press on and look to him, the one that is able to reward. Jesus said, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil for the Son of Man's sake." This is my consolation. They may persecute us, but I put my trust in him who is able and willing to do all things if we obey his holy word. Let us try to do our duty and hold up this work and be faithful.

Pray for me that I may keep my heart pure and live up to the commands of our blessed Savior, and that I may reap a great and rich reward in heaven.

Your sister,

JESSIE WILLIAMS.

WILLAPA, WASHINGTON, November 22, 1909.

Editors Herald: The work here is more than holding its own in the most of places where it has been planted.

Our difficulty here is like that in many other places, so much ground opened up, and few local men to care for it; hence of a necessity the missionaries must spend much of their time among the Saints.

Brother Stead and I have been together most of the time this year. We started our summer's work by holding a series of meetings in Langley, baptizing five. The Saints helped what they could and made it pleasant for us.

From Langley we went to Vancouver, B. C., where we held meetings for five weeks on the streets. While we did not baptize any, I believe it is safe to say that more people listened to the presentation of the gospel than at any other time in that place. The Saints of Vancouver, New Westminster, and Nanaimo, gave us valuable assistance.

After leaving Vancouver we preached in Bow and Baker, Washington, also Clayburn, B. C., with some interest. The last named place is where the Hartnell Brothers run a saw mill; a Latter Day Saint is always made welcome there.

After our reunion (which convened August 13 to 23) we went into the southern part of the district, J. D. going to the Mossy Rock country. I came to Centralia, and after a short time Brother Stead joined me at Centralia. We held a two-week meeting at this place, baptizing one, also helping to organize a Religio. We have a fine spiritual, intellectual, and zealous band of young people at this place.

Seven of our meetings held in Centralia were held in the Church of Christ building. Some of their leaders did not believe what we told them, so they challenged us for a debate, and unless some one bluffs out, there will be a theological fight in this neck of the woods this winter.

From Centralia we went to Chehalis. Having no public building to hold meetings in Brother Ward opened his house

for us. The third night we preached a man came up to me, and asked me if we were Latter Day Saints. (It was his first night.) I told him we were. He asked what faction. I told him, "What is commonly known as Josephites." He then said he was one, and this was the first Latter Day Saint sermon he had heard in seventeen years. Again he asked me if I knew D. F. Winn. I told him I did. He said, "That is a brother of mine in the flesh." So he rejoiced to see us, and we were glad to meet him.

I am sure our meetings in Chehalis did good. Some are very near the kingdom.

From Chehalis we came to Doty, but conditions not being favorable to hold meetings, we concluded to try some other time. So we came to Willapa. We are holding meetings in the M. E. church, but there is so much rain it is hard for people to get out. This is my fourth year in Washington as a missionary and I never witnessed such rainstorms before.

My work this year with my associates, and among the Saints, has been very pleasant, and above all, the good Lord has comforted and assisted by his Spirit.

Your brother in Christ,

GEO. W. THORBURN.

2030 INGERSOL PLACE, SEATTLE, WASHINGTON.

1330 ADELAIDE STREET, OKLAND, CALIFORNIA.

Dear Herald: A few years ago I dreamed I lived in a beautifully appointed home. Everything was arranged to please the artistic senses and its furnishings were rich and harmonious, and I saw the Master of the house busily engaged in placing flowers here and there about the rooms and up the stairway to please and cheer me. But as I passed them on my way to the second floor my countenance was sad, for the foundation of the house was low and the plumbing old and unsanitary. I thought, "We can not live in a house like this; we must find another place." I was on my way to my room to dress. I was anxious to please my Master, as he was so thoughtful of me. I was debating in my mind whether I should put on a white gown or one of some delicate hue. I knew he would rather have me in white, but I was indifferent about white and thought light blue would do just as well. While I was turning these thoughts over in my mind, my attention was drawn toward a side door and upon opening it I found a woman standing there. I told her that though there were unsanitary conditions that distressed me it was a lovely home and invited her in to look at it. She very gently but positively said, "No! If that is so, it would do no good, for I could not stay there with those conditions."

I woke up with the feeling to stay where I was, or keep my home and improve the conditions.

Simple dream though it was, inspired or not, I do not know; but I do know it has been a lesson to me many times, when I felt my trials were more than I was justified in enduring. It taught me *not* to settle down and be content with impure surroundings, but to lift up the foundation and remove all filthiness. It taught me not to give way to fretfulness and worry, but to be cheerful in well-doing, and to show my appreciation for the many blessings I was receiving from time to time by putting on the robe of purity.

The song says, "The saints shall wear robes as the lilies." Then why should we hesitate to put them on now?

Again it taught me the Holy Spirit could not dwell in "unholy temples," but when the right improvements were made it would come and dwell.

If these lessons carry a message to your readers, I will be glad that I have passed them on.

Yours in Christ,

EVA A. JONES.

XENIA, ILLINOIS, November 29, 1909.

Thinking perhaps it would be encouraging to the Saints I will try to tell of our good meetings which closed last night, November 28. Bro. J. F. Curtis and Henry Sparling came to Xenia and began meetings at the Saints' chapel, seven miles from Xenia, on Saturday, November 6. The weather was very unfavorable at first, but the Saints came out anyway, and as the meetings progressed the weather grew better and the crowds increased. Brother Curtis introduced a feature new to us here, of having a prayer and testimony service preceding preaching meeting. It was greatly appreciated by the Saints and the Lord was pleased to pour out his Spirit upon us. The spirit of prophecy was given to Brother Sparling twice. The Saints were told that the Lord was well pleased with their efforts and were told to continue the meetings. Bro. Sam Hoover was called to the office of elder and was ordained. Bro. William Clements was called to the office of teacher and was accordingly ordained.

On Saturday, November 13, Bro. G. H. Hilliard came down and preached to us twice, and then went to other fields. The brethren named continued the services and on the 15th one was baptized; on the 19th, five more; on the 20th, ten; 21st, two; 22d, fourteen; 23d, three. On Thanksgiving Day the Saints brought their dinner and afterward repaired to the water and baptized five more. On the 28th two were baptized, and to-day, the 29th, four more were led into the water, making forty-six in all. The meeting closed with many more almost persuaded to obey. Those baptized range from Sunday school children to the very aged ones, including several young men and ladies. Two of the sisters were sixty-six and seventy-seven respectively.

The Lord is surely moving on the hearts of his people and is calling on the Saints to awaken and come up higher. Brethren Plumb and Moore came on the 20th and materially assisted in the meetings. Brother Curtis had to leave us on the 22d, but the meetings went on with unabated interest. It has been frequently stated by those both in and out of the church that we never had a better meeting; truly it was a Pentecostal time for us and we thank the Lord for his condescension and trust that the work here may retain all the strength it has received through these services. The influence of our meetings has been felt all around.

A. H. BURROUGHS.

News From Branches

CENTRAL CHICAGO.

Sunday, December 12. Still very cold and stormy weather, and, we think, the fifth rainy Sunday, which has diminished our attendance quite a little. We note the children and older ones are quite interested in preparing recitations, songs, etc., for our entertainment Thursday evening, the 23d. We truly believe in entertainments in our churches if they are the proper kind, to elevate and cause us to think more and more of the gospel, and inspire us to better deeds.

Elder Allen occupied in the morning, expressing many good thoughts regarding the Christ, his life of self-sacrifice at all times, and how we should endeavor to follow such a noble example. Will we be nearer this Christmas than we were last to reaching our ideal as a Christian?

Bro. Arthur Sherman occupied in the evening.

Sr. Addison Frantz with her two little daughters is here visiting her mother, Sister Kelso, and two sisters, Sisters Bradbrook and Keir.

Wednesday evening's prayer meeting was enjoyed by all present, if only a few. Bro. E. K. Lester, from Grinnell, Iowa, and his niece, Mrs. Robey, worshiped with us.

Wishing the HERALD readers a very Merry Christmas.

6549 MARSHFIELD AVENUE.

ALICE CARY SCHWARTZ.

Miscellaneous Department

Conference Notices.

The Montana District conference will convene at Deer Lodge, Montana, February 19, 20, 1910, at ten o'clock. We hope that as many of the scattered Saints and those of branches as can possibly attend will do so. A. J. Moore, president.

The members of the Southern Nebraska District will meet in conference at Nebraska City, at 11 a. m., January 23, 1910. Reports must be made to include all work done from July 1 to December 31, 1909. Send all reports to the secretary, Elder H. A. Higgins, at Nebraska City. C. H. Porter, president.

The Bishopric.

AGENT'S NOTICE.

To the Saints in the Southern Indiana District: As the year 1909 is almost ended and I will soon make my annual report, I notice many names not on my book. I would like to see all Saints obey God's financial law as to tithing and consecration. Many have promised to do so, but have not kept the promise. This should not be. We do not know when we will need help, so should always remember the poor. I will kindly ask all collectors and branch officers to write and make special effort to send me at least twenty-five cents from every Saint in your respective places, so we can start the year 1910 even. Send before Christmas. Who will be the first to make the effort? Some could send twenty-five dollars. I can not see you again, but you can all realize how hard I am working to get our district self-sustaining. I have written over five hundred letters the past years and many have not been answered. Dear Saints, can you realize how much work this is, when I must also work each day to provide for my own. Do not lay this notice aside, until you have written me a letter, inclosing at least ten cents in it. I make this appeal to all sincere Saints, and all that wish to gain eternal rest in the life to come. Wishing you a happy New Year, and praying God's blessing upon you that you may realize your duty, I am,

JOHN ZAHND, *Bishop's Agent.*

2010 Ekin avenue, Albany, Indiana.

Order of Evangelists.

Dear Brethren: In the HERALD for September 22, appeared a short address to you, which I thought at the time it was written, and still think was the least I could do, under existing conditions, and do my duty. In that address are found the following statements:

"I would be pleased to receive a brief letter from each one of you, that we may become better acquainted, know more about your condition, physical and otherwise, your work, desires and prospects. We can not acquit ourselves before God, whose servants we are striving to be, without a constant effort to do what we can, striving always to be careful and earnest. Rightly understood, the injunction, 'trust in God' covers the whole ground."

How many of our number have complied with this request? Just one, though two and one half months have elapsed since its publication. Is this right? We are quite willing to think that it was simply an oversight, but such an admission, if it is correct, evinces a degree of thoughtlessness and carelessness that should not be in our midst. Is it possible that after having been properly called and ordained as spiritual "fathers" to the family of God on earth, we have failed to grasp the importance of punctuality and promptness in all our work? Fathers should be proper examples to every member of the family.

Many of us are growing old because of the lapse of years and ill health. It is but little we can do at the best. If we ever very glad, when a successor to our departed and beloved president had a desire to do anything for the leading purpose of showing the people that *we know how to do it*, I trust that we have thoroughly gotten over that foolishness. I shall be glad, if it has been properly chosen and ordained, for, under existing conditions, let me assure you, it is no easy matter for me to carry this responsibility. But is it not our duty during the interim to do what we can to support the work? We think so. When the time comes for individual reports (from March

15 to April 1, 1910,) what shall we receive? Something more complete than in response to our other request, we trust.

Shall I hear from each one of you as soon as practicable? As the apostle taught, so let us be: "Brethren be not children in understanding: [but fathers] howbeit in malice be ye children, but in understanding be men."—1 Corinthians 14: 20.

J. R. LAMBERT, *President pro tem.*

LAMONI, IOWA, December 8, 1909.

Pastoral.

To the Ministry and Saints in Northern Kansas; Greeting: The ministerial force by General Conference appointment in this field is very limited. Of the four appointed, one has resigned and quit the field, two of the others have been kept at home on account of sickness in their families. I, therefore, in view of these conditions, do most earnestly request every man that holds the priesthood, thus having authority to preach the word, to make every effort in his power to fulfill that responsibility. No matter how weak and incapacitated you may feel, dear brother, if you can get even a few on Sunday to listen to you in telling the gospel story, and will courageously do your duty, humbly trusting in God, you will be made to realize that you are gaining strength and being blessed.

Brethren, do not hide your talent. True, life and its opportunities are passing away, and what are we doing? How shall we answer in the day of judgment if we are indifferent to this divinely imposed duty? Let us be more spiritual, more prayerful, more humble, and then—*work.*

I know a great work can be done by the local priesthood if the effort is put forth. There are a number of places where work has been done, and interest aroused in the past, that we may not be able to reach or visit in person. In some of these places there seems to be a decline in interest both on the part of members and outsiders. Shall we stand idly by, inactive and unconcerned while the enemy is doing his utmost to hinder God's work?

And now to the members: By all righteous means encourage the brethren of the ministry. This is needed, for in many places this has been neglected. Do not entertain the idea that nothing can be done in your locality, save by a General Conference appointee. Give the local ministers to understand that they have your prayers and assistance. Assist to make appointments and encourage them to keep them up. Should there be openings where the local ministry can not reach, or if a special effort is needed at any point, kindly inform the undersigned and we will try to render whatever assistance there is in our power.

As we are now nearing the end of the year and will soon enter upon the scenes and opportunities of the new, let us turn our hearts more fervently toward the great God and his eternal truth as restored in these last days. Let all, both ministers and members, heed the command, "Let him that is warned, warn his neighbor." This is our duty. My home address is Holden, Missouri.

H. E. MOLER.

Assistant Minister in charge of Northern Kansas.

DOWNNS, KANSAS, December 10, 1909.

Notice.

On account of unfavorable delay in getting out the Daughters of Zion reading for December, there will be no leaflets sent out for this month, as they could not be sent out in time for the meetings.

MRS. B. C. SMITH.

To the branches of the Kewanee District: At the Kewanee District conference held at Joy, October 20-23, 1909, the following resolution was passed: "Resolved, that no member shall be eligible to hold office in the Kewanee District who is addicted to the use of tobacco." All branches in the district are requested to act in harmony with this resolution at the coming elections.

O. E. SADE, *President.*

Addresses.

William Lewis, 1021 Ridenbaugh street, Saint Joseph, Missouri.

Correction.

For some cause my letter in a recent HERALD referring to my work in Steubenville, omits the mention of Bro. H. C. Gilham's baptism. He attended my meetings there faithfully and was baptized with the sister there mentioned. He is a man of ability and will be a great help to the cause.

J. M. STUBBART.

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THE SAINTS' HERALD

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The negro colonist of Mound Bayou owns his land, or rents it at standard cash rentals from negroes. He hauls his cotton to the gins of Mound Bayou, stores it in the warehouses and sells it in the market of Mound Bayou. He buys his fertilizers and his live stock in the town, and his building materials he gets at the Mound Bayou lumber yard. He purchases his calico, his jeans and his furniture from the Mound Bayou general emporium. He even reads his news by the week in the *Demonstrator*, Mound Bayou's paper. He takes his physic from a negro doctor and he gets his new teeth from the Mound Bayou dentists. They are expensive teeth, for his penchant is toward gold crowns and other glittering dentistry. Finally he is buried by a Mound Bayou undertaker.

In brief, the profits of all his transactions go to his race. His industry and thrift contribute to the prosperity of his race, his town and, indirectly, to his own welfare. He has become, though he does not know it, a race builder.—From Hiram Tong's "The pioneers of Mound Bayou" in the *January Century*.

White Slavery and its Methods Exposed in Book Now on Presses.

War on the White Slave Trade is the title of a book now on the presses which will be issued within a few days under the editorial sanction of Ernest A. Bell, secretary of the Illinois Vigilance Association for the Suppression of the Traffic in Women and Girls. The book constitutes the most sensational indictment of the white slave traffic ever published. It goes into statistics, but is for the most part a record of cases that have come under the personal observation of those men and women who have written the matter contained in it. The work will be placed in the hands of churchmen everywhere for the purpose of informing them as to the methods of those who make a business of trafficking in women, and already a list of ten thousand copies has been bespoken for churches and societies interested in the suppression of white slaving.

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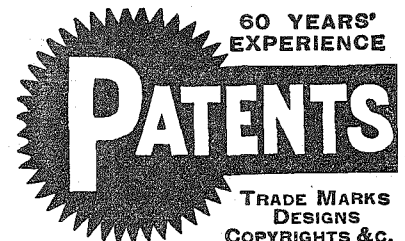
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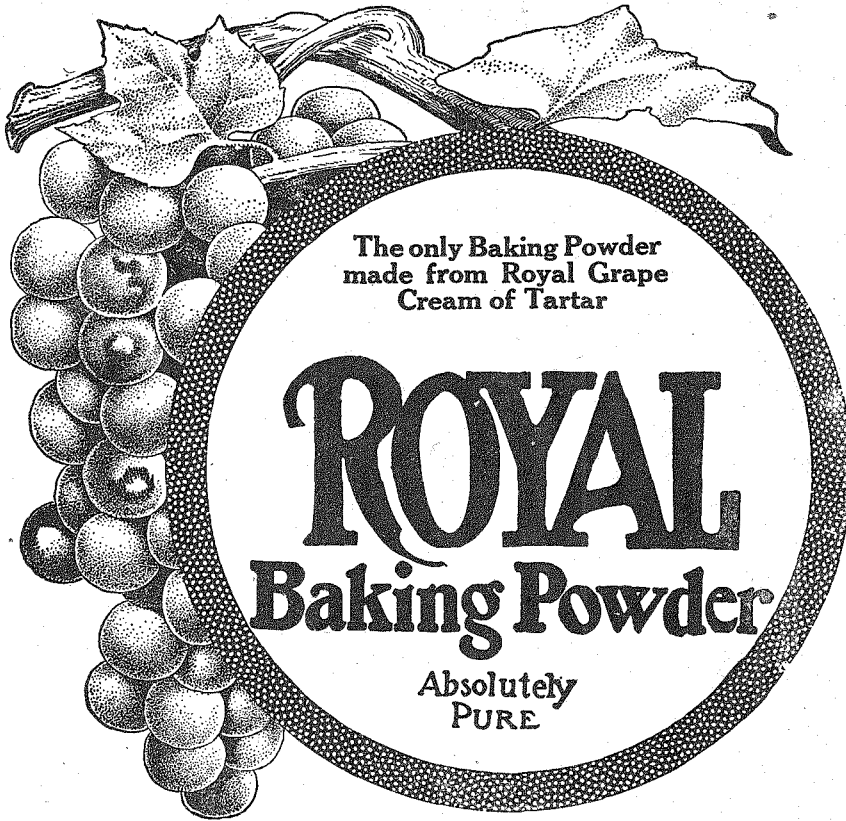


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